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***Tanakh
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Jewish
Brit Chadasha***

The Holy Bible

***Yehoshua
Hinei
Tzemach
Shmo***

Zecharyah 6:11-12

*“R. Joshua ben Levi says
(Moshiach’s) name is Tzemach...”
--Jer. Talmud Berachot Chap 2 Halacha 4*

***And men shall worship
Hashem, everyone from
his place, even all the
coasts and islands of the
Goyim.*** Tzefanyah 2:11

**THE
ORTHODOX
JEWISH BIBLE**

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THE ORTHODOX JEWISH BIBLE

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THE ORTHODOX JEWISH BRIT CHADASHA, Fourth Edition

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ABBREVIATIONS AND DEFINITIONS

cf compare
f and following
i.e., [Latin] *id est*, that is
T.N. Translator's Note

sensus literalis (literal sense, i.e., this translation
looks for a word-for-word, literal translation,
leaving verb tenses, etc unvarnished, from
the original language without the use of non-
frum idioms which are by no means
necessary in any case, since the original is the
fount of Orthodoxy, leaving all else sadly not
“orthodox” enough—see Gevurot MeyRuach
Hakodesh 21:19-26)

THE TRANSLATOR TO THE READER

This translation was begun during a time of Theological Doctoral studies in 1971, and was not completed until this year, 2002. Each key word in the original language is transliterated and translated so that the orthodox Jewish meaning will shine through. These key words are listed in a glossary for the benefit of the reader who will thereby be able to pour over every key word of the Hebrew Bible, even rather exhaustively through *The Orthodox Jewish Bible*.

Those who read the Bible with Gentile spectacles need to take another look. It took a lifetime to do this translation because of the research involved. Moreover, the problem with Bibles translated by a committee is that usually none of the committee members actually studies every single word in the original languages. Being led by G-d to spend 31 years doing exactly that, always in Jewish communities, always in the midst of Chasidic Jews, and always surrounded by the finest array of scholarly and rabbinic books—this was a divinely provided, unique advantage. Consequently, part of the **OJB** is already being translated into Hebrew and Yiddish and Russian, and is available online even now in Spanish and Ladino.

But why another translation? Why the **OJB**? To answer that question, let's look at the **OJB** rendering of Isaiah 7:14. "Therefore Hashem Himself shall give you an *ot* (sign); *hinei* (behold), *Ha-Almah* (The unmarried young Virgin) shall conceive, and bear *Ben* (Son), and shall call *shmo* (his name) *Immanu-El* (G-d is with us).

From Isaiah's writings we learn that stubborn and unteachable people like the proud religious leaders in Isaiah chapter 28 and proud King Ahaz in chapter 7 don't lower themselves to "factor in" signs, but a sign of tongues will be given to the unbelievers in Isaiah chapter 28; and, to Ahaz and the House of David, a sign will be given of the unmarried young virgin conceiving (a potentially scandalous sign, wouldn't you say, when we think of teenage unwed mothers?). Furthermore, this sign will be given, whether Ahaz wants it or not. (Judging from their "young woman" rendering of *Ha-Almah*, apparently many "Ahaz" Bible translators have not wanted it). When we think of "the" virgin, the only other times in the entire Tanakh that we see the expression *ha-Almah* (the virgin), is that unmarried young virgin Rikvah (Rebekah) in Genesis 24:43 who is preparing in that passage to conceive the nation of Israel; and that young unmarried virgin Miryam, who is preparing to bring forth the Savior of the Exodus (Ex 2:8). So let's begin our discussion by pointing out that there are only three *ha-Almah* virgins in Scripture: the mother of Moshiach (Isa 7:14) and the mother of the Nation of Israel (Gn 24:43) and Miryam the virgin pointing us to the Savior of the Exodus (Ex 2:8).

But in this passage, Isaiah 7:14, Moshiach is promised. What is at stake in this one word *ha-Almah*? The answer is: simply everything. If, according to the Hebrew Scriptures, Moshiach was not born of the *Almah* virgin, then he is not *Ben HaElohim*, he is not Moshiach, and we are not delivered from death's eternal judgment by the one who is 'G-d with us.' [See p. 1222 for a long list of places where the word *almah* occurs in the **OJB** Index].

So, to say the least, it is worth probing the Scriptures to study this and related words. A passage in Judges chapter 8, mentions royal bearing (verse 18) and also the word *pilegish* (concubine, verse 31). See also Shir Hashirim (Song of Songs) chapter 6 verse 8, where that passage infers the royal bearing in the harem of the *pilegish* as concubine and the royal bearing of *malkah* (queen) as legitimate royal wife and the royal bearing of *almah* (who in the harem has the royal bearing of *betulah* or virgin, not merely 'young woman' since a merely young woman would throw a question on hereditary rights to the throne in that any young woman who was only that, only a woman, only young, and then introduced into the harem other than a virgin could destabilize the dynastic

heirdom for the reason that in dynastic monarchy the child would normally be of the king's body begotten and there can be no question about this fact; so in this matter the three classes of women in the harem—[1] *malkah*, [2] *pilegesh* and [3] *almah*=*betulah*, Song of Songs 6:8—are crucial technical terms having to do with not only sexual matters vis-a-vis the king but political matters vis-a-vis the succession government of the dynastic monarchy. This matter of royal bearing of the *almah* as *betulah* or virgin is decisive in translating Isaiah 7:14 '*ha-Almah*' as 'the virgin' particularly here since the context of 'Bais Dovid' (verse 13) shows that a *royal almah*, not just any *almah*, is in view; see Shir Hashirim 6:8 'there are threescore *melakhot* (queens), and fourscore *pilagshim* (concubines), and—without number—*alamot* (virgins, singular=*almah*; *alam*=young man 1Sm 20:22; 17:56).'¹ [Note: *alamot* is plural of *almah*, 'virgin,' *alamot*, 'virgins.'] See Shir Hashirim 1:3; Yeshayah 7:14; Bereshit 24:43; Shemot 2:8; Mishle 30:19 where the word means explicitly or implicitly 'virgin' and where 'young unmarried woman' is not an adequate rendering, in this case, since the king was hardly interested in only 'young unmarried women' in his harem, but demanded 'virgin unmarried maidens'; the older Jewish translations like Harkavy's in fact translated the word as 'virgin' in Song of Songs 6:8 until it became 'politically incorrect' to do so in later, more liberal Jewish translations into English.

See Joel 1:8 where *betulah* is used of a married woman; *almah* is always a young unmarried *betulah* in Scripture. We have no word in English to differentiate an unmarried from a married virgin. One might say, we have no word in English to differentiate a young horse from a younger horse—so what? Not so, in English we have a very precise nomenclature for horses. We have 'filly' (a young female horse), or 'mare' (a fully mature female horse) or 'foal' (a horse not yet one year old), or 'yearling' (a horse one year old dating from January 1 of the year after the year of foaling). So 'young horse' is crudely inadequate in the world of the stables, just as 'young woman' is crudely inadequate in the world of the Bible. And just as modern racetrack enthusiasts require more precision in their 'horse' vocabulary, so too the Hebrews did with their 'woman' vocabulary. An *almah* is an unmarried, virginal, sexually ripening young woman (all these notions in the definition are crucial); a *betulah* is a virginal married or unmarried woman, and she may be old, she does not have to be young; a *na'arah* is a girl or young woman; a *zonah* is a non-virginal harlot or prostitute; a *noefet* is an adulteress; an *agunah* is a woman whose husband's whereabouts are unknown [see Ro 7:2 **OJBC**]; a *pilegesh* is a concubine; an *isha* is a woman/wife; a *gerushah* is a divorcee; a *gevirah* is a noble woman or queen mother; a *malkah* is a queen, etc. Notice all these terms for women are defined vis-a-vis the man, since, according to the opening chapters of Genesis, woman was made for man. 'Young woman' is as crudely out of place in Hebrew nomenclature as 'young horse' is in racetrack nomenclature; 'young woman' is oddly and jarringly imprecise. There is a perfectly good Hebrew word for "young woman" which Boaz says twice in reference to Ruth—"na'arah" ("young woman"), which Boaz uses in Ruth 2:5 and again in Ruth 4:12. Here virginity is not implicit and in fact Ruth is a young widow who had been married before and for some time. Notice the precision of language: Song of Songs 6:8 does not say "ne'arot" without number (*ne'arot*=young women plural, *na'arah* = young woman singular); Song of Songs 6:8 says "alamot" without number (*alamot*=virginal young women, plural of *almah*).

Proverbs speaks of the *derech ge'ever* (way of a man) with an *almah* (Prov. 30:19), but when this is referenced in Scripture in Genesis 24:65, the *derech* (way) of the *almah* Rivkah (Rebekah) and the *ge'ever* Yitzchak (Isaac) shows the young woman still a virgin (Gn 24:65). The virgin whose seed (Moshiach) crushes Satan's head (Genesis 3:15) is the *almah* whose supernatural conception of Moshiach is a sign to the House of David.

One more point, in Genesis chapter 24, *almah* and *betulah* (in 24:43 and 24:16) are used nearly synonymously. Now, to illustrate, if we say the 'lad' sat by the well and then if we say the 'boy' walked around the well, and if we are talking about the same person, then obviously we

are using 'lad' and 'boy' in some synonymous fashion and it is only our tendentious bias that would have us try to make some vast distinction between the terms. In Genesis chapter 24, Rivkah (Rebekah) is called an 'almah' and in the same breath she is also called a 'betulah,' showing some kind of interchangeable connection between the words. In our illustration, the semantic freight which both 'lad' and 'boy' carry is youth and also maleness, making it possible to use the terms 'lad' and 'boy' of the same person interchangeably. One could not seriously, for example, use the term 'geezer' (elderly eccentric man) and 'lad' interchangeably of the same person, and one could not use the Biblical Hebrew word 'zonah' (a non-virgin harlot, prostitute) and 'betulah' of the same person interchangeably (the Hebrew Bible never uses *zonah* and *almah* regarding the same person); but the Hebrew Bible does in fact use 'almah' and 'betulah' in Genesis 24:43 and Genesis 24:16 of the same person (Rebekah) because both terms carry the common semantic freight of femaleness and virginity. In Genesis chapter 24, Rivkah is called an *almah* and she is also called a *betulah*, showing that, if not virginal, an *almah* would not be an *almah*. In Genesis chp 24 HaAlmah is used as a synonym for na'arah-betulah. Virginity is at least implicit in the term "almah" or an *almah* could not be called a *betulah*. It would never do in Hebrew, for example, to say that the *pilegish* (concubine) approached the well and then say the *betulah* sat by the well and yet be talking about the same person. Virginity is definitely not implicit in the term *pilegish* (concubine). Moreover, as a translation for 'almah,' 'young woman' destroys the virginal conception of the Moshiah, without which he is not Ben HaElohim Moshia (Savior) of adam's rebellious, sin-blinded progeny. So we see the verse proves true that says 'some twist the Scriptures to their own destruction (2K 3:16).' Those who delude themselves that there is no distinction between "na'arah" (young woman) and "almah" (young virgin) have Biblical usage and context arguing in concert against them.

Finally, in Isaiah 7:14 the Jewish rabbis and scholars, who translated the *Targum Hashivim* [Septuagint Hebrew Bible Greek translation] in the Third Century B.C.E. for the Hellenistic synagogue, translated the Hebrew word 'almah' as the Greek word 'parthenos'—which Greek word can only mean, according to the standard lexicon, 'female of marriageable age with focus on virginity' [see F.W.Danker *Greek-English Lexicon*, page 777]. Notice other times *parthenos* ('virgin') is used in the Greek NT: Mt 25:1,7,11; Lk 1:27; 1C 7:25; Ac 21:9. The Septuagint translators also translated 'haalmah' in Genesis 24:43 as 'parthenos' showing that both Rivkah the *almah* and the mother of the Moshiah, Moshiah who is G-d with us, are both 'haalmah' and both 'parthenos' and both 'the virgin'. Let it be said rather bitinglly that perhaps these ancient rabbis understood the word 'almah' somewhat better than we moderns do. J.A. Motyer writes, 'In Song of Solomon 6:8, the *alamat* [plural of *almah*], contrasted with queens and concubines, are unmarried and virgin' (*The Prophecy of Isaiah*, Inter-Varsity Press, Leicester England, 1993). In conclusion, Isaiah was speaking of the unmarried young virgin. This translation is 'orthodox' because it is both true to the Scriptures and it preserves the supernatural entrance (virgin) and exit (empty tomb) of the Ben Dovid Ben Elohim Moshiah, the Savior (Goel, Oisleizer) of the World.

'G-d-with-us' cannot be Hezekiah because Hezekiah had already been born. Moshiah is called not only 'G-d-with-us' but 'mighty G-d' (compare Isaiah 9:5[6] and 10:21) and more than once is called Ben HaElohim. (see the **OJB** translation). Just as Moshiah had a real presence in the wilderness (Num 21:16-18; 1C10:4), Moshiah's real presence in the Bais Dovid forms an eschatological time line: his coming is in the future when the Bais Dovid will suffer subjugation indicated by the fact that desert food, thickened milk and honey, will be the future oppressive diet (see Isaiah 7:22) because of the capitulation of Ahaz to Assyria, with Assyria's imperial despotic evil having various future manifestations from Babylonian to Roman Imperial kingdoms, until the prophecy to the dynasty of the Bais Dovid is literally fulfilled in Moshiah. When this prophecy achieves its fulfillment, history would finally confirm that the time line here covers more than 700 years, with only a handful of years set apart to describe the brief time before Judah's enemies, Syria and the northern kingdom of Israel, will pose no more threat to Judah (see Isaiah 7:16).

The **OJB** translates Proverbs chapter 30:1-19 and should include a comment that helps to explain how, in spite of teenage unwed mothers, the Isaianic unmarried young virgin conceiving is not as scandalous a sign as may at first appear. The reason is that in conceiving she is still the unwed “virgin,” (not an unwed *zonah* worthy of stoning), and the one conceived is called “G-d” or “El” in Hebrew, even “G-d with us,” giving a clear derivative clue to his paternity.

Let it be said as a further comment on Proverbs (Mishle) chapter 30 that the Devar Hashem, the Chochmah (Wisdom) that Hashem used to create the world (Psalm 33:6; Prov 8:30), is called here Ben HaElohim (Prov 30:4); thus this title “Ben HaElohim” used also of Moshiach (Psalm 2:7) introduces the revelation that Moshiach is the Chochmah of Hashem, even the very Ben HaElohim, the Seed of the Woman who will crush the head of the cunning Serpent Satan (Genesis 3:15). See verse Proverbs 30:4: “Who hath ascended into *Shomayim*, or descended? Who hath gathered *ruach* in the hollows of His hands? Who hath bound the *mayim* in a cloak? Who hath established all the *afsei aretz* (ends of the earth)? What is *Shmo* (His Name), and what is *Shem Bno* (the Name of His Son), if thou canst tell?” Then we move on to Prov 30:19, “The *derech hanasher* (way of the eagle) in the sky; the *derech nachash* (way of a snake) upon a *tzur* (rock); the *derech oniyah* (way of a sailing vessel) in the midst of the *yam* (sea); and the *derech gever* (way of a man) with an *almah* (unmarried young virgin—see Gn 24:16, 43, 63-65).” In short, it would be hard to see these crucial teachings in the text of most other translations; thus the *raison d’être* for the **OJB** version.

Finally, a word needs to be said about the translation of the Messiah’s name in the **OJB**. We know that at least one of the languages our Moshiach spoke was a dialect of Western Aramaic (note TALITHA CUMI, GOLGOTHA, MARANATHA). YESHUA is the Aramaic form of YEHOSHUA. Anyone who questions this should look at the Aramaic dictionary at the end of the standard Brown, Driver and Briggs Lexicon where the word YESHUA can be found listed as an Aramaic word. And YEHOSHUA (Hebrew for JOSHUA) is the Hebrew form of YESHUA (Ἰησοῦς in Greek). Parts of the Tanach are written in Aramaic (e.g. Ezra 4:8-6:18; 7:12-26; Dan 2:4-7:28; Jer 10:10-11; Gn 31:47). This is important because the infallible Bible settles all arguments. To the question “What is the Hebrew translation of the Aramaic word YESHUA?” the Bible tells us the infallible answer by translating the Aramaic word YESHUA in the Aramaic passage in Ezra 5:2 with the Hebrew word YEHOSHUA in the Hebrew passage in Zechariah 6:11-12, which also says that this Yehoshua is a ‘sign’ man and his name is TZEMACH (‘BRANCH’ [of Dovid], a code name for the soon to come and sprout up [even suddenly, out of dry ground] Moshiach). So the Moshiach’s name is YEHOSHUA/YESHUA (not an ‘either/or’ but a ‘both/and’) and in the **OJB** the decision was made to use the Hebrew form of Moshiach’s name rather than the Aramaic form. In the Greek NT the very same Greek word Yoh-tah ee-tah seegh-mah oh-mee-krone eeps-ee-lone final seegh-mah is used for Yehoshua/Yeshua/Joshua Ben Nun in Acts 7:45 and for Yehoshua/Joshua/Yeshua Ben Elohim in Acts 7:55, showing that both Joshua and Yeshua are exactly the same as far as the Greek is concerned, meaning either translation (Yehoshua or Yeshua) is acceptable in faithfully rendering the Greek NT into English.

Moshiach’s half-brother Yehuda wrote of the emunah (faith) which was once for all time handed down and transmitted to the Kadoshim. The document Yehuda wrote [p. 1118] is one of the most important ever written. Why? Because it is written by one of the Zekenim (Elders, Leaders) of the Messianic Edat Bnei Yisroel in Yerushalayim and is early and authoritative, having been written by Yehuda, one of the brothers of Ya’akov the Shliach, himself one of the “Ammudei HaKehillah” (Pillars of the Kehillah) in the early period of pre-Churban Bayis Sheni Judaism of the Kehillah of Moshiach in Yerushalayim. Ya’akov died in 62 C.E. al kiddish ha-Shem for the sake of his Martyr’s Eidus as an Emissary of the Zera Dovid Moshiach and as an eye-witness to the Tchiyas

HaMoshiach. Both of these, Yehuda and Ya'akov, were half-brothers of Moshiach and, like Moshiach, could indeed claim King Dovid as their direct ancestor. In referring to "the faith which was once for all handed over and transmitted to the Kadoshim," Yehuda is speaking of the body of objective truth which has been handed down as *Massorah* (universally binding, authorized Jewish teaching of the Zekenim of Israel, that is, Messianic *Massorah HaZekenim*, Authoritative Jewish Teaching of the Elders of Israel to be passed down from generation to generation). As such, this requires Messianic *Shomrim* to guard the orthodox Jewish faith (*orthos* = right, *doxa* = belief) and contend for it and accurately transmit it through the generations inviolate. It is for the purpose of equipping such Shomrim that the **OJB** version was translated, a work which really began only four years after the Six Day War, when a revived Jewish interest in the Messiah began world-wide, because, prophetically, Jerusalem was no longer trodden down by Gentiles (Lk 21:24) and the Fig Tree, replanted in 1948, was beginning to blossom (Lk 21:29-31). Over two decades before, preparations had begun for the publication of the *New English Bible*, the first major new translation of the Bible into English since Tyndale. As Benson Bobrick has said, "Next to the Bible itself, the English Bible was (and is) the most influential book ever published" (*Wide As the Waters*, Penquin Books, p.11). Commenting on the uniqueness of the **OJB**, the Jewish, yeshiva-trained, Israeli scholar and author, Yosef Shulam wrote favorably, "It is like nothing I have seen before..." We lift up his favorable assessment to G-d and say to Hashem be the glory, and may the Hebrew shine forth in this English version to every believer on earth!

On a more personal note, let me say that this translation reflects the Holy Bible as a well-worn treasure map that I have been studying nearly all my adult life. Without this infallible map, we sit in darkness, without hope and without G-d in the world (Mt 4:16; Ep 2:12). What is the treasure that the Bible maps us toward? Joseph had treasure put in the sacks of his brothers (Gn 43:23), treasure that did not bring them joy because they didn't know their Savior (Gn 43:18). There is a veil over the eyes when the unregenerate person gazes at Scripture (2C 3:14-16), an idol stands at the door of his "inner gate" (Ezek 8:3), and, as long as the "scales" of unregenerate uncircumcision (Ac 9:18) have not been removed, the Scriptures are unfathomed (1C 2:14), and there is no turning to the L-rd, no craving for the pure milk of the Word (1K 2:2), not even a taste for it (Jer 6:10).

Some believers stop looking for treasure in their Bibles after a while. They don't stick to the map, don't rely on the Word to chart their course, and after a while they get detoured into a maze of self-help books, psychology, intellectual speculation, philosophy, materialism, educational title-mongering, mass media punditry, or motions of empty religiosity. In His mercy, from the Read-More Bookstore in Hollywood, California, unto this present hour, G-d has been trying to keep me from blundering into any of those sad "rich young Ruler (Mt 19:22)" dead-end streets. Instead, He beckoned me to pursue after the true silver and gold (Prov.3:13-14), for the joy of which a man will go and sell all that he has to purchase that treasure (Mt 13:44; Lk 14:25-30, 33; Pp 3:8). So many times in a bookstore the Bible would cost all I had, and buying it would mean going without food for a time. But G-d was testing me: did I want Him and His Word more than anything in life? Was I willing to turn my back on the treasures of Egypt (MJ 11:26)? Sometimes I let Him down. Other times, trouble, not just poverty, would come in open-air preaching (Jon 3:4), because of the Word (Mt 13:21). Would I encourage myself in the treasure chest of Scripture (1Sm 30:6)? Will you? Dt 28:12 promises that the L-rd will "open up unto thee His good treasure." I know that is true for all who love the truth (2Th 2:10-11; I Yn 4:6)! Mere religion can be unmasked (see Lk 22:52-23:38); beyond mere religion, as one who has examined it, I can assure you the Bible is true to the core.

Robert Lewis Stevenson started with an imaginary map and developed a novel called *Treasure Island*. However, there is a treasure map that is not imaginary, and that map I happened upon as a young professional film actor browsing in Read-More Bookstore on Hollywood Blvd in 1970. That bookstore no longer exists, buried in the sands of time. But the treasure map is still today in my

hands, the map I happened upon in the mercy and ministry call of Hashem as a young man, the treasure map that is real, and eternal, and leads us to the buried Pearl of Great Price.

Mt 13:44 is a parable about a treasure buried by someone in a field, then found by someone else, who immediately reburies or hides it in that field so he can go and sell everything he has in order to purchase that priceless field, the great worth of which he has just discovered. The treasure I found in 1970 I have not reburied but, in the mercy of G-d, the eternal treasure once found in the *New English Bible* in 1970, is now eternal treasure rediscovered in *The Orthodox Jewish Bible* in 2002. And what a treasure it is! It is worth more to me now than then, a treasure of such weight of glory, a priceless *matmon* (Hebrew for "treasure" in Genesis 43:23). Is it true that it costs you everything? Yes, I have known poverty as an open-air minister for 30 years; but I was being tested during that pre-publication "trial period" to see how priceless the Bible was to me before G-d would grant me the privilege and trust me with translating it. Trials can be tests before privileged promotion.

And what a privilege! And how unworthy we are. As we prepare to publish, I have begun to go over every verse, making sure not one is missing from the **OJB**. And as my eyes and fingers go over ancient Bible manuscripts, I have the feeling a miser must have when he counts his gold coins. But we are not being miserly with the Word of G-d; we are making it available free-of-charge on the Internet at <http://www.afi.org> to enrich the whole world and you are helping us.

G-d checked this Bible Society ministry into that afii.org Website on Labor Day weekend 1995, just as He checked me into the Wishing Well Motel in Boynton Beach Florida on Labor Day weekend 1978, even though I was homeless and had only 23 cents. After that, G-d checked this ministry into its first New York City office on Labor Day weekend 1981. Now this weekend, Labor Day weekend 2008, I am writing this as an updated Preface to the **OJB**. Some might say that our afii.org Bible Society's Bible, the Orthodox Jewish Bible, is entitled with deception. However, there are many adherents of a sect of Hasidim in Brooklyn, New York, who claim that their Rebbe is G-d and that they are still part of Orthodox Judaism, demanding to have it both ways, as it were. This is basically what is going on in the Beis HaMikdash (Jerusalem Temple) with Paul and James in Acts chapter 21 (see p.996), the two of them wanting to have it both ways. Don't blame afii.org for this; we didn't write the Bible; we just translate it. The fact is, Paul submits his Gospel to a Torah-observant (Ac 21:20) Jewish community deserving of religio licita protection, a Temple-attending (Luke 24:53) synagogue-based (James 2:2, see Greek NT) sect (Ac 24:14) of Judaism who live a Torah-observant life in Jerusalem even though they are Spirit-filled Jewish believers (Ac 2:4, see www.nationaljewishfellowship.org); and in Acts chapter 21 Paul the rabbi from Tarsus submits to their authority and goes into the Jerusalem Temple to show that he too is an 'Orthodox' Jew and has not repudiated his Orthodox Jewish faith (Ro 9:1-5), preaching the Good News of Redemption in shul every Shabbos, circumcising the Jewish boy (with a Jewish mother) Timothy (Ac 16:3) and preaching as a rabbi in Shul every Shabbos as long as he was permitted to do so. In Romans Paul built up messianic Torah observant Jews who were weak in justifying faith (Ro 5:1) in believing (Ro 15:13) that Moshiach is the Mesharet Bnei HaMilah (Ro 15:8) just as some uncircumcised were weak in justifying faith (Ro 5:1) in terms of the *righteousness of faith that Abraham had in his uncircumcision (see Ro 4:11)*. *The hard center of Rav Shaul's 'Besuras HaGeulah' (Good News of Redemption) came from this sect of Judaism.* Study this sect of Judaism (Ro 9:1-5) with its teaching which is 'orthodox' ('straight teaching' is the meaning of the word 'orthodox'), and you will see that no one is being deceived by the title of our Orthodox Jewish Bible translation. Also see Walter Elwell's definitive EVANGELICAL DICTIONARY OF THEOLOGY, Second Edition p.765-766, the article 'Messianic Judaism,' which refers to my book on the subject.

Dr Phillip E Goble
Labor Day weekend, 2009

THE
ORTHODOX
JEWISH
TANAKH
TORAH
NEVI'IM
KETUVIM

Baruch

HaBah

Melech

HaMoshiach

BERESHIS

PARASHAS BERESHIS

1 In the beginning Elohim created hashomayim (the heavens, Himel) and haaretz (the earth).

[2] And the earth was tohu vavohu (without form, and void); and darkness was upon the face of the deep. And the Ruach Elohim was hovering upon the face of the waters.

[3] And Elohim said, Let there be light: and there was light [*Tehillim 33:6,9*].

[4] And Elohim saw the light, that it was tov (good); and Elohim divided the ohr (light) from the choshech (darkness).

[5] And Elohim called the light Yom (Day), and the darkness He called Lailah (Night). And the erev (evening) and the boker (morning) were Yom Echad (Day One, the First Day, *Mk 16:2*).

[6] And Elohim said, Let there be a raki'a (expanse, dome, firmament) in the midst of the mayim (waters), and let it divide the mayim from the mayim.

[7] And Elohim made the raki'a, and divided the waters under the raki'a from the waters which were above the raki'a; and it was so.

[8] And Elohim called the raki'a Shomayim (Heaven). And the erev and the boker were Yom Sheni (Day Two, the Second Day).

[9] And Elohim said, Let the waters under the heaven be gathered together unto one place, and let the yabashah (dry land) appear; and it was so.

[10] And Elohim called the yabashah Eretz (Earth); and the mikveh (gathering together of the waters) called He Seas; and Elohim saw that it was tov.

[11] And Elohim said, Let the earth bring forth vegetation, the herb yielding zera (seed),

and the fruit tree yielding pri (fruit) after its kind, whose seed is in itself, upon the earth; and it was so.

[12] And the earth brought forth vegetation, and herb yielding zera (seed) after its kind, and the tree yielding fruit, whose seed was in itself, after its kind; and Elohim saw that it was tov (good).

[13] And the erev and the boker were Yom Shlishi (Day Three, the Third Day).[T.N. *Shemot 19:11,15-16; Yehoshua 1:11; Bamidbar 19:11-16; Yonah 1:17; Hoshea 6:2; Melachim Bais 20:5,8; Ezra 6:15; 1C 15:4,20; Notice on Yom HaShlishi (The Third Day, Gen.1:13) is Yom HaBikkurim of the Bria HaOlam, the Firstfruits of the Creation of the World; just as Hoshea 6:2 indicates Yom HaShlishi is the time marker of the Techiyas HaMesim (Resurrection of the Dead), so Yom HaBikkurim fell on Nisan 16, and became a time marker delineating the countdown from the Resurrection of Moshiach Nisan 16, 3793 (33 C.E.) to Shavuot, 3793 and the Matan HaTevilah BeRuach Hakodesh. Lv 23:11].*

[14] And Elohim said, Let there be lights in the raki'a of the heaven to divide the day from the night; and let them be for otot (signs), and for mo'adim (seasons), and for yamim (days), and shanim (years);

[15] And let them be for lights in the raki'a of the heaven to give light upon the earth; and it was so.

[16] And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the kokhavim (stars) also.

[17] And Elohim set them in the raki'a of the heaven to give light upon the earth,

[18] And to rule over the day and over the night, and to divide the light from the darkness; and Elohim saw that it was tov.

[19] And the erev and the boker were Yom Revi'i (Day Four, the Fourth Day).

[20] And Elohim said, Let the waters bring forth an abundance of living creatures, and fowl that may fly above the earth in the open raki'a of heaven.

[21] And Elohim created great sea creatures, and every living creature that moveth, which the waters brought forth in abundance, after their kind, and every winged fowl after its kind; and Elohim saw that it was tov.

[22] And Elohim blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

[23] And the erev and the boker were Yom Chamishi (Day Five, the Fifth Day).

[24] And G-d said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind; and it was so.

[25] And G-d made the beast of the earth after its kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and G-d saw that it was tov.

[26] And G-d said, Let Us make man in Our tzelem, after Our demut: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon ha'aretz (the earth).

[27] So G-d created humankind in His own tzelem, in the tzelem Elohim (image of G-d)

created He him; zachar (male) and nekevah (female) created He them.

[28] And G-d blessed them, and G-d said unto them, Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[29] And G-d said, Hinei, I have given you every herb bearing seed, which is upon the face of kol ha'arets (all the earth), and every etz (tree), in the which is the fruit of a tree yielding seed;

to you it shall be for food.

[30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food; and it was so.

[31] And G-d saw every thing that He had made, and, behold, it was tov me'od (very good). And the erev and the boker were Yom Shishi (Day Six, the Sixth Day).

T.N. BERESHIS ("in the beginning") begins the first fifth of the "book of the Law of Moses" (SEFER TORAT MOSHE 2Kgs. 14:6). In view of the watchword "Sola Scriptura" (the Bible alone is authoritative for faith), we must allow inerrantly inspired Scriptural texts to give us our normative interpretation of Scripture. For example, Genesis chps 1-11 is about the creation of the inhabited world. And the book begins

with Adam, who is told to govern the world as the son of G-d, being a type of 'the one who is to come' (see Gn 5:1; 1Chr 1:1; Lk 3:38; Ro 5:14; Gn 3:15; 49:10), as expectation begins to build regarding a promised eschatological Redeemer-Ruler, a Moshi'a (Savior) from sin and death, a Great 'Descendant' or 'Seed' (ZERA). In Genesis we see the 'fall,' that is, 'creation being subjected to futility' (Ro 8:20) and the whole human race being brought under the bondage of the law of sin and death (Ro 6:23). Ro 5:12 tells us how to exegete (interpret) Gn 3. Adam is an epochal figure whose failure and fall determines the character of all encompassed in his epoch; that is, all of Hashem-alienated humanity in need of the epoch of the second Adam, the New Man, the Moshiach, and especially in need of the new life that flows from the Kingdom of G-d and G-d's great King, Rebbe Melech HaMoshiach. When we look at the first man lying on the ground dead (Gn. 5:5), the Bible is showing us the first sinner of a sinning/dying epoch which only the Moshiach's death brings to an end (2C 5:14). But the point here is that humankind in Gn 1:27 is "HaAdam" in Hebrew, and that verse shows Man as having both singularity and plurality (oto and otam, Gn 1:27), thus reflecting his Maker, Elohim, Who also has singularity and plurality in His complexity (compare echad in Gn 2:24 and Dt 6:4). Gn 1:26 uses a majestic plural but the Doctrine of Hashem's Kedushah Meshuleshet (Threefold Holiness) is seen in Elohim (Gn 1:1) and the Dvar Hashem (Gn 1:3) and the Ruach Elohim (Gn 1:2) engaged in the work of

creation. When we look at the original language in Zohar Vol.3 Ha'azinu page 288b, we see the text which comments on Daniel 7:13, where the Bar Enosh Moshiach comes to the Ancient of Days. The Zohar says, 'The Ancient One is described as being two (TAV-RESH-YUD-FINAL NOON, Aramaic for 'two').' G-d and the Moshiach, called by Daniel 'the Ancient of Days' and 'the Son of Man' are obviously a picture of G-d as 'two' in the Bible, and the Zohar owns up to this fact, calling G-d 'two.' Two sentences prior to that on the same page, the original language of the text of the Zohar says, 'The Ancient Holy One [i.e. G-d, Daniel 7:13] is found with three (TAV-LAMMED-TAV, Aramaic for 'three') heads or chiefs (RESH-YUD-SHIN-YUD-FINAL NOON Aramaic for 'heads'), which are united in One (CHET-DALET Aramaic for 'one').' Here we have a picture in the Zohar of the raz (mystery) of G-d's unity, the distinct havayot (subsistences, modes of being) in Adonoi Echad. G-d is echad, one, but a complex one, not three g-ds, only Hashem, One, but with Hashem's Kedushah Meshuleshet (Threefold holiness, Isa 6:3).

Granted, Genesis answers all kinds of questions that only get raised for the reader later in the Bible. So it is only when you read Obadiah and Malachi that you really start asking, 'Who are the Edomites and when do we first hear of their patriarch Esau?' So Genesis should be read last as well as first. Similarly, when Gog and Magog are mentioned in Ezekiel, when Javan (Greece) is mentioned in Zecharyah (Zechariah), when Babylon (Shinar

–Gn. 14:1) is mentioned in Isaiah, when the Canaanites and the Moabites and the Amorites (Noah's son Ham is the father of the Amorites) are discussed in the rest of the Scriptures, Genesis is the place to turn to get the Bible's theological introduction and overview of their significance and determinative character. Genesis introduces us theologically to all the major questions of life. What is mankind? What is marriage? What is work and rest from work in relation to G-d? In Proverbs it says that wine is a mocker (20:1). How does the Bible first introduce us to that fact? (Hint: see Gn. Chp 9. Read also Lv. 10:8-11; Nu. 6:1-4; Lk 1:15; Ro. 14:2L.) How did the evil of polygamy begin? (Note Gn. 4:19 and Lamech's overweening desire for both women and violence—see Gn. 2:24 on monogamy.) What is sin? What is guilt? Does man have to sin? (See Gn. 4:7). How in the human heart did wickedness begin and proliferate over the earth? How did it happen that the life-blood was set apart as holy in the beginning, when G-d began to institute blood sacrifice as a necessary aspect of the faith of Abraham? Where did Moshe Rabbeinu and Yosef and the Bnei Yisroel come from? How did bondage, especially bondage in Egypt, come about? How can spiritual bondage be circumcised and rolled away from the human heart so that we might be awakened to personal da'as of G-d and become his true sons? Adam, Abel, Seth, Enosh, Enoch, Noah, Shem, Arphachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abraham show us sons of G-d, whereas the sons of the Serpent become a brood of Lamech's swallowed in a

flood of wrath. The coming 'Descendant' is the 'zera Halsha (the seed of the woman)' and is also part of the promise given to Abraham. Ga 3:16 interprets in this Messianic sense Gn 12:7; 13:15; 17:7; 22:18 and 24:7. G-d promised many descendents but the fact that the word ZERA or SPERMA is singular Rav Sha'ul takes as a Messianic reference, not merely a reference to the nation. Rav Sha'ul sees the notion of promise, including a promised eschatological covenant (Gn 17:2), as central to the book of Genesis, because the Exodus from Egypt, the conquering of the land of Israel, the coming of the King Moshiach, and his inheritance of the nations are all an unfolding of the promise that has its beginning in Genesis (the word 'Genesis' is from a Greek word meaning 'origin'). Since a gracious promise from a sovereign G-d who creates out of nothing negates any notion of salvation through meritorious works-righteousness, Rav Sha'ul relies on Moses and Habakkuk to say 'amen' when Rav Sha'ul teaches that righteousness was credited to Abraham's faith when Abraham became the father of all (Jewish people and Gentiles alike) who believe (see Gn 15:6; Dt 7:7-8; 9:4-6; Habakkuk 2:4). This is the teaching of Moshiach in Yn 6:28-29. Although the book of Genesis tells us the origin of everything from marriage to polygamy and from the Edomites to the Sodomites, Rav Sha'ul shows us the most important doctrine that originates from Genesis, the doctrine of justification by faith alone (Ro 3:28). Important prophecies in Genesis are these: one descendent of Abraham will bless the nations

(see Gn 12:1-4; Isa 49:5-6); Abraham's descendants will be slaves 400 years in a land not their own (Genesis 15:13); Abraham's descendants will be delivered in the fourth generation (Gn 15:14-16); the land of Canaan would be given to Abraham's descendants as an inheritance (Gn 15:16-21) and the promise would be given graciously and miraculously through Yitzchak (Isaac) (Gn 17:21; 21:12).

2 Thus HaShomayim and Ha'Aretz were finished, and all the tzava of them.

[2] And on Yom HaShevi'i Elohim finished His work which He had made; and He rested on the Yom HaShevi'i from all His work which He had made.

[3] Vayevarech Elohim et Yom HaShevi'i, and set it apart as kodesh: because that in it shavat (He had rested) from all His work which bara Elohim (G-d created) and made.

[4] These are the toledot of HaShomayim and of Ha'Aretz when they were created, in the Yom that Hashem Elohim made Eretz v'Shomayim,

[5] And every plant of the sadeh was not yet in ha'aretz, and every herb of the sadeh had not yet

yitzmach (sprung up, *T.N. Moshiaich is Tzemach [Zecharyah 3:8]*); for Hashem Elohim had not caused it to rain upon ha'aretz, and there was not an adam (man) la'avod (to till, to work) haadamah (the ground).
 [6] But there went up a mist from ha'aretz, and watered the whole face of the adamah.
 [7] And Hashem Elohim formed the adam of the aphar min haadamah, and breathed into his nostrils the nishmat chayyim; and the adam became a nefesh chayyah.
 [8] And Hashem Elohim planted a gan (garden) eastward in Eden; and there He put the adam whom He had formed.
 [9] And out of the adamah made Hashem Elohim to spring up (*T.N. see verse 5*) kol etz (every tree) that is pleasing to the sight, and tov for food; the Etz HaChayyim (Tree of Life) also in the midst of the gan (garden), and the Etz HaDa'as Tov v'Rah (*see 3:22, i.e., representing moral autonomy; contrast Exodus 9:20-21 where the Dvar Hashem is the guide of life, even for Gentiles*).
 [10] And a nahar (river) flowed out of Eden to water the gan (garden); and from there it divided, and became four headwaters.
 [11] The shem of the first is Pishon; that is it which winds through the kol eretz Chavilah, where there is zahav;
 [12] And the zahav of that land is tov; there is [the gemstone] bedolach and the even (gemstone) hashoham [*T.N.: this onyx gemstone is used in the construction of the Kohen Gadols Bigdei HaKodesh*].
 [13] And the shem of the second nahar is Gihon; the

same is it that winds through kol eretz Cush.
 [14] And the shem of the third nahar is Chiddekel (*Tigris [see Daniel 10:4]*): that is it which goeth toward the east of Assyria. And the fourth nahar is Euphrates.
 [15] And Hashem Elohim took the adam and put him in the Gan Eden la'avod (to till, to work) it and to be shomer over it.
 [16] And Hashem Elohim commanded the adam, saying, Of every etz of the gan thou mayest freely eat;
 [17] But of the Etz HaDa'as Tov v'Rah, thou shalt not eat of it; for in the yom that thou eatest thereof thou shalt surely die.
 [18] And Hashem Elohim said, It is not tov that the adam should be alone; I will make him an ezer (a helper) suitable for him.
 [19] And out of the adamah Hashem Elohim formed every beast of the sadeh, and every oph HaShomayim; and brought them unto the adam to see what he would name them; and whatsoever the adam named kol nefesh chayyah, that was shmo.
 [20] And the adam gave shemot to all behemah, and to the oph HaShomayim, and to every beast of the sadeh; but for Adam there was not found an ezer for him.
 [21] And Hashem Elohim caused a tardemah (deep sleep) to fall upon the adam, and he slept; and He took from one of his tzalelot (sides, ribs), and closed up the basar in the place thereof;
 [22] And the tzela (rib), which Hashem Elohim had taken from the adam, made He an isha, and brought her unto the adam.
 [23] And the adam said, This is now etzem of my etzem, and basar of my basar; she shall

be called Isha, because she was taken out of Ish.
 [24] Therefore shall an ish leave his av and his em, and shall cleave unto his isha: and they shall be basar echad.
 [25] And they were both arummim (naked ones), the adam and his isha, and were not ashamed.

3 Now the Nachash was more arum (cunning, crafty, wiley) than any beast of the sadeh which Hashem Elohim had made. And he said unto the isha, Really? Hath Elohim said, Ye shall not eat of kol etz hagan?
 [2] And the isha said unto the Nachash, We may eat of the p'ri etz hagan;
 [3] But of the p'ri haEtz which is in the middle of the gan (garden), Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die (*Mk 7:8*).
 [4] And the Nachash said unto the isha, Ye shall not surely die;
 [5] For Elohim doth know that in the yom ye eat thereof, then your eyes shall be opened, and ye shall be like Elohim, knowing tov and rah.
 [6] And when the isha saw that HaEtz was tov for food, and that it was delight to the eyes, and HaEtz to be coveted to make one have seichel, she took of the p'ri thereof, and did eat, and gave also unto her ish with her; and he did eat.
 [7] And the eyes of them both were opened, and they knew that they were eirummim (naked ones); and they sewed aleh te'nah (*fig leaves*) together, and made themselves khagorot (*loin covering girdles*).
 [8] And they heard the kol of Hashem Elohim walking in the gan in the cool of the day; and HaAdam and his isha hid from the presence of Hashem

Elohim amongst the etz hagan (Ro 5:12-21).

[9] And Hashem Elohim called unto HaAdam, and said unto him, Where art thou?

[10] And he said, I heard Thy voice in the gan (garden), and I was afraid, because I was eirom (naked); and so I hid.

[11] And He said, Who told thee that thou wast eirom (naked)? Hast thou eaten of HaEtz, which I commanded thee that thou not eat thereof?

[12] And HaAdam said, The isha whom Thou gavest to be with me, she gave me of HaEtz, and I did eat.

[13] And Hashem Elohim said unto the isha, What is this that thou hast done? And the isha said, The Nachash beguiled me, and I did eat.

[14] And Hashem Elohim said unto the Nachash, Because thou hast done this, thou art arur (cursed) above kol habehemah, and above every beast of the sadeh; upon thy gakhon (belly) shalt thou go, and aphar shalt thou eat all the days of thy life;

[15] And I will put eivah (enmity; *Midrash Rabbah 23:5*) between thee

and HaIsha (*see HaAlmah, Yeshayah 7:14*), and between thy zera and her Zera; He shall crush thy rosh, and thou shalt strike His akev (heel).

[16] Unto HaIsha He said, I will greatly multiply thy itzavon ([labor] pain) and thy chavdeh; in pain thou shalt bring forth banim; and thy teshukah (longing, desire) shall be to thy husband, and he shall rule over thee.

[17] And unto Adam He said, Because thou paid heed unto the voice of thy isha, and hast eaten of HaEtz, of which I commanded thee, saying, Thou shalt not eat of it, arurah (cursed) is haadamah because of thee; in itzavon (pain, suffering, *see verse 16*)

shalt thou eat of it all the days of thy life;

[18] Kotz also and dardar shall it bring forth to thee; and thou shalt eat the esev of the sadeh;

[19] In the sweat of thy brow shalt thou eat lechem, till thou return unto haadamah; for out of it wast thou taken; for aphar thou art, and unto aphar shalt thou return.

[20] And HaAdam called the shem of his isha Chavah (Eve); because she was the Em kol chai.

[21] Unto Adam also and to his isha did Hashem Elohim make kesonon ohr, and clothed them.

[22] And Hashem Elohim said, See, HaAdam is become like one of Us, knowing tov v'rah; and now, lest he put forth his yad, and take also of HaEtz HaChayyim, and eat, and chai l'olam (live forever);

[23] Therefore Hashem Elohim sent him forth from the Gan Eden, to work haadamah from which place he was taken.

[24] So He drove out HaAdam; and He placed miKedem (at the east) of the Gan Eden HaKeruvim, and a flaming cherev which was ever-turning, to be shomer over the Derech Etz HaChayyim (the Way of the Tree of Life, *see Yn 14:6 on Derech*).

4 And HaAdam knew Chavah (Eve) his isha; and she conceived, and bore Kayin (Cain), and said, Kaniti (I have acquired) ish with Hashem.

[2] And again she bore his ach Hevel (Abel). And Hevel was a ro'eh tzon, but Kayin was an oved adamah (tiller of soil).

[3] And in ketz yamim it came to pass, that Kayin

brought of the p'ri haadamah a minchah unto Hashem.

[4] And Hevel, he also brought of the bechorot of his tzon and of the chelev thereof. And Hashem regarded [*with favor, respect*] unto Hevel and to his minchah:

[5] But unto Kayin and to his minchah He had not regard .

And Kayin was very angry, and his countenance fell.

[6] And Hashem said unto Kayin, Why art thou angry? And why is thy countenance fallen?

[7] If thou doest right, shalt thou not be accepted? And if thou doest not right, chattat is lurking at the petach. And unto thee shall be its teshukah (desire), and thou must rule over it.

[8] And Kayin talked with Hevel his brother; and it came to pass, when they were in the sadeh, that Kayin rose up against Hevel his brother, and killed him.

[9] And Hashem said unto Kayin, Where is Hevel thy brother? And he said, I know not; am I shomer achi (my brother's keeper)?

[10] And He said, What hast thou done? The voice of thy brother's dahm crieth unto Me from haadamah.

[11] And now art thou arur (cursed) from haadamah, which hath opened her mouth to receive thy brother's dahm from thy hand;

[12] When thou tillest haadamah, it shall not henceforth yield unto thee her ko'ach (strength); na (restless fugitive) vanad (and a wanderer, nomad) shalt thou be in ha'aretz.

[13] And Kayin said unto Hashem, My avon (iniquity, punishment for guilt) is greater than I can bear.

[14] See, Thou hast driven me out this day from the face of the

adamah; and from Thy face shall I be hidden and I shall be a na (restless fugitive) vanad (and a wanderer, nomad) in ha'aretz; and it shall come to pass, that whoever findeth me shall kill me.

[15] And Hashem said unto him, Therefore whoever killeth Kayin, vengeance shall be taken on him sevenfold. And Hashem placed an ot (mark) upon Kayin, so that none finding him should kill him.

[16] And Kayin went out from the presence of Hashem, and dwelt in Eretz Nod, east of Eden.

[17] And Kayin knew his isha; and she conceived, and bore Chanokh (Enoch); and he built an ir (city), and called the shem of the ir, after the shem beno, Chanokh (Enoch).

[18] And unto Chanokh (Enoch) was born Irad; and Irad fathered Mechuyael; and Mechuyael fathered Metushael; and Metushael fathered Lamech.

[19] And Lamech took unto him two nashim; the shem of the one was Adah, and the shem of the second Tzilah.

[20] And Adah bore Yaval; he was the av of such as dwell in ohel, and have mikneh.

[21] And his brother's shem was Yuval; he was the av of all such as play kinnor (harp) and ugav (flute).

[22] And Tzilah, she also bore Tuval-Kayin, a forger of every cutting tool of nechoshet and barzel; and the achot of Tuval-Kayin was Naamah.

[23] And Lamech said unto his wives, Adah and Tzilah, Hear my voice; ye wives of Lamech, give heed to my speech; for I have slain an ish for my wounding, and a yeled for my chabburah (*see Ga.6:17*).

[24] If Kayin (Cain) shall be avenged sevenfold, truly Lamech seventy and seven times over.

[25] And Adam knew his isha again; and she bore a ben, and called shmo Shet; for Elohim, said she, hath appointed me another zera in place of Hevel, whom Kayin killed.

[26] And to Shet, to him also there was born a ben; and he called shmo Enosh; then began men to call upon the Shem of Hashem.

5 This is the Sefer Toldot Adam. In the yom that barah Elohim Adam, in the demut Elohim He made him;

[2] Zakhar and nekevah He created them; and blessed them, and called the shem of them 'Adam,' in the yom when they were created.

[3] And Adam lived a hundred and thirty shanah and fathered in his own demut and after his tzelem (image) and called shmo Shet:

[4] And the days of Adam after he had fathered Shet were shemoneh me'ot shanah; and he fathered banim and banot:

[5] And all the days that Adam lived were nine hundred and thirty shanah: and he died.

[6] And Shet lived a hundred and five shanah, and fathered Enosh;

[7] And Shet lived after he fathered Enosh eight hundred and seven shanah, and fathered banim and banot:

[8] And all the days of Shet were nine hundred and twelve shanah; and he died.

[9] And Enosh lived ninety shanah, and fathered Kenan; [10] And Enosh lived after he fathered Kenan eight hundred and fifteen shanah, and

fathered banim and banot;

[11] And all the days of Enosh were nine hundred and five shanim; and he died.

[12] And Kenan lived seventy shanah and fathered Mahalal'el;

[13] And Kenan lived after he fathered Mahalal'el eight hundred and forty shanah, and fathered banim and banot;

[14] And all the days of Kenan were nine hundred and ten shanim; and he died.

[15] And Mahalal'el lived sixty and five shanah, and fathered Yered;

[16] And Mahalal'el lived after he fathered Yered eight hundred and thirty shanah, and fathered banim and banot;

[17] And all the days of Mahalal'el were eight hundred ninety and five shanah; and he died.

[18] And Yered lived a hundred sixty and two shanah, and he fathered Chanoch (Enoch):

[19] And Yered lived after he fathered Chanoch (Enoch) eight hundred shanah, and fathered banim and banot;

[20] And all the days of Yered were nine hundred sixty and two shanah; and he died.

[21] And Chanoch lived sixty and five shanah, and fathered Metushelach;

[22] And Chanoch walked with HaElohim after he fathered Metushelach three hundred shanah, and

fathered banim and banot;

[23] And all the days of Chanoch were three hundred sixty and five shanah;

[24] And Chanoch walked with HaElohim; and he was not; for Elohim took him.

[25] And Metushelach lived a hundred eighty

and seven shanah, and fathered Lamech.

[26] And Metushelach lived after he fathered Lamech seven hundred eighty and two shanah, and fathered banim and banot;

[27] And all the days of Metushelach were nine hundred sixty and nine shanah; and he died.

[28] And Lamech lived a hundred eighty and two shanah and fathered ben;

[29] And he called shmo Noach, saying, Zeh yenachamenu (this shall comfort us) in our work and toil of our hands, because of the adamah which Hashem hath cursed.

[30] And Lamech lived after he fathered Noach five hundred ninety and five shanah, and fathered banim and banot;

[31] And all the days of Lamech were seven hundred seventy and seven shanah; and he died.

[32] And Noach was five hundred years old; and Noach fathered Shem, Cham, and Yepheth.

6 And it came to pass, when HaAdam began to multiply on the face of ha'adamah, and banot were born unto them, [2] That the bnei HaElohim saw the banot HaAdam that they were tovot; and they took them nashim of all which they chose.

[3] And Hashem said, My Ruach [Hakodesh] shall not always strive with Adam, for that he also is basar: yet his yamim shall be a hundred and twenty shanah.

[4] HaNefilim were on ha'aretz in those yamim; and also after that, when the bnei HaElohim came in unto the banot HaAdam, and they bore children to them, the same

became gibborim which were of old, men of renown.

[5] And Hashem saw that the wickedness of HaAdam was great in ha'aretz and that every yetzer (inclination) of the machshevot (thoughts) of his lev was only rah (evil) continually (Ro 7:18) .

[6] And Hashem relented that He had made HaAdam on ha'aretz, and He was grieved in His lev.

[7] And Hashem said, I will wipe out HaAdam whom I have created from the face of ha'adamah; both Adam, and Behemah, and the Remes and the Oph HaShomayim; for I relent that I have made them.

[8] But Noach found chen (grace, unmerited favor) in the eyes of Hashem.

[NOACH]

[9] These are the toldot of Noach; Noach was an ish tzaddik and tamim among those of his time, and Noach's halachah was with HaElohim.

[10] And Noach fathered three banim: Shem, Cham, and Yepheth.

[11] Ha'aretz also was corrupt before HaElohim, and ha'aretz was filled with chamas.

[12] And Elohim looked upon ha'aretz, and, hinei, it was corrupt; for kol basar had corrupted his derech upon ha'aretz.

[13] And Elohim said unto Noach, The ketz (end) of kol basar is come before Me; for ha'aretz is filled with chamas because of them; and, hineni, I will destroy them with ha'aretz.

[14] Make thee a tevah (ark) of gopher wood; rooms shalt thou make in the tevah (ark), and shalt coat it within and without with tar.

[15] And this is how thou shalt build it: the length of

the tevah (ark) shall be three hundred cubits, the width of it fifty cubits, and the height of it thirty cubits.

[16] A roof shalt thou make to the tevah (ark), and thou shalt finish it to a cubit from the top; and the door of the tevah (ark) shalt thou set in the side thereof; with lower, second, and third decks shalt thou make it.

[17] And, hineni, I, even I, do bring a mabbul of waters upon ha'aretz, to destroy kol basar, wherein is the ruach chayyim, from under Shomayim; and everything that is in ha'aretz shall perish.

[18] And then with thee will I establish My brit (covenant); and thou shalt come into the tevah (ark), thou, and thy banim, and thy isha, and the nashim of thy banim with thee.

[19] And of every living thing of kol basar, two of every kind shalt thou bring into the tevah (ark), to keep them alive with thee; they shall be zachar and nekevah.

[20] Of birds after their kind, and of behemah after their kind, of every remes of ha'adamah after its kind, two of every kind shall come unto thee, to keep them alive.

[21] And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for ochel for thee, and for them.

[22] Thus did Noach; according to all that Elohim commanded him, so did he.

7 And Hashem said unto Noach, Come thou and all thy bais into the tevah (ark); for thee have I found tzaddik before Me in dor hazeh.

[2] Of every behemah hatehorah thou shalt

take to thee by sevens; the male and his mate; and of behemah that are not tehorah by two, the male and his mate.

[3] Of also Oph HaShomayim by sevens, the zachar and the nekevah; to keep zera alive upon the face of kol ha'aretz.

[4] For shivah yamim from now, and I will cause it to rain upon ha'aretz arba'im yom and arba'im lailah; and every living creature that I have made will I wipe out from off the p'nei ha'adamah.

[5] And Noah did according unto all that Hashem commanded him.

[6] And Noah was shesh me'ot shanah when the mabbul waters were upon ha'aretz.

[7] And Noah entered in, and his banim, and his isha, and nashim of his banim with him, into the tevah (ark), because of the waters of the mabbul.

[8] Of behemah hatehorah, and of behemah that are not tehorah, and of haoph, and of every thing that creepeth upon ha'adamah,

[9] There went in shnayim shnayim unto Noah into the tevah (ark), the zachar and the nekevah, as Elohim had commanded Noah.

[10] And it came to pass after shivat hayamim, that the waters of the mabbul were upon ha'aretz.

[11] In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep burst open, and the floodgates of Shomayim were opened.

[12] And the geshem was upon ha'aretz arba'im yom and arba'im lailah.

[13] On that very yom entered Noah, and Shem, and Cham, and Yepheth, the bnei Noah,

and Noah's isha, and the three nashim of his banim with them, into the tevah (ark);

[14] They, and every beast after its kind, and kol habehemah after their kind, and every remes that crawls upon ha'aretz after its kind, and kol haoph after its kind, every bird of every sort.

[15] And they went in unto Noah into the tevah (ark), shnayim shnayim of kol habasar, wherein is the ruach chayyim.

[16] And they that went in, went in zachar and nekevah of kol basar, as Elohim had commanded him; then Hashem shut him in.

[17] And the mabbul was arba'im yom upon ha'aretz; and the waters increased, and lifted up the tevah (ark), and it rose above ha'aretz.

[18] And the waters rose, and were increased greatly upon ha'aretz; and the tevah (ark) floated upon the face of the waters.

[19] And the waters rose exceedingly upon ha'aretz; and all the high hills, that were under kol HaShomayim, were covered.

[20] Fifteen cubits upward did the waters rise; and the harim were covered.

[21] And kol basar perished that moved upon ha'aretz, both of Oph, and of Behemah, and of Beast, and of every Swarming Thing that swarms upon ha'aretz, and kol haadam;

[22] All in whose nostrils was the ruach chayyim, of all that was in the dry land, perished.

[23] And every living creature was wiped out which was upon the p'nei haadamah, both Adam, and Behemah, and the Remes, and the Oph HaShomayim; and they were wiped out from ha'aretz: and Noah only remained alive,

and they that were with him in the tevah (ark).

[24] And the waters flooded upon ha'aretz a hundred and fifty days.

8 And Elohim remembered Noah, and every living thing, and all the behemah that was with him in the tevah (ark); and Elohim made a ruach to pass over ha'aretz, and the waters subsided;

[2] The ma'ayanot (springs) also of the tehom and the floodgates of Shomayim were stopped, and the geshem from Shomayim was restrained;

[3] And the waters receded from on ha'aretz continually; and after the end of the hundred and fifty days the waters were abated.

[4] And the tevah (ark) rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

[5] And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the rashi heharim seen.

[6] And it came to pass at the end of arba'im yom, that Noah opened the chalon (window) of the tevah (ark) which he had made;

[7] And he sent forth the orev (raven), which went forth to and fro, until the waters were dried up from off ha'aretz.

[8] Also he sent forth a yonah (dove) from him, to see if the waters were abated from off the face of the adamah;

[9] But the yonah found no manoach (place of rest) for the sole of her foot, and she returned unto him into the tevah, for the waters were on the p'nei kol ha'aretz; then he reached forth his yad, and took her, and pulled

her in unto him into the tevah (ark).

[10] And he waited yet another shivat yamim; and again he sent forth the yonah out of the tevah (ark);

[11] And the yonah returned to him in the erev; and, hinei, in her beak was a zayit (olive) leaf freshly plucked; so Noach had da'as that the mayim were abated from off ha'aretz.

[12] And he waited yet another shivat yamim; and sent forth the yonah; which returned not unto him again.

[13] And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the mayim were dried up from off ha'aretz; and Noach removed the mikhseh (covering) of the tevah (ark), and looked, and, hinei, the surface of the adamah was dry.

[14] And in the second month, on the seven and twentieth day of the month, was ha'aretz dry.

[15] And Elohim spoke unto Noach, saying,

[16] Go forth of the tevah (ark), thou, and thy isha, and thy banim, and the nashim of thy banim with thee.

[17] Bring forth with thee every living thing that is with thee, of kol basar, both of bird, and of behemah, and of every creeping thing that creepeth upon ha'aretz; that they may multiply abundantly on ha'aretz, and be fruitful, and increase upon ha'aretz.

[18] And Noach went forth, and his banim, and his isha, and the nashim of his banim with him;

[19] Every animal, every remes, and every bird, and whatsoever creepeth upon ha'aretz, after their kinds, went forth out of the tevah (ark).

[20] And Noach built a Mizbe'ach unto Hashem; and

took of every behemah hatehorah, and of kol haopah hatahor, and offered olot (burnt offerings) on the Mizbe'ach.

[21] And Hashem smelled a re'ach hannichoach; and Hashem said in His lev, I will not again curse the adamah any more ba'avur (because of) haAdam; for the yetzer of the lev haAdam is rah from his ne'urim (youth, childhood); neither will I again strike any more every thing living, as I have done.

[22] While ha'aretz remaineth, zera (seedtime) and katzir (harvest), and kor (cold) and chom (heat), and kayitz (summer) and choref (winter), and yom and lailah shall not cease.

9 Vayevarech Elohim et Noach and his banim, and said unto them, Be fruitful, and multiply, and replenish ha'aretz.

[2] And the fear of you and the dread of you shall be upon every beast of ha'aretz, and upon every bird of the air, upon all that moveth upon ha'adamah, and upon all the dagim of the yam; into your yad are they delivered.

[3] Every remes that liveth shall be food for you; even as the yarok esev (green plant) have I given you all.

[4] But basar with the nefesh thereof, which is the dahm thereof, shall ye not eat.

[5] And surely your dahm of your nefeshot will I require; at the hand of every beast will I require it, and at the yad haAdam; at the hand of every man's brother will I require the nefesh haAdam.

[6] Shofech dahm (one who sheddeth man's blood), by man shall his dahm be shed; for in the tzelem Elohim made He man.

[7] And you, be ye fruitful, and multiply; bring forth abundantly on ha'aretz, and multiply therein.

[8] And Elohim spoke unto Noach, and to his banim with him, saying,

[9] And I, hineni, I establish My brit (covenant) with you, and with your zera after you;

[10] And with kol nefesh that is with you, of the bird, of the behemah, and of every animal of ha'aretz with you; from kol yotzei hatevah (all that go out of the ark), to every creature of ha'aretz.

[11] And I will establish My brit (covenant) with you, neither shall kol basar yikaret (be cut off, violently killed) any more by the waters of the mabbul; neither shall there be any more mabbul l'shachat (to destroy) ha'aretz.

[12] And Elohim said, This is the ot (sign) of the brit

(covenant) which I make between Me and you and every nefesh chayyah (living creature) that is with you, for dorot olam (perpetual generations);

[13] I do set My keshet (bow) in the anan (cloud), and it shall be for an ot brit between Me and ha'aretz.

[14] And it shall come to pass, when I bring an anan over ha'aretz, that the keshet be'anani (rainbow) shall be seen;

[15] And I will remember My brit, which is between Me and you and kol nefesh chayyah of kol basar; and the waters shall no more become a mabbul (flood) l'shachat (to destroy) kol basar.

[16] And the keshet shall be in the anan; and I will look upon it, that I may remember the brit olam between Elohim and kol nefesh chayyah of kol basar that is upon ha'aretz.

17| And Elohim said unto Noah, This is the ot habrit, which I have established between Me and kol basar that is upon ha'aretz.

18| And the bnei Noah, that went forth of the tevah, were Shem, and Cham, and Yephet; and Cham is the av of Kena'an (Canaan).

19| Shloshah (Three) are the bnei Noah; and of them was the kol ha'aretz populated.

20| And Noah began to be an ish ha'adamah (a man of the soil), and he planted a kerem (vineyard);

21| And he drank of the yayin, and became shikker (intoxicated); and he lay uncovered inside his ohel.

22| And Cham, the av of Kena'an, saw the erom (nakedness) of his av, and told his two achim on the outside.

23| And Shem and Yephet took a garment, and laid it upon both their shoulders, and walked backward, and covered the erom of their av; and their faces were turned the other way, and they saw not the erom of their av.

24| And Noah awoke from his yayin, and had da'as of what his ben katan had done unto him.

25| And he said, Arur (cursed) be Kena'an; an eved of avadim shall he be unto his achim.

26| And he said, Baruch Hashem Elohei Shem; and Kena'an shall be his eved.

27| Elohim shall enlarge Yephet, and he shall dwell in the tents of Shem; and Kena'an shall be his eved.

28| And Noah lived after the mabbul three hundred and fifty years.

29| And all the days of Noah were nine hundred and fifty years; and he died.

10 Now these are the toldot of the Bnei Noah: Shem,

Cham, and Yephet; and unto them were banim born after the mabbul (flood).

2| The Bnei Yephet: Gomer, and Magog, and Madai, and Yavan, and Tuval, and Meshech, and Tiras.

3| And the Bnei Gomer: Ashkenaz, and Riphath, and Togarmah.

4| And the Bnei Yavan: Elishah, and Tarshish, Kittim, and Dodanim.

5| By these were the coastlands of the Goyim divided in their lands; every one after his leshon, after their mishpechot, in their Goyim.

6| And the Bnei Cham: Cush, and Mitzrayim, and Phut, and Kena'an.

7| And the Bnei Cush: Seva, and Chavilah, and Savtah, and Raamah, and Savtecha; and the Bnei Raamah: Sheva, and Dedan.

8| And Cush fathered Nimrod; he began to be a gibbor in ha'aretz.

9| He was a gibbor, a hunter before Hashem; therefore it is said, like Nimrod the gibbor, the hunter before Hashem.

10| And the beginning of his kingdom was Babel, and Erech, and Akkad, and Calneh, in Eretz Shinar.

11| Out of that land he went forth to Asshur, and built Nineveh, and Rechovot-Ir, and Kelach,

12| And Resen between Nineveh and Kelach; the same is ha'Ir Hagedolah.

13| And Mitzrayim fathered Ludim, and Anamim, and Lehavim, and Naphtuchim,

14| And Patrusim, and Casluchim, out of whom came Pelishtim (Philistines), and Caphtorim.

15| And Kena'an fathered Tzidon his bechor, and Chet,

16| And the Yevusi, and the Emori, and the Girgashi,

17| And the Chivvi, and the Arki, and the Sini,

18| And the Arvadi, and the Tzemari, and the Chamati; and afterward were the mishpechot haKena'ani spread abroad.

19| And the boundary of the Kena'ani was from Tzidon, as thou comest to Gerar, unto Azah (Caza); as thou goest, unto Sodom, and Amora (Gomorra), and Admah, and Tzevoym, even unto Leshah.

20| These are the Bnei Cham, after their mishpechot, after their leshonot, in their territories, and in their Goyim.

21| Also unto Shem avi kol Bnei Ever, and the older brother of Yephet, even to him were offspring born.

22| The Bnei Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.

23| And Bnei Aram: Uz, and Chul, and Ceter, and Mash.

24| And Arpachshad fathered Shelach; and Shelach fathered Ever.

25| And unto Ever were born two banim: the shem of one was Peleg; for in his days was ha'aretz divided; and his brother's shem was Yoktan.

26| And Yoktan fathered Almodad, and Sheleph, and Chatzarmavet, and Yerach,

27| And Hadoram, and Uzal, and Diklah,

28| And Oval, and Avimael, and Sheva,

29| And Ophir, and Chavilah, and Yovav; all these were the Bnei Yoktan.

30| And their moshav (dwelling) was from Meshah, as thou goest unto Sephar har hakedem.

31| These are the Bnei Shem, after their mishpechot, according to their

leshonot, in their territories, after their Goyim.

[32] These are the mishpechot of the Bnei Noach, after their toldot, in their Goyim; and by these were the Goyim divided/separated in ha'aretz after the mabbul.

11 And the kol HaAretz was of one language and of devarim achadim (common words).

[2] And it came to pass, as they migrated from the east, that they found a plain in Eretz Shinar; and they dwelt there.

[3] And they said one to another, Come, let us make brick, and bake them thoroughly. And they had brick for even (stone), and bitumen had they for mortar.

[4] And they said, Come, let us build us an Ir and a Migdal, whose rosh (top) may reach unto Shomayim; and let us make us a shem, otherwise we shall be scattered abroad upon the face of kol HaAretz.

[5] And Hashem came down to see the Ir and the Migdal, which Bnei HaAdam built.

[6] And Hashem said, See, the Am is echad and they have all one language; and this they begin to do; and now nothing will be impossible for them, which they have proposed to do.

[7] Come, let Us go down, and there confuse their sefat, that they may not understand one another's language.

[8] So Hashem scattered them abroad from there upon the face of kol HaAretz; and they left off building the Ir.

[9] Therefore is the shem of it called Babel; because Hashem did there confuse the language of kol HaAretz; and from there did Hashem scatter

them abroad upon the face of kol HaAretz.

[10] These are the toldot of Shem: Shem was a hundred years old, and fathered Arpachshad two years after the mabbul;

[11] And Shem lived after he fathered Arpachshad five hundred shanah, and fathered banim and banot.

[12] And Arpachshad lived five and thirty shanah, and fathered Salah;

[13] And Arpachshad lived after he fathered Shelach four hundred and three shanim, and fathered banim and banot.

[14] And Shelach lived thirty shanah, and fathered Ever;

[15] And Shelach lived after he fathered Ever four hundred and three shanah, and fathered banim and banot.

[16] And Ever lived four and thirty shanah, and fathered Peleg;

[17] And Ever lived after he fathered Peleg four hundred and thirty shanah, and fathered banim and banot.

[18] And Peleg lived thirty shanah, and fathered Reu;

[19] And Peleg lived after he fathered Reu two hundred and nine shanim, and fathered banim and banot.

[20] And Reu lived two and thirty shanah, and fathered Serug;

[21] And Reu lived after he fathered Serug two hundred and seven shanim, and fathered banim and banot.

[22] And Serug lived thirty shanah, and fathered Nachor;

[23] And Serug lived after he fathered Nachor two hundred shanah, and fathered banim and banot.

[24] And Nachor lived nine and twenty shanah, and fathered Terach;

[25] And Nachor lived after he fathered Terach a hundred

and nineteen shanah, and fathered banim and banot.

[26] And Terach lived seventy shanah, and fathered Avram, Nachor, and Haran.

[27] Now these are the toldot Terach: Terach fathered Avram, Nachor, and Haran; and Haran fathered Lot.

[28] And Haran died before his av Terach in the land of his birth, in Ur Kasdim.

[29] And Avram and Nachor took them nashim: the shem eshet Avram was Sarai; and the shem eshet Nachor was Milcah, the bat Haran Avi Milcah, and Avi Yiskah.

[30] But Sarai was barren; she had no child.

[31] And Terach took Avram bno, and ben bno Lot ben Haran, and Sarai his kallah, eshet Avram bno; and they went forth with them from Ur Kasdim, to go into Eretz Kena'an; and they came unto Charan (Haran), and dwelt there.

[32] And the days of Terach were two hundred and five shanim; and Terach died in Charan (Haran).

[LECH LECHA]

12 Now Hashem had said unto Avram, Get thee out of thy country, and from thy kindred, and from the bais avicha, unto ha'aretz that I will show thee;

[2] So that I will make of thee a goy gadol (great nation), so that I will bless thee, and make thy shem great; and so thou shalt be a berakhah (blessing);

[3] And I will bless the one blessing you, and curse him that curses you; and kol mishpechot haadamah shall be blessed through you. [T.N. *There is a berakhah in this verse that many do not know but that every true follower of Moshiach should know.*]

[4] So Avram departed as Hashem had told him; and Lot went with him; and Avram was seventy and five years old when he departed out of Charan.

[5] And Avram took Sarai his isha, and Lot his brother's son, and all their possessions that they had amassed, and the nefesh that they had gotten in Charan; and they went forth to go into the land of Kena'an; and they arrived in the land of Kena'an.

[6] And Avram passed through the land unto the makom Shechem, unto Elon Moreh. And the Kena'ani was then in ha'aretz.

[7] And Hashem appeared unto Avram, and said, Unto thy zera will I give ha'aretz hazot; and there built he a Mizbe'ach unto Hashem, Who appeared unto him.

[8] And he removed from there unto the harah mikedem Beit-El, and pitched his tent, having Beit-El on the west, and Ai on the east; and there he built a Mizbe'ach unto Hashem, and called upon the Shem of Hashem.

[9] And Avram journeyed, going on still toward the Negev.

[10] And there was a ra'av in the land; and Avram went down into Mitzrayim to sojourn there; for the ra'av was severe in ha'aretz.

[11] And it came to pass, when he was about to enter into Mitzrayim, that he said unto Sarai his isha, Hinei now, I know that thou art an isha yafeh to look upon;

[12] Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his isha; and they will kill me, but they will save thee alive.

[13] Say, now, thou art my achot; that it may be well with me for thy sake; and my

nefesh shall live on account of thee.

[14] And it came to pass, that, when Avram was come into Mitzrayim, the Egyptians beheld the isha that she was yafeh me'od.

[15] The sarim of Pharaoh also saw her, and commended her before Pharaoh; and the isha was taken into Bais Pharaoh.

[16] And he treated Avram well for her sake: and he acquired sheep and oxen, and male donkeys, and avadim, and shfachot, and female donkeys, and camels.

[17] And Hashem plagued Pharaoh and his Bais with nega'im gedolim because of Sarai eshet Avram.

[18] And Pharaoh summoned Avram and said, What is this that thou hast done unto me?

Why didst thou not tell me that she was thy isha?

[19] Why saidst thou, She is my achot? So I might have taken her to me to wife; now therefore, hinei, thy wife, take her, and go!

[20] And Pharaoh commanded his anashim concerning him; and they sent him away, and his isha, and all that he had.

13 And Avram went up out of Mitzrayim, he, and his isha, and all that he had, and Lot with him, into the Negev.

[2] And Avram was very rich in cattle, in kesef, and in zahav.

[3] And he went on his journeys from the Negev even to Beit-El, unto the makom where his ohel had been at the beginning, between Beit-El and Ai;

[4] Unto the makom of the Mizbe'ach, which he had built there at the first; and there Avram called on the Shem of Hashem.

[5] And Lot also, which walked with Avram, had tzon, and herds, and ohalim.

[6] And ha'aretz was not able to bear them, that they might dwell together; for their rechush was rav, so that they could not dwell together.

[7] And there was a riv between the ro'im of the herd of Avram and the ro'im of the herd of Lot; and the Kena'ani and the Perizzi dwelt then in ha'aretz.

[8] And Avram said unto Lot, Let there be no merivah now between me and thee, and between my ro'im and thy ro'im; for we are achim.

[9] Is not the kol ha'aretz before thee? Separate thyself, now, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

[10] And Lot lifted up his eyes, and beheld all the plain of Yarden, that it was well watered everywhere, before Hashem destroyed Sodom and Amora, even as the Gan Hashem, like Eretz Mitzrayim, as you go to Tzoar.

[11] Then Lot chose for him all the plain of Yarden; and Lot journeyed mikedem (east); and they separated themselves the one from his brother.

[12] Avram dwelled in Eretz Kena'an, and Lot dwelled in the cities of the plain, and pitched his ohel toward Sodom.

[13] But the men of Sodom were ra'im and chatta'im before Hashem exceedingly.

[14] And Hashem said unto Avram, after that Lot was separated from him, Lift up now thine eyes, and look from the makom where thou art northward, and southward and eastward, and westward:

[15] For kol ha'aretz which thou seest, to thee will I give it, and

to thy zera ad olam (forever).
 [16] And I will make thy zera as the dust of ha'aretz; so that if a man can number the aphar of ha'aretz, then shall thy zera also be numbered.
 [17] Arise, walk through ha'aretz in the length of it and in the breadth of it; for I will give it unto thee.
 [18] Then Avram moved his ohel, and came and dwelt in Elonei Mamre, which is in Chevron, and built there a Mizbe'ach unto Hashem.

14 And it came to pass in the yamim of Amraphel Melech Shinar (i.e., Babylon), Aryoch Melech Ellasar, Kedorlaomer Melech Elam, and Tidal Melech Goyim;
 [2] That these made milchamah with Bera Melech Sodom, and with Birsha Melech Amora (Gomorra), Shinav Melech Admah, and Shemever Melech Tzevoyim, and the Melech Bela, which is Tzoar.
 [3] All these were joined together in the Valley of Siddim which is the Yam HaMelach (i.e., Dead Sea).
 [4] Twelve shanah they served Kedorlaomer, and in the thirteenth year they rebelled.
 [5] And in the fourteenth year came Kedorlaomer, and the melachim that were with him, and they defeated the Rephaim in Ashterot Karnayim, and the Zuzim in Ham, and the Emim in Shaveh-Kiryatayim,
 [6] And the Chori in their Mt Seir, as far as Eil-Paran, which is near the midbar.
 [7] And they turned, and came to En Mishpat, which is Kadesh, and conquered all the country of the Amaleki, and also the Emori, that dwelt in Chazezon-Tamar.
 [8] And there went out the Melech Sodom, and the

Melech Amora (Gomorra), and the Melech Admah, and the Melech Tzevoyim, and the Melech Bela (the same is Tzoar); and they joined in milchamah with them in the Valley of Siddim;
 [9] With Kedorlaomer Melech Elam, and with Tidal Melech Goyim, and Amraphel Melech Shinar, and Aryoch Melech Ellasar; four melachim against five.
 [10] And the Valley of Siddim was full of tar pits; and the Melech Sodom and Amora (Gomorra) they fled, and fell there; and they that remained fled to the mountain.
 [11] And they took all the possessions of Sodom and Amora (Gomorra), and all their ohel, and went their way.
 [12] And they took Lot, Avram's brother's son, who dwelt in Sodom, and his possessions, and departed.
 [13] And there came one that had escaped, and told Avram Halvri; for he dwelt in Elonei Mamre the Emori, brother of Eshcol, and brother of Aner; and these were Ba'alei Brit Avram.
 [14] And when Avram heard that his brother was taken captive, he armed his trained men, born in his own bais, three hundred and eighteen, and pursued them as far as Dan.
 [15] And he divided himself against them, he and his avadim, by lailah, and routed them, and pursued them as far as Chovah, which is on the left hand (north) of Damascus.
 [16] And he recovered all the possessions, and also brought again his brother Lot, and his possessions, and the nashim also, and the people.
 [17] And the Melech Sodom went out to meet him after his return from the defeat of Kedorlaomer, and of the

melachim that were with him, at the Valley of Shaveh, which is the Valley of the King.
 [18] And Malki-Tzedek Melech Shalem brought forth lechem and yayin and he was the kohen of El Elyon [Ps 110:4].
 [19] And he blessed him, and said, Baruch Avram by El Elyon, Creator of Shomayim v'Aretz;
 [20] And baruch El Elyon, Who hath delivered thine enemies into thy hand. And he gave him ma'aser (tithe) of all.
 [21] And the Melech Sodom said unto Avram, Give me the nefesh and keep the possessions for thyself.
 [22] And Avram said to the Melech Sodom, I have lifted up mine hand unto Hashem, El Elyon Creator of Shomayim v'Aretz,
 [23] That I will not take from a thread even to the thong of a sandal, and that I will not take any thing that is thine, lest thou shouldest say, I have made Avram rich;
 [24] Save only that which the young men have eaten, and the chelek of the anashim which went with me, Aner, Eshcol, and Mamre; let them take their chelek.

15 After these things the Devar Hashem came unto Avram in a makhazeh, saying, Fear not, Avram; I am thy mogem, and thy exceeding great sachar (reward).
 [2] And Avram said, Adonoi Hashem, what wilt Thou give me, since I go childless, and the Ben Meshek of my Bais is this Eliezer of Dameshek (Damascus)?
 [3] And Avram said, See, to me Thou hast given no zera; and, hinei, one born in my bais is my yoreshe (heir).
 [4] And, hinei, the Devar Hashem came unto

him saying, This shall not be thy yoresh; but he that shall come forth out of thine own body shall be thy yoresh.

[5] And He brought him forth outside, and said, Look now toward Shomayim, and count the kokhavim, if thou be able to number them; and He said unto him, So shall thy zera be.

[6] And he believed in Hashem; and He credited [emunah (faith)] to him as tzedakah (righteousness).

[7] And He said unto him, I am Hashem Who brought thee out of Ur Kasdim, to give thee ha'aretz hazot to be the yoresh of it.

[8] And he said, Adonoi Hashem, how can I have da'as that I will be its yoresh?

[9] And He said unto him, Bring Me a heifer meshuleshet, and a she goat meshuleshet, and a ram meshulash, and a dove, and a pigeon.

[10] And he brought unto Him all these, and divided them in two, and laid each half one opposite another; but the birds divided he not.

[11] And when the birds of prey came down upon the carcasses, Avram drove them away.

[12] And when the shemesh was going down, a tardemah fell upon Avram; and, hinei, a horror of great darkness fell upon him.

[13] And Hashem said unto Avram, Know of a surety that thy zera shall be a ger in a land not their own, and shall serve them; and they shall afflict them arba me'ot shanah;

[14] And also that nation, whom they shall serve, will I judge; and afterward shall they come out with rechush gadol (great substance).

[15] And thou shalt go to thy avot in shalom; thou shalt be buried at a good old age.

[16] But in the fourth generation they shall come back here again; for the avon (iniquity) of the Emori (Amorite) is not yet full. [17] And it came to pass, that, when the shemesh went down, and it was dark, hinei a smoking fire-pot, and a blazing torch passed between those pieces.

[18] On that day Hashem cut a brit (covenant) with Avram, saying, Unto thy zera have I given ha'aretz hazot, from the Wadi of Mitzrayim unto the great river, the river Euphrates:

[19] [the land of] the Keni, and the Kenizzi, and the Kadmoni,

[20] And the Chitti, and the Perizzi, and the Repha'im, [21] And the Emori, and the Kena'ani, and the Girgashi, and the Yevusi.

16 Now Sarai Avram's isha bore him no children; and she had a shifchah, an Egyptian, whose shem was Hagar.

[2] And Sarai said unto Avram, Hinei now, Hashem hath restrained me from bearing; go now in unto my shifchah; it may be that I may build family by her. And Avram paid heed to the voice of Sarai.

[3] And Sarai Avram's isha took Hagar her shifchah the Egyptian, after Avram had dwelt ten years in Eretz Kena'an, and gave her to her husband Avram to be his isha.

[4] And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her gevirah was despised in her eyes.

[5] And Sarai said unto Avram, My wrong be upon thee; I have given my shifchah

unto thy keyk; and when she saw that she had conceived, I was despised in her eyes; Hashem judge between me and thee.

[6] But Avram said unto Sarai, Hinei, thy shifchah is in thy hand; do to her as it pleaseth thee. And when Sarai dealt harshly with her, she fled from her face.

[7] And the Malach Hashem found her by a spring of mayim in the midbar, near the spring on the road to Shur.

[8] And he said, Hagar, Sarai's shifchah, from where camest thou? And where wilt thou go? And she said, I flee from the face of my gevirah Sarai.

[9] And the Malach Hashem said unto her, Return to thy gevirah, and submit thyself under her hands.

[10] And the Malach Hashem said unto her, I will multiply thy zera exceedingly, that it shall not be numbered for multitude.

[11] And the Malach Hashem said unto her, See, thou art with child and shalt bear ben, and shalt call shmo Yishmael; because Hashem shema thy oni (misery).

[12] And he will be a pere adam; his yad will be against kol, and kol yad against him; and he shall dwell in the presence of all his brethren.

[13] And she called the Shem of Hashem Who spoke unto her, El Roi (G-d Who Sees); for she said, Have I also here seen after Him that seeth me?

[14] Therefore the well was called Beer-lahai-roi; hinei, it is between Kadesh and Bered.

[15] And Hagar bore Avram ben; and Avram called shem bno, which Hagar bore, Yishmael (Ishmael).

[16] And Avram was fourscore and six shanah when Hagar bore Yishmael to Avram.

17 And when Avram was ninety and nine shanah, Hashem appeared to Avram, and said unto him, I am El Shaddai; walk before Me, and be thou tamim (blameless).
 [2] And I will confirm My brit (covenant) between Me and thee, and will multiply thee exceedingly.
 [3] And Avram fell on his face; and Elohim talked with him, saying,
 [4] As for Me, hinei, My brit (covenant) is with thee, and thou shalt be an Av of many Goyim [see 18:18].
 [5] Neither shall thy shem any more be called Avram, but thy shem shall be Avraham; for Av hamon Goyim (Father of a multitude of Goyim) have I made thee. *[T.N. Ga 3:29 says "And if you belong to Moshiach (YESHAYAH 53:10), then you are of the ZERAH of Avraham Avinu, you are yoreshim (heirs) according to the havtachah (promise).]*
 [6] And I will make thee exceeding fruitful, and I will make Goyim of thee, and Melechim shall come out of thee.
 [7] And I will establish My Brit (covenant) between Me and thee and thy zera after thee in their dorot for a Brit Olam, to be Elohim unto thee, and to thy zera after thee.
 [8] And I will give unto thee, and to thy zera after thee, the Eretz wherein thou art now a ger, kol Eretz Kena'an, for an Achuzzah (Possession) Olam (Everlasting); and I will be their Elohim.
 [9] And Elohim said unto Avraham, Thou shalt be shomer over My Brit therefore, thou, and thy zera after thee in the dorot.
 [10] This is My Brit (covenant), which ye shall be shomer over, between Me and you and thy zera after thee;

every zachar among you shall be circumcised.
 [11] And ye shall circumcise the basar of your arelah; and it shall be an ot brit (sign of the covenant) between Me and you.
 [12] And he that is eight days old shall be circumcised among you, every zachar in your dorot, he that is born in the bais, or bought with kesef of any foreigner, which is not of thy zera.
 [13] He that is born in thy bais, and he that is bought with thy kesef, must be circumcised; and My Brit shall be in your basar for a Brit Olam.
 [14] And the arel (uncircumcised) zachar whose basar of his arelah (foreskin) is not circumcised, that nefesh shall be cut off from his people; My Brit hefer (he broke).
 [15] And Elohim said unto Avraham, As for Sarai thy isha, thou shalt not call her shem Sarai, but Sarah (Princess) shall her shem be.
 [16] And I will bless her, and give thee ben also of her; yes, will bless her, and she shall give rise to Goyim; melechim of peoples shall be from her.
 [17] Then Avraham fell upon his face, and yitzchak (laughed), and said in his lev, Shall a child be born unto him that is a hundred shanah? And shall Sarah, that is ninety shanah, bear?
 [18] And Avraham said unto HaElohim, O that Yishmael might live before Thee!
 [19] And Elohim said, Sarah thy isha shall bear thee ben indeed; and thou shalt call shmo Yitzchak; and I will establish My Brit (covenant) with him for a Brit Olam, and with his zera after him.
 [20] And as for Yishmael, I have heard thee; hinei, I have blessed him, and will make

him fruitful, and will multiply him exceedingly; twelve nasi'im (princes, rulers) shall he father, and I will make him a goy gadol (great nation).
 [21] But My Brit (covenant) will I establish with Yitzchak, which Sarah shall bear unto thee at mo'ed hazeh (this set time) next year.
 [22] And He left off speaking with him, and Elohim went up from Avraham.
 [23] And Avraham took Yishmael bno, and all that were born in his bais, and all that were bought with his kesef, every zachar among the men of Avraham's bais; and circumcised the basar of their arelah in the very same day, as Elohim had said unto him.
 [24] And Avraham was ninety shanah and nine, when he was circumcised in the basar of his arelah.
 [25] And Yishmael bno was thirteen shanah, when he was circumcised in the basar of his arelah (foreskin).
 [26] In the very same day was Avraham circumcised, and Yishmael bno.
 [27] And all the men of his bais, born in the bais, and bought with kesef of the foreigner, were circumcised with him.
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[VAYYERA]

18 And Hashem appeared unto him in the terebintb trees of Mamre; and he sat in the entrance of the ohel (tent) in the heat of the day;
 [2] And he lifted up his eyes and looked, and, hinei, Shloshah Anashim (Three Men, *[Yeshayah 6:3]*) stood by him; and when he saw them, he ran to meet them from the entrance of the ohel, and prostrated himself on the ground,

[3] And said, Adonoi [Hashem, *see v.13*], if now I have found chen (favor) in Thy sight, pass not on by, please, from Thy servant;

[4] Let a little water, please, be brought, and wash Thy feet, and rest under haetz (the tree);

[5] And I will bring a morsel of bread, and refresh Ye Your hearts; after that Ye shall pass on; because for this purpose are Ye come to Your servant. And they said, So do, as thou hast said.

[6] And Avraham hastened into the ohel unto Sarah, and said, Make ready quickly shlosh measures of fine meal, knead it, and make cakes.

[7] And Avraham ran unto the herd, and brought a calf tender and tov, and gave it unto a servant; and he hastened to prepare it.

[8] And he took curds, and cholov (milk), and the calf which he had prepared, and set it before them; and he stood by them under haetz, and they did eat.

[9] And they said unto him, Where is Sarah thy wife? And he said, Hinei, in the ohel.

[10] And He said, I will certainly return unto thee at this time next year; and, hinei, Sarah thy wife shall have ben (son). And Sarah heard it in the entrance of the ohel, which was behind him.

[11] Now Avraham and Sarah were zekenim (old ones) and well stricken in age; and [in childbearing] it ceased to be with Sarah after the manner of women.

[12] Therefore Sarah laughed [tizchak, *sounds like Yitzchak*] within herself, saying, After I am grown old shall I have pleasure, adoni being old also?

[13] And Hashem said

unto Avraham, Why did Sarah laugh, saying, Shall I which am old of a surety bear a child?

[14] Is any thing too hard for Hashem? At the time appointed I will return unto thee, in due season, and Sarah shall have ben (son).

[15] Then Sarah denied, saying, I laughed not; for she was afraid. And He said, Oh yes but thou didst laugh.

[16] And the Anashim rose up from thence, and peered toward S'dom; and Avraham went with them to send them on the way.

[17] And Hashem said, Shall I hide from Avraham that thing which I do;

[18] Seeing that Avraham shall surely become a great and mighty nation, and kol goyei ha'aretz (all the nations of the earth) shall be blessed in him?

[19] For I know him, that he will command his children and his household after him, and they shall be shomer over the Derech Hashem, to do tzedakah and mishpat; that Hashem may bring upon Avraham that which He hath spoken [promised] of him.

[20] And Hashem said, Because the outcry of S'dom and Amora is great, and because their sin is very grievous;

[21] I will go down now, and see whether they have done altogether according to the crying out [for punishment] of it, which is come unto Me; and if not, I will have da'as.

[22] And the Men turned their faces from thence, and went toward S'dom; but Avraham stood yet before Hashem.

[23] And Avraham drew near, and said, Wilt Thou also destroy the tzaddik with the rasha?

[24] Suppose there be fifty tzaddikim within the city; wilt Thou also destroy and not nasa (spare [*take away and bear the guilt of*, *Yeshayah 53:12*]) the place lema'an (for the sake of) the fifty tzaddikim that are therein? [IK 3:18]

[25] That be far from Thee to do after this manner, to slay the tzaddik with the rasha; and that the tzaddik should be as the rasha, that be far from Thee: Shall not HaShofet Kol Ha'Aretz (the Judge of All the Earth) do mishpat (right)?

[26] And Hashem said, If I find in S'dom fifty tzaddikim within the city, then I will spare all the place for their sakes.

[27] And Avraham answered and said, Hinei now, I, which am but apha' and ashes, have taken upon me to speak unto Hashem;

[28] Suppose there shall lack five of the fifty tzaddikim; wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it.

[29] And he spoke unto Him yet again, and said, Suppose there shall be forty found there. And He said, I will not do it for forty's sake.

[30] And he said unto Him, Oh let not Hashem be angry, and I will speak; suppose there shall thirty be found there. And He said, I will not do it, if I find thirty there.

[31] And he said, Hinei now, I have taken upon me to speak unto Hashem: suppose there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

[32] And he said, Oh let not Hashem be angry, and I will speak yet but this once: suppose asarah (*ten, i.e., a minyan*)

shall be found there. And He said, I will not destroy it for the sake of haasarah (the ten). [33] And Hashem went His way, as soon as He had left communing with Avraham; and Avraham returned unto his makom.

19 And there came two malachim to Sodom at erev; and Lot sat in the sha'ar Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; [2] And he said, Hinei, adonai (my masters), turn in, now, into the bais avdechেম, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Lo; but we will abide the night in the rekhov. [3] And he pressed upon them greatly; and they turned in unto him, and entered into his bais; and he made them a mishteh (meal, feast), and did bake matzot, and they did eat. [4] But before they lay down, the men of the Ir, even the anshei Sodom, surrounded the bais, from na'ar to zeken, all the people from every quarter [of the city]; [5] And they called unto Lot, and said unto him, Where are the anashim which came in to thee halailah (this night)? Bring them out unto us, that we may know them [carnally]. [6] And Lot went outside unto them, and shut the delet after him, [7] And said, Now, achai (my brethren), do not so wickedly. [8] Hinei now, I have two banot which have not known man; now let me bring them out unto you, and do ye to them as is good in your eyes; only unto these anashim do nothing; for therefore came they under the tzel (shadow) of my korah (beam, roof).

[9] And they said, Stand back. And they said again, This one fellow came in to sojourn as a ger (alien), and he will now play the shofet; now will we deal worse with thee, than with them. And they pressed strongly upon the man, even Lot, and came near to break down the delet. [10] But the anashim put forth their yad, and pulled Lot into the bais to them, and shut the delet. [11] And they struck the men that were at the petach of the bais with blindness, both katan and gadol; so that they wearied themselves to find the petach. [12] And the anashim said unto Lot, Hast thou here any one else? Choson (Son-in-law), and thy banim, and thy banot, and whatsoever thou hast in the Ir, bring them out of this makom (place); [13] For we are the mashchitim (ones destroying) this makom (place), because the cry of them is so gedolah before the face of Hashem; and Hashem hath sent us to destroy it. [14] And Lot went out, and spoke unto his chosonim, which were pledged to marry his banot, and said, Up, get you out of makom hazeh; for Hashem is mashchit (destroying) the Ir (City). But he seemed as one that metzachek (joked) unto his chosonim. [15] And when the shachar came, then the malachim urged Lot, saying, Arise, take thy isha, and thy two banot, which are here or thou be swept away in the avon haIr. [16] And while he lingered hesitating, the anashim laid hold upon his yad, and upon the yad of his isha, and upon the yad of his two banot; Hashem being merciful unto

him; and they brought him out and set him outside the Ir. [17] And it came to pass, when they had brought them forth outside, that he said, Flee and escape for thy nefesh; look not back behind thee, neither stop thou anywhere in all the plain; flee and escape to the mountain, lest thou be swept away. [18] And Lot said unto them, Oh, not so, Adonoi (My L-rd): [19] Hinei now, thy eved hath found chen in Thy sight, and Thou hast magnified Thy chesed, which Thou hast showed unto me in sparing my nefesh; and I cannot flee to escape to the mountain, lest some ra'ah overtake me, and I die; [20] Hinei now, this Ir is near to run unto, and it is a little one; Oh, let me flee to escape there, (is it not mitzar [small]?) and my nefesh shall live. [21] And He said unto him, Hinei, I have accepted thee concerning this thing also, that I will not overthrow the Ir, for the which thou hast spoken. [22] Haste thee, flee to escape there; for I cannot do anything till thou arrive there. Therefore the shem of the Ir was called Tzoar [*sounds like mitzar*]. [23] The shemesh rose over ha'arets when Lot entered Tzoar. [24] Then Hashem rained upon Sodom and upon Amora gofrit and eish from Hashem out of Shomayim; [25] And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and tzemach (what grew) upon haadamah. [26] But his isha, from behind him, looked back, and she became a netziv melach (pillar of salt).

[27] And Avraham got up early in the boker to the makom where he stood there before Hashem;
 [28] And he looked down toward Sodom and Amora, and toward all the erez of the plain, and hinei, he saw kitor (smoke, steam) of the erez go up like kitor of a furnace.
 [29] And it came to pass, when Elohim destroyed the cities of the plain, that zikron Avraham came to Elohim, and He sent Lot out of the midst of the hafekhah (upheaval, destruction, overthrow), when He overthrew the cities in the which Lot dwelt.
 [30] And Lot left Tzoar, and dwelt in the har, and his two banot with him; for he feared to dwell in Tzoar: and he dwelt in a cave, he and his two banot.
 [31] And the bechirah said unto the younger, Avinu is old, and there is not an ish in ha'aretz to come in unto us after the derech of kol ha'aretz:
 [32] Come, let us make avinu drink yayin, and we will lie with him, that we may preserve zera by avinu.
 [33] And they made their av drink yayin balailah: and the bechirah went in, and lay with her av; and he had da'as not when she lay down, nor when she arose.
 [34] And it came to pass on the next day, that the bechirah said unto the younger, Hinei, I lay yesternight with avi. Let us make him drink yayin halailah also; and go thou in, and lie with him, that we may preserve zera by avinu.
 [35] And they made their av drink yayin balailah also; and the younger arose, and lay with him; and he had da'as not when she lay down, nor when she arose.

[36] Thus were both the banot of Lot with child by their av.
 [37] And the bechirah bore ben, and called shmo Moav; the same is the Avi Moav unto this day.
 [38] And the younger, she also bore ben, and called shmo Ben-Ammi; the same is the Avi Bnei Ammon unto this day.

20 And Avraham journeyed from there toward the Negev region, and dwelled between Kadesh and Shur, and sojourned in Gerar.
 [2] And Avraham said of Sarah his isha, She is my achot; and Avimelech Melech Gerar sent, and took Sarah.
 [3] But Elohim came to Avimelech in a chalom halailah, and said to him, See, thou art met (dead), for the isha which thou hast taken; for she is be'ulat ba'al (married of a husband).
 [4] But Avimelech had not come near her; and he said, Adonoi, wilt Thou slay also a goy tzaddik?
 [5] Said he not unto me, She is my achot? and she, even she herself said, He is achi: in the tohm (integrity, guilelessness) of my lev and with clean hands of my innocency have I done this.
 [6] And HaElohim said unto him in a chalom, Yea, I have da'as that thou didst this in the tohm (integrity, guilelessness) of thy lev; for I also withheld thee from sinning against Me; therefore allowed I thee not to touch her.
 [7] Now therefore restore the ish his isha; for he is a navi, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

[8] Therefore Avimelech rose early in the boker, and called all his avadim, and told all these things in their ears; and the anashim were very afraid.
 [9] Then Avimelech called Avraham, and said unto him, What hast thou done unto us? and how have I offended thee, that thou hast brought on me and on my mamlechah (kingdom) a chata'ah gedolah (great sin)? thou hast done deeds unto me that ought not to be done.
 [10] And Avimelech said unto Avraham, What sawest thou, that thou hast done this thing?
 [11] And Avraham said, Because I thought, Surely the yirat Elohim is not in this place; and they will slay me on account of my isha.
 [12] And yet indeed she is my achot; she is the bat avi, but not the bat immi; and she became my isha.
 [13] And it came to pass, when Elohim caused me to wander from my bais avi, that I said unto her, This is thy chesed which thou shalt show unto me; at every place where we shall come, say of me, He is achi.
 [14] And Avimelech took tzon, and oxen, and avadim, and shfachot, and gave them unto Avraham, and restored to him Sarah his isha.
 [15] And Avimelech said, Hinei, my land is before thee; dwell where it pleaseth thee.
 [16] And unto Sarah he said, Hinei, I have given thy brother a thousand pieces of kesef; hinei, it is to thee a kesut einayim (covering of the eyes, exoneration), unto all that are with thee, and with all other; thus she was vindicated.
 [17] So Avraham davened unto Elohim: and Elohim healed Avimelech, and his isha, and his maidservants so that they bore children.

[18] For Hashem had fast closed up kol rechem (every womb) of the bais Avimelech, on account of Sarah Avraham's isha.

21 And Hashem visited Sarah as He had said, and Hashem did unto Sarah just as He had spoken.

[2] For Sarah conceived, and bore Avraham ben in his old age, at the mo'ed (set time) of which Elohim had given promise unto him.

[3] And Avraham called the shem of bno that was born unto him, whom Sarah bore to him, Yitzchak.

[4] And Avraham circumcised bno Yitzchak at age shemonat yamim, as Elohim had commanded him.

[5] And Avraham was a hundred years old, when bno Yitzchak was born unto him.

[6] And she said, Elohim hath brought me tzechok (laughter), so that all that hear yitzchak (will laugh) with me.

[7] And she said, Who would have said unto Avraham, that Sarah should nurse banim? for I have borne him ben in his old age.

[8] And the yeled grew, and was weaned; and Avraham made a mishteh gadol the same day that Yitzchak was weaned.

[9] And Sarah saw the ben of Hagar the Egyptian, which she had borne unto Avraham, metzachek (mocking, scoffing).

[10] Therefore she said unto Avraham, Cast out this bondwoman and her ben: for the ben of this bondwoman shall not be heir with beni (my son), even with Yitzchak.

[11] And the thing was very grievous in the eyes of Avraham because of bno.

[12] And Elohim said unto Avraham, Let it not be grievous in thy sight

because of the na'ar, and because of thy bondwoman; in all that Sarah hath said unto thee, shema (pay heed) unto her voice; for in Yitzchak shall thy zera be called.

[13] And also of the ben haamah will I make a nation, because he is thy zera.

[14] And Avraham rose up early in the boker, and took lechem, and a skin of mayim, and gave it unto Hagar, putting it on her shoulder, and the yeled, and sent her away; and she departed, and wandered in the midbar of Beer-Sheva.

[15] And the mayim in the skin was done, and she cast the yeled under one of the bushes.

[16] And she went off, and sat down about a bowshot away: for she thought, Let me not see the mot hayeled. And she sat there nearby, and lifted up her voice, and wept.

[17] And Elohim heard the voice of the na'ar; and the Malach Elohim called to Hagar out of Shomayim, and said unto her, Mah lach, Hagar? fear not; for Elohim hath heard the voice of the na'ar where he is.

[18] Arise, lift up the na'ar, and hold him in thine yad; for I will make him a goy gadol.

[19] And Elohim opened her eyes, and she saw a be'er of mayim; and she went, and filled the skin with mayim, and gave the na'ar drink.

[20] And Elohim was with the na'ar; and he grew, and dwelt in the midbar, and became a roveh keshet (an archer).

[21] And he dwelt in the midbar of Paran: and his em got him an isha out of Eretz Mitzrayim.

[22] And it came to pass at that time, that Avimelech and Phichol the sar tz'va of his spoke unto Avraham, saying,

Elohim is with thee in all that thou doest:

[23] Now therefore swear unto me here before Elohim that thou wilt not deal falsely with me, nor with my child, nor with my descendant: but according to the chesed that I have showed thee, thou shalt do unto me, and to the eretz wherein thou hast sojourned.

[24] And Avraham said, I will swear.

[25] And Avraham reproved Avimelech because of a be'er hamayim, which Avimelech's avadim had violently seized.

[26] And Avimelech said, I know not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but today.

[27] And Avraham took tzon and oxen, and gave them unto Avimelech; and both of them made a brit.

[28] And Avraham set apart seven ewe lambs of the tzon by themselves.

[29] And Avimelech said unto Avraham, What mean these seven ewe lambs which thou hast set apart by themselves?

[30] And he said, For these sheva ewe lambs shalt thou accept of my hand, that they may be a witness unto me, that I have dug this well.

[31] Therefore he called that place Beer-Sheva; because there they swore an oath both of them.

[32] Thus they made a brit at Beer-Sheva: then Avimelech rose up, and Phichol the sar tzeva of his, and they returned into eretz Pelishtim.

[33] And Avraham planted an eshel (tamarisk tree) in Beer-Sheva, and called there on the Shem of Hashem El Olam.

[34] And Avraham sojourned in eretz Pelishtim yamim rabbim.

22 And it came to pass after these things, that G-d did test Avraham, and said unto him, Avraham: and he said, Hineini (Behold, here I am). www.afi.org/akedah.WMA

[2] And He said, Take now thy son, thine ben yachid (only son) Yitzchak, whom thou lovest, and get thee into eretz Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

[3] And Avraham rose up early in the morning, and saddled his donkey, and took two of his servants with him, and Yitzchak his son, and cut the wood for the burnt offering, and rose up, and went unto the place of which G-d had told him.

[4] Then on Yom HaShlishi Avraham lifted up his eyes, and saw the place afar off. [1C 15:3]

[5] And Avraham said unto his servants, Abide ye here with the donkey; and I and the young man will go over there and nistachaveh (we will worship) and we will come back again to you.

[6] And Avraham took atzei haolah (the wood of the burnt offering), and laid it upon Yitzchak his son; and he took the eish (fire) in his hand, and a knife; and they went both of them together.

[7] And Yitzchak spoke unto Avraham his father, and said, Avi (My father): and he said, Hineini, beni (Here am I, my son). And he said, Hinei, the eish (fire) and the wood: but where is the seh (lamb) for a burnt offering? [YESHAYAH 53:7]

[8] And Avraham said, My son, G-d will provide Himself a seh (lamb) for a burnt offering: so they went both of them together.

[9] And they came to the place which G-d had told him of; and Avraham built a mizbe'ach there, and laid the wood in order, and made the akedah (binding) of Yitzchak his son, and laid him on the mizbe'ach upon the wood.

[10] And Avraham stretched forth his hand, and took the knife to slay his son.

[11] And the Malach Hashem called unto him out of Shomayim, and said, Avraham, Avraham: and he said, Hineini.

[12] And he said, Lay not thine hand upon the young man, neither do thou any thing unto him: for now I know that thou fearest G-d, seeing thou hast not withheld thy son, thine ben yachid from Me.

[13] And Avraham lifted up his eyes, and looked, and hinei behind him a ram caught in a thicket by his horns: and Avraham went and took the ram, and offered him up for a burnt offering in the stead of his son. [YESHAYAH 53:8]

[14] And Avraham called the name of that place Hashem Yireh: as it is said to this day, In the mount of Hashem it shall be provided.

[15] And the Malach Hashem called unto Avraham out of Shomayim the second time,

[16] And said, By Myself have I sworn, saith Hashem, for because thou hast done this thing, and hast not withheld thy son, thine ben yachid:

[17] That in blessing I will bless thee, and in multiplying I will multiply thy zera as the stars of the skies, and as the sand which is upon the sea shore; and thy zera shall possess the gate of his enemies;

[18] And in thy zera shall kol goyei ha'aretz be blessed; because thou hast obeyed My voice.

[19] So Avraham returned unto his servants, and they rose up and went together to Beer Sheva; and Avraham dwelt at Beer Sheva.

[20] And it came to pass after these things, that it was told Avraham, saying, Hinei, Milcah, she hath also born children unto thy brother Nachor;

[21] Utz his bechor (firstborn), and Buz his brother, and Kemuel the father of Aram,

[22] And Kesed, and Hazo, and Pildash, and Yidlaph, and Betuel.

[23] And Betuel fathered Rivkah: these eight Milcah did bear to Nachor, Avraham's brother.

[24] And his pilegish, whose name was Reumah, she bare also Tevach, and Gacham, and Tachash, and Maachah.

[CHAYYE SARAH]

23 And Sarah was an hundred and seven and twenty shanah old: these were the shnei chayyai Sarah.

[2] And Sarah died in Kiryat-Arba; the same is Chevron in eretz Kena'an: and Avraham came to mourn for Sarah, and to weep for her.

[3] And Avraham stood up from before his dead, and spoke unto the bnei Chet, saying,

[4] I am a ger and a sojourner with you: give me an achuzzah (possession) of a kever with you, that I may bury my dead out of my sight.

[5] And the bnei Chet answered Avraham, saying unto him,

[6] Hear us, adoni: thou art a nasi Elohim among us; in the choice of kevareinu bury thy dead; none of us shall withhold from thee his kever, that thou mayest bury thy dead.

[7] And Avraham stood up, and bowed himself to the am ha'aretz, even to the bnei Chet.

[8] And he spoke to them, saying, If it be your nefesh (will) that I should bury my dead out of my sight; hear me, and intercede for me to Ephron ben Tzochar,

[9] That he may give me the cave of Machpelah, which he hath, which is in the end of his sadeh; for the kesef maleh (full price) he shall give it me for an achuzzah (possession) of a kever amongst you.

[10] And Ephron dwelt among the bnei Chet: and Ephron the Chitti answered Avraham in the hearing of the bnei Chet, even of all that went in at the sha'ar of his city, saying,

[11] Lo, adoni, hear me; the sadeh give I thee, and the cave that is therein, I give it thee; in the presence of the bnei ammi give I it thee; bury thy dead.

[12] And Avraham bowed down himself before the am ha'aretz.

[13] And he spoke unto Ephron in the hearing of the am ha'aretz, saying, But if thou wilt give it, now, hear me; I will give thee kesef for the sadeh; accept it from me, and I will bury my dead there.

[14] And Ephron answered Avraham, saying unto him, [15] Pay heed, adoni, unto me; the land is worth four hundred shekels of kesef; what is that between me and thee? bury therefore thy dead.

[16] And Avraham paid heed unto Ephron; and Avraham weighed to Ephron the kesef, which he had named in the hearing of the bnei Chet

four hundred shekels of kesef, according to current merchant value.

[17] And the sadeh of Ephron which was in Machpelah, which was near Mamre, the sadeh, and the cave which was therein, and all the trees that were in the sadeh, that were in all the borders round about, were deeded

[18] Unto Avraham for a property in the presence of the bnei Chet, before all that went in at the sha'ar of his city.

[19] And after this, Avraham buried Sarah his isha in the cave of the sadeh of Machpelah near Mamre; the same is Chevron in the eretz Kena'an.

[20] And the sadeh, and the cave that is therein, were deeded unto Avraham for an achuzzah of a kever by the bnei Chet.

24 And Avraham was zaken (old), and well stricken in age; and Hashem berach (had blessed) Avraham in all things.

[2] And Avraham said unto his eved zekan of his bais, hamoshel (that ruled) over all that he had, Put, now, thy yad under my thigh;

[3] And I will make thee swear by Hashem Elohei HaShomayim and Elohei Ha'Aretz, that thou shalt not take an isha unto beni of the Banot HaKena'ani, among whom I dwell:

[4] But thou shalt go unto my eretz, and to my moledet, and take an isha unto beni Yitzchak.

[5] And the eved said unto him, What if the isha will not be willing to follow me unto HaAretz Hazot: must I needs bring binecha back unto ha'aretz from where thou camest?

[6] And Avraham said unto him, Beware thou that thou bring not beni to there!

[7] Hashem Elohei HaShomayim, which took me from bais avi, and from the eretz of my moledet, and which spoke unto me, and that swore unto me, saying, Unto thy zera will I give HaAretz Hazot; He shall send His Malach before thee, and thou shalt take an isha unto beni from there.

[8] But if the isha will not be willing to follow thee, then thou shalt be released from this my shevu'ah (oath): only do not bring back beni there.

[9] And the eved put his yad under yerech Avraham adonav, and swore to him concerning this matter.

[10] And the eved took asarah gemalim of the gemalei adonav, and departed; for all the goods of adonav were in his yad: and he arose, and went to Aram Naharayim, [Mesopotamia] unto the Ir Nachor.

[11] And he made his gemalim to kneel down outside the Ir near a be'er hamayim at the time of erev, at the time that women go out to draw mayim.

[12] And he said Hashem Elohei adoni Avraham, now, send me success this yom, and show chesed unto adoni Avraham.

[13] Hinei, I stand here by the ayin hamayim; and the banot anshei haIr come out to draw mayim;

[14] And let it come to pass, that the na'arah to whom I shall say, Let down thy jug, now, that I may drink; and she shall say, Drink, and I will give thy gemalim drink also; let the same be she that Thou hast appointed for Thy eved Yitzchak; and thereby shall I know that Thou hast showed chesed unto adoni.

[15] And it came to pass, before he had done speaking, that, hinei, Rivkah came out, who was born to Beituel Ben Milcah, eshet Nachor, achi Avraham, with her jug upon her shoulder.

[16] And the na'arah was tovat mareh me'od, a betulah, neither had any ish known her: and she went down to haayenah (the spring), and filled her jug, and came up.

[17] And the eved hurried to meet her, and said, Let me, now, drink a little mayim of thy jug.

[18] And she said, Drink, adoni: and she hastened, and let down her jug upon her yad, and gave him drink

[19] And when she had done giving him drink, she said, I will draw for thy gemalim also, until they have done drinking.

[20] And she hastened, and emptied her jug into the trough, and ran back unto the be'er to draw, and drew for all his gemalim.

[21] And the ish gazed at her and held his peace, so as to have da'as whether Hashem had made his derech prosperous or not.

[22] And it came to pass, just as the gemalim had done drinking, that the ish took a nezem zahav (gold ring) by weight a beka, and two tzemidim (bracelets) by weight ten [shekels of] gold for her wrists;

[23] And said, Whose bat art thou? Tell me, now: is there makom in the bais of thy av for us to spend the night?

[24] And she said unto him, I am Bat Beituel Ben Milcah, the ben which she bore unto Nachor.

[25] She said moreover unto him, We have both teven (straw) and mispo (fodder) enough, and makom (room) to spend the night.

[26] And the ish bowed his head, worshiped Hashem.

[27] And he said, Baruch Hashem Elohei adoni Avraham, who hath not left destitute of His chesed and His emes; I being on the derech, Hashem led me to the bais achi adoni.

[28] And the na'arah ran, and told them of her bais em these things.

[29] And Rivkah had an ach, shmo Lavan; Lavan ran out unto the ish, unto the ayin.

[30] And it came to pass, when he saw the nezem and tzemidim upon the wrists of his achot, and when he heard the words of Rivkah his achot, saying, Thus spoke the ish unto me; that he came unto the ish; and, hinei, he stood by the gemalim at the ayin.

[31] And he said, Come in, Baruch Hashem; why standest thou outside? for I have prepared the bais, and makom for the gemalim.

[32] And the ish came into the bais; and he unloaded his gemalim, and gave teven (straw) and mispo (fodder) for the camels, and mayim to wash his raglayim, and the raglei haanashim that were with him.

[33] And there was set ochel before him to eat; but he said, I will not eat, until I have stated my business. And he said, Speak on.

[34] And he said, I am eved Avraham.

[35] And Hashem hath blessed adoni me'od; and he is become prospered: and He hath given him tzon, and bakar, and kesef, and zahav, and avadim, and shefachot, and gemalim, and chamorim.

[36] And Sarah eshet adoni bore ben to adoni when she was old: and unto him hath he given all that he hath.

[37] And adoni made me swear, saying, Thou shalt not

take an isha for beni of the Banot HaKena'ani, in whose land I dwell;

[38] But thou shalt go unto bais avi, to my mishpokhot, and take an isha unto beni.

[39] And I said unto adoni, What if the isha will not follow me.

[40] And he said unto me, Hashem, before Whom I walk, will send His Malach with thee, and prosper thy derech; and thou shalt take an isha for beni of my mishpokhot, and of my bais avi;

[41] Then shalt thou be released from this my oath, when thou comest to my mishpokhot; and if they give not thee one, thou shalt be released from my oath.

[42] And I came this day unto the ayin, and said, Hashem Elohei adoni Avraham, if now Thou do prosper my derech which I go;

[43] Hinei, I stand by the ayin hamayim; and it shall come to pass, that when haAlmah [*haAlmah used here as synonym for na'arah-betulah, Genesis 24:16; see Isaiah 7:14, p.vii-xii*] cometh forth to draw mayim, and I say to her, Give me, now, a little mayim of thy jar to drink;

[44] And she say to me, Both drink thou, and I will also draw for thy gemalim; let the same be the isha whom Hashem hath appointed for ben adoni.

[45] And before I had done davening in mine lev, hinei, Rivkah came forth with her jar on her shoulder; and she went down unto ha'ayenah, and drew; and I said unto her, Let me drink, now.

[46] And she made haste, and let down her jar from her shoulder, and said, Drink, and I will give thy gemalim drink also: so I drank, and she made the gemalim drink also.

[47] And I asked her, and said, Whose bat art thou? And she said, Bat Beitu'el Ben Nachor, the ben whom Milchah bore unto him: and I put the nezem upon her face, and the tzemidim upon her wrists.

[48] And I bowed down my head, and worshiped Hashem, and I said a berakhah to Hashem Elohei adoni Avraham, which had led me on the derech emes to take bat achi adoni for bno.

[49] And now if ye will do chesed and emes to adoni, tell me; and if not, tell me; that I may turn to yamin, or to smol. [50] Then Lavan and Beitu'el answered and said, The thing proceedeth from Hashem; we cannot speak unto thee rah or tov.

[51] Hinei, Rivkah is before thee, take her, and go, and let her be isha for ben adonecha, just as Hashem hath spoken.

[52] And it came to pass, that, when eved Avraham heard their words, he worshiped Hashem, bowing himself to the ground.

[53] And the eved brought forth kelei kesef, and kelei zahav, and begadim, and gave them to Rivkah; he gave also to her ach and to her em migdanot (costly gifts).

[54] And they did eat and drink, he and the anashim that were with him, and tarried all night; and they rose up in the boker, and he said, Send me away unto adoni.

[55] And her ach and her em said, Let the na'arah abide with us ten days or so; after that she shall go.

[56] And he said unto them, Hinder me not, seeing Hashem hath prospered my derech; send me away that I may go to adoni.

[57] And they said, We will call the na'arah, and inquire at her mouth.

[58] And they called Rivkah, and said unto her, Wilt thou go with this ish? And she said, I will go.

[59] And they sent away Rivkah their achot, and her nurse, and eved Avraham, and his anashim.

[60] And they said a berakhah over Rivkah, and said unto her, Thou art achoteinu, may thou be increased to thousands upon thousands and may thy zera possess the sha'ar of those which hate them.

[61] And Rivkah arose, and her na'arot, and they rode upon the gemalim, and followed the ish: and the eved took Rivkah, and went his way.

[62] And Yitzchak had come from Be'er Lachi Roi; for he dwelt in the erez hanegev.

[63] And Yitzchak went out to meditate in the sadeh at erev: and he lifted up his eyes, and saw, and, hinei, the gemalim (camels) were coming.

[64] And Rivkah lifted up her eyes, and when she saw Yitzchak, she got down from the gamal.

[65] For she had said unto the eved, Who is that ish that walketh in the sadeh to meet us? And the eved had said, He is adoni: therefore she took a veil, and covered herself.

[66] And the eved told Yitzchak all things that he had done.

[67] And Yitzchak brought her into the ohel of Sarah immo, and took Rivkah, and she became his isha; and he loved her: and Yitzchak was comforted after the [mot] immo.

25 Then again Avraham took an isha, and her shem was Keturah.

[2] And she bore him Zimran, and Yokshan, and Medan, and

Midyan, and Yishbak, and Shuach.

[3] And Yokshan fathered Sheva, and Dedan. And the bnei Dedan were Asshurim, and Letushim, and Leummim.

[4] And the bnei Midyan; Ephah, and Ephher, and Chanoch, and Avida, and Eldaah. All these were the bnei Keturah.

[5] And Avraham gave all that he had unto Yitzchak.

[6] But unto the bnei hapilageshim (sons of the concubines), which Avraham had, Avraham gave mattanot, and sent them away from Yitzchak bno, while he yet lived, eastward, unto erez kedem.

[7] And these are the days of the years of Avraham's life which he lived, a hundred threescore and fifteen shanim.

[8] Then Avraham breathed his last, and died in a good old age, a zaken, full of years; and was gathered to his people.

[9] And his banim Yitzchak and Yishmael buried him in the cave of Machpelah, in the sadeh of Ephron ben Tzochar the Chitti, which is near Mamre;

[10] The sadeh which Avraham purchased of the bnei Chet, there was Avraham buried, and Sarah his wife.

[11] And it came to pass after the mot Avraham, that Elohim blessed Yitzchak bno; and Yitzchak dwelt near Be'er Lachai Roi.

[12] Now these are the toldot Yishmael ben Avraham, whom Hagar the Egyptian, shifchat Sarah, bore unto Avraham:

[13] And these are the shemot bnei Yishmael, by their shemot, according to their toldot: the bechor of Yishmael, Nevayot; and Kedar, and Adbe'el, and Mivsam,

[14] And Mishma, and Dumah, and Massa,
 [15] Chadad, and Tema, Yetur, Naphish, and Kedmah:
 [16] These are the bnei Yishmael, and these are their shemot, by their settlement, and by their camps; twelve nasiim (princes, rulers) according to their tribes.
 [17] And these are the years of the life of Yishmael, an hundred and thirty and seven shanah; and he breathed his last and died; and was gathered unto his people.
 [18] And they dwelt from Chavilah unto Shur, that is near Mitzrayim, as thou goest toward Assyria; they took their place east of their brethren.
[TOLDOS]
 [19] And these are the toldot of Yitzchak ben Avraham: Avraham fathered Yitzchak;
 [20] And Yitzchak was arba'im shanah when he took Rivkah as his wife, the bat Betuel the Aramean of Padan Aram, the achot Lavan the Aramean.
 [21] And Yitzchak davened to Hashem on behalf of his isha, because she was barren; and Hashem was entreated of him, and Rivkah his isha conceived.
 [22] And the banim struggled jostling within her; and she said, If it be well, why am I thus? And she went to inquire of Hashem.
 [23] And Hashem said unto her, Two goyim (nations) are in thy womb, and two peoples shall be separated from within thee; and the one people shall be stronger than the other people; and the older shall serve the younger.
 [24] And when her days were fulfilled to be delivered, hinei, there were twins in her womb.
 [25] And the first came out admoni (red) all over like a

hairy garment; and they called shmo Esav.

[26] And after that came out his brother, and his yad was grasping on akev Esav; and shmo was called Ya'akov; and Yitzchak was threescore shanah when she bore them.

[27] And the nearim grew: and Esav was a skilled hunter, an ish sadeh; and Ya'akov was an ish tam (quiet man), dwelling in ohalim.

[28] And Yitzchak loved Esav, because he did eat of his wild game; but Rivkah loved Ya'akov.

[29] And Ya'akov cooked stew: and Esav came from the sadeh, and he was famished.

[30] And Esav said to Ya'akov, Let me eat now some of the adom (red stew); for I am famished; therefore was shmo called Edom.

[31] And Ya'akov said, First sell me today thy bechorah (birthright, right of the firstborn).

[32] And Esav said, Hinei, I am at the point of death; and what profit shall this bechorah do to me?

[33] And Ya'akov said, Swear to me this day; and he swore unto him; and he sold his bechorah unto Ya'akov.

[34] Then Ya'akov gave Esav lechem and adashim (lentils) stew; and he did eat and drink, and rose up, and went his way; thus Esav despised his bechorah.

26 And there was a ra'av (famine) in ha'aretz, besides the ra'av harishon that was in the days of Avraham. And Yitzchak went unto Avimelech Melech Pelisitim (Philistines) unto Gerar.

[2] And Hashem appeared unto him, and said, Go not down into Mitzrayim; dwell in ha'aretz which I shall tell thee of;

[3] Sojourn in ha'aretz hazot, and I will be with thee, and will bless thee; for unto thee, and unto thy zera, I will give all these lands, and I will perform the shevu'ah (oath) which I swore unto Avraham avichah;

[4] And I will make thy zera to multiply as the kokhavim of Shomayim, and will give unto thy zera all these lands; and in thy zera shall kol Goyei HaAretz be blessed;

[5] Because Avraham obeyed My voice, and was shomer over My mishmeret (charge), My mitzvot, My chukkot, and My torot.

[6] And Yitzchak dwelt in Gerar;

[7] And the anshei hamakom asked him about his isha; and he said, She is my achot; for he feared to say, She is my isha; lest, said he, the anshei hamakom should kill me for Rivkah; because she was beautiful to look upon.

[8] And it came to pass, when he had been there a long time, that Avimelech Melech Pelisitim (Philistines) looked out at a chalon, and saw, and, hinei, Yitzchak metzachek (was caressing) Rivkah his isha.

[9] And Avimelech called Yitzchak, and said, Hinei, of a surety she is thy isha; and why saidst thou, She is my achot? And Yitzchak said unto him, Because I said, Lest I die because of her.

[10] And Avimelech said, What is this thou hast done unto us? one of the people might lightly have slept with thy isha, and thou shouldest have brought asham (guilt) upon us.

[11] And Avimelech charged all his people, saying, He that toucheth

this man or his isha shall surely be put to death.

[12] Then Yitzchak sowed in that land, and reaped in the same year a hundredfold; and Hashem blessed him.

[13] And the man became very prosperous, and went forward, and grew until he became gadol me'od:

[14] For he had possession of tzon, and possession of herds, and many avadim; and the Pelishtim envied him.

[15] For all the wells which avdei aviv had dug in the days of Avraham aviv, the

Pelishtim had stopped them up, and filled them with dirt.

[16] And Avimelech said unto Yitzchak, Go from us; for thou art much mightier than we.

[17] And Yitzchak departed from there, and encamped in the valley of Gerar, and dwelt there.

[18] And Yitzchak dug again the be'erot hamayim (wells of water), which they had dug in the days of Avraham aviv; for the Pelishtim had stopped them up after the mot

Avraham; and he called their shemot after the shemot by which his av had called them.

[19] And avdei Yitzchak dug in the valley, and found there a well of mayim chayyim.

[20] And the herdmen of Gerar did quarrel with Yitzchak's herdmen, saying, The mayim is ours; and he called the shem of the well Esek (Contention); because they disputed with him.

[21] And they dug another be'er, and feuded over that also; and he called the shem of it Sitnah (Enmity).

[22] And he moved away from there, and dug another well; and for that they strove not: and he called the shem of it Rechovot (Broad Places); and he said, For now Hashem hath made rachav (room) for

us, and we shall be fruitful in ha'aretz.

[23] And he went up from there to Beer-Sheva.

[24] And Hashem appeared unto him balailah hahu, and said, I am Elohei Avraham avichah; fear not, for I am with thee, and will bless thee, and multiply thy zera for the sake of Avdi Avraham (My Servant Abraham).

[25] And he built a Mizbe'ach there, and called upon the Shem of Hashem, and pitched his ohel there: and there avdei Yitzchak dug a well.

[26] Then Avimelech went to him from Gerar, and Achuzzat his adviser, and Phichol the sar tz'va of his.

[27] And Yitzchak said unto them, Why come ye to me, seeing ye hate me, and have sent me away from you?

[28] And they said, We saw certainly that Hashem was with thee; and we said, Let there be now an oath between us, even between us and thee, and let us cut a brit (covenant) with thee;

[29] That thou wilt do us no ra'ah, just as we have not touched thee, and just as we have done unto thee nothing but tov, and have sent thee away in shalom; thou art now the Beruch Hashem (the blessed of Hashem).

[30] And he made them a mishteh (feast), and they did eat and drink.

[31] And they rose up early in the boker, and swore one to another: and Yitzchak sent them away, and they departed from him in shalom.

[32] And it came to pass the same day, that the avdei Yitzchak came, and told him concerning the be'er which they had dug, and said unto him, We have found mayim.

[33] And he called it Shevah (Seven, Oath): therefore the

shem of the Ir is Beer-Sheva unto this day.

[34] And Esav was arba'im shanah when he took to wife Yehudit the bat Beeri the Chitti, and Basemat the bat Elon the Chitti:

[35] and they were a morat ruach (grief of mind) unto Yitzchak and Rivkah.

27 And it came to pass, that when Yitzchak was zaken

(old), and his eyes were dim, so that he could not see, he called Esav bno hagadol and said unto him, Beni: and he said unto him, Hineni.

[2] And he said, Hinei now, I am old, I know not my yom mot:

[3] Therefore take, now, thy kelim (weapons), thy quiver and thy keshet (bow), and go out to the sadeh, and hunt me some wild game;

[4] And make me matamim (savory meat, tasty food), such as I love, and bring it to me, that I may eat; that my nefesh may make a berakhah upon thee before I die.

[5] And Rivkah heard when Yitzchak spoke to Esav bno. And Esav went to the sadeh to hunt for wild game, and to bring it

[6] And Rivkah spoke unto Ya'akov her ben, saying, Hinei, I heard avicha speak unto Esav achicha, saying,

[7] Bring me wild game, and make me matamim, that I may eat, and make a berakhah upon thee before Hashem before my mot.

[8] Now therefore, beni (my son), obey my kol (voice) according to that which I command thee.

[9] Go now to the tzon, and bring me from there two gedaye' izzim tovim (good kids of goats);

and I will make them matamim for avicha, such as he loveth:

[10] And thou shalt bring it to avicha, that he may eat, and that he may make a berakhah upon thee before his mot.

[11] And Ya'akov said to Rivkah immo, Look, Esav achi is an ish sa'ir (hairy man), and I am an ish chalak (smooth man)

[12] What if avi will touch me, and I shall seem to him as a meta'tea (mock); and I shall bring a kelalah upon me, and not a berakhah.

[13] And immo said unto him, Upon me be thy kelalah, beni; only obey my kol (voice), and go bring me them.

[14] And he went, and got, and brought them to immo: and immo made matamim, such as aviv loved.

[15] And Rivkah took begadim of Esav her ben hagadol, the chamudot (best ones) which were with her in the bais, and dressed Ya'akov her ben hakatan;

[16] And with orot gedayei haizzim (skins of the kids of the goats) she dressed and covered his hands, and also upon the smooth of his tzavar (neck);

[17] And she gave the matamim and the lechem, which she had prepared, into the yad Ya'akov her ben.

[18] And he came unto aviv, and said, Avi; and he said, Hineni; who art thou, beni?

[19] And Ya'akov said unto aviv, I am Esav thy bechor; I have done according as thou told me; arise, now, sit up and eat of my wild game, that thy nefesh may make a berakhah upon me.

[20] And Yitzchak said unto bno, How is it that thou hast found it so quickly, beni? And he said, Hashem Eloheicha worked it out for me.

[21] And Yitzchak said unto Ya'akov, Come near, now, that I may touch thee, beni, indeed, whether thou be beni Esav or not.

[22] And Ya'akov went near unto Yitzchak aviv; and he touched him, and said, The kol is kol Ya'akov, but the yadayim are the yedei Esav.

[23] And he discerned him not, for his hands were se'iroi, as yedei Esav achiv; so he made a berakhah upon him [24] And he said, Art thou indeed beni Esav? And he said, I am.

[25] And he said, Bring it near to me, and I will eat of the wild game of beni, that my nefesh may make a berakhah upon thee. And he brought it near to him, and he did eat; and he brought him yayin and he drank.

[26] And aviv Yitzchak said unto him, Come near now, and kiss me beni.

[27] And he came near, and kissed him: and he smelled the reiach (smell) of his begadim, and made a berakhah upon him, and said, See, the reiach of beni is as the reiach of a sadeh upon which Hashem hath made a berakhah;

[28] Therefore HaElohim give thee of the tal haShomayim, and the fatness of ha'aretz, and plenty of dagan and tirosh;

[29] Let people serve thee, and amim bow down to thee: be gevir over thy achim, and let bnei immecha bow down to thee: arur be every one that curseth thee, and baruch be he that blesseh thee.

[30] And as soon as Yitzchak had completed making on Ya'akov a berakhah, and Ya'akov had hardly gone out from the presence of Yitzchak aviv, that Esav achiv came in from his hunt.

[31] And he also had

prepared matamim, and brought it unto aviv and said unto aviv, Let avi arise, and eat of the wild game of bno, that thy nefesh may make a berakhah upon me.

[32] And Yitzchak aviv said unto him, Mi atah? (Who art thou?) And he said, I am binecha, thy bechor Esav. [33] And Yitzchak trembled with charadah gedolah ad me'od (exceedingly great trembling), and said, Who? Where is he that hath hunted wild game, and brought it me, and I have eaten of all of it before thou camest, and have made a berakhah upon him? And indeed he shall be baruch (blessed)!

[34] And when Esav heard the words of aviv, he cried with tzeakah gedolah umarah ad me'od (a great and exceeding bitter cry), and said unto aviv, Make a berakhah on me, even me also, O avi. [35] And he said, Achicha came with mirmah (deceit), and hath taken away thy berakhah.

[36] And he said, Is not he rightly called shmo Ya'akov? for vaya'keveni (now he deceived/outwitted me) these two times he took away my bechorah (birthright); and, hinei, now he hath taken away my berakhah (blessing). And he asked, Hast thou not reserved a berakhah for me? [37] And Yitzchak answered and said unto Esav, See, I have made him gevir over you, and all his achim have I given to him for avadim; and with dagan and tirosh have I sustained him; and what shall I do now unto thee, beni?

[38] And Esav said unto aviv, Hast thou but one berakhah, avi? Make a berakhah on me, even me also, O avi. And Esav lifted up his kol (voice), and wept.

[39] And Yitzchak aviv answered and said unto him, Hinei, thy moshav (dwelling) shall be the fatness of ha'arezt, and of the tal HaShomayim from above;

[40] And by thy cherev shalt thou live, and shalt serve achicha; and it shall come to pass when thou shalt become restless, that thou shalt break his ol (yoke) from off thy tzavar (neck).

[41] And Esav hated Ya'akov because of the berakhah wherewith aviv made a berakhah upon him: and Esav was in his lev, The yemei evel (days of mourning) for avi are at hand; then will I slay Ya'akov achi.

[42] And these words of Esav her ben hagadol were told to Rivkah; and she sent and called Ya'akov her ben hakatan, and said unto him, Hinei, Esav achicha, as touching thee, doth console himself, purposing to kill thee.

[43] Now therefore, beni, shema bekoli (listen to my voice)! Arise, flee thou to Lavan achi to Charan;

[44] And tarry with him a few days, until chamat achicha subsides;

[45] And when af achicha subsides from thee, and he forget that which thou hast done to him; then I will send, and get thee from there. Why should I be bereaved also of you both in yom echad (one day, the same day)?

[46] And Rivkah said to Yitzchak, I am weary of my life because of the Banot Chet: if Ya'akov take an isha of the Banot Chet (Hittite women) such as these which are of the banot ha'arezt, what will chayyim to me be?

28 And Yitzchak called for Ya'akov, and blessed him, and charged him, and said unto him, Thou shalt not take an isha of the Banot Kena'an.

[2] Arise, go to Paddanah-Aram, to the bais Betuel avi immecha; and take thee an isha from there of the banot Lavan achi immecha.

[3] And El Shaddai bless thee, and make thee fruitful, and multiply thee, that thou mayest be a kahal amim;

[4] And give thee the birkat Avraham, to thee, and to thy zera with thee; that thou mayest inherit the eretz wherein thou art a ger, which Elohim gave unto Avraham.

[5] And Yitzchak sent away Ya'akov; and he went to Padanah-Aram unto Lavan ben Betuel the Aramean, achi Rivkah, em Ya'akov and Esav.

[6] When Esav saw that Yitzchak had blessed Ya'akov, and sent him away to Padanah-Aram, to take an isha for him from there; and that when he blessed him he gave him a charge, saying, Thou shalt not take an isha of the Banot Kena'an;

[7] And that Ya'akov obeyed his av and his em, and went to Padanah-Aram;

[8] And Esav seeing that the Banot Kena'an pleased not Yitzchak his av;

[9] Then went Esav unto Yishmael, and took unto the nashim which he had Machalat bat Yishmael ben Avraham, the achot of Nevayot, to be his wife.

[VAYETZE]

[10] And Ya'akov went out from Beer-Sheva, and went toward Charan.

[11] And he reached a certain place, and tarried there, because the shemesh was set; and he took of the avanim of that place, and put them for

his pillow, and lay down in that place to sleep.

[12] And he had a chalom, and hinei a sullam (ladder, stairway) set up on the ground, and the top of it reached to Shomayim: and hinei the malachim of Elohim ascending and descending on it.

[13] And, hinei, Hashem stood above it, and said, I am Hashem Elohei Avraham thy av, and Elohei Yitzchak; ha'arezt whereon thou liest, to thee will I give it, and to thy zera;

[14] And thy zera shall be as the dust of ha'arezt, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy zera shall kol hamishpochot haadamah be blessed.

[15] And, hinei, I am with thee, and will be shomer over thee in all places where thou goest, and will bring thee back into haadamah hazot; for I will not leave thee, until I have done that which I have promised thee.

[16] And Ya'akov awoke out of his sleep, and he said, Surely Hashem is in this place! And I had no da'as of it.

[17] And he was afraid, and said, How nora (awesome) is this place! This is none other than the Beis Elohim, and this is the Sha'ar HaShomayim.

[18] And Ya'akov rose up early in the boker, and took haeven (the stone) that he had put for his pillow, and set it up for a matzevah (pillar), and poured shemen upon the top of it.

[19] And he called the shem of that place Beit-El; but the shem of that ir was called Luz at the first.

[20] And Ya'akov vowed a neder (vow), saying, If

Elohim will be with me, and will be shomer over me in this derech (way, journey) that I go, and will give me lechem to eat, and beged (clothes) to put on,
 [21] So that I return to bais avi in shalom; then shall Hashem be for me Elohim (my G-d).

[22] And this even (stone), which I have set for a matzevah (pillar), shall be Beis Elohim: and of all that Thou shalt give me I will surely give the aser (tenth) unto Thee.

29 Then Ya'akov went on his journey, and came into the eretz of the bnei kedem.

[2] And he looked, and hinei a be'er in the sadeh, and, hinei, there were shloshah edrei tzon lying by it; for out of that be'er they watered the edarim: and a great even (stone) was upon the mouth of the be'er.

[3] And to there were all the edarim gathered: and they rolled the even (stone) from the mouth of the be'er, and watered the tzon, and put the even (stone) again upon the mouth of the be'er in its place.

[4] And Ya'akov said unto them, My brethren, where are you from? And they said, Of Charan are we.

[5] And he said unto them, Know ye Lavan ben Nachor? And they said, We know him.

[6] And he said unto them, Is the shalom with him? And they said, Shalom; and, hinei, Rachel his bat cometh with the tzon.

[7] And he said, Look, the sun is still high, neither is it time that the flock should be gathered together; water ye the tzon, and go and feed them.

[8] And they said, We cannot, until all the edarim be gathered together, and till they roll the even (stone) from the mouth of the be'er; then we water the tzon.

[9] And while he yet spoke with them, Rachel came with the tzon of her av; for she was a ro'ah (shepherdess).

[10] And it came to pass, when Ya'akov saw Rachel bat Lavan achi immo, and the tzon of Lavan achi immo, that Ya'akov went near, and rolled the even (stone) from the mouth of the be'er, and watered the tzon of Lavan achi immo.

[11] And Ya'akov kissed Rachel, and lifted up his voice, and wept.

[12] And Ya'akov told Rachel that he was the relative of her av, and that he was ben Rivkah; and she ran and told her av.

[13] And it came to pass, when Lavan heard the news of Ya'akov ben achoto, that he ran to meet him, and embraced him, and kissed him, and brought him to his bais. And he told Lavan all these things.

[14] And Lavan said to him, Surely thou art my etzem (bone) and my basar. And he abode with him the space of a chodesh (month).

[15] And Lavan said unto Ya'akov, Because thou art my relative, shouldest thou therefore serve me for nothing? Tell me, what shall thy maskoret (wages) be?

[16] And Lavan had two banot: the shem of the elder was Leah, and the shem of the younger was Rachel.

[17] Leah had weak eyes; but Rachel was yafeh and lovely in form.

[18] And Ya'akov loved Rachel; and said, I will serve thee sheva shanim for Rachel thy bat haketannah (younger daughter).

[19] And Lavan said, It is better that I give her to thee, than that I should give her to another ish; abide with me.

[20] And Ya'akov served sheva shanim for Rachel; and they seemed unto him but a few yamim, because of the ahavah he had for her.

[21] And Ya'akov said unto Lavan, Give me my isha, for my yamim are completed, that I may go in unto her.

[22] And Lavan gathered together all the anshei hamakom, and made a mishteh (feast).

[23] And it came to pass in the erev, that he took Leah his bat, and brought her to him; and he went in unto her.

[24] And Lavan gave unto his daughter Leah Zilpah shifchato (his maid) for a shifchah.

[25] And it came to pass, that in the boker, hinei, it was Leah! And he said to Lavan, What is this thou hast done unto me? Did not I serve with thee for Rachel? So why then hast thou deceived me?

[26] And Lavan said, It must not be so done in our land, to give the younger before the bechirah.

[27] Finish her shvu'a (week), and we will give thee this also for the avodah (service, work) which thou shalt do for me yet sheva shanim acherot.

[28] And Ya'akov did so, and fulfilled her shvu'a; and he gave him Rachel his bat to be his isha also.

[29] And Lavan gave to his bat Rachel Bilhah his shifchah to be her shifchah.

[30] And he went in also unto Rachel, and he loved also Rachel more than Leah, and served him yet sheva shanim acherot.

[31] And when Hashem saw that Leah was hated, He opened her womb but Rachel was barren.

[32] And Leah conceived, and bore a ben, and she called shmo Reuven: for

she said, Surely Hashem hath looked upon my misery; now therefore my ish will love me.

[33] And she conceived again, and bore ben; and said, Because Hashem hath heard I was hated, He hath therefore given me this also; and she called shmo Shimon.

[34] And she conceived again, and bore ben; and said, Now this time will my ish yillaveh (become attached) unto me, because I have born him shloshah banim: therefore was shmo called Levi.

[35] And she conceived again, and bore ben; and she said, Now will odeh (I praise) Hashem; therefore she called shmo Yehudah; and stopped giving birth.

30 And when Rachel saw that she did not bear [banim] to Ya'akov, Rachel had kina toward her achot; and said unto Ya'akov, Give me banim, or else I die.

[2] And af Ya'akov was kindled against Rachel; and he said, Am I in place of Elohim, Who hath withheld from thee p'ri beten?

[3] And she said, Hinei my amah (maidservant) Bilhah, go in unto her; and she shall bear upon my birkayim, that I may also build up through her.

[4] And she gave him Bilhah her shifchah (slave woman, maidservant) as isha; and Ya'akov went in unto her.

[5] And Bilhah conceived, and bore Ya'akov ben.

[6] And Rachel said, Elohim danani (G-d hath judged me), and hath also heard my voice, and hath given to me ben: therefore called she shmo Dan.

[7] And Bilhah shifchat Rachel conceived again, and bore Ya'akov ben sheni.

[8] And Rachel said, With naftulei Elohim niftalti (with

wrestlings of G-d have I wrestled) with my achot, and I have prevailed: and she called shmo Naphtali.

[9] When Leah saw that she had stopped bearing, she took Zilpah her shifchah, and gave her to Ya'akov as isha.

[10] And Zilpah shifchat Leah bore Ya'akov ben.

[11] And Leah said, BaGad (What Good Fortune!) And she called shmo Gad.

[12] And Zilpah shifchat Leah bore Ya'akov ben sheni.

[13] And Leah said, B'Ashri (Happy am I), for the banot will call me asher (blessed): so she called shmo Asher.

[14] And Reuven went in the yemei ketzir chittim, and found duda'im (mandrakes) in the sadeh, and brought them unto Leah immo. Then Rachel said to Leah, Give me, now, of the duda'im of thy ben.

[15] And she said unto her, Is it a small matter that thou hast taken my ish? And wouldst thou take away the duda'im of beni also? And Rachel said, Therefore he shall lie with thee halailah (tonight) for the duda'im of thy ben.

[16] And Ya'akov came in from the sadeh ba'erev, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with duda'im of beni. And he lay with her that night.

[17] And Elohim paid heed unto Leah, and she conceived, and bore Ya'akov ben chamishi.

[18] And Leah said, Elohim hath given me my hire, because I have given my shifchah to my ish; and she called shmo Yissakhar.

[19] And Leah conceived again, and bore Ya'akov ben shishi.

[20] And Leah said, Elohim hath endued me with a zaved

tov (good endowment); now will my ish zabal (honor) me, because I have born him shisha banim; and she called shmo Zevulun.

[21] And afterwards she bore a bat, and called her shem Dinah.

[22] And Elohim remembered Rachel, and Elohim paid heed to her, and opened her rekhem (womb).

[23] And she conceived, and bore ben; and said, Elohim hath taken away my cherpah (shame, disgrace, reproach);

[24] And she called shmo Yosef; and said, yosef (may He add), may Hashem add me ben acher (another son).

[25] And it came to pass, when Rachel had born Yosef, that Ya'akov said unto Lavan, Send me away, that I may go unto mine own makom (place, home) and to my erez.

[26] Give me my nashim and my yeladim, for whom I have served thee, and let me go: for thou knowest my avodah which I have done thee.

[27] And Lavan said unto him, Now, if I have found chen (favor, grace) in thine eyes, tarry; for I have learned by nachash (divination) that Hashem hath made a berakhah upon me for thy sake.

[28] And he said, Specify thy sachar (wages, reward), and I will pay it.

[29] And he said unto him, Thou knowest how I have served thee, and how thy mikneh fared with me

[30] For it was me'at (little) which thou hadst before I came, and it is now increased unto a multitude; and Hashem hath made a berakhah upon thee since my coming; and now when shall I do for mine own bais also?

[31] And he said, What shall I give thee? And Ya'akov said, Thou shalt

not give me any thing; if thou wilt do this thing for me, I will again tend and be shomer over thy tzon.

[32] I will pass through all thy tzon today, removing from there speckled and spotted seh, and every dark seh among the kesavim, and the spotted and speckled among the izzim; and of such shall be my sachar.

[33] So shall my tzedakah answer for me in time to come, when it shall come for my sachar before thy face; every one that is not speckled and spotted among the izzim, and dark among the kesavim, that shall be counted a ganav's with me.

[34] And Lavan said, Agreed, I would it might be according to thy davar.

[35] And he removed that day the male goats that were streaked and spotted, and all the izzim that were speckled and spotted, and every one that had some lavan in it, and all the dark among the kesavim, and gave them into the yad of his banim.

[36] And he set a derech shloshet yamim between himself and Ya'akov; and Ya'akov tended the rest of the tzon Lavan.

[37] And Ya'akov took him fresh cut makal (rod, branch) of poplar and of almond and plane tree; and peeled strips of bark in them, and made the lavan (white) appear which was in the maklot (rods, branches).

[38] And he set the maklot which he had peeled before the flocks in the small channels of the shikatot mayim (watering troughs) when the tzon came to drink. And since they bred when they came to drink,

[39] And the flocks bred before the maklot, and

brought forth tzon streaked, speckled, and spotted.

[40] And Ya'akov did separate the kesavim, and set the faces of the tzon toward the streaked, and all the dark in the tzon Lavan; and he put his own adarim (flocks) by themselves, and put them not unto the tzon Lavan.

[41] And it came to pass, whensoever tzon hamekusharot (the stronger flock) did breed, that Ya'akov set the maklot before the eyes of the tzon in the trough channels, that they might breed among the maklot.

[42] But when the tzon were feeble, he put them not in: so the feebler would belong to Lavan, and the stronger to Ya'akov.

[43] And the ish increased exceedingly, and had much tzon, and shefachot, and avadim, and gemalim, and chamorim.

31 And he heard the divrei Bnei Lavan, saying, Ya'akov hath taken away all that belonged to avinu; and of that which belonged to avinu hath he gotten all this kavod.

[2] And Ya'akov beheld the countenance of Lavan, and, hinei, it was not toward him as before.

[3] And Hashem said unto Ya'akov, Shuv el Eretz Avoteicha! And to thy moledet; and I will be with thee.

[4] And Ya'akov sent and called Rachel and Leah to the sadeh unto his tzon,

[5] And said unto them, I see penei avichen, that it is not toward me as before; but Elohei Avi is with me.

[6] And ye know that with all my koach I have served avichen.

[7] And avichen hath deceived me, and changed my sachar aseret monim but

Elohim allowed him not to harm me.

[8] If he said thus, The speckled shall be thy sachar; then all the tzon bore speckled; and if he said thus, The streaked shall be thy sachar; then bore all the tzon streaked.

[9] Thus Elohim hath taken away the mikneh of your av, and given them to me.

[10] And it came to pass at the time that the tzon breed, that I lifted up mine eyes, and saw in a chalom, and, hinei, the male goats mounting the tzon were streaked, speckled, and spotted.

[11] And the Malach HaElohim spoke unto me in a chalom saying, Ya'akov: And I said, Hineni.

[12] And he said, Lift up now thine eyes, and see, all the male goats leaping upon the tzon are streaked, speckled, and spotted; for I have seen all that Lavan doeth unto thee.

[13] I am HaEl Beit-El, where thou anointedst a matzevah (pillar), and where thou vowedst a neder (vow) unto Me: now arise, get thee out from HaAretz Hazot, and return unto thy eretz moledet.

[14] And Rachel and Leah answered and said unto him, Is there yet any chelek or nachalah for us in bais avinu?

[15] Are we not regarded by him nokhriyyot (foreigners, strangers)? For he hath sold us, and hath quite devoured also our kesef.

[16] For all the oisher Elohim hath taken from avinu, that belongs to us and baneinu; so then, whatsoever Elohim hath said unto thee, do.

[17] Then Ya'akov rose up, and set his banim and his nashim upon the gemalim;

[18] And he drove all his mikneh, and all his goods which he had gotten, the mikneh of

his getting, which he had gotten in Padan Aram, for to go to Yitzchak aviv in Eretz Kena'an.

[19] And Lavan went to shear his tzon; and Rachel had stolen the terafim that belong to her av.

[20] Unawares to Lavan HaArami, Ya'akov stole away, in that he told him not that he was fleeing.

[21] So he fled with all that he had; and he rose up, and passed over the Nahar [*i.e. the Euphrates*], and set his face toward Har Gil'ad.

[22] And it was told Lavan on Yom HaShlishi that Ya'akov was fled.

[23] And he took his achim with him, and pursued after him derech shivat yamim; and they overtook him at Har Gil'ad.

[24] And Elohim came to Lavan HaArami in a chalom halailah, and said unto him, Take heed that thou speak not to Ya'akov either tov or rah.

[25] Then Lavan overtook Ya'akov. Now Ya'akov had pitched his ohel on the har; and Lavan with his achim encamped in Har Gil'ad.

[26] And Lavan said to Ya'akov, What hast thou done, that thou hast stolen away unawares to me, and carried away my banot, like shevuyot (captives) taken with the cherev?

[27] Why didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with simchah, and with shirim (songs), with tof (timbrel, tambourine) and with kinnor (harp)?

[28] And hast not allowed me to kiss my banim (grandchildren) and my banot? Thou hast now done foolishly in so doing.

[29] It is in the power of my yad to do you rah; but Elohei

Avichem spoke unto me emesh (last night), saying, Take thou heed that thou speak not to Ya'akov either tov or rah.

[30] And now, though thou had to go, because thou greatly longedst after bais avicha, yet why hast thou stolen elohai?

[31] And Ya'akov answered and said to Lavan, Because I was afraid; for I said, Thou wouldest take by force thy banot from me.

[32] With whomsoever thou findest eloheicha, let him not live; before acheinu discern thou what is thine with me, and take it to thee. For Ya'akov knew not that Rachel had played the ganav with them.

[33] And Lavan went into the ohel Ya'akov, and into the ohel Leah and into the ohel shtei ha'amahot; but he found them not. Then went he out of the ohel Leah, and entered into the ohel Rachel.

[34] Now Rachel had taken the terafim, and put them in the saddle of the gamal, and sat upon them. And Lavan searched all the ohel, but found them not.

[35] And she said to her av, Let it not displease adoni that I cannot rise up in thy presence; for the derech nashim is upon me. And he searched but found not the terafim.

[36] And Ya'akov was in wrath, and upbraided Lavan: and Ya'akov answered and said to Lavan, What is my peyscha? What is my chattat, that thou hast so hotly pursued after me?

[37] Whereas thou hast searched through all that I own, what hast thou found of all thy kelei bais? Set it here before my achim and thy achim, that they may judge between us both.

[38] These esrim shanah have I been with thee; recheleicha

(thy ewes) and thy female goats have not miscarried, and the rams of thy tzon have I not eaten.

[39] That which was terefah (torn of beasts) I brought not unto thee; I bore the loss of it; of my yad didst thou require it, whether stolen by yom, or stolen by lailah.

[40] Thus I was; in the yom the chorev (heat) consumed me, and the kerach (cold) by lailah; and my sheynah (sleep) departed from mine eyes.

[41] Thus have I been esrim shanah in thy bais; I served thee arba-esreh shanah for thy two banot, and shesh shanim for thy tzon: and thou hast changed my sachar aseret monim.

[42] Except Elohei Avi, Elohei Avraham, and the Pachad of Yitzchak had been with me, surely thou hadst sent me away now empty handed. Elohim hath seen mine oni and the toil of my palms, and rebuked thee emesh (last night).

[43] And Lavan answered and said unto Ya'akov, These banot are my banot, and these banim are my banim, and this tzon is my tzon, and all that thou seest is mine; yet what can I do today about these my banot, or about their banim which they have born?

[44] Now therefore come thou, let us cut a brit, I and thou; and let it be for an ed between me and thee.

[45] And Ya'akov took an even, and set it up for a matzevah (pillar).

[46] And Ya'akov said unto his achim, Gather avanim; and they took avanim, and made a gal (heap, mound); and they did eat there upon the gal.

[47] And Lavan called it Yegar Sahaduta; but Ya'akov called it Gale'ed ('Heap of Witness').

[48] And Lavan said, This gal (heap, mound) is an ed (witness) between me and thee this day. Therefore was shmo called Gale'ed;

[49] And Mitzpah (Watch); for he said, Hashem watch between me and thee, when we are absent one from another.

[50] If thou shalt afflict my banot, or if thou shalt take nashim besides my banot, no man is with us; see, Elohim ed beini uveinecha (Elohim is witness between me and you).

[51] And Lavan said to Ya'akov, Hinei this gal (heap, mound), and hinei the matzevah (pillar), which I have cast between me and thee;

[52] This gal (heap, mound) be ed (witness), and this matzevah (pillar) be edah (witness), that for ra'ah I will not pass over this gal to thee, and that thou shalt not pass over this gal and this matzevah unto me.

[53] The Elohei Avraham, and Elohei Nachor, Elohei Avihem judge between us. And Ya'akov swore by the Pachad Aviv Yitzchak.

[54] Then Ya'akov offered zavach upon the har, and called his achim to eat lechem; and they did eat lechem, and tarried all night on the har.

[55] And early in the boker (morning) Lavan rose up, and kissed his banim and his banot, and made on them a berakhah; and Lavan departed, and returned unto his makom.

32 And Ya'akov went on his derech, and the malachim of Elohim met him.

[2(3)] And when Ya'akov saw them, he said, This is Mahaneh Elohim; and he

called the shem of that makom (place) Machanayim.

[VAYISHLAH]

[3(4)] And Ya'akov sent malachim before him to Esav achiv unto Eretz Seir, the country of Edom.

[4(5)] And he commanded them, saying, Thus shall ye speak unto adoni Esav; Thy eved Ya'akov saith thus, I have sojourned with Lavan, and stayed there until now;

[5(6)] And I have shor (oxen), and chamor, tzon, and eved, and shifchah; and I have sent to tell adoni, that I may find chen (grace) in thy sight.

[6(7)] And the malachim returned to Ya'akov, saying, We came to Esav achicha, and also he cometh to meet thee, and arba me'ot ish with him.

[7(8)] Then Ya'akov was greatly afraid and distressed; and he divided HaAm that was with him, and the tzon, and bakar, and the gemalim, into two machanot;

[8(9)] And said, If Esav come to the one machaneh, and attack it, then the other machaneh which is left shall escape.

[9(10)] And Ya'akov said, O Elohei Avi Avraham, and Elohei Avi Yitzchak, Hashem which saidst unto me, Shuv l'aretzecha and to thy moledet (kindred), and I will deal well with thee;

[10(11)] I am not worthy of the least of all the chasadim, and of all the emes, which Thou hast showed unto Thy eved; for with my makal (rod, staff) I passed over this Yarden; and now I am become two machanot.

[11(12)] Save me, now, from the yad achi, from the yad Esav; for I fear him, lest he will come and attack me, em with banim.

[12(13)] But Thou saidst, I will surely do thee good, and make thy zera as the chol of the yam, which cannot be numbered for multitude.

[13(14)] And he spent there that same night; and took of that which came to his yad a minchah for Esav achiv;

[14(15)] Two hundred female goats, and twenty male goats, two hundred rechelim (ewes), and twenty eilim (rams),

[15(16)] Thirty nursing gemalim with their colts, forty parot (cows), and ten parim (bulls), twenty female donkeys, and ten male donkeys.

[16(17)] And he delivered them into the yad of his avadim, every herd by itself; and said unto his avadim, Pass over before me, and keep a space between herd and herd.

[17(18)] And he commanded the rishon, saying, When Esav achi meeteth thee, and asketh thee, saying, Whose art thou? And to where goest thou? And whose are these [animals] before thee?

[18(19)] Then thou shalt say, They are of thy eved Ya'akov; it is a minchah sent unto adoni Esav; and, hinei, also he is behind us.

[19(20)] And so commanded he the second, and the third, and all that followed the adarim (herds), saying, On this manner shall ye speak unto Esav, when ye find him.

[20(21)] And say ye moreover, Hinei, thy eved Ya'akov is behind us. For he said, Akhapperah (I will appease, cover) his face with the minchah that goeth ahead of me, and afterward I will see his face; perhaps he will accept me.

[21(22)] So went the minchah (present) over ahead of him; but he himself stayed balailah in the machaneh.

[22/23] And he rose up that night, and took his two nashim and his two shifchot, and his eleven yeladim, and passed over the ma'avah (ford) Yabbok.

[23/24] And he took them, and sent them over the stream, and sent over [all] that he had.

[24/25] And Ya'akov was left by himself; and there wrestled an ish with him until the shachar (dawn, sunup).

[25/26] And when he saw that he prevailed not against him, he struck his hip socket; so Ya'akov's hip socket dislocated while he wrestled with him.

[26/27] And he said, Let me go, for shachar breaketh. And he said, I will not let thee go, unless thou make a berakah upon me.

[27/28] And he said unto him, What is shemecha? And he said, Ya'akov.

[28/29] And he said, Shimcha shall be called no more Ya'akov, but Yisroel: for sarita im Elohim (*[yisrah=to prevail + El=G-d = Yisroel]* ye have striven with Elohim) and with anashim, and hast overcome.

[29/30] And Ya'akov asked him, and said, Tell me, now, shemecha. And he said, Why is it that thou dost ask after shmi? And he made a berakah upon him there.

[30/31] And Ya'akov called the shem of the makom (place) Peniel [Face of G-d]: for I have seen Elohim panim el panim, and my nefesh is saved.

[31/32] And as he passed over Penuel the shemesh rose upon him, and he limped upon his hip.

[32/33] Therefore the Bnei Yisroel eat not of the sinew of the thigh vein (sciatic nerve) which is upon the hip socket, unto this day; because he

touched the hip socket of Ya'akov in the sinew of the thigh vein.

33 And Ya'akov lifted up his eyes, and looked, and, hinei, Esav came, and with him arba me'ot ish (four hundred men). And he divided the yeladim unto Leah, and unto Rachel, and unto the two shefachot. [2] And he put the shefachot and their yeladim rishonah, and Leah and her yeladim acharonim, and Rachel and Yosef acharonim.

[3] And he passed over before them, and bowed himself to the ground sheva pe'amim, until he came near to achiv (his brother).

[4] And Esav ran to meet him, and embraced him, and fell on his tzavar (neck), and kissed him; and they wept.

[5] And he lifted up his eyes, and saw the nashim and the yeladim; and said, Who are these with thee? And he said, The yeladim which Elohim hath graciously given thy eved.

[6] Then the shefachot came near, they and their yeladim, and they bowed themselves.

[7] And Leah also with her yeladim came near, and bowed themselves; and after came Yosef near and Rachel, and they bowed themselves.

[8] And he said, What meanest thou by all this machaneh which I met? And he said, These are to find chen (grace) in the eyes of adoni.

[9] And Esav said, I have enough, achi (my brother); keep that thou hast unto thyself.

[10] And Ya'akov said, No, now, if I have found chen (grace) in thy sight, then receive my minchah at my yad inasmuch as I have seen thy face, as though I had seen the p'nei Elohim (the face of G-d) vatitzeini (and thou wast

pleased to accept me, thou wast appeased by me).

[11] Accept, now, my berakah that is brought to thee; because Elohim hath dealt graciously with me, and because yesh li khol (there is to me all, my needs are met). And he urged him, and he accepted.

[12] And he said, Nise'ah (let us take our journey), and let us go, I will go next to thee.

[13] And he said unto him, Adoni knoweth that the yeladim are tender and the nursing tzon and bakar are upon me; and if men should overdrive them yom echad, all the tzon will die.

[14] Let now adoni, pass over before his eved; and I will lead on slowly, according to the pace of the drove that goeth before me and the pace the yeladim are able to endure, until I come unto adoni at Seir.

[15] And Esav said, Let me now leave with thee some of HaAm that are with me. And he said, What needeth it? Let me find chen in the sight of adoni.

[16] So Esav returned that day on his derech unto Seir.

[17] And Ya'akov journeyed to Sukkot, and built him a bais, and made sukkot for his mikneh; therefore the shem of the makom is called Sukkot.

[18] And Ya'akov came shalem to Ir Shechem, which is in eretz Kena'an, when he came from Padan Aram; and encamped before the Ir.

[19] And he bought a chelkat hasadeh (piece of land), where he had pitched there his ohel, from the yad Bnei Chamor Avi Shechem, for a hundred pieces of kesitah (money).

[20] And he erected there a Mizbe'ach, and called it El Elohei Yisroel.

34 And Dinah Bat Leah, which she bore unto Ya'akov, went out to see the Banot HaAretz.

[2] And when Shechem Ben Chamor the Chivvi (Hivite), Nasi HaAretz, saw her, he took her, and lay with her, and violated her.

[3] And his nefesh had deveykus unto Dinah Bat Ya'akov, and he loved the na'arah, and spoke to the lev hanaarah.

[4] And Shechem spoke unto Chamor aviv, saying, Get me this yaldah as isha.

[5] And Ya'akov heard that he had made his bat Dinah tameh; now his banim were with his mikneh in the sadeh; and Ya'akov held his peace until they were come.

[6] And Chamor avi Shechem went out unto Ya'akov to speak with him.

[7] And the Bnei Ya'akov came from the sadeh when they heard it; and the anashim were grieved, and they were in wrath greatly, because he had wrought nevalah (folly, disgrace, outrage) against Yisroel in lying with Bat Ya'akov; which thing ought not to be done.

[8] And Chamor spoke with them, saying, The nefesh of beni (my son) Shechem longeth for your bat; now give her him as isha.

[9] So intermarry with us, and give your banot unto us, and take benoteinu (our banot) unto you.

[10] And ye shall dwell with us; and HaAretz shall be before you; dwell and trade therein, and get you possessions therein.

[11] And Shechem said unto her av and unto her achim, Let me find chen (grace) in your eyes, and what ye shall say unto me I will give.

[12] Ask me never so

much mohar (bride price, dowry) and mattan (gift), and I will pay according as ye shall say unto me; but give me the na'arah as isha.

[13] And the Bnei Ya'akov answered Shechem and Chamor aviv in mirmar (deceit) and spoke because he had made Dinah their achot tameh;

[14] And they said unto them, We cannot do this thing, to give achoteinu (our sister) to ish that is arelah (uncircumcised); for that would be a cherpah (reproach, disgrace) unto us;

[15] But in this will we consent unto you: If ye will become like us, that every zachar of you be circumcised;

[16] Then will we give benoteinu unto you, and we will take your banot to us, and we will dwell among you, and we will become as Am Echad.

[17] But if ye will not pay heed unto us, to become circumcised; then will we take biteinu (our daughter), and we will go.

[18] And their words pleased Chamor, and Shechem Ben Chamor.

[19] And the na'ar deferred not to do the thing, because he had delight in Bat Ya'akov; and he was more respected than kol Bais Aviv.

[20] And Chamor and Shechem bno came unto the Sha'ar of their city, and they spoke with the anashim of their city, saying,

[21] These anashim are shlemim (peaceable) with us; therefore let them settle in HaAretz, and let them trade therein for HaAretz, hinei, it is plenty of room for them; let us take their banot to us as nashim, and let us give them benoteinu.

[22] Only herein will the anashim consent unto us for to dwell with us, to be Am

Echad, if every zachar among us be circumcised, just as they are nimolim (ones being circumcised).

[23] Shall not their mikneh and their property and every behemah of theirs be ours?

Only let us consent unto them, and they will settle among us.

[24] And unto Chamor and unto Shechem bno paid heed all that went out of the Sha'ar of his city; and every zachar was circumcised, all that went out of the Sha'ar of his city.

[25] And it came to pass on the Yom HaShlishi, when they were in pain, that two of the Bnei Ya'akov, Shimon and Levi, achei Dinah, took each ish his cherev, and came upon the Ir betach (boldly, confidently), and they slaughtered kol zachar.

[26] And they slaughtered Chamor and Shechem bno with the edge of the cherev, and took Dinah from the Bais Shechem and left.

[27] The Bnei Ya'akov came upon the chalalim (dead ones, slain ones), and plundered the Ir, because they had made their achot tameh.

[28] They seized their tzon, and their bakar, and their chamorim, and that which was in the Ir, and that which was in the sadeh,

[29] And all their wealth, and all their little ones, and their nashim they carried off and plundered even all that was in the bais.

[30] And Ya'akov said to Shimon and Levi, Ye have brought trouble on me to make me a stench among the inhabitants of HaAretz, among the Kena'ani and the Perizzi; and I being few in mispar, they shall gather themselves together against me, and attack me; and I shall be destroyed, I and my bais.

[31] And they said, Should he deal with achoteinu like with zonah?

35 And Elohim said unto Ya'akov, Arise, go up to Beit-El, and settle there; and make there a Mizbe'ach unto El (G-d) that appeared unto thee when thou didst flee from the face of Esav achicha.

[2] Then Ya'akov said unto his Bais, and to all that were with him, Put away the elohai hanekhar that are among you, and be tahir, and change your simlah (garments);

[3] And let us arise, and go up to Beit-El; and I will build there a Mizbe'ach unto El (G-d) Who answered me in my yom tzoros, and was with me in the derech in which I went.

[4] And they gave unto Ya'akov kol elohai hanekhar which were in their yad, and all their nezamim which were in their oznayim; and Ya'akov buried them under the elah (terebinth) which was at Shechem.

[5] And they journeyed; and the chittat Elohim (terror of G-d) was upon the cities that were around them, and they did not pursue after the Bnei Ya'akov.

[6] So Ya'akov came to Luz, which is in Eretz Kena'an, that is, Beit-El, he and kol haAm that were with him.

[7] And he built there a Mizbe'ach, and called the makom (place) El Beit-El; because there HaElohim appeared unto him, when he fled from the face of achiv.

[8] But Devorah meineket Rivkah died, and she was buried under an alon (oak) below Beit-El; and shmo was called Alon Bachut.

[9] And Elohim appeared unto Ya'akov again, when he returned from Padan Aram,

and made a berakhah upon him.

[10] And Elohim said unto him, Shimcha is Ya'akov; shimcha shall not be called any more Ya'akov, but Yisroel shall be shemecha; and He called shmo Yisroel.

[11] And Elohim said unto him, I am El Shaddai; be fruitful and multiply; a Goy (nation) and a Kehal Goyim shall be from thee, and Melechim shall come out of thy loins;

[12] And HaAretz which I gave Avraham and Yitzchak, to thee I will give it, and to thy zera after thee will I give HaAretz.

[13] And Elohim went up from him in the makom where He talked with him.

[14] And Ya'akov set up a matzevah (pillar, monument) in the makom where He talked with him, even a matzevat even (pillar of stone); and he poured a nesech (drink offering) thereon, and he poured shemen (oil) thereon.

[15] And Ya'akov called the shem of the makom where Elohim spoke with him, Beit-El.

[16] And they journeyed from Beit-El; and there was still a space of ha'aretz to get to Ephratah; and Rachel travailed, and she had hard labor.

[17] And it came to pass, when she was in hard labor, that the meyaledet (midwife) said unto her, Fear not; thou shalt have this ben also.

[18] And it came to pass, as her nefesh was in departing, (for she died) that she called shmo Ben-Oni (Son of Affliction); but aviv called him Binyamin.

[19] And Rachel died, and was buried on the derech to Ephratah, which is Beit-Lechem.

[20] And Ya'akov set up a matzevah upon her kever; that is matzevet kekurat Rachel to this day.

[21] And Yisroel journeyed, and pitched his ohel beyond Migdal-Eder.

[22] And it came to pass, when Yisroel dwelt in that land, that Reuven went and lay with Bilhah pilegesh aviv and Yisroel heard it. Now the Bnei Ya'akov were Sheneym Asar (Twelve);

[23] The Bnei Leah: Reuven bechor Ya'akov, and Shimon, and Levi, and Yehudah, and Yissakhar, and Zevulun;

[24] The Bnei Rachel: Yosef, and Binyamin;

[25] And the Bnei Bilhah shifchat Rachel: Dan, and Naphtali;

[26] And the Bnei Zilpah shifchat Leah: Gad, and Asher; these are the Bnei Ya'akov, which were born to him in Padan Aram.

[27] And Ya'akov came unto Yitzchak Aviv unto Mamre, unto Kiriath HaArba, which is Chevron, where Avraham and Yitzchak sojourned.

[28] And the days of Yitzchak were me'at shanah u'shemonim shanah.

[29] And Yitzchak expired, and died, and was gathered unto his people, being zaken (old) and full of yamim; and his banim Esav and Ya'akov buried him.

36 Now these are the toldot Esav, who is Edom.

[2] Esav took his nashim of the Banot Kena'an: Adah Bat Elon the Chitti, and Oholivamah Bat Anah Bat Tziveon the Chivvi;

[3] And Basemat Bat Yishma'el, achot Neavoyot.

[4] And Adah bore to Esav Eliphaz; and Basemat bore Reuel;
 [5] And Oholivamah bore Yeush, and Ya'alam, and Korach; these are the Bnei Esav, which were born unto him in Eretz Kena'an.
 [6] And Esav took his nashim, and his banim, and his banot, and kol nafshot of his bais, and his mikneh, and all his behemah, and all his possessions, which he had acquired in Eretz Kena'an; and went into the eretz from the face of Ya'akov achiv.
 [7] For their wealth was more than that they might dwell together; and the eretz of their sojourns could not support them because of their mikneh.
 [8] Thus dwelt Esav in har Seir; Esav is Edom.
 [9] And these are the toldot Esav avi Edom in har Seir:
 [10] These are the shemot Bnei Esav; Eliphaz Ben Adah eshet Esav, Reuel Ben Basemat eshet Esav.
 [11] And the Bnei Eliphaz were Teman, Omar, Tzephoh, and Gatam, and Kenaz.
 [12] And Timna was pilegesh (concubine) to Eliphaz Ben Esav; and she bore to Eliphaz Amalek; these were the Bnei Adah eshet Esav.
 [13] And these are the Bnei Reuel: Nachat, and Zerach, Shammah, and Mizzah; these were the Bnei Basemat eshet Esav.
 [14] And these were the Bnei Oholivamah Bat Anah Bat Tziveon, eshet Esav: and she bore to Esav Yeush, and Yaalam, and Korach.
 [15] These were alufei (chiefs) of the Bnei Esav: the Bnei Eliphaz the bechor Esav; aluf (chief) Teman, aluf Omar, aluf Tzephoh, aluf Kenaz,
 [16] Aluf (chief) Korach, aluf (chief) Gatam, and aluf (chief) Amalek; these are the

alufei Eliphaz in Eretz Edom; these were the Bnei Adah.
 [17] And these are the Bnei Reuel Ben Esav: aluf (chief) Nachat, aluf Zerach, aluf Shammah, aluf Mizzah; these are the alufei Reuel in Eretz Edom; these are the Bnei Basemat eshet Esav.
 [18] And these are the Bnei Oholivamah eshet Esav: aluf (chief) Yeush, aluf Yaalam, aluf Korach; these were the alufei Oholivamah Bat Anah eshet Esav.
 [19] These are the Bnei Esav, who is Edom, and these are their alufim (chiefs).
 [20] These are the Bnei Seir the Chori, who inhabited HaAretz: Lotan, and Shoval, and Tziveon, and Anah,
 [21] And Dishon, and Etzer, and Dishan; these are the alufei HaChori, the Bnei Seir in Eretz Edom.
 [22] And the Bnei Lotan were Chori and Hemam; and achot Lotan was Timna.
 [23] And the Bnei Shoval were these: Alvan, and Manachat, and Eval, Shepho, and Onam.
 [24] And these are the Bnei Tziveon: both Ayyah, and Anah; this was that Anah that found the mules in the midbar, as he pastured the chamorim of Tziveon aviv.
 [25] And the Bnei Anah were these: Dishon, and Oholivamah Bat Anah.
 [26] And these are the Bnei Dishon: Chemdan, and Eshban, and Yitran, and Keran.
 [27] The Bnei Etzer are these: Bilhan, and Zaavan, and Akan.
 [28] The Bnei Dishan are these: Uz, and Aran.
 [29] These are the alufei (chiefs) haChori: aluf (chief) Lotan, aluf Shoval, aluf Tziveon, aluf Anah,
 [30] Aluf Dishon, aluf Etzer, aluf (chief) Dishan; these are

the alufei haChori by their alufim (chiefs) in Eretz Seir.
 [31] And these are the melechim that reigned in Eretz Edom, before there reigned any melech over the Bnei Yisroel.
 [32] And Bela Ben Be'or reigned in Edom; and the shem of his city was Dinhavah.
 [33] And Bela died, and Yovav Ben Zerach of Botzrah reigned in his place.
 [34] And Yovav died, and Chusham of Eretz Temani reigned in his place.
 [35] And Chusham died, and Hadad Ben Bedad, who defeated Midyan in the sadeh of Moav, reigned in his place; and the shem of his city was Avit.
 [36] And Hadad died, and Samlah of Masrekah reigned in his place.
 [37] And Samlah died, and Sha'ul of Rechovot-nahar reigned in his place.
 [38] And Sha'ul died, and Baal Chanan Ben Achbor reigned in his place.
 [39] And Baal Chanan Ben Achbor died, and Hadar reigned in his place; and the shem of his city was Pau; and the shem of his isha was Mehetavel Bat Matred Bat Mei Zahav.
 [40] And these are the shemot of the alufei Esav, according to their mishpechot, after their mekomot, by their shemot: aluf (chief) Timnah, aluf (chief) Alvah, aluf (chief) Yetet,
 [41] Aluf Oholivamah, aluf (chief) Elah, aluf (chief) Pinon,
 [42] Aluf (chief) Kenaz, aluf (chief) Teman, aluf (chief) Mivtzar,
 [43] Aluf (chief) Magdiel, aluf (chief) Iram; these are the alufei Edom, according to their moshavot in the eretz of their achuzzah; this is Esav Avi Edom.

[VAYESHEV]

37 And Ya'akov dwelt in the eretz megurei Aviv (in the land wherein his father was a ger) in Eretz Canaan. [2] These are the toldot Ya'akov. Yosef, being seventeen years old, was ro'eh with his achim to the tzon; now the na'ar was with the bnei Bilhah, and with the bnei Zilpah, the ne'shei Aviv (the wives of his father); and Yosef brought unto Avihem (their father) dibbatam ra'ah (a bad, evil report of them).

[3] Now Yisroel loved Yosef more than all his children, because he was the ben zekunim (the son of his old age); and he made him a kesones passim (ketonet [tunic] reaching to palms and soles, [see *Messianic significance Yn 19:23 OIBC*]).

[4] And when his achim saw that Avihem loved him more than all his achim, they hated him, and could not speak with shalom unto him.

[5] And Yosef dreamed a chalom (dream [see *Mt 2:22 OIBC*]), and he told it to his achim; and they hated him yet the more.

[6] And he said unto them, Hear, now, this chalom which I have dreamed:

[7] For, hinei, we were binding alummin (sheaves of wheat) out in the sadeh, and, hinei, my sheaf arose, and also stood upright; and, hinei, your alummot (sheaves of wheat) gathered around it, and bowed down to my sheaf.

[8] And his achim said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his chalomot (dreams), and for his devarim.

[9] And he dreamed yet another chalom, and told it his achim, and said, Hinei, I

have dreamed a chalom more; and, hinei, the shemesh and the yarei'ach and the eleven kokhavim bowed down to me.

[10] And he told it to Aviv, and to his achim; and Aviv rebuked him, and said unto him, What is this chalom that thou hast dreamed? Shall I and Immecha and Achecha indeed come to bow down ourselves to the ground before thee?

[11] And his achim had kina (jealousy, envy) toward him; but Aviv was shomer over the saying.

[12] And his achim went for the purpose to be ro'eh tzon Avihem in the vicinity of Shechem.

[13] And Yisroel said unto Yosef, Do not thy achim ro'im in Shechem? Come and I will send thee unto them. And he said to him, Hineni.

[14] And he said to him, Go, now, see about the shalom achecha, and the shalom hatzon; and bring me devar. So he sent him out of the Emek Chevron, and he went to Shechem.

[15] And a certain ish found him, and, hinei, he was wandering in the sadeh; and the ish asked him, saying, What seekest thou?

[16] And he said, I seek my achim; tell me, now, where they ro'im (feed their flocks).

[17] And the ish said, They are departed from here; for I heard them say, Let us go to Dotan. And Yosef went after his achim, and found them in Dotan.

[18] And when they saw him merachok (afar off, in the distance), even before he came near unto them, they conspired against him to kill him.

[19] And they said one to another, Hinei, this ba'al hachalomot cometh.

[20] Come now therefore, and let us kill him, and throw him into one of the borot (pits), and we will say, Some chayyah ra'ah (evil wild beast) hath devoured him; and we shall see what will become of his chalomot.

[21] And Reuven heard it, and he saved him out of their yadayim; and said, Let us not take his nefesh.

[22] And Reuven said unto them, Do no shefach dahm (shedding of blood), but throw him into this bor that is in the midbar, and lay no yad upon him; that he might rescue him out of their yadayim, to take him back to Aviv.

[23] And it came to pass, when Yosef was come unto his achim, that they stripped Yosef of his kesones [see *Yn 19:23 OIBC*], his kesones hapassim that was on him; [24] And they took him, and threw him into the borah (pit); and the bor was empty, there was no mayim in it.

[25] And they sat down to eat lechem; and they lifted up their eyes and looked, and, hinei, a caravan of Yishm'elim was coming from Gil'ad with their gemalim bearing spices and balm and myrrh, going to carry it down to Mitzrayim.

[26] And Yehudah said unto his achim, What betza (profit, gain) is it if we kill achinu (our brother), and conceal his dahm?

[27] Come, and let us sell him to the Yishm'elim, and let not yadeinu (our hands) be upon him; for he is achinu (our brother) and besareinu (our flesh). And his achim agreed.

[28] Then there passed by anashim Midyanim socharim (men of Midyan, traders); and they drew and lifted up Yosef out of the bor, and sold Yosef to the Yishm'elim for esrim kesef; and they took Yosef to Mitzrayim.

[29] And Reuven returned unto the bor; and, hinei, Yosef was not in the bor; and he made the keriah of his clothes [compare Mk 14:63 QJBC].

[30] And he returned unto his achim, and said, The yeled is not; and I, where shall I turn?

[31] And they took the kesones Yosef, and did shachat the se'ir izzim

(slaughtered the kid of the goats), and dipped the kesones in the dahm;

[32] And they sent the kesones hapassim, and they brought it to Avihem; and said, This have we found; examine for identification purposes now whether it be the kesones Binecha or no.

[33] And he recognized it, and said, It is the kesones beni; a chayyah ra'ah hath devoured him; Yosef is without doubt torn in pieces.

[34] And Ya'akov made the keriah of his clothes, and put sackcloth on his loins, and mourned for beno yamim rabbim.

[35] And all his banim and all his banot rose up to comfort him; but he refused to be comforted; and he said, For I will go down to beni mourning to Sheol. Thus Aviv wept for him.

[36] And the Midyanim sold him into Mitzrayim unto Potiphar, a seris Pharaoh (courtier of Pharaoh), a sar hatabbachim (a captain of the slaughterers, executioners, i.e., captain of the guard).

38 And it came to pass at that time, that Yehudah went down from his achim, and turned in to an ish Adulami shmo Chirah.

[2] And Yehudah saw there a bat ish Kena'ani shmo Shua; and he took her, and went in unto her.

[3] She conceived, and bore ben; and he called shmo Er.

[4] And she conceived again, and bore ben; and she called shmo Onan.

[5] And she yet again conceived, and bore ben; and called shmo Shelah; at Keziv, when she bore him.

[6] And Yehudah took a wife for Er his bechor, whose shem was Tamar.

[7] And Er, bechor Yehudah, was rah in the eyes of Hashem; and Hashem slaughtered him.

[8] And Yehudah said unto Onan, Go in unto eshet achicha, and enter into levirate marriage with her, and raise up zera to achicha.

[9] And Onan knew that the zera should not be his; and it came to pass, when he went in unto eshet achiv, that he spilled it on the ground, lest he should give zera to achiv.

[10] And the thing which he did was rah in the eyes of Hashem; therefore He slaughtered him also.

[11] Then said Yehudah to Tamar his kallah, Remain an almanah at thy bais avi, till Shelah beni is grown; for he said, Lest he die also, as his achim did. And Tamar went and dwelt in her bais avi.

[12] And in process of time the bat Shua, eshet Yehudah, died; and Yehudah was consoled, and went up unto his sheepshearers to Timnah, he and his re'a Chirah the Adulami.

[13] And it was told Tamar, saying, Hinei, thy kham (father-in-law) goeth up to Timnah to shear his tzon.

[14] And she put off her widow's garments from her, and covered her with a tze'if (veil), and disguised herself, and sat at the crossroads which is on the derech to Timnah; for she saw that Shelah was grown, and she was not given unto him as isha.

[15] When Yehudah saw her, he thought her to be a zonah; because she had covered her face.

[16] And he turned unto her by the derech, and said, Come now, let me come in unto thee; (for he knew not that she was his kallah [daughter-in-law]). And she said, What wilt thou give me, that thou mayest come in unto me?

[17] And he said, I will send thee a gedi izzim (kid of the goats). And she said, Wilt thou give me an ervon (pledge), till thou send it?

[18] And he said, What ervon shall I give thee? And she said, Thy chotam (signet), and thy [signet neck] cord, and thy staff that is in thine yad. And he gave it her, and came in unto her, and she conceived by him.

[19] And she arose, and went away, and took off her tze'if from her, and put on the garments of her widowhood.

[20] And Yehudah sent the gedi izzim by the yad of his friend the Adulami, to get back his ervon from the yad haisha; but he found her not.

[21] Then he asked the men of that place, saying, Where is the kedesha (cult prostitute) that was on the crossroads by the derech? And they said, There was no kedesha in this place.

[22] And he returned to Yehudah, and said, I cannot find her; and also the men of the place said that there was no kedesha in this place.

[23] And Yehudah said, Let her take for herself, lest we become buz (laughingstock); hinei, I sent this gedi, and thou hast not found her.

[24] And it came to pass about shlosh chadashim (three months) later, that it was told Yehudah saying, Tamar thy kallah

hath played the zonah; and also, hinei, she is with child by zenunim (whoredom). And Yehudah said, Bring her forth, and let her be burned.

[25] When she was brought forth, she sent to her kham (father-in-law), saying, By the man, whose these are, am I with child; and she said, Discern, now, whose are these, the chotam (signet), and the [signet neck] cord, and the staff.

[26] And Yehudah acknowledged them, and said, She hath been more tzadekah than I; because that I gave her not to Shelah beni. And he knew her again no more.

[27] And it came to pass in the time of her travail, that, hinei te'omim (twin boys) were in her beten.

[28] And it came to pass, when she travailed in labor, that the one put out his yad; and the midwife took and bound upon his yad a scarlet thread, saying, This came out rishonah (first).

[29] And it came to pass, as he drew back his yad, that, hinei, his brother came out; and she said, How hast paratzta (thou broken out)? This paretz (breach, breaking) be upon thee; therefore shmo was called Peretz [Breaking out].

[30] And afterward came out his brother, that had the scarlet thread upon his yad; and shmo was called Zerach.

39 And Yosef was brought down to Mitzrayim; and Potiphar, a saris Pharaoh, Sar Hatabachim (captain of the bodyguard), a Mitzi, bought him of the hands of the Yishme'elim, which had brought him down to there.

[2] And Hashem was with Yosef, and he was an ish matzliach (a man [C-d] makes

prosper); and he was in the bais adonav haMitzi.

[3] And adonav saw that Hashem was with him, and that Hashem caused all that he did matzliach in his yad.

[4] And Yosef found chen in his eyes, and he ministered to him; and he made him mefake'ach (overseer) over his bais, and all that he had he entrusted into his yad.

[5] And it came to pass from the time that he had made him mefake'ach (overseer) in his bais, and over all that he had, that Hashem put a berakhah on the bais haMitzi on account of Yosef; and the birkat Hashem was upon all that he had in the bais, and in the sadeh.

[6] And he left all that he had in the yad Yosef; and he knew not ought he had, save the lechem which he did eat. And Yosef was yafeh to'ar (well built) and yafeh mareh (good looking).

[7] And it came to pass after these things, that eshet adonav cast her eyes upon Yosef; and she said, Lie with me.

[8] But he refused, and said unto eshet adonav, Look, with me [here], adoni knows not what is in the bais, and he hath entrusted all that he hath to my yad;

[9] There is none gadol in this bais than I; neither hath he kept back any thing from me except thee only, because thou art his isha; how then can I do hara'ah hagedolah hazot, and commit chattat against Elohim?

[10] And it came to pass, as she spoke to Yosef yom yom, that he unto her lo shama (did not pay heed), to lie with her, or to be with her.

[11] And it came to pass about this time, that Yosef went into the bais to do his melachah (work); and there

was none of the anshei habayit there within.

[12] And she caught him by his beged, saying, Lie with me; and he left his beged in her yad, and fled, and ran outside.

[13] And it came to pass, when she saw that he had left his beged in her yad, and had fled outside,

[14] That she called unto her anshei habayit, and spoke unto them, saying, Look, he hath brought in unto us an ish Ivri to show disrespect and mock us. He came in unto me to lie with me, and I screamed with a kol gadol (loud voice);

[15] And it came to pass, when he heard that I lifted up my voice and screamed, that he left his beged with me, and fled, and ran outside.

[16] And she laid up his beged by her, until adonav came to his bais.

[17] And she spoke unto him according to these words, saying, The eved HaIvri, which thou hast brought unto us, came in unto me to show disrespect and mock me;

[18] And it came to pass, as I lifted up my voice and screamed, that he left his beged with me, and fled outside.

[19] And it came to pass, when adonav heard the words of his isha, which she spoke unto him, saying, After this manner did thy eved to me; that his wrath was kindled. [20] And adonei Yosef took him, and put him into the bais hasohar, a place where the asirei HaMelech were prisoners; and he was there in the bais hasohar.

[21] But Hashem was with Yosef, and showed him chesed, and gave him chen in the eyes of the sar bais hasohar.

[22] And the sar bais hasohar entrusted to the yad Yosef all the asirim

(prisoners) that were in the bais hasohar; and whatsoever they did there, he was the accomplisher of it.

[23] The sar bais hasohar looked not to anything that was under his [Yosef's] yad; because Hashem was with him, and that which he did, Hashem made it to prosper.

40 And it came to pass after these things, that the mashkeh (cupbearer) Melech Mitzrayim and his ofeh (baker) had offended adoneihem Melech Mitzrayim.

[2] And Pharaoh was in wrath against two of his sarisim, against the sar hamashkim, and against the sar ha'ofim.

[3] And he put them b'mishmar (under watch, in custody) in the bais sar hatabachim (house of the captain of the bodyguards), in the bais hasohar, in the makom (place) where Yosef was incarcerated.

[4] And the sar hatabachim charged Yosef with them, and he ministered to them; and they continued a season b'mishmar (in custody, under watch).

[5] And they dreamed a chalom both of them, each man his chalom in lailah echad (in one night, the same night), and each chalom with its own pitron (meaning, interpretation), the mashkeh and the ofeh of Melech Mitzrayim, which were prisoners in the bais hasohar.

[6] And Yosef came in unto them in the boker, and looked upon them, and, hinei, they were zo'afim (troubled ones, sad ones).

[7] And he asked the sarisim of Pharaoh that were with him b'mishmar (in the custody ward) of bais adonav, saying,

Why look ye so ra'im (bad, downcast ones) hayom (today)? [8] And they said unto him, We have dreamed a chalom, and there is no poter (interpreter) of it. And Yosef said unto them, Do not pitronim (interpretations) belong to Elohim? Tell now to me.

[9] And the sar hamashkim told his chalom to Yosef, and said to him, In my chalom, hinei, a gefen was before me;

[10] And in the gefen were shloshah sarigim (three branches); and it was as soon as it budded, its blossom shot forth; and the clusters thereof brought forth anavim (ripe grapes);

[11] And the kos Pharaoh was in my yad; and I took the anavim (grapes), and pressed them into kos Pharaoh, and I put the kos into the palm of Pharaoh.

[12] And Yosef said unto him, This is the pitron (interpretation) of it; The shloshet hasarigim are shloshet yamim.

[13] Within shloshet yamim shall Pharaoh lift up thine rosh, and restore thee unto thy ken (place, post); and thou shalt deliver kos Pharaoh into his yad, after the mishpat harishon (former practice) when thou wast his mashkeh.

[14] But remember me [see *Amos* 6:6] when it shall be well with thee, and show chesed now unto me, and make mention of me unto Pharaoh, and bring me out of this bais;

[15] For indeed I was stolen away out of the Eretz Halvrim; and here also have I done nothing that they should put me into the bor (dungeon).

[16] When the sar ha'ofim saw that he had done the pitron well, he said unto Yosef, I also was in my chalom, and, hinei, I had

shloshah salei chori (three baskets of cakes) on my rosh; [17] And in the sal haelyon (uppermost basket) there was all manner of food for Pharaoh; and ha'oph (the birds) did eat them out of the sal (basket) upon my rosh.

[18] And Yosef answered and said, This is the pitron (interpretation, meaning) thereof: The shloshet hasalim (three baskets) are shloshet yamim.

[19] Yet within shloshet yamim shall Pharaoh lift off thy rosh from on thee, and shall hang thee on an etz; and ha'oph (the birds) shall eat thy basar from off thee.

[20] And it came to pass on Yom HaShlishi, which was the yom huledet of Pharaoh, that he made a mishteh (feast) unto all his avadim; and he lifted up the rosh sar hamashkim and the rosh sar ha'ofim (head of the chief baker) in the midst of his avadim (officials).

[21] He restored the sar hamashkim unto his mashkeh; and he gave the kos into the palm of Pharaoh;

[22] But he hanged the sar ha'ofim: just as Yosef had made the pitron to them.

[23] Yet did not the sar hamashkim remember Yosef [see *Amos* 6:6] but forgot him. **[MIKETZ]**

41 And it came to pass at the end of two full years, that Pharaoh dreamed a chalom: and, hinei, he stood by haye'or (the River, i.e., the Nile).

[2] And, hinei, there came up out of haye'or (the River, i.e., the Nile) seven cows, fine in appearance and fat in basar; and they grazed on the riverbank.

[3] And, hinei, seven other cows came up after them out of the Nile, ra'ot mareh (ugly in appearance) and dakot basar (gaunt ones in flesh, lean-fleshed); and stood by the other cows upon the bank of the Nile.

[4] And the cows that were ra'ot hamareh and that were dakot habasar did devour the seven cows that were fine in appearance and fat. Then Pharaoh awoke.

[5] And he slept and dreamed a chalom the second time; and, hinei, shivah heads of grain came up upon one stalk, beri'ot (fat ones) and tovot.

[6] And, hinei, seven thin heads of grain scorched by the east wind tzomechot (sprung up) after them.

[7] And the seven thin heads of grain devoured the seven fat and mele'ot (full) heads of grain. And Pharaoh awoke; and, hinei, it was a chalom!

[8] And it came to pass in the boker that his ruach was troubled; and he sent and called for all the chartummei Mitzrayim (magicians of Egypt), and all the chachamim thereof; and Pharaoh told them his chalom; but there was no poter (interpreter) for Pharaoh.

[9] Then the sar hamashkim spoke unto Pharaoh, saying, I do remember my faults this day.

[10] Pharaoh was in wrath with his avadim, and put me b'mishmar (in custody) in the bais sar hatabbachim, both me and the sar ha'ofim; [11] And we dreamed a chalom in the same lailah, I and he; and each chalom we dreamed had its own pitron (interpretation).

[12] And there was there with us a na'ar Ivri, eved to the sar hatabbachim; and we told him, and he interpreted to us chalomoteinu (our dreams); to

each according to his chalom he did interpret.

[13] And it was, just as he interpreted to us, so it came to pass; me he restored unto mine ken (post), and him he hanged.

[14] Then Pharaoh sent and summoned Yosef, and they brought him hastily out of the bor (dungeon); and he shaved, and changed his clothes, and came in unto Pharaoh.

[15] And Pharaoh said unto Yosef, I have dreamed a chalom, and there is no poter (interpreter) for it; and I have heard it said of thee, that thou canst understand a chalom to interpret it.

[16] And Yosef answered Pharaoh, saying, It is not in me; Elohim shall give Pharaoh an answer of shalom.

[17] And Pharaoh said unto Yosef, In my chalom, hineni, I stood upon the bank of the Nile;

[18] And, hinei, there came up out of the Nile seven cows beri'ot basar (fat in body) and sleek of form; and they grazed by the riverbank.

[19] And, hinei, seven other cows came up after them, dalot (poor, scrawny, thin) and ra'ot to'ar me'od (very ugly in appearance) and lean-fleshed, such as I never saw in kol Eretz Mitzrayim, unacceptably bad;

[20] And the lean and the ra'ot cows did eat up the first seven fat cows;

[21] And when they had eaten them up, it could not be known that they had eaten them; but they were still rah in appearance, as at the beginning. So I awoke.

[22] And I saw in my chalom, and, hinei, seven heads of grain came up on one stalk, mele'ot (full) and tovot (good);

[23] And, hinei, seven heads of grain, withered, thin, and

scorched with the east wind, tzomechot (sprung up) after them;

[24] And the thin heads of grain devoured the seven tov heads of grain; and I told this unto the chartummi

(magicians); but there was none that could explain it to me.

[25] And Yosef said unto Pharaoh, The chalom of Pharaoh is echad: HaElohim hath revealed to Pharaoh what He is about to do.

[26] The seven good cows are seven shanim; and the seven good heads of grain are seven shanim. The chalom is echad.

[27] And the seven lean and ugly cows that came up after them are sheva shanim; and the seven empty heads of grain scorched by the east wind are sheva shnei ra'av (seven years of famine).

[28] This is the thing which I have spoken unto Pharaoh; What HaElohim is about to do He showeth unto Pharaoh.

[29] Hinei, there come sheva shanim of sava gadol (great fullness, plenty, abundance) throughout kol Eretz Mitzrayim.

[30] And there shall arise after them sheva shnei ra'av (seven years of famine) and kol hasava (all abundance) shall be forgotten in Eretz Mitzrayim; and the ra'av (famine) shall consume the land;

[31] And the sava shall not be known in the land by reason of that ra'av (famine) following; for it shall be kaved me'od (very grievous).

[32] And for that the chalom was doubled unto Pharaoh; it is because the thing is [decidedly] established by HaElohim, and HaElohim will shortly bring it to pass.

[33] Now therefore let Pharaoh select an ish navon and chochom (a man discerning and wise) and set him over Eretz Mitzrayim.

[34] Let Pharaoh do this, and let him appoint pekidim (officers, overseers, commissioners) over the land, and take up the fifth part [of the harvest] of Eretz Mitzrayim in the sheva shnei hasava.

[35] And let them gather kol ochel of those shanim hatovot that come, and store up grain under the yad Pharaoh, and let them be shomer over ochel in the cities.

[36] And that ochel shall be for reserves for the land against the sheva shnei hara'av, which shall be in Eretz Mitzrayim; that the land perish not through the ra'av.

[37] And the thing was good in the eyes of Pharaoh, and in the eyes of all his avadim.

[38] And Pharaoh said unto his avadim, Can we find such an ish as this is, an ish in whom is the Ruach Elohim?

[39] And Pharaoh said unto Yosef, Forasmuch as Elohim hath showed thee all this, there is none so navon (discerning) and chochom (wise) as thou art;

[40] Thou shalt be over my bais (palace), and according unto thy mouth shall all my people order themselves; only with respect to the kisse will I be greater than thou.

[41] And Pharaoh said unto Yosef, See, I have set thee over kol Eretz Mitzrayim.

[42] And Pharaoh took off his taba'at (signet ring) from his yad, and put it upon yad Yosef, and arrayed him in garments of fine linen, and put a chain of zahav around his neck;

[43] And he made him to ride in the second merkavah which he had; and they cried before

him, Avrech! And he put him over kol Eretz Mitzrayim.

[44] And Pharaoh said unto Yosef, I am Pharaoh, and without thee shall no man lift up his yad or regel in kol Eretz Mitzrayim.

[45] And Pharaoh called shem Yosef Zaphnat Pa'neach; and he gave him as isha Asenat Bat Poti Phera kohen of On. And Yosef went out over all Eretz Mitzrayim.

[46] And Yosef was thirty years old when he stood before Pharaoh Melech Mitzrayim. And Yosef went out from the presence of Pharaoh, and went throughout kol Eretz Mitzrayim.

[47] And in the sheva shnei hasava the land brought forth by handfuls.

[48] And he gathered up kol ochel of the sheva shanim, which were in Eretz Mitzrayim, and laid up the ochel in the cities; the ochel of the sadeh, which surrounded every city, laid he up in the same.

[49] And Yosef gathered grain as the chol (sand) of the yam, very much, until he stopped counting; for it was without mispar (number).

[50] And unto Yosef were born two banim before the shnat ra'av came, which Asenat Bat Poti Phera kohen of On bore unto him.

[51] And Yosef called the shem of the bechor Menasheh: For Elohim, said he nashani, (hath made me forget) all my amal, and kol bais Avi.

[52] And the shem of the second called he Ephrayim: For Elohim hifrani (hath caused me to be fruitful) in the eretz of my oni (suffering).

[53] And the sheva shnei hasava that was in Eretz Mitzrayim were ended.

[54] And the sheva shnei hara'av began to come, just as Yosef had said; and the ra'av

was in all lands; but in kol Eretz Mitzrayim there was lechem.

[55] And when kol Eretz Mitzrayim was famished, the people cried to Pharaoh for lechem; and Pharaoh said unto kol Mitzrayim, Go unto Yosef; what he saith to you, do.

[56] And the ra'av (famine) was over kol pnei ha'aretz; and Yosef opened all that was in them, and sold unto the Mitzrayim; and the ra'av (famine) became severe in Eretz Mitzrayim.

[57] And kol HaAretz (all the world) came into Mitzrayim to Yosef to buy grain; because that the ra'av (famine) was so chazak in kol HaAretz.

42 Now when Ya'akov saw that there was shever (grain) in Mitzrayim, Ya'akov said unto his banim, Why do ye look one upon another?

[2] And he said, Hinei, I have heard that there is shever (grain) in Mitzrayim; get you down to there, and buy for us from there; that we may live, and not die.

[3] Achei Yosef asarah (Yosef's ten brothers) then went down to buy grain in Mitzrayim.

[4] But Binyamin, achi Yosef, Ya'akov sent not with his achim; for he said, Lest ason (evil, harm) befall him.

[5] And the Bnei Yisroel came to make purchase among those that were coming; for the ra'av (famine) was in Eretz Kena'an.

[6] And Yosef was the Shalit Al HaAretz, and he it was that sold to kol Am HaAretz: and Achei Yosef came, and prostrated themselves before him with their faces to the ground.

[7] And Yosef saw his achim, and he recognized them, but made himself a

stranger unto them, and spoke roughly unto them; and he said unto them, From where come ye? And they said, From Eretz Kena'an to buy ochel.

[8] And Yosef recognized his achim, but they recognized not him.

[9] And Yosef remembered the chalomot which he dreamed about them, and said unto them, Ye are meragelim (spies); to see the ervat ha'aretz (nakedness of the land) ye came.

[10] And they said unto him, Lo, adoni, but to buy okhel are thy avadim come.

[11] We are all bnei ish echad; we are truthful ones, thy avadim are no meragelim.

[12] And he said unto them, Lo, but to see the ervat ha'aretz ye came.

[13] And they said, Thy avadim are Shneyim Asar Achim, the bnei ish echad in Eretz Kena'an; and, hinei, the katon is today with Avinu, and one is not.

[14] And Yosef said unto them, That is it just as I spoke unto you, Ye are meragelim;

[15] Hereby ye shall be tested: by the life of Pharaoh ye shall not go forth from here, except achichem hakaton (your youngest brother) come here.

[16] Send one of you, and let him bring back achichem, and ye shall be kept prisoner, that your words may be tested, whether there be any emes in you; or else by the life of Pharaoh surely ye are meragelim (spies).

[17] And he put them all together el-mishmar (in custody) shloshet yamim.

[18] And Yosef said unto them on the Yom HaShlishi [see 1C 15:4 OJBC], This do, and live; for I fear HaElohim:

[19] If ye be truthful ones, let one of your achim be bound in your bais mishmar; go ye,

carry grain for the ra'avon (famine of) bateichem (your house);

[20] But bring achichem hakaton unto me; so shall your words be verified, and ye shall not die. And they did so.

[21] And they said one to another, Surely we are ashemim (guilty ones) because of achinu (our brother), in that we saw the tzoros of his nefesh, when he besought us, and we would not hear; therefore is this tzoros come upon us.

[22] And Reuven answered them, saying, Spoke I not unto you, saying, Do not sin against the yeled; and ye would not hear? Therefore, hinei, the accounting for his dahm is required [of us (see Mt 27:25 OJBC)].

[23] And they had no da'as that Yosef understood them; for he spoke unto them by the melitz (go-between, interpreter).

[24] And he turned himself away from them, and wept; and returned to them again, and spoke with them, and took from them Shimon, and bound him before their eyes.

[25] Then Yosef commanded to fill their kelim with grain, and to restore every man's kesef into his sack, and to give them provision for the derech; and thus did he unto them.

[26] And they loaded their chamorim with the grain, and departed from there.

[27] And as one of them opened his sack to get feed for his chamor in the malon (inn), he saw his kesef; for, hinei, it was in the mouth of his sack.

[28] And he said unto his achim, My kesef is restored; and, hinei, it is even in my sack; and their lev failed them, and they shook with fear, saying one to another, What is this that Elohim hath done unto us?

[29] And they came unto Ya'akov Avihem in Eretz Kena'an, and told him all that befell unto them; saying, [30] The ish, who is adonei HaAretz, spoke roughly to us, and took us for meragelim HaAretz.

[31] And we said unto him, We are truthful ones; we are no meragelim;

[32] We are Shneyim Asar Achim, Bnei Avinu; one is not, and the katon is today with Avinu in Eretz Kena'an.

[33] And the ish, adonei HaAretz, said unto us, Hereby shall I know that ye are truthful ones; leave one of your achim here with me, and that which is needful for the ra'avon bateichem (famine of your houses), take and be gone;

[34] And bring achichem hakaton unto me; then shall I know that ye are not meragelim, but that ye are truthful ones: so will I restore you achichem, and ye shall freely trade in the land.

[35] And it came to pass as they emptied their sacks, that, hinei, every man's pouch of kesef was in his sack; and when both they and Avihem saw the pouches of kesef, they were afraid.

[36] And Ya'akov Avihem said unto them, Me have ye bereaved of my children; Yosef is not, and Shimon is not, and ye will take Binyamin away; all these things are against me.

[37] And Reuven spoke unto Aviv, saying, Slay my two banim, if I bring him not to thee; entrust him into my yad, and I will bring him to thee again.

[38] And he said, Beni (my son) shall not go down with you; for achiv is dead, and he is left alone; if ason (harm, evil) befall him on the derech in which ye go,

then shall ye bring down my gray hair in yagon (sorrow) to Sheol.

43 And the ra'av (famine) was kaved (heavy, severe) in the land.

[2] And it came to pass, when they had eaten up the shever (grain) which they had brought out of Mitzrayim, then Avihem said unto them, Shuvu (return)! Buy for us a little ochel.

[3] And Yehudah spoke unto him, saying, The ish did solemnly warn us, saying, Ye shall not see my face, unless achichem be with you.

[4] If thou wilt send achinu (our brother) with us, we will go down and buy thee ochel; [5] But if thou wilt not send him, we will not go down; for the ish said unto us, Ye shall not see my face, unless achichem be with you.

[6] And Yisroel said, Why dealt ye so ill with me, as to tell the ish whether ye had yet another ach (brother)?

[7] And they said, The ish asked in detail about us and about our moledet (kindred), saying, Is Avichem yet alive? Have ye another ach? And we declared to him according to these words of [his inquiry]; could we certainly know that he would say, Bring down achichem?

[8] And Yehudah said unto Yisroel Aviv, Send na'ar with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

[9] I will be surety for him; of my yad shalt thou require an accounting for him; if I bring him not back unto thee, and set him before thee, then let me bear the blame kol hayamim;

[10] For if we had not delayed, surely now we had

returned zeh pa'amayim (this second time).

[11] And Yisroel Avihem said unto them, If it must be so now, do this; take of mizimerat HaAretz (the best fruits of the land) in your kelim (vessels), and carry down to the ish a minchah (present), a little balm, and a little devash (honey), nekhhot (spices), loht (myrrh), batenim (pistachio nuts), and shekedim (almonds):

[12] And take kesef mishneh (double money) in your yad; and the kesef that was returned in the mouth of your sacks, carry it back in your yad; perhaps it was mishgeh (mistake);

[13] Take also achichem, and arise, shuvu (return) unto the ish;

[14] And El Shaddai give you rachamim before the ish, that he may send away achichem acher (your other brother), and Binyamin. If I be bereaved of my children, I am bereaved.

[15] And the anashim took that minchah, and they took mishneh kesef (double money) in their yad and Binyamin; and rose up, and went down to Mitzrayim, and stood before Yosef.

[16] And when Yosef saw Binyamin with them, he said to the ish over Bais Yosef, Bring these anashim home, and slaughter the tevach, and make ready; for these anashim shall dine with me at tzahorayim (noon).

[17] And the ish did as Yosef said; and the ish brought the anashim to the house of Yosef.

[18] And the anashim were afraid, because they were brought into Bais Yosef; and they said, Because of the kesef that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall

upon us, and seize us for avadim, and chamoreinu (our donkeys).

[19] And they came near to the ish over Bais Yosef, and they spoke with him at the petach habayit,

[20] And said, O adoni, we came indeed down at the first time to buy ochel:

[21] And it came to pass, when we came to the malon, that we opened our sacks, and, hinei, kesef ish (every man's money) was in the mouth of his sack, our kesef in full weight; and we have brought it back again in our yad.

[22] And kesef acher (other money) have we brought down in our hands to buy ochel; we cannot tell who put our kesef in our sacks.

[23] And he said, Shalom lachem, fear not; Eloheichem, and Elohei Avichem, hath given you matmon (treasure) in your sacks; I had your kesef. And he brought Shimon out unto them.

[24] And the ish brought the anashim into the house of Yosef, and gave them mayim, and they washed their raglayim; and he gave their chamorim mispo (fodder).

[25] And they made ready the minchah for bo Yosef (coming of Yosef) at tzahorayim; for they heard that they would eat lechem there.

[26] And when Yosef came home, they presented him the minchah which was in their yad in the house, and prostrated themselves to the ground before him.

[27] And he asked them lshalom (about their welfare), and said, Is there shalom with avichem, the zaken of whom ye spoke? Is he still alive?

[28] And they answered, There is shalom with thy eved avinu; he is still alive. And they bowed their heads, and prostrated themselves.

[29] And he lifted up his eyes, and saw achiv Binyamin, ben immo, and said, Is this achichem hakaton (your younger brother), of whom ye spoke unto me? And he said, Elohim be gracious unto thee, beni.

[30] And Yosef made haste; for his compassion was stirred upon achiv (his brother); and he sought where to weep; and he entered into his cheder, and wept there.

[31] And he washed his face, and went out, and controlled himself, and said, Serve lechem.

[32] And they served him by himself, and them by themselves, and the Mitzrim (Egyptians), which did eat with him, by themselves; because Mitzrim could not eat lechem with the Ivrim; for that is a to'evah (abomination) unto the Mitzrim.

[33] And they sat before him, the bechor according to his bechorah (birthright), and the youngest according to his youth; and the anashim marvelled one with another.

[34] And he took and sent masot (portions) unto them from before him; but masat Binyamin was five times as much as any of theirs. And they drank, and feasted with him.

44 And he commanded the ish over Bais Yosef, saying, Fill the sacks of the anashim with ochel, as much as they can carry, and put kesef ish in the mouth of his sack.

[2] And put my cup, gevi'a hakesef (cup of silver), in the mouth of the sack of the katon, and his kesef for shever (grain). And he did according to the davar Yosef had spoken.

[3] As soon as the boker ohr, the anashim were sent away, they and their chamorim.

[4] And when they were gone out of the ir, and not yet far off, Yosef said unto the ish over Bais Yosef, Up, follow after the anashim; and when thou dost overtake them, say unto them, Wherefore have ye rewarded ra'ah for tovah?

[5] Is not this it in which adoni drinketh, and whereby indeed he divineth? Ye have done ra'ah in so doing.

[6] And he overtook them, and he spoke unto them these same devarim.

[7] And they said unto him, Wherefore saith adoni these words? Chalilah (far be it) that thy avadim should do according to this thing;

[8] Hinei, the kesef, which we found in the mouth of our sacks, we brought back unto thee out of Eretz Kena'an; how then should we be ganavim stealing kesef or zahav out of the bais adonecha?

[9] With whomsoever of thy avadim it be found, both let him die, and we also will be avadim of adoni.

[10] And he said, Now also let it be according unto your devarim; he with whom it is found shall be to me eved; and ye shall be nekiyim (blameless).

[11] Then they speedily took down every ish his sack to the ground, and opened every ish his sack.

[12] And he searched, and began at the gadol (eldest), and ended at the katon (youngest); and the gevi'a (cup, goblet) was found in the sack of Binyamin.

[13] Then they tore their garments, and loaded every ish his chamor, and returned to the ir.

[14] And Yehudah and his achim came to Bais Yosef; for

he was yet there; and they fell before him on the ground.

[15] And Yosef said unto them, What ma'aseh (deed) is this that ye have done? Know ye not that an ish like me can find things out as a menachesh (diviner)?

[16] And Yehudah said, What shall we say unto adoni? What shall we speak? Or how hall we clear ourselves? HaElohim hath found out the avon (iniquity) of thy avadim; look at us, we are now avadim la'adoni, both we, and he also with whom the gevi'a (cup) is found.

[17] And he [Yosef] said, Chalilah that I should do so; but the ish in whose yad the gevi'a is found, he shall be to me eved; and as for you, go back in shalom unto avichem.

[VAYIGGASH]

[18] Then Yehudah came near unto him, and said, Oh, adoni, let thy eved speak now a davar in oznei adoni, and let not thine anger burn against thy eved; for thou art even like Pharaoh.

[19] Adoni asked his avadim, saying, Have ye an av, or an ach?

[20] And we said unto adoni, We have an av, a zaken, and a yeled zekunim katan (child of his old age, a little one); and achiv is dead, and he alone is left of immo, and aviv loveth him.

[21] And thou saidst unto thy avadim, Bring him down unto me, that I may set mine eyes upon him.

[22] And we said unto adoni, The na'ar cannot leave aviv; for if he should leave aviv, aviv would die.

[23] And thou saidst unto thy avadim, Except achichem hakaton (your youngest brother) come down with you, ye shall see my face no more.

[24] And it came to pass when we came up unto thy eved Avi we told him the divrei adoni.

[25] And avinu said, Shuvu, (go back, return) and buy us a little ochel.

[26] And we said, We cannot go down; if achinu hakaton (our youngest brother) be with us, then will we go down; for we may not see the face of HaIshi, except achinu hakaton be with us.

[27] And thy eved Avi said unto us, Ye know that my wife bore me two banim;

[28] And the one went out from me, and I said, Surely he is torn to pieces; and I saw him not ad-hennah (until now);

[29] And if ye take this also from me, and ason (evil, harm) befall him, ye shall bring down my gray hair in ra'ah (misery) to Sheol.

[30] Now therefore when I come to thy eved Avi, and the na'ar be not with us; seeing that his nefesh is bound up in the nefesh of the na'ar;

[31] It shall come to pass, when he seeth that the na'ar is not with us, that he will die; and thy avadim shall bring down the gray hair of thy eved avinu with yagon (sorrow) to Sheol,

[32] For thy eved became surety for the na'ar unto Avi, saying, If I bring him not unto thee, then I shall bear the blame before Avi kol hayamim.

[33] Therefore, let thy eved, now, abide instead of the na'ar, an eved to adoni; and let the na'ar go up with his achim.

[34] For how shall I go up to Avi, and the na'ar be not with

me? Lest I see the rah that would overtake Avi.

45 Then Yosef could not control himself before all them that stood by him; and he cried, Cause kol ish to go out from me. And there stood no ish with him, while Yosef made himself known unto his achim.

[2] And he wept aloud; and the Mitzrayim and the Bais Pharaoh heard.

[3] And Yosef said unto his achim (brethren), I am Yosef; doth Avi yet live? And his achim could not answer him; for they were shocked with dismay at his presence.

[4] And Yosef said unto his achim, Come near to me, now. And they came near. And he said, I am Yosef achichem (your brother), whom ye sold into Mitzrayim.

[5] Now therefore be not grieved, nor angry with yourselves, that ye sold me here; for Elohim did send me before you to save life.

[6] For these two years hath the ra'av (famine) been in the land; and yet there are chamesh shanim (five years), in the which there shall neither be plowing nor harvest.

[7] And Elohim sent me before you to save you a she'erit (remnant) in the earth, and to save life for you by a peletah gedolah (great deliverance, escape).

[8] So now it was not you that sent me here, but HaElohim; and He hath made me as an Av to Pharaoh, and adon of all his Bais, and Moshel throughout kol Eretz Mitzrayim.

[9] Haste ye, and go up to Avi, and say unto him, Thus saith thy ben, Yosef, Elohim hath made me as adon kol Mitzrayim; come down unto me, tarry not;

[10] And thou shalt dwell in Eretz Goshen, and thou shalt be karov (near) unto me, thou, and thy banim, and thy bnei banecha, and thy tzon, and thy bakar, and all that thou hast [see *Yn 14:3 QJBC*];

[11] And there will I nourish thee; for yet there are chamesh shanim of ra'av (famine); lest thou, and thy bais, and all that thou hast, come to destitution.

[12] And, hinei, your eyes see, and the eyes of achi Binyamin, that it is my mouth that speaketh unto you.

[13] And ye shall tell Avi of kol kevod b'Mitzrayim, and of all that ye have seen; and ye shall haste and bring down Avi here.

[14] And he fell upon the neck of Binyamin achiv, and Binyamin wept upon his neck.

[15] Moreover he kissed all his achim, and wept upon them; and after that his achim talked with him.

[16] And the news thereof was heard in Bais Pharaoh saying, Achei Yosef are come; and it pleased Pharaoh well, and his avadim.

[17] And Pharaoh said unto Yosef, Say unto thy achim, This do ye; load your beasts, and go, get you unto Eretz Kena'an;

[18] And take Avichem and your households, and come unto me; and I will give you the best of Eretz Mitzrayim, ye shall eat the chelev haaretz.

[19] Now thou art commanded, this do ye; take you agalat (wagons) out of Eretz Mitzrayim for your little ones, and for your nashim, and bring Avichem, and come.

[20] Also regard not your kelim; for the best of kol Eretz Mitzrayim is yours.

[21] And the Bnei Yisroel did so; and Yosef gave them agalot,

according to the commandment of Pharaoh, and gave them provision for the derech.

[22] To all of them he gave each man chalifot semalot; but to Binyamin he gave three hundred pieces of kesef, and chamesh chalifot semalot.

[23] And to Aviv he sent after this manner; ten chamorim loaded with the best of Mitzrayim, and ten female donkeys loaded with grain and lechem and provision for Aviv for the derech.

[24] So he sent his achim away, and they departed; and he said unto them, See that ye not quarrel by the derech.

[25] And they went up out of Mitzrayim, and came into Eretz Kena'an unto Ya'akov avihem,

[26] And told him, saying, Yosef chai! Yosef is yet alive, and he is Moshel kol Eretz Mitzrayim. And Ya'akov's lev fainted, for he believed them not [*see Lk 24:10-11 OJBC*].

[27] And they told him kol divrei Yosef, which he had said unto them; and when he saw the agalot which Yosef had sent to carry him, the ruach Ya'akov avihem revived; [28] And Yisroel said, It is enough; Yosef Beni chai! Yosef Beni is yet alive; I will go and see him before I die.

46 And Yisroel took his journey with all that he had, and came to Be'erah Sheva, and offered zevakhim unto Elohei Aviv Yitzchak.

[2] And Elohim spoke unto Yisroel in the marot halailah, and said, Ya'akov, Ya'akov. And he said, Hineni.

[3] And He said, I am El Elohei Avicha; fear not to go down to Mitzrayim; for there I will make thee a Goy Gadol;

[4] I will go down with thee to Mitzrayim; and I will also surely bring thee up again;

and Yosef shall put his yad upon thine eyes.

[5] And Ya'akov rose up from Be'er-Sheva; and the Bnei Yisroel carried Ya'akov Avichem, and their little ones, and their nashim, in the agalot which Pharaoh had sent to carry him.

[6] And they took their mikneh, and their possessions, which they had acquired in Eretz Kena'an, and came to Mitzrayim, Ya'akov, and all his zera with him;

[7] His banim, and his bnei banim with him, his banot, and his banot banim, and all his zera brought he with him to Mitzrayim.

[8] And these are the shemot Bnei Yisroel, which came to Mitzrayim: Ya'akov and his banim: Reuven, bechor Ya'akov;

[9] And the Bnei Reuven: Chanoch, and Phallu, and Chetzron, and Carmi.

[10] And the Bnei Shimon: Yemuel, and Yamin, and Ohad, and Yachin, and Tzochar, and Shaul Ben HaKena'anit.

[11] And the Bnei Levi: Gershon, Kehat, and Merari.

[12] And the Bnei Yehudah: Er, and Onan, and Shelah, and Peretz, and Zarach; but Er and Onan died in Eretz Kena'an. And the Bnei Peretz were Chetzron and Chamul.

[13] And the Bnei Yissakhar: Tola, and Phuvah, and Yov, and Shimron.

[14] And the Bnei Zevulun: Sered, Elon, and Yachle'el.

[15] These are the Bnei Leah, which she bore unto Ya'akov in Padan Aram, with his bat Dinah; kol nefesh of his banim and his banot were thirty and three.

[16] And the Bnei Gad: Tziphyon, Chaggi, Shuni, Etzbon, Eri, Arodi, and Areli.

[17] And the Bnei Asher: Yimnah, and Yishvah, and

Yishvi, and Beriah, and Serach their achot; and the Bnei Beriah: Chever, and Malki'el.

[18] These are the Bnei Zilpah, whom Lavan gave to Leah his bat, and these she bore unto Ya'akov, even sixteen nefesh.

[19] The Bnei Rachel eshet Ya'akov: Yosef, and Binyamin.

[20] And unto Yosef in Eretz Mitzrayim were born Menasheh and Ephrayim, which Asenat Bat Poti Phera kohen of On bore unto him.

[21] And the Bnei Binyamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Echi, and Rosh, Muppm, and Chuppm, and Ard.

[22] These are the Bnei Rachel, which were born to Ya'akov; kol nefesh were fourteen.

[23] And the Bnei Dan: Chushim.

[24] And the Bnei Naphtali: Yachtze'el, and Guni, and Yetzer, and Shillel.

[25] These are the Bnei Bilhah, which Lavan gave unto Rachel his bat, and she bore these unto Ya'akov; kol nefesh were shivah.

[26] Kol hanefesh that came with Ya'akov to Mitzrayim, which came out of his loins, apart from the nashim of the Bnei Ya'akov, kol nefesh were threescore and six;

[27] And the Bnei Yosef, which were born to him in Mitzrayim, were two nefesh; kol hanefesh of Bais Ya'akov, which came into Mitzrayim, were shivim (seventy).

[28] And he sent Yehudah before him unto Yosef, to direct his face unto Goshen; and they came into Eretz Goshen.

[29] And Yosef made ready his merkavah, and went up to meet Yisroel Aviv, to Goshen, and presented himself unto him; and he fell on his

neck, and wept on his neck a long time.

[30] And Yisroel said unto Yosef, Now let me die, since I have seen thy face, because thou art yet alive.

[31] And Yosef said unto his achim, and unto Bais Aviv, I will go up, and speak to Pharaoh, and say unto him, My achim and Bais Avi, which were in Eretz Kena'an, are come unto me;

[32] And the anashim are roei tzon (shepherds), keepers of livestock; and they have brought their tzon, and their bakar, and all that they have.

[33] And it shall come to pass, when Pharaoh shall call you, and shall say, What is ma'aseichem (your occupation)?

[34] That ye shall say, Thy avadim hath been keepers of livestock from our youth even until now, both we, and also Avoteinu; that ye may dwell in Eretz Goshen; for every ro'eh tzon is a toevat Mitzrayim.

47 Then Yosef came and told Pharaoh, and said, Avi and my achim, and their tzon, and their bakar, and all that they have, are come out of Eretz Kena'an; and they are now in Eretz Goshen.

[2] And he took some of his achim, even five anashim, and presented them unto Pharaoh.

[3] And Pharaoh said unto his achim, What is your occupation? And they said unto Pharaoh, Thy avadim are roeh tzon, both we, and also Avoteinu.

[4] They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy avadim have no mireh (pasture) for their tzon; for the ra'av (famine) is heavy in Eretz Kena'an; now therefore, let now thy avadim dwell in Eretz Goshen.

[5] And Pharaoh spoke unto Yosef, saying, Avicha and acheicha are come unto thee;

[6] Eretz Mitzrayim is before thee; in the best of the land make avicha and acheicha to dwell; in Eretz Goshen let them dwell; and if thou knowest any anshei chayil among them, then make them sarei mikneh (royal overseers of livestock) of mine.

[7] And Yosef brought in Ya'akov aviv, and set him before Pharaoh; and Ya'akov made on Pharaoh a berakhah.

[8] And Pharaoh said unto Ya'akov, How old art thou?

[9] And Ya'akov said unto Pharaoh, The days of the shanim of my pilgrimage are a hundred and thirty shanah; few and bad have the days of the years of my life been, and have not attained unto the days of the years of the life of my avot in the days of their pilgrimage.

[10] And Ya'akov made a berakhah on Pharaoh, and went out from the presence of Pharaoh.

[11] And Yosef settled aviv and his achim, and gave them an achuzzah (possession) in Eretz Mitzrayim, in the best of the land, in Eretz Rameses, just as Pharaoh had commanded.

[12] And Yosef provided for aviv, and his achim, and kol bais aviv, with lechem, according to the children.

[13] And there was no lechem in kol ha'aretz; for the ra'av was very heavy, so that Eretz Mitzrayim and kol Eretz Kena'an fainted by reason of the ra'av (famine).

[14] And Yosef gathered up all the kesef that was found in the Eretz Mitzrayim, and in Eretz Kena'an, for the shever (grain) which they bought; and Yosef brought the kesef into Bais Pharaoh (Pharaoh's palace).

[15] And when kesef failed in Eretz Mitzrayim, and in Eretz Kena'an, kol Mitzrayim came unto Yosef, and said, Give us lechem; for why should we die in thy presence? For the kesef is gone.

[16] And Yosef said, Give your mikneh; and I will give you for your mikneh, if kesef is gone.

[17] And they brought their mikneh unto Yosef; and Yosef gave them lechem in exchange for susim, and for the tzon, and for the mikneh of the bakar, and for the chamorim; and he fed them lechem for all their mikneh for that year.

[18] When that year was ended, they came unto him the shanah hashenit, and said unto him, We will not hide it from adoni, how that our kesef is spent; adoni also hath our mikneh of behemah; there is not ought left in the sight of adoni, but geviyyatenu (our bodies), and adematenu (our lands);

[19] Why shall we die before thine eyes, both we and adematenu? Buy us and adematenu for lechem, and we and adematenu will be avadim unto Pharaoh; and give us zera, that we may live, and not die, that the adamah be not desolate.

[20] And Yosef bought kol Admat Mitzrayim for Pharaoh; for the Mitzrayim sold every ish his sadeh, because the ra'av (famine) was chazak over them; so the land became Pharaoh's.

[21] And as for the people, he removed them to cities from one end of the borders of Mitzrayim even to the other end thereof.

[22] Only the admat hakohanim bought he not; for the kohanim had a chok assigned them of

Pharaoh, and did eat their chok which Pharaoh gave them; therefore they sold not their lands.

[23] Then Yosef said unto the people, See, I have bought you this day and your land for Pharaoh: lo, here is zera for you, and ye shall sow the adamah.

[24] And it shall come to pass in the tevu'ot, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for zera of the sadeh, and for your ochel, and for them of your batim, and for food for your children.

[25] And they said, Thou hast saved our lives; let us find chen (grace, favor) in the sight of adoni, and we will be avadim to Pharaoh.

[26] And Yosef made it a chok over Eretz Mitzrayim unto this day, that Pharaoh should have the fifth part, except the admat hakohanim only, which became not Pharaoh's.

[27] And Yisroel settled in Eretz Mitzrayim, in Eretz Goshen; and they acquired property therein, and grew, and multiplied exceedingly.

[VAYAHYI]

[28] And Ya'akov lived in Eretz Mitzrayim seventeen shanah; so the whole age of Ya'akov was a hundred forty and seven shanah.

[29] And the time drew near that Yisroel must die; and he called bno Yosef, and said unto him, If now I have found chen in thy sight, put, now, thy yad under my thigh, and do chesed and emes with me; bury me not, now, in Mitzrayim;

[30] But I will lie with my avot, and thou shalt carry me out of Mitzrayim, and bury me in their kever. And he said, I will do as thou hast said.

[31] And he said, Swear unto me. And he swore unto him. And Yisroel prostrated toward the rosh hamittah.

48 And it came to pass after these things, that one told Yosef,

Hinei, Avicha is choleh (ill); and he took with him his two banim, Menasheh and Ephrayim.

[2] And one told Ya'akov, and said, Hinei, the ben of thee Yosef cometh unto thee; and Yisroel strengthened himself, and sat up upon the mittah (bed).

[3] And Ya'akov said unto Yosef, El Shaddai appeared unto me at Luz in Eretz Kena'an, and made on me a berakhah,

[4] And said unto me, Hineni, I will make thee fruitful, and multiply thee, and I will make of thee a kehal of ammim; and will give HaAretz Hazot to thy zera after thee for an achuzzat olam (everlasting possession).

[5] And now thy two banim, Ephrayim and Menasheh, which were born unto thee in Eretz Mitzrayim before I came unto thee into Mitzrayim, are mine; like Reuven and Shimon, they shall be mine.

[6] And thy moledet, which are born to thee after them, shall be thine, and shall be called after the shem of their achim in their nachalah.

[7] And as for me, when I came from Padan, Rachel died by me in Eretz Kena'an in the way, when there was yet but a space of land to go unto Ephratah; and I buried her there by the derech Ephrat; the same is Beit-Lechem.

[8] And Yisroel beheld Bnei Yosef, and said, Who are these?

[9] And Yosef said unto aviv, They are my banim, whom Elohim hath given me in this place. And he said, Bring them, now, unto me, and I will make upon them a berakhah. [10] Now the eyes of Yisroel were dim from age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

[11] And Yisroel said unto Yosef, I never expected to see thy face; and, hinei, Elohim hath showed me also thy zera.

[12] And Yosef brought them out from between his knees, and he bowed himself with his face to the ground.

[13] And Yosef took them both, Ephrayim in his yamin toward smol Yisroel, and Menasheh on his smol toward yamin Yisroel, and brought them near unto him.

[14] And Yisroel stretched out his yamin, and laid it upon rosh Ephraim, who was the younger, and his smol upon rosh Manasseh, guiding his hands intentionally; for Menasheh was the bechor.

[15] And he made on Yosef a berakhah, and said, HaElohim, before whom my Avot Avraham and Yitzchak did walk, HaElohim Who was Roeh to me all my life long unto this day,

[16] The Malach which redeemed me from kol rah, may he make a berakhah on the ne'arim, and let my shem be named on them, and the shem of my Avot Avraham and Yitzchak; and let them grow into a multitude in the midst of ha'aretz.

[17] And when Yosef saw that aviv laid his yamin upon the rosh Ephrayim, it displeased him; and

he took hold of yad aviv, to remove it from rosh Ephrayim unto rosh Menasheh.

[18] And Yosef said unto aviv, Not so, Avi; for this is the bechor; put thy yamin upon his rosh.

[19] And aviv refused, and said, I know it, beni (my son), I know it; he also shall become a people, and he also shall be great; but truly achiv hakaton shall be greater than he, and his zera shall become a multitude of Goyim.

[20] And he made a berakhah on them that day, saying, In thee shall Yisroel bless, saying, Elohim make thee like Ephrayim and like Menasheh; and he set Ephrayim before Menasheh.

[21] And Yisroel said unto Yosef, Hinei I die; but Elohim shall be with you, and bring you back unto the Eretz Avoteichem.

[22] Moreover, I have given to thee one portion above thy achim, which I took out of the yad HaEmori with my cherev and with my keshet.

49 And Ya'akov called unto his banim, and said, Gather yourselves together, that I may tell you that which shall befall you in the acharit hayamim (last days).

[2] Gather yourselves together, and hear, ye Bnei Ya'akov; and pay heed unto Yisroel Avichem.

[3] Reuven, thou art my bechor, my koach, and the reshit of my strength, the excellency of honor, and excellency of oz (power):

[4] Unstable as mayim, thou shalt not excel; because thou wentest up to mishkevei avicha (thy father's bed, i.e. incest); then defiledst thou it; he went up to my couch.

[5] Shimon and Levi are achim; kelei chamas (instruments of violence) are in their swords.

[6] O my nefesh, enter not thou into their sod (secret, council); unto their kehal, mine kavod, be not thou united; for in their anger they slaughtered ish, and in their ratzon (self-will) they lamed shor (ox).

[7] Arur (cursed) be their anger, for it was fierce; and their wrath, for it was cruel; I will dispense them in Ya'akov, and scatter them in Yisroel.

[8] Yehudah, thou art he whom thy achim yoducha (they will praise you); thy yad shall be in the oref (neck) of thine enemies; Bnei Avicha shall bow down before thee.

[9] Yehudah is the cub of an aryeh (lion); from the prey, beni (my son), thou hast gone up; he stooped down, he couched like an aryeh, and like a lioness; who shall rouse him?

[10] The shevet (sceptre) shall not depart from Yehudah, nor a Mekhokek (Lawgiver) from between his raglayim, until Shiloh come; and unto him shall be the obedience of the amim (peoples, nations).

[11] He ties his foal unto the gefen (vine), and his donkey's colt unto the choice vine; he will wash his levush (garments) in yayin, and his robe in the dahm anavim (blood of grapes);

[12] His eyes shall be darker with yayin, and his shinayim (teeth) whiter than cholov (milk).

[13] Zevulun shall dwell at the seashore; and he shall be a haven for oniyot (ships); and

his border shall be unto Tzidon.

[14] Yissakhar is a strong chamor (donkey) lying down between two saddlebags;

[15] And he saw that a menuchah (resting place) was tov, and haaretz that it was pleasant; and bowed his shoulder to bear, and became oved (submitting, enslaved) at forced labor.

[16] Dan yadin (shall judge) his people, as one of the Shivtei Yisroel.

[17] Dan shall be a nachash beside the derech, a viper along the orach (path) that biteth the ikvei sus (the horse heels), so that its rider shall fall backward.

[18] I have waited for Thy Yeshuah (Salvation), Hashem.

[19] Gad, gedud (raider) shall raid him; but he shall raid akev ([at] the heel).

[20] Out of Asher his lechem shall be rich, and he shall yield royal dainties.

[21] Naphtali is a doe let loose; he giveth goodly sayings.

[22] Yosef is a ben of a fruit-tree, even ben of a fruit-tree near an ayin (spring, well); its daughters (i.e., branches) run over the wall;

[23] The ba'alei khitzim (archers) provoke him, and shoot at him, and hate him;

[24] But his keshet (bow) remained steady, and the arms of his hands remain strong, from the hands of the Avir Ya'akov, from there, from the Ro'eh, Even Yisroel;

[25] And from El Avicha, who shall help thee; and Shaddai, who shall make berakhah over thee with Birkat Shomayim above, Birkat Tehom that lieth beneath, Birkat Shadayim and of Rekhem.

[26] Birkat Avicha surpass the Birkat of my progenitors unto the

utmost border of the giveot olam (everlasting hills); they shall come on the rosh Yosef, and on the brow of the Prince among his achim.

[27] Binyamin—a ze'ev (wolf) which tears in pieces; in the boker he shall devour the prey, and at erev he shall divide the plunder.

[28] All these are the Shivtei Yisroel; and this is it that Avichem spoke unto them, and made a berakhah on them; every one according to his berakhah he blessed them.

[29] And he charged them, and said unto them, I am to be gathered unto my people; bury me with Avotai in the me'arah (cave) that is in the sadeh of Ephron the Chitti, [30] In the me'arah that is in the sadeh of Machpelah, which is near Mamre, in Eretz Kena'an, which Avraham bought with the sadeh of Ephron the Chitti for an achuzzat kever (burial estate).

[31] There they buried Avraham and Sarah his isha; there they buried Yitzchak and Rivkah his isha; and there I buried Leah.

[32] The purchase of the sadeh and of the me'arah (cave) that is therein was from the Bnei Chet (Heth).

[33] And when Ya'akov had made an end of commanding his banim, he gathered up his raglayim into the mittah, and expired, and was gathered unto his people.

50 And Yosef fell upon the face of Aviv, and wept over him, and kissed him.

[2] And Yosef commanded his avadim the rofe'im (physicians) to embalm Aviv; and the rofe'im embalmed Yisroel.

[3] And arba'im yom were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the

Mitzra'im mourned for him shivim yom (seventy days).

[4] And when the days of his mourning were past, Yosef spoke unto the Bais Pharaoh, saying, If now I have found chen in your eyes, speak, now, in the oznayim of Pharaoh, saying,

[5] Avi made me swear, saying, Hinei, I die; in my kever which I dug for myself in Eretz Kana'an, there shalt thou bury me. Therefore let me go up, now, and bury Avi, and I will return.

[6] And Pharaoh said, Go up, and bury Avicha, according as he made thee swear.

[7] And Yosef went up to bury Aviv; and with him went up all the avadim of Pharaoh, the zekenim of his Bais, and all the zekenim of Eretz Mitzrayim,

[8] And kol Bais Yosef, and his achim, and Bais Aviv; only their little ones, and their tzon, and their bakar (cattle), they left in Eretz Goshen.

[9] And there went up with him both merkavot and parashim; and it was a very great machaneh.

[10] And they came to the goren (threshing floor) of Atad, which is beyond the Yarden, and there they mourned with a gadol and very bitter lamentation; and he made evel (mourning) for Aviv shivat yamim.

[11] And when the inhabitants of HaAretz, the Kena'ani, saw the evel (mourning) in the goren Atad, they said, This is a grievous evel to the Mitzrayim; therefore the shem of it was called Evel Mitzrayim. It is beyond the Yarden.

[12] And his [Ya'akov's] banim did unto him according as he commanded them;

[13] For his banim carried him into Eretz Kena'an, and buried him in the me'arah

(cave) of the sadeh of Machpelah, near Mamre, the sadeh which Avraham had bought for an achuzzat kever (burial estate) and made the purchase from Ephron the Chitti.

[14] And, after burying Aviv, Yosef returned into Mitzrayim, he, and his achim, and all that went up with him to bury Aviv.

[15] And when the Achei Yosef (the brothers of Yosef) saw that Avihem was dead, they said, What if Yosef will hate us, and will certainly requite us all the ra'ah which we did unto him.

[16] And they sent word unto Yosef, saying, Avicha did command before he died, saying,

[17] So shall ye say unto Yosef, Forgive, now, the peyscha of thy achim, and their chattat; for they did unto thee ra'ah; and now, forgive the peyscha of the Avdei Elohei Avicha. And Yosef wept when they spoke unto him.

[18] And his achim also went and fell down before him; and they said, Behold us, we are thy avadim.

[19] And Yosef said unto them, Fear not; for am I in the place of Elohim?

[20] But as for you, ye intended ra'ah against me; but Elohim intended it for tovah, to bring to pass, as it is this day, to save Am Rav (much people) alive.

[21] Now therefore fear ye not; I will provide for you, and your little ones. And he comforted them, and spoke kindly unto their hearts.

[22] And Yosef dwelt in Mitzrayim, he, and Bais Aviv; and Yosef lived one hundred and ten shanim.

[23] And Yosef saw Ephraim's bnei shileshim (children to the third generation); also the Bnei Machir Ben Menasheh

SHEMOT

were brought up upon the birkei Yosef (knees of Yosef).
[24] And Yosef said unto his achim, I die; and Elohim will surely visit you, and bring you out of this land unto HaAretz which He promised by oath to Avraham, to Yitzchak, and to Ya'akov.

[25] And Yosef made the Bnei Yisroel take an oath, saying, Elohim will surely visit you, and ye shall carry up my atzmot from hence.

[26] So Yosef died, being in age one hundred and ten shanim; and they embalmed him, and he was placed in an aron in Mitzrayim.

[SHEMOS]

1 Now these are the

Shemot Bnei Yisroel, which came into Mitzrayim; every ish and his

bais came with Ya'akov:

[2] Reuven, Simeon, Levi, and Yehudah,

[3] Yissakhar, Zevulun, and Binyamin,

[4] Dan, and Naphtali, Gad, and Asher.

[5] And all the nefesh that came out of the loins of Ya'akov were

seventy nefesh; for Yosef was in Mitzrayim already.

[6] And Yosef died, and all his achim, and all that generation.

[7] And the Bnei Yisroel were fruitful, and increased abundantly, and multiplied, and became exceeding strong; and the land was filled with them.

[8] Now there arose a melech chadash over Mitzrayim, which had no da'as of Yosef.

[9] And he said unto his people, Hinei, the Am Bnei Yisroel are more and stronger than we.

[10] Come, let us outsmart them; lest they multiply, and it

come to pass, that, when there falleth out any milchamah, they join also unto our enemies, and fight against us, and so get them up out of the land.

[11] Therefore they did set over them sarei missim (taskmasters) to afflict them with their burdens. And they built for Pharaoh supply cities, Pitom and Raamses.

[12] But the more they afflicted them, the more they multiplied and spread out.

And they were in dread because of the Bnei Yisroel.

[13] And the Egyptians made the Bnei Yisroel to serve with rigor;

[14] And they made their lives bitter with avodah kashah (hard bondage), in mortar, and in brick, and in all manner of avodah in the sadeh; all their service, wherein they made them serve, was with rigor.

[15] And Melech Mitzrayim spoke to the meyalledot Halvriyyot (Hebrew midwives), of which the shem of the one was Shiphras, and of the other Puah;

[16] And he said, When ye do the office of a midwife to Halvriyyot (the Hebrew women) and see them upon the delivery stool; if it be a ben, then ye shall kill him; but if it be a bat, then she shall live.

[17] But the meyalledot feared HaElohim, and did not as Melech Mitzrayim commanded them, but saved the yeladim alive.

[18] So Melech Mitzrayim called for the meyalledot, and said unto them, Why have ye done this thing, and have saved the yeladim alive?

[19] And the meyalledot said unto Pharaoh, Because Halvriyyot are not as the Egyptian women; for they are vigorous, and are delivered

before the meyalledot come in unto them.

[20] Therefore Elohim dealt well with the meyalledot; and the people multiplied, and grew very strong.

[21] And it came to pass, because the meyalledot feared HaElohim, that He established them batim.

[22] And Pharaoh charged all his people, saying, Every ben that is born ye shall cast into the Nile, and every bat ye shall save alive.

2 And there went an ish of the Bais Levi, and took to wife a bat Levi.

[2] And the isha conceived, and bore a ben; and when she saw him that he was tov, she hid him three months.

[3] And when she could no longer hide him, she took for him a tevah (ark) of papyrus, and daubed it with tar and with pitch, and put the yeled therein; and she set it in the reeds by the bank of the Nile.

[4] And his achot stood afar off, to see what would be done to him.

[5] And the Bat Pharaoh came down to bathe herself at the Nile; and her na'arot walked along by the Nile's bank; and when she saw the tevah (ark) among the reeds, she sent her amah (maid servant) to fetch it.

[6] And when she had opened it, she saw the yeled; and, hinei, the na'ar was crying. And she had compassion on him, and said, This one is of the yaldei Halvrim (Hebrew children).

[7] Then said his achot to Bat Pharaoh, Shall I go and call to thee a nurse of Halvriyyot, that she may nurse the yeled for thee?

[8] And Bat Pharaoh said to her, Go. And haalmah [see Gn 24:43; Isa 7:14] went and called the em hayeled.

[9] And Bat Pharaoh said unto her, Take this yeled away, and nurse it for me, and I will give thee thy wages. And the isha took the yeled, and nursed it.

[10] And the yeled grew, and she brought him unto Bat Pharaoh, and he became her ben. And she called shmo Moshe: and she said, Because meshithu (I drew him) out of the mayim.

[11] And it came to pass in those days, when Moshe was grown, that he went out unto his achim, and looked on their sivlot: and he spied an Egyptian striking an ish Ivri, one of his achim.

[12] And he looked this way and that way, and when he saw that there was no ish, he killed the Egyptian, and hid him in the chol (sand).

[13] And when he went out the second day, hinei, two anashim Ivrim were fighting; he said to him in the wrong, Why strike thou thy re'a?

[14] And he said, Who made thee a sar and a shofet over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moshe feared, and thought, Surely this thing is known.

[15] Now when Pharaoh heard this thing, he sought to slay Moshe. But Moshe fled from the face of Pharaoh, and dwelt in Eretz Midyan; and he sat down by a well.

[16] Now the kohen of Midyan had sheva banot; and they came and drew mayim, and filled the troughs to water the tzon of their av.

[17] And the ro'im (shepherds) came and drove them away; but Moshe stood up and rescued them, and watered their tzon.

[18] And when they came to Reuel their av, he said, How is it that ye are come so soon today?

[19] And they said, An Egyptian delivered us out of the yad of the ro'im (shepherds), and also drew enough for us, and watered the tzon.

[20] And he said unto his banot, And where is he? Why is it that ye have left the ish? Call him, that he may eat lechem.

[21] And Moshe was content to dwell with the ish; and he gave Moshe Tzipporah his bat.

[22] And she bore him a ben, and he called shmo Gershom; for he said, I have been a ger in a foreign land.

[23] And it came to pass in process of time, that Melech Mitzrayim died; and the Bnei Yisroel groaned by reason of haAvodah (the Bondage), and they cried out, and their cry came up unto HaElohim by reason of haAvodah.

[24] And Elohim heard their groaning, and Elohim remembered His brit (covenant) with Avraham, with Yitzchak, and with Ya'akov.

[25] And Elohim looked upon the Bnei Yisroel, and Elohim had da'as of them.

3 Now Moshe was ro'eh (shepherding) the tzon of Yitro his khoten (father-in-law), the kohen Midyan; and he led the tzon to the backside of the midbar, and came to the Har HaElohim, even to Chorev.

[2] And the Malach Hashem appeared unto him in a flame of eish out of the midst of a bush; and he looked, and, hinei, the bush burned with eish, and the bush was not consumed.

[3] And Moshe thought, I will now turn aside, and see this mareh hagadol, why the bush is not burned up.

[4] And when Hashem saw that he turned aside to see, Elohim called out unto him out of the midst of the bush, and said, Moshe, Moshe. And he said, Hineni.

[5] And He said, Draw not nearer here; put off thy na'alayim (sandals) from off thy raglayim, for hamakom whereon thou standest is admat kodesh.

[6] Moreover He said, I am Elohei Avicha, Elohei Avraham, Elohei Yitzchak, and Elohei Ya'akov. And Moshe hid his face; for he was afraid to look upon HaElohim.

[7] And Hashem said, I have surely seen the oni ami (affliction of My people) which are in Mitzrayim, and have heard their cry by reason of their nogesim (taskmasters); for I know their makhovim (sufferings);

[8] And I am come down to deliver them out of the yad Mitzrayim, and to bring them up out of that land unto an eretz tovah, a spacious eretz zavat cholov udevash; unto the place of the Kena'ani, and the Chitti, and the Emori, and the Perizzi, and the Chivi, and the Yevusi.

[9] Now therefore, hinei, the cry of the Bnei Yisroel is come unto Me; and I have also seen the oppression wherewith the Egyptians oppress them.

[10] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the Bnei Yisroel out of Mitzrayim.

[11] And Moshe said unto HaElohim, Who am I, that I should go unto Pharaoh, and that I should bring forth the Bnei Yisroel out of Mitzrayim?

[12] And He said, Certainly Eh-heh-yeh (I will be [see verse 14 below]) with thee; and this shall be haOt (the Sign) unto

thee, that I have sent thee: when thou hast brought forth HaAm out of Mitzrayim, ye shall serve HaElohim upon this Har.

[13] And Moshe said unto HaElohim, Hinei, when I come unto the Bnei Yisroel, and shall say unto them, Elohei Avoteichem hath sent me unto you; and they shall say to me, What is Shmo? what shall I say unto them? [14] And Elohim said unto Moshe, Eh-heh-yeh ashair Eh-heh-yeh (I AM WHO I AM); and He said, Thus shalt thou say unto the Bnei Yisroel, EH-HEH-YEH (I AM) hath sent me unto you.

[15] And Elohim said moreover unto Moshe, Thus shalt thou say unto Bnei Yisroel: Hashem, Elohei Avoteichem, Elohei Avraham, Elohei Yitzchak, and Elohei Ya'akov, hath sent me unto you: this is Shemi l'olam, and this is My remembrance unto all generations.

[16] Go, and gather the Ziknei Yisroel together, and say unto them, Hashem Elohei Avoteichem, Elohei Avraham, Yitzchak, and Ya'akov, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Mitzrayim; [17] And I have said, I will bring you up out of the Oni Mitzrayim unto the eretz Kena'ani, and the Chitti, and the Emori, and the Perizzi, and the Chivi, and the Yevusi unto eretz zavat cholov udevash.

[18] And they shall pay heed to thy voice; and thou shalt go, thou and the Ziknei Yisroel, unto Melech Mitzrayim, and ye shall say unto him, Hashem Elohei HaIvriyim hath met with us; and let us go, now, derech shloshet yamim into the midbar, that we may sacrifice to Hashem Eloheinu.

[19] And I have da'as that Melech Mitzrayim will not let you go, no, except by a yad chazakah.

[20] And I will stretch out My yad, and strike Mitzrayim with all My nifle'ot which I will do in the midst thereof; and after that he will let you go.

[21] And I will give this people chen in the sight of the Egyptians; and it shall come to pass, that, when ye go, ye shall not go empty-handed.

[22] But every isha shall borrow of her neighbor, and of her that sojourneth in her bais, jewels of kesef, and jewels of zahav, and clothing; and ye shall put them upon your banim, and upon your banot; so ye shall plunder the Egyptians.

4 And Moshe answered and said, But, what if they will not believe me, nor pay heed unto my voice but will say, Hashem hath not appeared unto thee.

[2] And Hashem said unto him, What is that in thine yad? And he said, A matteh (a rod, staff).

[3] And He said, Cast it on the ground. And he cast it on the ground, and it became a nachash; and Moshe fled from before it.

[4] And Hashem said unto Moshe, Put forth thine yad, and take it by the tail. And he put forth his yad, and caught it, and it became a matteh in his yad;

[5] That they may believe that Hashem Elohei Avotam, Elohei Avraham, Elohei Yitzchak, and Elohei Ya'akov, hath appeared unto thee.

[6] And Hashem said furthermore unto him, Put now thine yad into thy kheyk. And he put his yad into his kheyk; and when he took it out, hinei, his yad was leprous as snow.

[7] And He said, Put thine yad into thy kheyk again. And he put his yad into his kheyk again; and plucked it out of his kheyk, and, hinei, it was turned again as his other basar.

[8] And it shall come to pass, if they will not believe thee, neither pay heed to the voice of haOt Harishon, that they will believe the voice of haOt haAcharon.

[9] And it shall come to pass, if they will not believe also these two otot, neither pay heed unto thy voice, that thou shalt take of the mayim of the Nile, and pour it upon the yabashah (dry land); and the mayim which thou takest out of the Nile shall become dahm upon the yabashah.

[10] And Moshe said unto Hashem, O Adonoi, I am not an ish devarim, neither heretofore, nor since Thou hast spoken unto Thy eved; but I am slow of speech, and of a slow lashon.

[11] And Hashem said unto him, Who hath made man's peh (mouth)? Or who maketh dumb, or deaf, or seeing, or blind? Is it not I, Hashem?

[12] Now therefore go, and Eh-heh-yeh (I will be) with thy mouth, and teach thee what thou shalt say.

[13] And he said, O Adonoi, send, now, by the yad of him whom Thou wilt send.

[14] And the Af Hashem was kindled against Moshe, and He said, Is there not Aharon thy ach the Levi? I know that he can speak well. And also, hinei, he cometh forth to meet thee; and when he seeth thee, he will be glad in his lev.

[15] And thou shalt speak unto him, and put words in his mouth; and Eh-heh-yeh (I will be)

with thy mouth, and with his mouth, and will teach you what ye shall do.

[16] And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of Elohim.

[17] And thou shalt take this matteh in thine yad, wherewith thou shalt do haOtot.

[18] And Moshe went and returned to Yitro his khoten (father-in-law), and said unto him, Let me go, now, and return unto my achim which are in Mitzrayim, and see whether they be yet alive. And Yitro said to Moshe, Lech l'shalom (go in peace).

[19] And Hashem said unto Moshe in Midyan, Go, shuv (return) into Mitzrayim; for all the anashim are dead which sought thy life.

[20] And Moshe took his isha and his banim, and set them upon a donkey, and he returned to Eretz Mitzrayim; and matteh HaElohim in his yad.

[21] And Hashem said unto Moshe, When thou goest to return into Mitzrayim, see that thou do all those moftetim before Pharaoh, which I have put in thine yad: but I will harden his lev, that he shall not let HaAm go.

[22] And thou shalt say unto Pharaoh, Thus saith Hashem, Yisroel be *beni* (My son), even My bechor (first-born):

[23] And I say unto thee, Let *beni* (My son) go, that he may serve Me: and if thou refuse to let him go, hinei, I will slay thy ben, even thy bechor.

[24] And it came to pass on the derech at the malon, that Hashem met him, and sought to kill him.

[25] Then Tzipporah took a sharp stone, and cut off the arlat ben (foreskin of son) of

her, and cast it at his feet, and said, Surely a choson damim (a bridegroom of blood) art thou to me.

[26] So He let him go; then she said, A choson damim thou art, because of the circumcision (*i.e.*, *[bris] milah*).

[27] And Hashem said to Aharon, Go into the midbar to meet Moshe. And he went, and met him in the Har HaElohim, and kissed him.

[28] And Moshe told Aharon kol divrei Hashem who had sent him, and all haOtot He had commanded him.

[29] And Moshe and Aharon went and assembled together kol Ziknei Bnei Yisroel;

[30] And Aharon spoke all hadevarim which Hashem had spoken unto Moshe; and he did haOtot before the eyes of HaAm.

[31] And HaAm believed; and when they heard that Hashem had visited the Bnei Yisroel, and that He had looked upon their oni, then they bowed their heads and worshiped.

5 And afterward Moshe and Aharon went in, and told Pharaoh, Thus saith Hashem Elohei Yisroel, Let My people go, that they may hold a chag (feast) unto Me in the midbar.

[2] And Pharaoh said, Who is Hashem, that I should obey His voice to let Yisroel go? I know not Hashem, neither will I let Yisroel go.

[3] And they said, Elohei Halvrim hath met with us; let us go, now, derech shloshet yamim into the midbar, and sacrifice unto Hashem Eloheinu; lest He fall upon us with dever (cattle disease), or with the cherev.

[4] And Melech Mitzrayim said unto them, Why do ye, Moshe and Aharon, disturb the people from their works? Get you back unto your own sivlot (burdens).

[5] And Pharaoh said, Hinei, the Am HaAretz now are many, and ye make them rest from their sivlot.

[6] And Pharaoh commanded the same day the nagesim of the people, and their foremen, saying,

[7] Ye shall no more give HaAm straw to make brick, as heretofore; let them go and gather straw for themselves.

[8] And the matkonet (quota) of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they are idle; therefore they cry out, saying, Let us go and sacrifice to Eloheinu.

[9] Let there more avodah be laid upon the anashim, that they may labor therein; and let them not regard divrei sheker.

[10] And the nagesim of HaAm went out, and their foremen; they spoke to HaAm, saying, Thus saith Pharaoh, I will not give you straw.

[11] Go ye, get you straw where ye can find it; yet not ought of your avodah shall be diminished.

[12] So HaAm were scattered abroad throughout kol Eretz Mitzrayim to gather stubble instead of straw.

[13] And the nagesim pressed them, saying, Fulfil your ma'asim, your daily tasks, as when there was straw.

[14] And the foremen of the Bnei Yisroel, which Pharaoh's nagesim had set over them, were beaten, and were asked, Why have ye not fulfilled your task in making brick both yesterday and today, as heretofore?

[15] Then the foremen of the Bnei Yisroel came and cried unto Pharaoh, saying, Why dealest thou thus with thy avadim?

[16] There is no straw given unto thy avadim, and they say to us, Make brick. And, hinei, thy avadim are beaten; but the fault is in thine own people.

[17] But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to Hashem.

[18] Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tokhen (full measure) of bricks.

[19] And the foremen of the Bnei Yisroel did see that they were in rah (trouble), after it was said, Ye shall not reduce ought from your bricks of your daily task.

[20] And they went to meet Moshe and Aharon, who stood waiting to meet them, as they came forth from Pharaoh:

[21] And they said unto them, Hashem look upon you, and judge; because ye have made us stench to be abhorred in the eyes of Pharaoh, and in the eyes of his avadim, to put a cherev in their yad to slay us.

[22] And Moshe returned unto Hashem, and said, Adonoi, why hast Thou brought evil upon this people? why is it that Thou hast sent me?

[23] For since I came to Thy Pharaoh to speak in Thy Shem, he hath done evil to this people; neither hast Thou delivered Thy people at all.

T.N. Genesis offers the promise of land and life but ends with nearly everyone being swept into a tomb (see Genesis 49:29-33), with the body of Yosef going back to that tomb in a 400 year long trek (Gn 50:24-26; Ex 13:19). But a victory over, and a defeat of, that tomb will occur when 'the 70' (Ex 1:5) burst forth from the tomb of Egypt in a great exodus of '600,000'. This death

and resurrection of Yisroel was possible because of midwives who didn't believe in abortion (1:17), who did believe instead in the G-d of Abraham, Isaac and Jacob as the G-d of the living. This awesome G-d commissions Moses while he is a shepherd in Midian on Mt. Sinai (Chorev) to deliver His people with the Matteh HaElohim (the Rod of G-d) performing signs and wonders (this word "wonder," mofet in Ex. 7:3, we will see again in a key Messianic passage in Zec 3:8 which references Zec 6:11-12 where the Mashiach's personal name is revealed). The G-d of Israel reveals to Moses His personal covenant Name, that He is the G-d who always is (Ex. 3:14), the eternally self-existent true G-d. This one true G-d is the author of salvation (Ex. 6:1-8).

6 Then Hashem said unto Moshe, Now shalt thou see what I will do to Pharaoh; for through a yad chazakah shall he let them go, and with a yad chazakah shall he drive them out of his land.

[VAEIRA]

[2] And Elohim spoke unto Moshe, and said unto him, I am Hashem; [3] And I appeared unto Avraham, unto Yitzchak, and unto Ya'akov, as El Shaddai, but by My Shem Hashem I did not make Myself known to them.

[4] And I have also established My brit (covenant) with them, to give them Eretz Kena'an, the land of their sojourning, wherein they sojourned.

[5] And I have also heard the groaning of the Bnei Yisroel, whom the Egyptians keep in bondage; and I have remembered My brit (covenant).

[6] Therefore say unto the Bnei Yisroel, I am Hashem, and I will bring you out from under the sivlot Mitzrayim, and I will free you out of their bondage, and I will redeem you with a stretched out zero'a, and with mishpatim gedolim:

[7] And I will take you to Me for a people, and I will be to you Elohim; and ye shall know that I am Hashem Eloheichem, which bringeth you out from under the sivlot Mitzrayim.

[8] And I will bring you in unto HaAretz, concerning the which I did lift up My hand to swear to give it to Avraham, to Yitzchak, and to Ya'akov; and I will give it to you for a morashah (heritage); I am Hashem.

[9] And Moshe spoke so unto the Bnei Yisroel; but they did not listen unto Moshe because of their kotzer ruach (shortness of spirit, broken spirit), and for avodah kesheh (cruel bondage).

[10] And Hashem spoke unto Moshe, saying,

[11] Go in, speak unto Pharaoh Melech Mitzrayim, that he let the Bnei Yisroel go out of his land.

[12] And Moshe spoke before Hashem, saying, See, the Bnei Yisroel have not paid heed unto me; how then shall Pharaoh hear me, who am of aral sefatayim (uncircumcised lips, stumbling speech, sealed lips)?

[13] And Hashem spoke unto Moshe and unto Aharon, and gave them a charge unto the Bnei Yisroel, and unto Pharaoh Melech Mitzrayim, to bring the

Bnei Yisroel out of Eretz Mitzrayim.

[14] These are the Rashei Bais Avotam: The Bnei Reuven the bechor Yisroel; Chanoch, and Pallu, Chetatron, and Carmi: these are the mishpokhot of Reuven.

[15] And the Bnei Simeon; Yemuel, and Yamin, and Ohad, and Yachin, and Tzochar, and Shaul ben of a Kena'anit: these are the mishpokhot of Simeon.

[16] And these are the shemot Bnei Levi according to their toldot; Gershon, and Kehat, and Merari: and the years of the life of Levi were a hundred thirty and seven shanah.

[17] The Bnei Gershon; Livni, and Shimi, according to their mishpokhot.

[18] And the Bnei Kehat; Amram, and Yitzhar, and Hevron, and Uzziel: and the years of the life of Kehat were a hundred thirty and three shanah.

[19] And the Bnei Merari; Mahali and Mushi: these are the mishpokhot of Levi according to their toldot.

[20] And Amram took him Yocheved his father's sister to wife; and she bore him Aharon and Moshe: and the years of the life of Amram were a hundred and thirty and seven shanah.

[21] And the Bnei Yitzhar; Korach, Nepheg, and Zichri.

[22] And the Bnei Uzziel; Misha'el, Eltzaphan, and Sitri.

[23] And Aharon took him Elisheva, bat Amminadav, achot Nachshon, to wife; and she bore him Nadav, and Avihu, Eleaz and Itamar.

[24] And the Bnei Korach; Assir, and Elkanah, and Aviasaph: these are the mishpokhot of the Korchi.

[25] And Eleazar ben Aharon took him one of the banot Putiel to wife; and she bore him Pinchas: these are the

Rashei Avot HaLevi'im according to their mishpokhot.

[26] These are that Aharon and Moshe, to whom Hashem said, Bring out the Bnei Yisroel from Eretz Mitzrayim according to their tzve'os.

[27] These are they which spoke to Pharaoh Melech Mitzrayim, to bring out the Bnei Yisroel from Mitzrayim: these are that Moshe and Aharon.

[28] And it came to pass on the day when Hashem spoke unto Moshe in Eretz Mitzrayim,

[29] That Hashem spoke unto Moshe, saying, I am Hashem: speak thou unto Pharaoh Melech Mitzrayim all that I say unto thee.

[30] And Moshe said before Hashem, See, I am of aral sefatayim, and why should Pharaoh pay heed unto me.

7 And Hashem said unto Moshe, See, I have made thee as Elohim to Pharaoh: and Aharon thy brother shall be thy navi.

[2] Thou shalt speak all that I command thee: and Aharon thy brother shall speak unto Pharaoh, that he send the Bnei Yisroel out of his land. [3] And I will harden the lev Pharaoh, and multiply My Otot and My Mofetim in Eretz Mitzrayim.

[4] But Pharaoh shall not pay heed unto you, that I may lay My yad upon Mitzrayim, and bring forth Mine tzve'os, and My people the Bnei Yisroel, out of Eretz Mitzrayim by shefatim gedolim (great judgments).

[5] And the Egyptians shall know that I am Hashem, when I stretch forth My yad upon Mitzrayim, bringing out Bnei Yisroel from among them.

[6] And Moshe and Aharon did as Hashem commanded them, so did they.

[7] And Moshe was fourscore years old, and Aharon fourscore three years, when they spoke unto Pharaoh.

[8] And Hashem spoke unto Moshe and Aharon, saying,

[9] When Pharaoh shall speak unto you, saying, Show a mofet (miracle) for you: then thou shalt say unto Aharon, Take thy matteh, and cast it before Pharaoh, and it shall become a serpent.

[10] And Moshe and Aharon went in unto Pharaoh, and they did so as Hashem had commanded: and Aharon cast down his matteh before Pharaoh, and his avadim, and it became a serpent.

[11] Then Pharaoh also called the chachamim and the mechashefim: now the kharetumei Mitzrayim, they also did in like manner with their secret lore.

[12] For they cast down every man his matteh, and they became serpents: but the matteh Aharon swallowed up their mattot.

[13] And He hardened lev Pharaoh, that he paid heed not unto them; as Hashem had said.

[14] And Hashem said unto Moshe, the lev Pharaoh is hardened, he refuseth to let the people go.

[15] Get thee unto Pharaoh in the boker; hinei, he goeth out unto the mayim; and thou shalt stand by the bank of the Nile to meet him; and the matteh which was turned to a nachash shalt thou take in thine yad.

[16] And thou shalt say unto him, Hashem Elohei Halvrim hath sent me unto thee, saying, Let My people go, that they may serve Me in the midbar: and, hinei, hitherto thou wouldest not hear.

[17] Thus saith Hashem, In this thou shalt know

that I am Hashem: hinei, I will strike with the matteh that is in Mine yad upon the mayim which are in the Nile, and they shall be turned to dahm.

[18] And the dag (fish) that is in the Nile shall die, and the Nile shall stink; and the Egyptians shall loathe to drink of the mayim of the Nile.

[19] And Hashem spoke unto Moshe, Say unto Aharon, Take thy matteh, and stretch out thine yad upon the mayim of Mitzrayim, upon their streams, upon their rivers, and upon their ponds, and upon all their mikveh of mayim, that they may become dahm; and that there may be dahm throughout kol Eretz Mitzrayim, both in vessels of wood, and in vessels of stone.

[20] And Moshe and Aharon did so, as Hashem commanded; and he lifted up the matteh, and smote the waters that were in the Nile, in the sight of Pharaoh, and in the sight of his avadim; and all the mayim that were in the Nile were turned to dahm.

[21] And the dag (fish) that was in the Nile died; and the Nile stank, and the Egyptians could not drink of the mayim of the Nile; and there was dahm throughout kol Eretz Mitzrayim.

[22] And the kharetumei Mitzrayim did so with their secret lore: and lev Pharaoh was hardened, neither did he pay heed unto them; as Hashem had said.

[23] And Pharaoh turned and went into his bais, neither did he set his mind to this also.

[24] And all the Egyptians dug around the Nile for mayim to drink; they could not drink of the mayim of the Nile.

[25] And seven days came and went, after Hashem had struck the Nile.

8 And Hashem spoke unto Moshe, Go unto Pharaoh, and say unto him, Thus saith Hashem, Let My people go, that they may serve Me.

[2 (7:27)] And if thou refuse to let them go, hinei, I will strike all thy borders with tzefardaya:

[3 (7:28)] And the river shall bring forth tzefardaya abundantly, which shall go up and come into thine bais, and into thy cheder mishkav, and upon thy bed, and into the bais of thy avadim, and upon thy people, and into thine ovens, and into thy kneading bowls:

[4 (7:29)] And the tzefardaya shall come up both on thee, and upon thy people, and upon all thy avadim.

[5 (8:1)] And Hashem spoke unto Moshe, Say unto Aharon, Stretch forth thine yad with thy matteh over the streams, over the rivers, and ponds, and cause tzefardaya to come up upon Eretz Mitzrayim.

[6 (8:2)] And Aharon stretched out his yad over the waters of Mitzrayim; and the tzefardaya came up, and covered Eretz Mitzrayim.

[7 (8:3)] And the kharetumim did so with their secret lore, and brought up tzefardaya upon Eretz Mitzrayim.

[8 (8:4)] Then Pharaoh called for Moshe and Aharon, and said, Entreat Hashem, that He may take away the tzefardaya from me, and from My people; and I will let HaAm go, that they may do sacrifice unto Hashem.

[9 (8:5)] And Moshe said unto Pharaoh, Please thyself over me: when shall I entreat for thee, and for thy avadim, and for thy people, to destroy the tzefardaya from thee and thy batim (houses), that they may remain in the Nile only?

[10 (8:6)] And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto Hashem Eloheinu.

[11 (8:7)] And the tzefardaya shall depart from thee, from thy batim, from thy avadim, and from thy people; they shall remain in the Nile only.

[12 (8:8)] And Moshe and Aharon went out from Pharaoh: and Moshe cried unto Hashem because of the tzefardaya which He had brought against Pharaoh.

[13 (8:9)] And Hashem did according to the word of Moshe; and the tzefardaya died out of the batim (houses), out of the khatzerot, and out of the sadot.

[14 (8:10)] And they gathered them together upon heaps; and the land stank.

[15 (8:11)] But when Pharaoh saw that there was respite, he hardened his lev, and paid heed not unto them; as Hashem had said.

[16 (8:12)] And Hashem said unto Moshe, Say unto Aharon, Stretch out thy matteh, and smite the aphar ha'aretz, that it may become kinim throughout kol Eretz Mitzrayim.

[17 (8:13)] And they did so; for Aharon stretched out his yad with his matteh, and smote the aphar ha'aretz, and it became kinim in adam, and in behemah; all the aphar ha'aretz became kinim throughout kol Eretz Mitzrayim.

[18 (8:14)] And the kharetumim did so with their secret lore to bring forth kinim, but they could not: so there were kinim upon adam, and upon behemah.

[19 (8:15)] Then the kharetumim said unto Pharaoh, This is the Etzba Elohim (Finger of G-d): and the lev Pharaoh was

hardened, and he paid heed not unto them; as Hashem had said.

[20 (8:16)] And Hashem said unto Moshe, Rise up early in the boker, and stand before Pharaoh; hinei, he cometh forth to the mayim; and say unto him, Thus saith Hashem, Let My people go, that they may serve Me.

[21 (8:17)] Else, if thou wilt not let My people go, hineni, I will send swarms of arov upon thee, and upon thy avadim, and upon thy people, and into thy batim (houses); and the batim (houses) of the Egyptians shall be full of swarms of arov, and also the ground whereon they are.

[22 (8:18)] And I will deal differently in that day with Eretz Goshen, in which My people dwell, that no swarms of arov shall be there; to the end thou mayest know that I am Hashem in the midst of the earth.

[23 (8:19)] And I will put a distinction between My people and thy people; tomorrow shall this Ot be.

[24 (8:20)] And Hashem did so; there came a grievous swarm of arov into the bais Pharaoh, into batim of his avadim, into kol Eretz Mitzrayim; the land was corrupted from the swarm of arov.

[25 (8:21)] And Pharaoh called for Moshe, for Aharon, and said, Go ye, sacrifice to Eloheichem in the land.

[26 (8:22)] And Moshe said, It is not meet so to do; for we shall sacrifice the to'avot Egyptians to Hashem Eloheinu; lo, shall we sacrifice the to'avot Egyptians before their eyes, and will they not stone us?

[27 (8:23)] We will go derech shloshet yamim into the midbar, and sacrifice to Hashem Eloheinu, as He shall

command us.

[28 (8:24)] And Pharaoh said, I will let you go, that ye may sacrifice to Hashem

Eloheichem in the midbar; only ye shall not go very far away; entreat for me.

[29 (8:25)] And Moshe said, Hinei, I go out from thee, and I will entreat Hashem that the swarms of arov may depart from Pharaoh, from his avadim, and from his people, tomorrow; but let not Pharaoh deal deceitfully anymore in not letting the people go to sacrifice to Hashem.

[30 (8:26)] And Moshe went out from Pharaoh, and entreated Hashem.

[31 (8:27)] And Hashem did according to the devar Moshe; and He removed the swarms of arov from Pharaoh, from his avadim, from his people; there remained not one.

[32 (8:28)] And Pharaoh hardened his lev at this time also, neither would he let the people go.

9 Then Hashem said unto Moshe, Go in unto Pharaoh, tell him, Thus saith Hashem Elohei HaIvrim, Let My people go, that they may serve Me.

[2] For if thou refuse to let them go, and wilt hold them still,

[3] Hinei, the Yad Hashem is upon thy mikneh (livestock) which is in the sadeh, upon the susim, upon the donkeys, upon the camels, upon the herd, and upon the tzon; there shall be a very grievous dever.

[4] And Hashem shall separate between the mikneh Yisroel and the mikneh Mitzrayim; and there shall nothing die of all that belongs to the Bnei Yisroel.

[5] And Hashem appointed a mo'ed, saying, Tomorrow Hashem shall do this thing in the land.

[6] And Hashem did that thing on the next day, and all the mikneh of Mitzrayim died; but of the mikneh of the Bnei Yisroel died not one.

[7] And Pharaoh sent, and, hinei, there was not one of the mikneh Yisroel dead. And the lev Pharaoh was hardened, and he did not let HaAm go.

[8] And Hashem said unto Moshe and unto Aharon, Take to you handfuls of piach of the furnace, and let Moshe sprinkle it toward Shomayim in the sight of Pharaoh.

[9] And it shall become fine dust in kol Eretz Mitzrayim, and shall be a sh'khin (boil) breaking forth with festers upon adam, and upon behemah, throughout kol Eretz Mitzrayim.

[10] And they took piach of the furnace, and stood before Pharaoh; and Moshe sprinkled it up toward Shomayim; and it became a sh'khin breaking forth with festers upon adam, and upon behemah.

[11] And the kharetumim could not stand before Moshe because of the sh'khin; for the sh'khin was upon the kharetumim, and upon kol Mitzrayim.

[12] And Hashem hardened the lev Pharaoh, and he paid heed not unto them; as Hashem had spoken unto Moshe.

[13] And Hashem said unto Moshe, Rise up early in the boker, and stand before Pharaoh, and say unto him, Thus saith Hashem Elohei HaIvrim, Let My people go, that they may serve Me.

[14] For I will at this time send all My maggefot upon thine lev, and upon thy avadim, and upon thy people; that thou mayest have da'as that there is none like Me in kol ha'aretz.

[15] For now I will stretch out My Yad, that I may strike thee and thy people with dever; and thou shalt be cut off from ha'aretz.

[16] In fact for this cause have I raised thee up, for to show in thee My ko'ach; and that My Shem may be declared throughout kol ha'aretz.

[17] Thou still are exalting thyself against My people, that thou wilt not let them go.

[18] Hinei, tomorrow about this time I will cause it to rain very grievous barad (hail), such as hath not been in Mitzrayim since the foundation thereof even until now.

[19] Send therefore now, and gather thy mikneh, and all that thou hast in the sadeh; for upon every adam (man) and behemah (beast) which shall be found in the sadeh, and shall not be brought into shelter, the barad shall come down upon them, and they shall die.

[20] He that feared the Devar Hashem among the avadim of Pharaoh made his avadim and his mikneh flee into the shelters;

[21] And he that took not to heart the Devar Hashem left his avadim and his mikneh in the sadeh.

[22] And Hashem said unto Moshe, Stretch forth thine yad toward Shomayim, that there may be barad in kol Eretz Mitzrayim, upon adam, and upon behemah, and upon kol esev hasadeh, throughout Eretz Mitzrayim.

[23] And Moshe stretched forth his matteh toward Shomayim; and Hashem sent thunder and barad, and the eish flashed down upon the ground; and Hashem rained barad upon Eretz Mitzrayim.

[24] So there was barad, and eish mingled with the barad, very grievous, such as there was none like it in kol Eretz Mitzrayim since it became a nation.

[25] And the barad struck throughout kol Eretz Mitzrayim all that was in the sadeh, both adam and behemah; the barad struck kol esev hasadeh, and beat down kol etz of the sadeh.

[26] Only in Eretz Goshen, where the Bnei Yisroel were, was there no barad.

[27] And Pharaoh sent, and called for Moshe and Aharon, and said unto them, chatati (I have sinned) this time: Hashem HaTzaddik (is righteous), and I and my people are haresha'im (wicked, guilty, wrong).

[28] Entreat Hashem for it is enough, that there be no more Elohim thunderings and barad; and I will let you go, and ye shall stay no longer.

[29] And Moshe said unto him, As soon as I am gone out of the Ir, I will spread out my palms [davening] unto Hashem; and the thunder shall cease, neither shall there be any more barad; that thou mayest have da'as that ha'aretz is Hashem's.

[30] But as for thee and thy avadim, I know that ye will not yet fear Hashem Elohim.

[31] And the flax and the barley was struck; for the barley was ripe, and the flax was in bud.

[32] But the wheat and the spelt were not struck; for they were not yet come up.

[33] And Moshe went out of the Ir from Pharaoh, and spread out his palms [davening] unto Hashem; and the thunders and barad ceased, and the rain was not poured upon ha'aretz.

[34] And when Pharaoh saw that the rain and the barad

and the thunders were ceased, he sinned yet more, and hardened his lev, he and his avadim.

[35] And the lev Pharaoh was hardened, neither would he let the Bnei Yisroel go; as Hashem had spoken by Moshe.

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10 And Hashem said unto Moshe, Go in unto Pharaoh; for I have hardened his lev, and the lev of his avadim, that I might show these My otot before him;

[2] And that thou mayest tell in the ears of thy ben, and of thy ben's ben, what things I have wrought in Mitzrayim, and My otot which I have done among them; that ye may have da'as that I am Hashem.

[3] And Moshe and Aharon came in unto Pharaoh, and said unto him, Thus saith Hashem Elohei Halvrin, How long wilt thou refuse to humble thyself before Me? Let My people go, that they may serve Me.

[4] Else, if thou refuse to let My people go, hineni, tomorrow will I bring the arbeh into thy border;

[5] And they shall cover the face of ha'aretz, that one cannot be able to see ha'aretz; and they shall devour the remnant of that which is escaped, which remaineth unto you from the barad, and shall eat kol haetz which growth for you out of the sadeh;

[6] And they shall fill thy batim (houses), and the batim (houses) of all thy avadim, and the batim (houses) of kol Mitzrayim; which neither thy avot, nor the avot of thy avot have seen, since the day that they were upon ha'aretz unto this day. And he turned

himself, and went out from Pharaoh.

[7] And Pharaoh's avadim said unto him, How long shall this man be a mokes (snare) unto us? Let the anashim go, that they may serve Hashem Eloheihem; knowest thou not yet that Mitzrayim is destroyed?

[8] And Moshe and Aharon were brought again unto Pharaoh; and he said unto them, Go, serve Hashem Eloheichem; but who are they that shall go?

[9] And Moshe said, We will go with ne'areinu and with zekainu, with baneinu and with benoteinu, with tzoneinu and with bekareinu (our herds) will we go; for Chag Hashem lanu.

[10] And he said unto them, Hashem will indeed be with you, if ever I let you go, and your little ones; look to it, evil [intent] is before you.

[11] Not so; go now ye that are gevarim, and serve Hashem; for that ye did request. And they were driven out from Pharaoh's presence.

[12] And Hashem said unto Moshe, Stretch out thine yad over Eretz Mitzrayim for the arbeh, that they may come up upon Eretz Mitzrayim, and devour kol esev ha'aretz, even all that the barad hath left as remnant.

[13] And Moshe stretched forth his matteh over Eretz Mitzrayim, and Hashem brought a ruach kadim upon the land all that yom, and all that lailah; and when it was boker, the ruach hakadim brought the arbeh.

[14] And the arbeh went up over kol Eretz Mitzrayim, and rested on the entire border of Mitzrayim: very grievous were they; before them there were no such arbeh as they, neither after them shall be such.

[15] For they covered the kol ha'aretz, so that the land was darkened; and they did eat kol esev ha'aretz, and kol p'ri haetz which the barad had left as remnant; and there remained not any yerek baetz, or in the esev hasadeh, through kol Eretz Mitzrayim.

[16] Then Pharaoh called for Moshe and Aharon in haste; and he said, chatati (I have sinned) against Hashem Eloheichem, and against you.

[17] Therefore forgive, now, my sin only this once, and entreat Hashem Eloheichem, that He would only take away from me this mavet.

[18] And he went out from Pharaoh, and entreated Hashem.

[19] And Hashem turned a west ruach chazak me'od, which took away the arbeh, and cast them into the Yam Suf; there remained not one arbeh in all the borders of Mitzrayim.

[20] But Hashem hardened lev Pharaoh, so that he would not let the Bnei Yisroel go.

[21] And Hashem said unto Moshe, Stretch out thine yad toward Shomayim, that there may be choshech over Eretz Mitzrayim, even choshech which he can feel.

[22] And Moshe stretched forth his yad toward Shomayim; and there was a thick choshech in kol Eretz Mitzrayim shloshet yamim;

[23] They saw not one another, neither rose any from his place for shloshet yamim; but kol Bnei Yisroel had Ohr in their dwellings.

[24] And Pharaoh called unto Moshe, and said, Go ye, serve Hashem; only let your tzon and your herds remain behind; let your little ones also go with you.

[25] And Moshe said, Thou must give us also zevakhim

and olot, that we may sacrifice unto Hashem Eloheinu.

[26] Also mikneinu shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Hashem Eloheinu; and we know not with what we must serve Hashem, until we come to there.

[27] But Hashem hardened lev Pharaoh, and he would not let them go.

[28] And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

[29] And Moshe said, Thou hast spoken well, I will see thy face again no more.

11 And Hashem said unto Moshe, Yet will I bring one nega (plague; see *Isa 53:8 regarding Moshiach*) more upon Pharaoh, and upon Mitzrayim; afterwards he will let you go hence: when he shall let you go, he shall surely drive you out hence altogether.

[2] Speak now in the ears of HaAm, let every ish request of his neighbor, every isha of her neighbor, articles of kesef and articles of zahav.

[3] And Hashem gave the people chen in the sight of the Egyptians. Moreover the ish Moshe was gadol me'od in Eretz Mitzrayim, in the sight of Pharaoh's avadim, and in the sight of the people.

[4] And Moshe said, Thus saith Hashem, About khalzot halailah (midnight) will I go out into the midst of Mitzrayim;

[5] And all the bechor in Eretz Mitzrayim shall die, from the bechor Pharaoh that sitteth upon his kisse, even unto the bechor hashifchah that is behind the millstone; and all the bechor behemah.

[6] And there shall be a great cry throughout kol Eretz Mitzrayim, such as there was none like it, nor shall be like it any more.

[7] But against any of the Bnei Yisroel shall not a kelev move his leshon, against ish or behemah; that ye may have da'as that Hashem doth differentiate between Mitzrayim and Yisroel.

[8] And all these thy avadim shall come down unto me, and bow down themselves unto me, saying, Get thee out, and kol HaAm that follow thee; and after that I will go out.

And he went out from Pharaoh in a great anger.

[9] And Hashem said unto Moshe, Pharaoh shall not pay heed unto you; that My mofetim may be multiplied in Eretz Mitzrayim.

[10] And Moshe and Aharon did all these mofetim before Pharaoh; and Hashem hardened lev Pharaoh, so that he would not let the Bnei Yisroel go out of his land.

12 And Hashem spoke unto Moshe and Aharon in Eretz Mitzrayim saying,

[2] Hachodesh hazeh (this month) shall be unto you the beginning of months; it shall be the first month of the year to you.

[3] Speak ye unto kol Adat Yisroel, saying, In the tenth day of this month they shall take to them every man a seh (lamb [see *Yeshayah 53:7*]), according to the bais avot, a seh for each bais;

[4] And if the household be too small for the seh (lamb [see *Yeshayah 53:7*]), let him and his neighbor next unto his bais take according to the number of the nefashot; every ish according to what he eats shall make up your count for the seh.

[5] Your seh (lamb [see *Yeshayah 53:7*]) shall be tamim (without blemish), a zachar (male) within its first year; ye shall take it out from the sheep, or from the goats; [6] And it will be with you for mishmeret (examination, checking for blemishes) up until the fourteenth day of the same month; and kol Kehal Adat Yisroel shall slaughter (shachat) it in the afternoon [before dark].

[7] And they shall take of the dahm, and strike it upon the two mezuzot (doorposts) and on the mashkof (lintel) of the batim (houses), wherein they shall eat it.

[8] And they shall eat the basar in that night, roasted over eish, and matzot; and with maror they shall eat it. [See *Yochanan 6:53-54 where Mashiach alludes to this verse and Isaiah 53:7*].

[9] Eat not of it raw, nor soaked or boiled in mayim, but roasted over eish; this includes its rosh with its legs, and with the inner parts thereof.

[10] And ye shall let nothing of it remain until the boker; and that which remaineth of it until the boker ye shall burn with eish.

[11] And thus shall ye eat it; with your robe girded up [*i.e., pulled up and tucked in under the belt, for travel*],

your sandals on your feet, and your walking staff in your yad; and ye shall eat it with urgent haste; it is Hashem's Pesach.

[12] For I will pass through Eretz Mitzrayim balailah hazeh, and will strike fatally kol bechor Eretz Mitzrayim, both adam and behemah; and against all the elohei Mitzrayim I will execute judgment; I am Hashem.

[13] And the dahm shall be for you, an ot (sign) upon the

batim (houses) where ye are; and when I see the dahm, oofasachtî (then I will pass over, skip, spare) you [*plural*], and the negef (plague, blow, striking, i.e., death of firstborn) shall not be upon you to destroy you, when I strike fatally with a blow against Eretz Mitzrayim.

[14] And hayom hazeh shall be unto you for zikaron (remembrance, remembering); and ye shall keep it a Chag (Feast) to Hashem throughout your generations; ye shall keep it a Chag (Feast) by a chukkat olam.

[15] Shivat yamim shall ye eat matzot; but the first day ye shall put away se'or (yeast, leaven) out of your batim (houses); for whosoever eateth chametz from the first day until the seventh day, that nefesh shall be cut off from Yisroel.

[16] And in the yom harishon there shall be a mikra kodesh, and in the yom hashevi'i there shall be a mikra kodesh to you; no manner of melachah shall be done in them, except that which every nefesh must eat [*i.e., activity necessary for the preparation of food*], that only may be done of you.

[17] And ye shall be shomer to safeguard the matzot; for on this very day I brought your tzva'os out of Eretz Mitzrayim; therefore shall ye be shomer over this day in your generations by a chukkat olam.

[18] In the first month, on the fourteenth day of the month at erev, ye shall eat matzot, until the one and twentieth day of the month at erev.

[19] Shivat yamim shall there be no se'or (yeast, leaven) found in your batim (houses); whosoever eateth that

which is leavened, even that nefesh shall be cut off from Adat Yisroel, whether he be a ger, or native born in ha'aretz.

[20] Ye shall eat nothing leavened; in all your dwelling-places shall ye eat matzot.

[21] Then Moshe called for all the Ziknei Yisroel, and said unto them, Draw out as separate and take for

yourselves a lamb according to your mishpokhot, and slaughter (shachat) the Pesach [offering, i.e., *Pesach lamb* (see *Yeshayah 53:7*)].

[22] And ye shall take a bunch of hyssop, and dip it in the dahm that is in the basin, and strike the mashkof (lintel) and the two mezuzot (door sideposts) with the dahm that is in the basin; and none of you shall go out the door of his bais until boker.

[23] For Hashem will pass through to strike the Mitzrayim; and when He seeth the dahm upon the mashkof, and on the two mezuzot, Hashem will pasach (pass over, spare, skip) the entrance, and will not permit the Mashkhit (Destroyer, i.e., *Hashem's emissary of judgment*, [see *Num 22:31* on the *Malach Hashem*]) to enter unto your batim to strike.

[24] And ye shall be shomer over this word as a chok (ordinance) to thee and your children ad olam (forever).

[25] And it shall come to pass, when ye come to ha'aretz which Hashem will give to you, according as He hath promised, that ye shall be shomer over this avodah.

[26] And it shall come to pass, when your banim shall say unto you, Mah haavodah hazot lachem (What is this avodah to you)?

[27] That ye shall say, It is the zevach of Hashem's Pesach, who pasach (passed over, skipped, spared) the batim

(households) of the Bnei Yisroel in Mitzrayim, when He struck down the Egyptians, and spared bateinu (our houses). And the people bowed down and worshiped.

[28] And the Bnei Yisroel went away, and did as Hashem had commanded Moshe and Aharon, so did they.

[29] And it came to pass, that at midnight Hashem struck down kol bechor in Eretz Mitzrayim, from the bechor of Pharaoh sitting on his throne unto the bechor of the captive that was in the dungeon; and all the bechor behemah.

[30] And Pharaoh rose up in the lailah, he, and all his avadim, and kol Mitzrayim; and there was a tze'akah gedolah (great wail) in Mitzrayim; for there was not a bais where there was not one dead.

[31] And he called for Moshe and Aharon by night, and said, Rise up, and get you forth, leave from among my people, both ye and the Bnei Yisroel; and go, serve Hashem, as ye have said.

[32] Also take your tzon and your herds, as ye have said, and be gone; and bless me also.

[33] And the Egyptians were urgent upon the people, that they might send them out of ha'aretz in haste; for they said, Kullanu mesim (We are all dead ones).

[34] And the people took their batzek (deaf dough, having no indication of fermentation [see *1C 5:7 OJBC*]) before it was leavened, their kneading pans being wrapped up in their clothes [and carried] upon their shoulders.

[35] And the Bnei Yisroel did according to the devar Moshe; they requested of the

Egyptians k'lei kesef, and k'lei zahav, and garments;

[36] And Hashem gave the people favor in the sight of the Mitzrayim, so that they granted their request. So they plundered the Egyptians.

[37] And the Bnei Yisroel journeyed from Rameses towards Sukkot, about 600,000 gevarim on foot, not counting women and children.

[38] And an erev rav (mixed multitude, a mixed company that was large) went along also with them; and tzon, and herds, even very many domestic animals.

[39] And they baked the batzek (deaf dough) which they brought forth out of Mitzrayim, into round flat cakes of matzot; ki lo chametz, because they were thrust out of Mitzrayim, and could not tarry (linger), neither had they prepared for tzeidah (supply of food, provision).

[40] Now the moshav (time period of residence) of the Bnei Yisroel dwelling in Mitzrayim was four hundred and thirty shanah.

[41] And it came to pass at the ketz (end) of the four hundred and thirty shanah, even the exact day it came to pass, that kol Tzivos Hashem went out from Eretz Mitzrayim.

[42] It is a night of shimmurim (keepings, watchings, vigils) for Hashem to keep watch to bring them out from Eretz Mitzrayim; this is halailah hazeh unto Hashem; shimmurim (watchings, vigils) for kol Bnei Yisroel in their dorot.

[43] And Hashem said unto Moshe and Aharon, This is the Chukkat HaPesach: there shall no ben nekhar eat thereof;

[44] But every man's eved that is bought for kesef, when thou hast

given him bris milah, then shall he eat thereof.

[45] A toshav and a sachir shall not eat thereof.

[46] In bais echad shall it be eaten; thou shalt not carry forth any of the basar outside the bais; neither shall ye break a bone thereof [see *Yochanan 19:36 QJBC*].

[47] Kol Adat Yisroel shall celebrate it.

[48] And when a ger shall sojourn with thee, and will keep the Pesach unto Hashem, let all his zachar receive bris milah, and then let him come near and keep it; and he shall be as one that is native born in ha'aretz; for no arel (uncircumcised person) shall eat thereof.

[49] Torah echad shall be to him that is native-born, and unto the ger that sojourneth among you.

[50] Thus did kol Bnei Yisroel; as Hashem commanded Moshe and Aharon, so did they.

[51] And it came to pass the very same day, that Hashem did bring the Bnei Yisroel out of Eretz Mitzrayim by their tzivos.

13 And Hashem spoke unto Moshe, saying,

[2] Set apart as kodesh unto Me kol bechor, whatsoever openeth the rechem (womb) among the Bnei Yisroel, both of adam and of behemah; it is Mine.

[3] And Moshe said unto HaAm, Remember this day, in which ye came out from Mitzrayim, out of the bais avadim; for by chozek yad Hashem brought you out from this place; there shall no chametz be eaten.

[4] This day came ye out in the month Aviv.

[5] And it shall be when Hashem shall bring thee into the land of the Kena'ani, and the Chitti, and the Emori, and the Chivi, and the Yevusi, which He swore unto thy Avot to give thee, an eretz flowing with cholov and devash, that thou shalt observe this avodah (service) in this month.

[6] Shivat yamim thou shalt eat matzot, and in the seventh day shall be a Chag (Feast) to Hashem.

[7] Matzot shall be eaten shivat hayamim; and there shall no chametz be seen with thee, neither shall there be se'or seen with thee within all thy borders.

[8] And thou shalt show thy ben in that day, saying, This is because of what Hashem did for me when I came forth out of Mitzrayim.

[9] And it shall be for an ot (sign) unto thee upon thine yad, and for a zikaron (reminder) between thine eyes, in order that the torat Hashem may be in thy mouth; because with a yad chazakah hath Hashem brought thee out of Mitzrayim.

[10] Thou shalt therefore be shomer over this chukkah in its mo'ed (season, fixed time) perpetually.

[11] And it shall be when Hashem shall bring thee into the land of the Kena'ani, as He swore unto thee and to thy avot, and shall give it thee,

[12] That thou shalt set apart unto Hashem all that openeth the rechem (womb), and every firstling that is born of a behemah which thou hast; hazecharim (the males) shall be Hashem's.

[13] And every firstling of a he-donkey thou shalt redeem with a seh; and if thou wilt not redeem it, then thou shalt break its neck; and kol bechor adam among thy banim shalt thou redeem.

[14] And it shall be when thy ben asketh thee in time to come, saying, Mah zot? (What is this?) that thou shalt say unto him, By chozek yad Hashem brought us out from Mitzrayim, from the bais avadim;

[15] And it came to pass, when Pharaoh stubbornly refused to let us go, that Hashem killed kol bechor of Eretz Mitzrayim, both the bechor adam, and the bechor behemah; therefore Ani zovei'ach laHashem (I sacrifice to Hashem) kol that openeth the rechem (womb), being hazecharim (the males); but kol bechor of my banim I redeem.

[16] And it shall be for an ot (sign) upon thine hand, and for totafos (ornaments, frontlets, bands, phylactery) between thine eyes; for by chozek yad Hashem brought us forth out of Mitzrayim.

[BESHALLACH]

[17] And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the derech of the eretz of the Pelishtim (Philistines), although that was near; for Elohim said, Lest perhaps the people change their mind when they see milchamah, and they return to Mitzrayim; [18] So Elohim led HaAm about, through the derech of the midbar of the Yam Suf; and the Bnei Yisroel went up out of Eretz Mitzrayim ready for battle.

[19] And Moshe took the atzmot Yosef with him; for Yosef had made the Bnei Yisroel swear unconditionally, saying, Elohim will surely visit

you; and ye shall carry up my atzmot away from here with you.

[20] And they took their journey from Sukkot, and encamped in Etam, at the edge of the midbar.

[21] And Hashem went before them by day in an amud anan, to guide them haderech; and by lailah in an amud eish, to give them ohr; so they could travel yomam valailah (day or night);

[22] He took not away the amud heanan by day, nor the amud ha'eish by night, from before HaAm.

14 Then Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, that they turn back and encamp before Pi-Hachiroth, between Migdol and the yam, in front of Baal Zephon; opposite it shall ye encamp by the yam.

[3] For Pharaoh will think of the Bnei Yisroel, They are entangled in the land [wandering in confusion], the midbar hath shut them in [from making their exodus]. [4] And I will harden lev Pharaoh, that he shall pursue after them; and I will be glorified over Pharaoh, and upon all his army; so that the Egyptians may have da'as that I am Hashem. And they did accordingly.

[5] And it was told the melech Mitzrayim that HaAm had fled; and the lev Pharaoh and of his avadim was turned against HaAm, and they said, Why have we done this, that we have let Yisroel go from slaving for us?

[6] And he made ready his merkavah, and took his army with him;

[7] And he took six hundred select chariots, and all the chariots of Mitzrayim, and

commanders over every one of them.

[8] And Hashem hardened the lev Pharaoh Melech Mitzrayim, so that he pursued after the Bnei Yisroel; and the Bnei Yisroel went out with a high hand [deliberately with assurance].

[9] But the Mitzrayim pursued after them, all the susim and chariots of Pharaoh, and his parash, and his army, and overtook them encamping by the yam, by Pi-Hachiroth, in front of Baal Zephon.

[10] And when Pharaoh drew near, the Bnei Yisroel lifted up their eyes, and, hinei, the Egyptians marched after them; and they were very terrified; and the Bnei Yisroel cried out unto Hashem.

[11] And they said unto Moshe, Because there were no kevarim in Mitzrayim, hast thou taken us away to die in the midbar? What hast thou done to us, in bringing us forth out of Mitzrayim?

[12] Is not this the very thing that we did tell thee in Mitzrayim, saying, Let us alone, that we may slave for the Egyptians? For it had been better for us to slave for the Egyptians, than that we should die in the midbar.

[13] And Moshe said unto HaAm, Fear ye not, stand still, and see the Yeshuat Hashem, which He will bring to you today; for the Egyptians whom ye have seen today, ye shall see them again no more ad olam.

[14] Hashem shall fight for you, and ye shall keep still.

[15] And Hashem said unto Moshe, Why criest thou unto Me? Speak unto the Bnei Yisroel, so that they move on;

[16] But lift thou up thy staff, and stretch out thine yad over the yam, and divide it; and the Bnei Yisroel shall go

on yabashah (dry land [see Genesis 1:9]) through the midst of the yam.

[17] And I, hinei, I will harden the lev Mitzrayim, and they shall go after them; and I will get Me glory over Pharaoh, and over all his army, over his chariots, and upon his parash (horsemen).

[18] And the Egyptians shall know that I am Hashem, when I have gotten Me glory over Pharaoh, over his chariots, and over his parash.

[19] And the Malach HaElohim, which goes in front of the Machaneh Yisroel, moved and went behind them; and the pillar of cloud moved from before their face, and stood behind them;

[20] And it came between the machaneh Mitzrayim and the Machaneh Yisroel; there was the anan bringing choshech to the Egyptians, but bringing light by night to Yisroel; so that none came near the other, kol halailah.

[21] Then Moshe stretched out his yad over the yam; and Hashem caused the yam to go back by a strong east wind all that night, so that the yam was made dry land, and the mayim were divided.

[22] And the Bnei Yisroel then went into the middle of the yam upon the yabashah (dry land); and the mayim were a chomah (wall) unto them on their right, and on their left.

[23] And the Egyptians pursued, and went in after them into the middle of the yam, even kol sus Pharaoh, his chariots, and his parash.

[24] So it came to pass, that when came the watch of the boker, Hashem looked down on the machaneh Mitzrayim through the amud eish (pillar of fire) and of the anan, and caused confusion over the machaneh Mitzrayim,

[25] And turned awry their chariot wheels, that they drove them with difficulty; so that the Egyptians said, Let us flee from the presence of Yisroel; because Hashem fighteth for them against the Egyptians.

[26] And Hashem said unto Moshe, Stretch out thine yad over the yam, that the mayim may come again upon the Egyptians, upon their chariots, and upon their parash.

[27] And Moshe stretched forth his yad over the yam, and the yam rushed back to its place as dawn of the boker appeared; and the Egyptians tried to flee away from meeting it; but Hashem swept the Egyptians into the middle of the yam.

[28] And the mayim rushed back, and covered the chariots, and the parashim, and all the army of Pharaoh that came into the yam after them; there remained as survivors not so much as one of them.

[29] But the Bnei Yisroel walked upon yabashah through the yam; and the mayim were a chomah unto them on their right, and on their left.

[30] Thus Hashem saved Yisroel yom hahu out of the hand of Mitzrayim; and Yisroel saw the Egyptians dead upon the seashore.

[31] And Yisroel saw the yad hagedolah which Hashem did upon the Egyptians; and HaAm feared Hashem, and put their trust in Hashem, and in His eved Moshe.

15 Then sang Moshe and the Bnei Yisroel this shirah (song) to Hashem, and spoke, saying, I will sing unto Hashem, for He hath triumphed gloriously: the sus and its rider hath He cast into the yam.

[2] Hashem is my oz and zimrah (song of praise), and He is become to me Yeshuah (salvation); He is Eli (my G-d), and I will praise Him; Elohei Avi, and I will exalt Him.

[3] Hashem is an Ish Milchamah; Hashem shmo.

[4] Markevot Pharaoh and his army hath He cast into the yam; his select commanders also are drowned in Yam Suf.

[5] The tehomot (depths) have covered them; they sank into the bottom like an even (stone).

[6] Thy right hand, Hashem, is become glorious in ko'ach; Thy right hand, Hashem, hath dashed into pieces the oyev.

[7] And in the greatness of Thine majesty Thou hast overthrown them that rose up against Thee; Thou sentest forth Thy charon (wrath), which consumed them as stubble.

[8] And with the blast of Thy nostrils the mayim were gathered together, the floods stood upright like a stack, and the tehomot were congealed in the lev yam (heart of the sea).

[9] The oyev said, I will pursue, I will overtake, I will share the plunder; my battle-lust shall be satisfied upon them; I will draw my cherev, my yad shall take possession of them.

[10] Thou didst blow with Thy ruach, the yam covered them; they sank like lead in the mighty waters.

[11] Mi chamochah ba'elim, Adonoi (Who is like unto Thee, Hashem, among the elim [g-ds])? Who is like Thee, glorious in kodesh (holiness), awesome in praiseworthy acts, doing wonders?

[12] Thou didst stretch out Thy right hand, eretz swallowed them.

[13] Thou in Thy chesed hast led forth the people which Thou hast redeemed (acquired

back); Thou hast guided them in Thy oz unto Thy neveh kodesh (holy habitation, i.e., a *neveh is the abode of a shepherd*).

[14] The nations shall hear, and be afraid; anguish shall take hold on the inhabitants of Peleshet (Philistia).

[15] Then the chief men of Edom shall be amazed; the mighty men of Moav, trembling shall take hold upon them; all the inhabitants of Kena'an shall melt away with weakness.

[16] Terror and pachad shall fall upon them; by the greatness of Thine zero'a they shall be struck dumb as an even (stone); till Thy people pass by, Hashem, till the people pass by, which Thou hast purchased.

[17] Thou shalt bring them in, and plant them in the har of Thine nachalah, in the place, Hashem, which Thou hast made for Thee to dwell in, in the Mikdash, Adonoi, which Thy hands have established.

[18] Hashem shall reign lolam va'ed.

[19] For the sus Pharaoh went in with his chariots and with his parash into the yam, and Hashem brought again the waters of the yam upon them; but the Bnei Yisroel went on yabashah (dry land) in the middle of the yam.

[20] And Miryam the neviah, the achot Aharon, took the tof (hand drum) in her yad; and all the nashim went out after her with hand-drums and with dancing.

[21] And Miryam sang to them, Sing ye to Hashem, for He hath triumphed gloriously; the sus and its rider hath He thrown into the yam.

[22] So Moshe brought Yisroel from the Yam Suf, and they went out into the midbar of Shur;

and they went shloshet yamim in the midbar, and found no mayim.

[23] And when they came to Marah (Bitter Place), they could not drink of the mayim from Marah, for they were marim; therefore the shem of it was called Marah.

[24] So the people murmured against Moshe, saying, Mah nistteh (what shall we drink)?

[25] And he cried unto Hashem; and Hashem showed him an etz (tree) which when he had cast into the mayim, the waters were made sweet (*i.e., potable, fit for drinking*); at that place He made for them a chok (statute, requirement, obligation) and a mishpat (divine judgment), and there He tested them, [26] And said, If thou wilt diligently pay heed to the voice of Hashem Eloheicha, and will do that which is yashar in His sight, and will give ear to do His mitzvot, and be shomer over all His chok, I will put none of these machalah (diseases) upon thee, which I put upon the Egyptians; for Ani Adonoi rofecha (I am Hashem that healeth thee). [2Kgs15:5; Amos 4:10]

[27] And they came to Elim (Great Trees). There were twelve springs of mayim, and threescore and ten date-palm trees; and they encamped there by the mayim.

16 And they took their journey from Elim, and kol Adat Bnei Yisroel came unto the midbar of Siyn (*pronounced 'Seen'*), which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of Eretz Mitzrayim.

[2] And kol Adat Bnei

Yisroel murmured against Moshe and Aharon in the midbar;

[3] And the Bnei Yisroel said unto them, If only G-d would have made us die by the yad Hashem in Eretz Mitzrayim, when we sat by the sir habasar (pot of meat), and when we did eat lechem to the full; for ye have brought us forth into this midbar, to kill this kol hakahal with ra'av (hunger).

[4] Then said Hashem unto Moshe, Hineni, I will rain lechem from Shomayim upon you; and HaAm shall go out and gather a certain daily provision, that I may test them, whether they will walk in My torah, or no.

[5] And it shall come to pass, that on the yom hashishi (sixth day) they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

[6] And Moshe and Aharon said unto kol Bnei Yisroel, At erev, then ye shall know that Hashem hath brought you out from Eretz Mitzrayim;

[7] And in the boker, then ye shall see the kevod Hashem; because He heareth your telunnot (murmurings, grumbings) against Hashem; and who are we, that ye murmur against us?

[8] And Moshe said, This shall be, when Hashem shall give you basar in the erev to eat, and in the boker lechem to the full; because Hashem heareth your telunnot which ye murmur against Him; and who are we? Your telunnot are not against us, but against Hashem.

[9] And Moshe spoke unto Aharon, Say unto kol Adat Bnei Yisroel, Come near before Hashem; for He hath heard your telunnot.

[10] And it came to pass, as Aharon spoke unto kol Adat Bnei Yisroel, that they looked

toward the midbar, and, hinei, the kevod Hashem appeared in the anan.

[11] And Hashem spoke unto Moshe, saying,

[12] I have heard the telunnot Bnei Yisroel; speak unto them, saying, At twilight ye shall eat basar, and in the boker ye shall be glutton with lechem; and ye shall know [*by experience*] that I am Hashem Eloheichem.

[13] And it came to pass, that at erev the quails came up, and covered the machaneh; and in the boker there was a layer of tal (dew) about the machaneh.

[14] And when the layer of tal evaporated, hinei, upon the surface of the midbar there lay thin flakes, as thin as a layer of kfor (frost) upon ha'aretz.

[15] And when the Bnei Yisroel saw it, they said one to another, Mahn hu (What is it?) For they knew not mah hu (what [*is*] this). And Moshe said unto them, This is the lechem which Hashem hath given you to eat.

[16] This is the thing which Hashem hath commanded, Gather of it every man according to his eating [need], an omer per person, according to the number of your nefashot; take ye every man for them which are in his ohel. [17] And the Bnei Yisroel did so, and gathered, some more, some less.

[18] And when they did measure it by the omer, he that gathered much had nothing extra, and he that gathered little had no lack; they gathered every man according to his eating [need].

[19] And Moshe said, Let no ish leave of it until boker.

[20] Notwithstanding, they paid heed not unto Moshe; but some left part of it until

boker, and [the leftovers] bred tola'im (worms), and stank; and Moshe was angry with them.

[21] And they gathered it every boker, every man according to his

eating [need]; and when the shemesh grew hot, it melted.

[22] And it came to pass, that on yom hashishi they gathered twice as much lechem, two omers for one man; and all the nesivim of the Edah came and told Moshe.

[23] And he said unto them, This is that which Hashem hath said, Tomorrow is a Shabbaton (day of rest), Shabbos Kodesh unto Hashem; bake that which ye will bake today, and boil that ye will boil; and that which remaineth over lay up for you for mishmeret (for keeping) until boker.

[24] And they laid it up, saving it until boker, as Moshe commanded; and it did not stink, neither was there any infestation therein.

[25] And Moshe said, Eat that today; for today is a Shabbos unto Hashem; today ye shall not find it in the sadeh.

[26] Sheshet yamin ye shall gather it; but on the yom hashevi'i, which is Shabbos, in it there shall be none.

[27] And it came to pass, that there went out some from HaAm on the yom hashevi'i to gather, and they found none.

[28] And Hashem said unto Moshe, How long refuse ye to be shomer over My mitzvot and My torot?

[29] See, that Hashem hath given you the Shabbos, therefore He giveth you on yom hashishi lechem for two days; abide ye every man in his place, let no man go out from his place on yom hashevi'i.

[30] So HaAm rested on yom hashevi'i.

[31] And Bais Yisroel called the shem thereof Manna; and it was like coriander seed, lavan (white); and the taste of it was like flat cakes fried in devash.

[32] And Moshe said, This is the thing which Hashem commandeth, Fill an omer of it to be mishmeret (kept) for your dorot; that they may see the lechem wherewith I have fed you in the midbar, when I brought you forth from Eretz Mitzrayim.

[33] And Moshe said unto Aharon, Take a jar, and put an omer full of manna therein, and lay it up before Hashem, to be kept for your dorot.

[34] As Hashem commanded Moshe, so Aharon laid it up before the Edut (the [Ark] of the Testimony), for mishmeret (to be kept).

[35] And the Bnei Yisroel did eat manna arba'im shanah, until they came to an eretz noshavet (an inhabited land); they did eat manna, until they came unto the borders of Eretz Kena'an.

[36] Now an omer [*i.e., two quarts dry measure*] is the tenth part of an ephah [*T.N. an ephah is about one-half bushel*].

17 And kol Adat Bnei Yisroel journeyed from the midbar

of Siyn, setting out, according to the commandment of Hashem, and encamped in Rephidim; and there was no mayim for HaAm to drink.

[2] Wherefore the people did chide (quarrel, become dissatisfied with) Moshe, and said, Give us mayim that we may drink. And Moshe said unto them, Why chide ye with me? Why do ye put Hashem to the test?

[3] And HaAm thirsted there for mayim; and the people murmured against Moshe,

and said, Why is this that thou hast brought us up out of Mitzrayim, to kill me and my banim and my livestock with tzama (thirst)?

[4] And Moshe cried unto Hashem, saying, What shall I do with this people? They are almost ready to stone me.

[5] And Hashem said unto Moshe, Go on ahead of HaAm, and take with thee Ziknei Yisroel; and thy matteh (staff) wherewith thou struck the Nile, take in thine yad, and go.

[6] Hineni, I will stand before thee there upon the tzur in Chorev; thou shalt strike the tzur, and there shall come mayim out of it, that HaAm may drink. Moshe did so in the sight of the Ziknei Yisroel.

[7] And he called the shem of the place Massah (Testing), and Merivah (Dissatisfaction), because of the riv (chiding, quarreling) of the Bnei Yisroel, and because they put Hashem to the test, saying, Is Hashem among us, or not?

[8] Then came Amalek, and did battle against Yisroel in Rephidim.

[9] And Moshe said unto Yehoshua, Choose for us anashim, and go out, do battle with Amalek; tomorrow I will station myself on the top of the hill with the matteh HaElohim in mine yad.

[10] So Yehoshua did as Moshe had said to him, and did battle with Amalek; and Moshe, Aharon, and Chur went up to the top of the hill.

[11] And it came to pass, as long as Moshe held up his yad, that Yisroel prevailed; and when he let down his yad, Amalek prevailed.

[12] When the hands of Moshe grew heavy, they took an even (stone),

and put it under him, and he sat thereon; and Aharon and Chur supported his hands, the one on the one side, and the other on the other side; and his hands held emunah (steady) until bo hashemesh (sunset).

[13] And Yehoshua disabled Amalek and his army with the edge of the cherev.

[14] And Hashem said unto Moshe, Write this for a zikaron (memorial, remembering) in a sefer, and rehearse it in the ears of Yehoshua; for I will utterly efface the memory of Amalek from under Shomayim.

[15] And Moshe built a Mizbe'ach, and called the shem of it Hashem Nissi (Hashem is my Standard [rallying point]);

[16] For he said, Because a yad has been against the kes Hashem (throne of Hashem), Hashem hath milchamah against Amalek from dor to dor.

[YITRO]

18 When Yitro, the kohen of Midyan, Moshe's khoten (father-in-law), heard of all that Elohim had done for Moshe, and for Yisroel His people, and that Hashem had brought Yisroel out of Mitzrayim;

[2] Then Yitro, Moshe's khoten, received Tzipporah, Moshe's wife, after Moshe had sent her away,

[3] And her two banim; of which the shem of the one was Gershon; for he said, I have been a ger in a foreign land;

[4] And the shem of the other was Eliezer; for the Elohei Avi, said he, was ezri (my help), and delivered me from the cherev of Pharaoh;

[5] And Yitro, Moshe's khoten, came with his banim and his

isha unto Moshe into the midbar, where he encamped at the Har HaElohim;

[6] And he said unto Moshe, I thy khoten (father-in-law) Yitro am come unto thee, and thy isha, and her two banim with her.

[7] And Moshe went out to meet his khoten, bowed low, and kissed him; and they asked each other of their shalom (welfare); and they came into the ohel.

[8] And Moshe told his khoten all that Hashem had done unto Pharaoh and to the Egyptians for the sake of Yisroel, and all the travail that had befallen them along the derech, and how Hashem saved and delivered them.

[9] And Yitro rejoiced for all the tovah which Hashem had done for Yisroel, whom He had delivered out of the hand of the Egyptians.

[10] And Yitro said, Baruch Hashem, Who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh, and Who hath delivered HaAm from under the hand of the Egyptians.

[11] Now I have da'as that Hashem is gadol than kol haelohim; for in the thing wherein they dealt proudly He was above them.

[12] And Yitro, Moshe's khoten, brought an olah and zevakhim for Elohim; and Aharon came, and kol Ziknei Yisroel, to eat lechem with Moshe's khoten before HaElohim.

[13] And it came to pass on next day, that Moshe sat to judge HaAm; and HaAm stood around Moshe from the boker unto erev.

[14] And when Moshe's khoten saw all that he was doing for HaAm, he said, What is this thing that thou doest to the people? Why

sittest thou thyself alone, and kol HaAm stand around thee from boker unto erev?

[15] And Moshe said unto his khoten, Because HaAm come unto me to inquire of Elohim;

[16] When they have a matter, they come unto me; and I judge between one and another, and I do make them know the chukkei HaElohim, and His torot.

[17] And Moshe's khoten said unto him, The thing that thou doest is not tov.

[18] Thou wilt surely wear out, both thou, and HaAm hazeh that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone.

[19] Shema (pay heed) now unto my voice, I will give thee counsel, and may Elohim be with thee; be thou for HaAm before HaElohim, that thou mayest bring the disputes unto HaElohim;

[20] And thou shalt teach them chukkim and torot, and shalt show them the derech wherein they must walk, and the ma'aseh that they must do.

[21] Moreover thou shalt provide out of kol HaAm anshei chayil (able men), yirei Elohim, anshei emes, hating bribes; and place such over them, to be over thousands, and over hundreds, over fifties, and over tens;

[22] And let them judge HaAm at all times; and it shall be, that every davar hagadol they shall bring unto thee, but every davar hakaton they shall judge; so shall it be eased for thyself, and they shall bear the burden with thee.

[23] If thou shalt do this thing, and Elohim command thee so, then thou shalt be able to endure, and kol HaAm hazeh shall also go to their place in shalom.

[24] So Moshe paid heed to the voice of his khoten, and did all that he had said.

[25] And Moshe chose anshei chayil out of kol Yisroel, and made them rashim over HaAm, over thousands, hundreds, fifties, and tens.

[26] And they judged HaAm at all times; the davar hakasheh (difficult case) they brought unto Moshe, but every devar hakaton they judged themselves.

[27] And Moshe let his khoten depart; and he went his way into his own land.

19 In the chodesh hashelishi (third new moon), after the Bnei Yisroel had their exodus from Eretz Mitzrayim, on that very day they came into the Midbar Sinai.

[2] For they were departed from Rephidim, and were come to Midbar Sinai, and had encamped in the midbar; and there Yisroel camped before HaHar.

[3] And Moshe went up to HaElohim, and Hashem called out unto him from HaHar, saying, Thus shalt thou say to the Bais Ya'akov, and declare unto the Bnei Yisroel;

[4] You yourselves have seen what I did unto the Mitzrayim, and how I carried you on eagles' wings, and brought you unto Myself.

[5] Now therefore, if ye will obey My voice very carefully, and be shomer over My brit, then ye shall be a segullah (treasured possession) unto Me above all people; for kol ha'aretz is Mine;

[6] And ye shall be unto Me a mamelecheth kohanim, and a goy kadosh. These are the words which thou shalt recount unto the Bnei Yisroel.

[7] And Moshe came and summoned the Ziknei HaAm, and set authoritatively before

their faces all these words just as Hashem commanded him.

[8] And kol HaAm answered together, and said, All that Hashem hath spoken we will do. And Moshe brought back the words of HaAm unto Hashem.

[9] And Hashem said unto Moshe, Hinei, I am coming unto thee in a thick cloud, that HaAm may hear when I speak with thee, and believe thee I'olam. Then Moshe told the words of HaAm unto Hashem.

[10] So Hashem said unto Moshe, Go unto HaAm, and set them apart as kodesh today and tomorrow, and let them wash their clothing.

[11] And be ready by Yom HaShelishi; for Yom HaShelishi Hashem will come down in the sight of kol HaAm upon Mt. Sinai.

[12] And thou shalt set boundaries unto HaAm all around, saying, Take heed to yourselves, that ye go not up into HaHar, or touch the edge of it; whosoever toucheth HaHar shall be surely put to death;

[13] There shall no yad touch him, but he shall surely be stoned, or surely mortally shot; whether it be behemah or ish, it shall not live; when the yovel soundeth long, they shall come up to HaHar.

[14] So Moshe came down from HaHar unto HaAm, and set apart as kodesh HaAm; and they washed their clothes.

[15] Then he said to HaAm, Be ready by Sheloshet Yamim; come not into your isha.

[16] And it came to pass on the Yom HaShelishi when the boker was breaking, that there were thunderings and lightnings, and a heavy cloud upon HaHar, and the blast of the shofar exceeding loud; so that kol HaAm that was in the

machaneh trembled with terror.

[17] And Moshe led HaAm forth out of the machaneh to encounter HaElohim; and they stood at the foot of HaHar.

[18] And Mt. Sinai was altogether smoking, because Hashem descended upon it in eish; and the smoke thereof ascended as the smoke of the furnace, and kol HaHar shook violently.

[19] And when the sound of the shofar was moving [*closer*], and grew louder and louder, Moshe spoke, and HaElohim answered him in thunder.

[20] And Hashem came down upon Mt. Sinai, onto the top of HaHar; and Hashem summoned Moshe up to the top of HaHar; and Moshe went up.

[21] And Hashem said unto Moshe, Go down, warn HaAm, lest they push through toward Hashem to gaze, and many of them fall perishing.

[22] And let the kohanim also, which come near to Hashem, set themselves apart as kodesh, lest Hashem break forth upon them.

[23] And Moshe said unto Hashem, HaAm cannot come up to Mt. Sinai; for You Yourself charged us, saying, Establish boundaries for HaHar, and set it apart as kodesh.

[24] And Hashem said unto him, Away, get thee down, and thou shalt come up, thou, and Aharon with thee; but let not the kohanim and HaAm push through to come up unto Hashem, lest He break forth upon them.

[25] So Moshe went down unto HaAm and told them.

20 Then Elohim spoke all these words, saying,

[2] I am Hashem Eloheicha, Who brought thee out of Eretz Mitzrayim, out of the bais avadim (house of slaves).

[3] Thou shalt have no elohim acherim in My presence.

[4] Thou shalt not make unto thee any pesel, or any temunah of any thing that is in Shomayim above, or that is in ha'aretz beneath, or that is in the mayim under ha'aretz.

[5] Thou shalt not tishtacheveh to them, nor serve them; for I Hashem Eloheicha am an El kanna, visiting the avon Avot upon the Banim unto the third and fourth generation of them that hate Me;

[6] But showing chesed unto thousands of them that love Me, and are shomer over My mitzvot.

[7] Thou shalt not take the Shem Hashem Eloheicha in vain; for Hashem will not hold him guiltless that taketh Shmo in vain.

[8] Remember Yom HaShabbos, to keep it kodesh.

[9] Sheshet yamim shalt thou labor, and do all thy work:

[10] But the Yom HaShevii is the Shabbos of Hashem Eloheicha; in it thou shalt not do any melachah, thou, nor thy ben, nor thy bat, thy eved, nor thy maidservant, nor thy cattle, nor thy ger that is within thy gates;

[11] For in sheshet yamim Hashem made Shomayim and HaAretz, the yam, and all that in them is, and rested Yom HaShevii; for this reason Hashem blessed Yom HaShabbos, and set it apart as kodesh.

[12] Honor thy av and thy em; that thy yamim may be long upon ha'adamah which Hashem Eloheicha giveth thee.

[13] Thou shalt not murder.

[14] Thou shalt not commit adultery.

[15] Thou shalt not steal.

[16] Thou shalt not bear ed sheker against thy neighbor.

[17] Thou shalt not covet thy neighbor's bais, thou shalt not covet thy neighbor's isha, nor his eved, nor his maidservant, nor his ox, nor his donkey, nor anything that is thy neighbor's.

[18] And kol HaAm saw the thunderings, and the lightnings, and the sound of the shofar, and HaHar smoking; and when HaAm saw it, they drew back, and stood afar off.

[19] And they said unto Moshe, Thou speak with us, and we will hear; but let not Elohim speak with us, lest we die (see Bereshis 42:23).

[20] And Moshe said unto HaAm, Fear not: for HaElohim is come to test you, and that His fear may be upon your faces, that ye sin not.

[21] And HaAm stood afar off, while Moshe drew near unto the thick cloud where HaElohim was.

[22] And Hashem said unto Moshe, Thus thou shalt say unto the Bnei Yisroel, You yourselves have seen that from Shomayim I have spoken with you.

[23] Ye shall not make beside Me elohei kesef, neither shall ye make for yourselves elohei zahav.

[24] Mizbe'ach adamah thou shalt make unto Me, and shalt sacrifice thereon thy olot, and thy shelamim, thy tzon, and thine oxen; in all places where I cause My Shem to be remembered, I will come unto thee, and I will bless thee.

[25] And if thou wilt make Me a Mizbe'ach avanim, thou shalt not build it of cut stone; for if thou lift up thy tool upon it, thou hast rendered it polluted.

[26] Neither shalt thou go up by stairs unto Mine Mizbe'ach, that thy nakedness be not discovered thereon.

[MISHPATIM]

21 Now these are the mishpatim which thou shalt set before them.

[2] If thou acquire an eved Ivri, shesh shanim he shall serve; and in the seventh he shall go out lachafeshi (to the freedom) for no charge.

[3] If he came in by himself, he shall go out by himself; if he were a ba'al isha, then his isha shall go out with him.

[4] If his adon have given him an isha, and to him she gives birth to banim or banot; the isha and her yeledim shall be her adon's, and he shall go out [free] by himself.

[5] And if the eved shall plainly say, I love adoni, my isha, and my banim; I will not go out lachafeshi (to the freedom);

[6] Then his adon shall bring him unto HaElohim; he shall also bring him to the delet (door), or unto the mezuzah; and his adon shall pierce through his ozen (ear) with a piercing-tool; then he shall serve him lolam.

[7] And if an ish sell his bat to be an amah (maidservant), she shall not go out as the avadim [go free].

[8] If she please not her adon, who hath betrothed her to himself, then shall he let her be redeemed [*i.e., let her freedom be purchased*]; to sell her unto an am nochri (foreign people) he shall have no power, seeing he hath dealt deceitfully with her.

[9] And if he have betrothed her unto his ben, he shall deal with her according to the mishpat habanot (rights

of [free] daughters; *i.e., those rights of verse 10).*

[10] If he take him another, her food, her covering of clothing, and her onah (conjugal rights) shall he not deprive.

[11] And if he does not perform these three unto her, then shall she go out free without kesef.

[12] He that strikes down an ish, so that the ish die, shall be surely put to death.

[13] And if he lie not in ambush, but HaElohim deliver him into his yad, then I will appoint thee a makom (*i.e., city of refuge*) where he shall flee there.

[14] But if an ish come premeditatedly upon his re'a, to murder him by guile; thou shalt take him from Mine Mizbe'ach for capital punishment.

[15] And he that striketh down his av, or his em, shall be surely put to death.

[16] And he that kidnaps an ish, and selleth him, or if he be found in his power, the kidnapper shall surely be put to death.

[17] And he that curseth his av, or his em, shall surely be put to death.

[18] And if anashim quarrel, and one strike another with an even (stone), or with his egrof (fist), and he die not, but is bedfast;

[19] If he rise again, and walk around outside upon his staff, then shall he that struck down him be absolved; only shivto yiten (he shall give for his lost time), and shall provide for him to be thoroughly healed.

[20] And if an ish strikes his eved, or his amah, with a shevet (rod), and he die under his yad; he shall be surely avenged.

[21] Notwithstanding, if he continue a yom or two, he

shall not be avenged; for he is his kesef.

[22] If men fight, and hurt an isha harah (pregnant woman), so that she gives birth prematurely but not with any injury; he shall be surely punished, according as the ba'al haisha will assess a fine upon him; and he shall pay as the judges determine.

[23] And if any ason (harm, fatality) follow, then thou shalt take nefesh for nefesh,

[24] Ayin for ayin, shen for shen, yad for yad, regel for regel,

[25] Burn for burn, wound for wound, chaburah (stripe laceration) for chaburah.

[26] And if an ish strike the ayin of his eved, or the ayin of his amah, that it perish; he shall let him go free for his ayin's sake.

[27] And if he strike his eved's shen (tooth), or his amah's shen; he shall let him go free for his shen's sake.

[28] If an ox gore an ish or an isha, that they die; then the ox shall be surely stoned, and his basar shall not be eaten; but the ba'al hashor (owner of the ox) shall be exempt from punishment.

[29] But if the shor habitually from mitmol (yesterday) gored, and its ba'al has been warned, and he hath not kept it in the bull pen, and it hath killed an ish or an isha; the shor shall be stoned, and his ba'al also shall be put to death.

[30] If there be laid on him a kofer (atonement payment, ransom), then he shall give for the redemption of his nefesh whatsoever is assessed upon him.

[31] Whether he have gored a ben, or have gored a bat, according to this mishpat shall it be done unto him.

[32] If the ox shall gore an eved or an amah; he shall give unto their adon sheloshim

shekalim kesef, and the ox shall be stoned.

[33] And if an ish shall open a bor (pit), or if an ish shall dig a bor and not cover it, and an ox or a donkey fall therein;

[34] The ba'al habor shall make restitution, and give kesef unto their ba'alim; and the carcass shall be his.

[35] And if the shor ish (ox of a man) hurt the ox of a neighbor, that it die; then they shall sell the shor hachai (live ox), and divide the kesef of it; and the carcass also they shall divide.

[36] Or if it be known that the shor hath habitually from mitmol (yesterday) gored, and his ba'al hath not kept it in the bull pen; he shall surely pay ox for ox; and the carcass shall belong to him.

22 (21:37) If a ganav takes a shor, or a seh, and slaughter it, or sell it; he shall restore five cattle for an ox, and the seh.

[2(1)] If a ganav be caught breaking in, and be struck down so that he die, there shall be no guilt of bloodshed for him.

[3(2)] If the shemesh be risen upon him, there shall be guilt of bloodshed; the ganav should make full restitution; if he have nothing, then the ganav shall be sold to make restitution for his theft.

[4(3)] If the theft be certainly found in his yad chayyim, whether it be ox, or donkey, or seh; he shall pay back double.

[5(4)] If a man shall allow livestock to graze over a sadeh or kerem (vineyard), or he lets it loose and it graze over the sadeh of

another, then from the best of his own sadeh, and of the best of his own kerem (vineyard), shall he make restitution.

[6(5)] If eish break out, and spreads in kotzim (thorns), so that the stacks of grain, or the standing grain, or the sadeh, be consumed therewith; he that kindled the eish shall surely make restitution.

[7(6)] If an ish shall give unto his re'a kesef or vessels to be shomer over, and it be stolen out of the bais haish; if the ganav be found, let him pay back double.

[8(7)] If the ganav be not found, then the ba'al habais shall be brought before HaElohim, to see whether he has put his yad on the property of his neighbor.

[9(8)] For all manner of pesha (trespass, liability), whether it be for ox, for donkey, for seh, for clothing, or for any manner of avedah (lost property, missing thing) which another says, This is it, the case of both shall come before HaElohim; and whom Elohim shall condemn, he shall pay back double unto his re'a.

[10(9)] If an ish deliver unto his re'a a donkey, or an ox, or a seh, or any behemah, to be shomer over; and it die, or be injured, or carried away, with no eye witness;

[11(10)] Then shall a shevuat Hashem be between them both, that he hath not laid his yad on the property of his re'a; and the property's ba'al shall accept thereof, and he shall not make restitution.

[12(11)] And if it be certainly stolen from him, he shall make restitution unto the ba'al thereof.

[13(12)] If it be indeed tarof (torn by a wild animal, predator), then let him bring it for ed (witness), and he shall

not make restitution for the terefah (torn animal).

[14(13)] And if an ish asks to borrow of his re'a, and the animal borrowed be injured, or die, the ba'al thereof being not with it, he shall surely make restitution.

[15(14)] But if the ba'al thereof be with it, he shall not make restitution; if it be sakhir (rented, hired), it came for its hire.

[16(15)] And if an ish entice a betulah that is not orasah (betrothed, pledged), and lie with her, he shall surely endow her with a marriage contract as his isha.

[17(16)] If her av utterly refuse to give her unto him, he shall pay kesef according to the mohar habetulah (marriage contract, dowry of the virgins).

[18(17)] Thou shalt not allow a mekhashefah (witch, sorceress) to live.

[19(18)] Kol shochev (every one having sexual relations) with a behemah shall surely be put to death.

[20(19)] He that sacrificeth unto elohim (the g-ds), other than unto Hashem only, he shall be destroyed.

[21(20)] Thou shalt neither mistreat a ger, nor oppress him; for ye were gerim in Eretz Mitzrayim.

[22(21)] Ye shall not cause pain to any almanah, or yatom.

[23(22)] If thou cause them pain in any way, and they cry at all unto Me, I will surely hear their cry;

[24(23)] And My wrath shall be kindled, and I will kill you with the cherev; and your nashim shall be almanot, and your banim shall be yetomim.

[25(24)] If thou lend kesef to any of My people that is poor among thee, thou shalt not be to him as a nosheh (a usurer),

neither shalt thou lay upon him neshekh (usury, interest).

[26(25)] If thou at all take the cloak of thy re'a as security, thou shalt return it unto him by bo hashemesh (sunset);

[27(26)] For that is his covering only, it is his cloak for his skin; wherein shall he sleep? And it shall come to pass, when he crieth unto Me, that I will hear; for I am channun (compassionate).

[28(27)] Thou shalt not revile Elohim, nor curse the nasi of thy people.

[29(28)] Thou shalt not delay to offer thy fullness offering (i.e., bikkurim) or thy kohen's heave offering (i.e. terumah); the bechor of thy banim shalt thou present unto Me.

[30(29)] Likewise shalt thou do with thine oxen, and with thy tzon; shivat yamim it shall be with its em; on the yom hashemi'ni thou shalt give it Me.

[31(30)] And ye shall be anshei kodesh unto Me; neither shall ye eat any basar that is terefah (torn of beasts) in the sadeh; ye shall cast it to the kelev (dog).

23 Thou shalt not spread a false report; put not thine hand with the rashah to be an ed chamas (malicious witness).

[2] Thou shalt not follow a multitude to do evil; neither shalt thou speak in a riv (cause, lawsuit) to turn aside after many to pervert justice; [3] Neither shalt thou favor a poor man in his riv (cause, lawsuit).

[4] If thou meet thine enemy's shor (ox) or his chamor (donkey) going astray, thou shalt

surely bring it back to him again.

[5] If thou see the chamor of him that hateth thee lying under his massa, and wouldest refrain from helping him, thou shalt surely help with him.

[6] Thou shalt not pervert the mishpat of thy poor in his riv (cause, lawsuit).

[7] Keep thee far from a devar sheker (false matter); and the naki (innocent) and tzaddik slay thou not; for I will not acquit the rashah.

[8] And thou shalt take no shochad (bribe, gift); for the shochad blindeth the seeing, and perverteth the words of the tzaddikim.

[9] Also thou shalt not oppress a ger; for ye know the nefesh of a ger, seeing ye were gerim in Eretz Mitzrayim.

[10] And shesh shanim thou shalt sow thy land, and shalt gather in the crops thereof;

[11] But the shevi'it thou shalt leave it shamat (unplowed) and let it lie fallow; that the evyon (poor) of thy people may eat; and what they leave the beasts of the sadeh shall eat. In like manner thou shalt deal with thy kerem (vineyard), and with thy zayit (olive) grove.

[12] Sheshet yamim thou shalt do thy work, and on the yom hashevi'i thou shalt rest; that thine shor (ox) and thine chamor (donkey) may rest, and the ben of thy amah (handmaid), and the ger, may be refreshed.

[13] And in all things that I have said unto you be circumspect; and make no mention of the shem elohim acherim, neither let it be heard out of thy mouth.

[14] Three times thou shalt keep a Chag unto Me in the shanah.

[15] Thou shalt be shomer to keep the Chag HaMatzot; thou

shalt eat matzot shivah yamim, as I commanded thee, in the time appointed of the month Aviv; for in it thou camest out from Mitzrayim; and none shall appear before Me empty-handed;

[16] And the Chag HaKatzir, Bikkurim (Firstfruits [see *Ac chp 2*]) of thy labors, which thou hast sown in the sadeh; and the Chag HaAsif (Feast of Ingathering [see *Yn chp 7*]), which is in the end of the shanah, when thou hast gathered in thy labors out of the sadeh.

[17] Shalosh pa'amim in the shanah all thy zachar shall appear before HaAdon Hashem.

[18] Thou shalt not offer the dahm of My zevach with chametz; neither shall the chelev of My sacrifice remain until the boker.

[19] The reshit bikkurim of thy land thou shalt bring into the Bais Hashem Eloheicha [see *Ac chp 2*]. Thou shalt not cook a kid in his mother's cholov.

[20] Hinei, I send Malach before thee, to be shomer over thee in the derech, and to bring thee into the place which I have prepared.

[21] Pay heed to him, and obey his voice, provoke him not; for he will not pardon your peysa'im; for My Shem is in him.

[22] But if thou shalt indeed obey his [bat] kol, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

[23] For My Malach shall go before thee, and bring thee in unto the Emori, and the Chitti, and the Perizzi, and the Kena'ani, the Chivi, and the Yevusi; I will cut them off.

[24] Thou shalt not bow down to their elohim, nor serve them, nor follow after

their works; but thou shalt utterly overthrow them, and completely break down their matztzot (memorial columns dedicated to idols).

[25] And ye shall serve Hashem Eloheichem, and He shall bless thy lechem, and thy mayim; and I will take machalah (sickness) away from the midst of thee.

[26] There shall nothing miscarry their young, nor be barren, in thy land; the mispar (number) of thy yamim I will fulfill.

[27] I will send My ehmah (terror) ahead of thee, and will throw into confusion all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

[28] And I will send the tzirah (hornet) ahead of thee, which shall drive out the Chivi, the Kena'ani, and the Chitti, from before thee.

[29] I will not drive them out from before thee in shanah echat; lest ha'aretz become desolate, and the beast of the sadeh multiply against thee.

[30] Me'at me'at (little by little) I will drive them out from before thee, until thou be increased, and inherit ha'aretz.

[31] And I will establish thy borders from the Yam Suf even unto the Yam Pelishtim, and from the Midbar unto the [Euphrates] River: for I will deliver the inhabitants of ha'aretz into your hand; and thou shalt drive them out before thee.

[32] Thou shalt make no brit (covenant) with them, nor with their elohim.

[33] They shall not dwell in thy land, lest they make thee sin against Me; for if thou serve their elohim, it will surely be a mokesht (snare) unto thee.

24 And He said unto Moshe, Come up unto Hashem, thou, and Aharon, Nadav, and Avihu, and shive'im (seventy) of the Ziknei Yisroel; and worship ye afar off.

[2] And Moshe alone shall come near Hashem; but they shall not come near; neither shall HaAm go up with him.

[3] And Moshe came and told HaAm kol divrei Hashem, and all the mishpatim; and kol HaAm answered with one voice, and said, All the words which Hashem hath said will we do.

[4] And Moshe wrote kol divrei Hashem, and rose up early in the boker, and built a Mizbe'ach at the base of HaHar, and twelve matzevah (stone pillars), according to the twelve Shivtei Yisroel.

[5] And he sent out na'arei Bnei Yisroel, which offered olot (burnt offerings), and sacrificed shelamim (peace offerings) of bulls unto Hashem.

[6] And Moshe took half of the dahm, and put it in bowls; and the other half of the dahm he sprinkled upon the Mizbe'ach.

[7] Then he took the Sefer HaBrit, and read it aloud in the ears of HaAm, and they responded, All that Hashem hath said we will do, and be obedient.

[8] And Moshe took the remaining dahm, and sprinkled it on HaAm, and said, Hinei dahm habrit, which Hashem hath cut with you concerning all these words.

[9] Then went up Moshe, and Aharon, Nadav, and Avihu, and shiv'im Ziknei Yisroel;

[10] And they saw the Elohei Yisroel; and there was under His feet the likeness of sapphire stone pavement, and

like the very Shomayim in its clearness.

[11] And against the leaders of the Bnei Yisroel He laid not His yad; also they saw HaElohim, and did eat and drink.

[12] And Hashem said unto Moshe, Come up to Me into HaHar, and remain there; and I will give thee the Luchot HaEven, and the torah, and the mitzvot which I have written to teach them.

[13] And Moshe rose up, and Yehoshua meshareto (the one aiding him, the one ministering to him); and Moshe went up into the Har HaElohim.

[14] And he said unto the Zekenim, Tarry ye here for us, until we come again unto you; and, hinei, Aharon and Chur are with you; if any man have a grievance, let him come unto them.

[15] And Moshe went up into HaHar, and an anan concealed HaHar.

[16] And the Kevod Hashem abode upon Mt. Sinai, and the anan concealed it sheshet yamim; and the yom hashev'i He called unto Moshe out of the midst of the anan.

[17] And the sight of the Kevod Hashem was like eish ochelet (devouring fire) on the top of HaHar in the eyes of the Bnei Yisroel.

[18] And Moshe went into the midst of the anan, going up into HaHar; and Moshe was in HaHar arba'im yom varba'im lailah.

[TERUMAH]

25 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, that they bring Me a terumah (offering); of every man that giveth it willingly

with his lev ye shall receive My terumah (offering).

[3] And this is the terumah (offering) which ye shall receive of them; zahav, and kesef, and nechoshet,

[4] And turquoise, and purple, and scarlet wool, and linen, and goat hair,

[5] And ram skins dyed red, and tachash skins, and acacia wood,

[6] Shemen for the light, spices for shemen hamishchah (anointing oil) and aromatic ketoret (incense),

[7] Shoham stone, and stones to be set in the Ephod, and in the Choshen (Breastplate).

[8] And let them make Me a Mikdash; that I may dwell among them.

[9] According to all that I show thee, after the tavnit HaMishkan (pattern of the Tabernacle), and the tavnit of all the vessels thereof, even so shall ye make it.

[10] And they shall make an Aron (Ark) of acacia wood; two cubits and a half shall be the length thereof, and a cubit and a half the width thereof, and a cubit and a half the height thereof.

[11] And thou shalt overlay it with zahav tahir, within and without shalt thou overlay it, and shalt make upon it a gold crown all around.

[12] And thou shalt cast four rings of zahav for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

[13] And thou shalt make poles of acacia wood, and overlay them with zahav.

[14] And thou shalt put the poles into the rings by the sides of the Aron, that the Aron may be carried with them.

[15] The poles shall be in the rings of the

Aron; they shall not be removed from it.

[16] And thou shalt put into the Aron the Edut (Testimony [of Tablets]) which I shall give thee.

[17] And thou shalt make a kapporet of zahav tahor; two cubits and a half shall be the length thereof, and a cubit and a half the width thereof.

[18] And thou shalt make two keruvim of zahav, of beaten work shalt thou make them, in the two ends of the kapporet.

[19] And make one keruv on the one end, and the other keruv on the other end, with the kapporet (atonement cover) shall ye make the keruvim on the two ends thereof.

[20] And the keruvim shall stretch forth their wings upward, covering the kapporet with their wings, and their faces shall look one to another; toward the kapporet shall the faces of the keruvim be.

[21] And thou shalt place the kapporet on the Aron from above; and into the Aron thou shalt place the Edut that I shall give thee.

[22] And there I will meet with thee, and I will commune with thee from above the kapporet, from between the two keruvim which are upon the Aron HaEdut, of all things which I will give thee in commandment unto the Bnei Yisroel.

[23] Thou shalt also make a Shulchan of acacia wood; two cubits shall be the length thereof, and a cubit the width thereof, and a cubit and a half the height thereof.

[24] And thou shalt overlay it with zahav tahor, and make thereto a crown of zahav around.

[25] And thou shalt make unto it a border of a handbreadth round

about, and thou shalt make a golden crown on the rim thereof round about.

[26] And thou shalt make for it four rings of zahav, and place the rings in the four corners that are on the four legs thereof.

[27] Over against the rim shall the rings be for holders of the poles to carry the Shulchan.

[28] And thou shalt make the poles of acacia wood, and overlay them with zahav, that the Shulchan may be carried with them.

[29] And thou shalt make the dishes thereof, and spoons thereof, and shelving-tubes thereof, and bowls thereof, with which it shall be used to pour libations; of zahav tahor shalt thou make them.

[30] And thou shalt set upon the Shulchan the Lechem Panim before Me always.

[31] And thou shalt make a Menorah of zahav tahor; hammered out shall the Menorah be made; its base, its shaft, and its cups, its knobs, and its blossoms, shall be of the same.

[32] And six branches shall come out of the sides of it; three branches of the menorah out of the one side, and three branches of the menorah out of the other side; [33] Three cups engraved with almonds on the one branch, a knob and a flower; and three cups made like almonds in the other branch, with a knob and a flower; so for the six branches that come out of the Menorah.

[34] And on the Menorah shall be four cups engraved like almonds, its knobs and its flowers.

[35] And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two

branches of the same, according to the six branches that proceed out of the Menorah.

[36] Their knobs and their branches shall be of the same; all of it shall be one hammered out work of zahav tahor.

[37] And thou shalt make the nerot shivah thereof; and they shall kindle the nerot thereof, that they may give light toward its face.

[38] And the tongs thereof, and the spoons thereof, shall be of zahav tahor.

[39] Of a talent of zahav tahor shall he make it, with all these vessels.

[40] And see that thou make them after their tavnit, which was shown thee in HaHar.

26 Moreover thou shalt make the Mishkan

(Tabernacle) with ten curtains of twisted linen with turquoise, purple, and scarlet wool; with keruvim of artistic needle work shalt thou make them.

[2] The length of one curtain shall be eight and twenty cubits, and the width of one curtain four cubits; and every one of the curtains shall have middah achat (one size).

[3] The five curtains shall be choerot (joined together) one to another; and the other five curtains shall be chovrot one to another.

[4] And thou shalt make loops of turquoise wool upon the edge of the outermost curtain of the set; and likewise shalt thou make loops upon the edge of the outermost curtain, in the second set.

[5] Fifty loops shalt thou make in the first curtain, and fifty loops shalt thou make on the edge of the outermost curtain that is in the

second set; that the loops may be opposite one another.

[6] And thou shalt make fifty hooks of zahav, and join the curtains together with the hooks: so that the Mishkan shall become one.

[7] And thou shalt make curtains of goat hair to be an Ohel over the Mishkan: eleven curtains shalt thou make.

[8] The length of one curtain shall be thirty cubits, the width of one curtain four cubits: and the eleven curtains shall be all of the middah achat (same size).

[9] And thou shalt join into one five curtains by themselves, and six curtains by themselves, and shalt fold the sixth curtain over the front of the Ohel.

[10] And thou shalt make fifty loops along the edge of the first curtain at the end of one choveret (set), and fifty loops on the edge of the curtain of the second choveret (set).

[11] And thou shalt make fifty hooks of nechoshet, and put the hooks into the loops, and attach the Ohel, so that it may become echad (one).

[12] And the remnant of the overhang of the curtains of the Ohel, half of the curtain that remaineth, shall hang over the back of the Mishkan.

[13] And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the Ohel, shall hang over the sides of the Mishkan on this side and the other, to cover it.

[14] And thou shalt make a Mikhseh for the Ohel of ram skins dyed red, and a Mikhseh of tachash skins above.

[15] And thou shalt make the kerashim (planks) of the Mishkan of acacia wood, standing erect.

[16] Ten cubits shall be the length of each keresh (plank),

and a cubit and a half shall be the width of each keresh (plank).

[17] Two yadot (tenons, projections) shall there be in each keresh (plank), set in order one against another: thus shalt thou make for all the kerashim (planks) of the Mishkan.

[18] And thou shalt make the kerashim (planks) for the Mishkan, twenty kerashim (planks) on the south side southward.

[19] And thou shalt make arba'im sockets of kesef under the twenty kerashim (planks); two sockets under one keresh (plank) for its two yadot (tenons, projections), and two sockets under the next keresh (plank) for its two yadot.

[20] And for the second wall of the Mishkan on the tzafon (north) side there shall be twenty kerashim (planks):

[21] And their arba'im sockets of kesef; two sockets under one keresh (plank), and two sockets under the next keresh (plank).

[22] And for the back of the Mishkan on the west, thou shalt make six kerashim (planks).

[23] And two kerashim (planks) shalt thou make for the corners of the Mishkan in the rear.

[24] And they shall be even beneath at the bottom, and they shall be joined together at the top of it unto one ring: thus shall it be for them both; they shall be for the two corners.

[25] And they shall be shemoneh kerashim (eight planks), and their sockets of kesef, sixteen sockets; two sockets under one keresh, two sockets under the next keresh.

[26] And thou shalt make crossbars of acacia wood; five for the kerashim (planks) of the one side of the Mishkan,

[27] And five crossbars for the kerashim (planks) of the second wall of the Mishkan, and five crossbars for the kerashim (planks) of the wall of the Mishkan at the back, westward.

[28] And the middle crossbar inside the kerashim (planks) shall extend from end to end.

[29] And thou shalt overlay the kerashim (planks) with zahav, and make their rings of zahav as housing for the crossbars: and thou shalt overlay the crossbars with zahav.

[30] And thou shalt erect the Mishkan according to the mishpat (plan, specifications) thereof which was showed thee in HaHar.

[31] And thou shalt make a Parochet of turquoise, purple, and scarlet wool, and twisted linen of ma'aseh choshev (artistic craftwork) with keruvim shall it be made:

[32] And thou shalt hang it upon four ammudim of acacia wood overlaid with zahav: their hooks shall be of zahav, upon the four sockets of kesef.

[33] And thou shalt hang up the Parochet under the hooks, that thou mayest bring in there behind the Parochet, the Aron HaEdu: and the Parochet shall separate unto you between HaKodesh and the Kodesh HaKodashim.

[34] And thou shalt put the Kapporet upon the Aron HaEdu in the Kodesh HaKodashim.

[35] And thou shalt place the Shulchan michutz (outside) the Parochet, and the Menorah opposite the Shulchan on the south side of the Mishkan: and thou shalt place the Shulchan on the north side.

[36] And thou shalt make a Masach (Screen, Curtain) for the petach

(entrance) of the Ohel, of turquoise, purple, and scarlet wool, and twisted linen, wrought with ma'aseh rokem (embroidering craft).

[37] And thou shalt make for the Masach five ammudim of acacia wood, and overlay them with zahav, and their hooks shall be of zahav; and thou shalt cast five sockets of nechoshet for them.

27 And thou shalt build the Mizbe'ach of acacia wood, five cubits long, and five cubits wide; the Mizbe'ach shall be foursquare; and the height thereof shall be shalosh cubits.

[2] And thou shalt make the karnot of it upon the four corners thereof; its karnot shall be of one piece with it; and thou shalt overlay it with nechoshet.

[3] And thou shalt make its pots to receive its ashes, and its shovels, and its basins, and its meat forks, and its firepans; all the vessels thereof thou shalt make of nechoshet.

[4] And thou shalt build for it a mikhbar (grate), a strainer reshet (mesh, netting) of nechoshet; and upon the meshwork shalt thou make four taba'ot (rings) of nechoshet in the four corners thereof.

[5] And thou shalt put it under the karkov ([surrounding] border, ledge) of the Mizbe'ach from below, that the meshwork may be half the height of the Mizbe'ach.

[6] And thou shalt make badim (carrying poles) designed for the Mizbe'ach, poles of acacia wood, and overlay them with nechoshet.

[7] And the badim shall be put into the taba'ot, and the badim shall be upon the two

sides of the Mizbe'ach, to carry it.

[8] Hollow, with luchot (planks, boards, panels), shalt thou make as it was showed thee on HaHar, so shall they make it.

[9] And thou shalt make the Khatzer (Courtyard) of the Mishkan; for the south side southward there shall be kela'im (curtains, hangings) for the Khatzer (Courtyard) of twisted linen of a hundred cubits long for one side;

[10] And the twenty ammudim thereof and their twenty sockets shall be of nechoshet; the hooks of the ammudim and their bands shall be of kesef.

[11] And likewise for the north side in length there shall be kela'im (curtains, hangings) of a hundred cubits long, and its twenty ammudim and their twenty sockets of nechoshet; the hooks of the ammudim and their bands of kesef.

[12] And for the width of the Khatzer (Courtyard) on the west side shall be kela'im (curtains, hangings) of fifty cubits; their ammudim ten, and their sockets ten.

[13] And the width of the Khatzer (Courtyard) on the east side mizrachah (eastward, toward sunrise) shall be fifty cubits.

[14] The kela'im (curtains, hangings) of one shoulder [of the entrance] shall be fifteen cubits; their ammudim shloshah, and their sockets shloshah.

[15] And on the other shoulder [of the entrance] shall be hangings fifteen cubits; their ammudim shloshah, and their sockets shloshah.

[16] And for the sha'ar (gate) of the Khatzer (Courtyard) shall be a Masach (Screen) of twenty cubits, of turquoise,

and purple, and scarlet, and twisted linen, wrought with ma'aseh rokem (craft or work of embroidering); and their ammudim shall be four, and their sockets four.

[17] All the ammudim around the Khatzer (Courtyard) shall be banded with kesef; their hooks shall be of kesef, and their sockets of nechoshet.

[18] The length of the Khatzer (Courtyard) shall be a hundred cubits, and the width fifty by fifty, and the height five cubits of twisted linen, and their sockets of nechoshet.

[19] All the vessels of the Mishkan in all the avodah (service) thereof, and all the pegs thereof, and all the pegs of the Khatzer (Courtyard), shall be of nechoshet.

[TETZAVVEH]

[20] And thou shalt command the Bnei Yisroel, that they bring thee pure pressed [T.N. *not pounded, that the oil would be pure*] shemen zayit (olive oil) for the ohr, to kindle the Ner Tamid (Perpetual Lamp).

[21] In the Ohel Moed outside the Parochet, which is before the Edut, Aharon and his banim shall arrange it from eved to boker before Hashem; it shall be a chukkat olam unto their dorot from the Bnei Yisroel.

28 And bring thou near unto thee Aharon thy brother, and his banim with him, from the midst of the Bnei Yisroel, that he may minister unto Me in

the kohen's office, even

Aharon, Nadav and Avihu,
Eleazar and Itamar, Bnei
Aharon.

[2] And thou shalt make
Bigdei Kodesh for Aharon thy
brother for kavod and tiferet.

[3] And thou shalt speak unto
all that are of chochmei lev,
whom I have filled with the
Ruach Chochmah, that they
may make Bigdei Aharon to
set him apart as kodesh, that
he may minister unto Me in
the kohen's office.

[4] And these are HaBegadim
which they shall make: a
Choshen, and an Ephod, and
a Me'il, and a Kesones of a
box-like knitting work, a
Mitznefet, and an Avnet; and
they shall make Bigdei Kodesh
for Aharon thy brother, and
his Banim, that he may
minister unto Me in the
kohen's office.

[5] And they shall take zahav,
and turquoise, and purple,
and scarlet wool, and linen.

[6] And they shall make the
Ephod of zahav, of turquoise,
and of purple, of scarlet wool,
and twisted linen, with
ma'aseh choshev (artistic
embroidery).

[7] It shall have the two
ketefot (shoulder straps)
thereof joined at the two sides
thereof; and so it shall be
joined together.

[8] And the Cheishev of his
Ephod, which is upon it, shall
be of the same, according to
the work thereof; even of
zahav, of turquoise, and
purple, and scarlet wool, and
twisted linen.

[9] And thou shalt take two
avnei shoham (onyx stones),
and engrave on them the
Shemot of the Bnei Yisroel:
[10] Shisha of their Shemot
on one even (stone); and the
other Shemot of the shisha
remaining on the other even
(stone), according to toldot

(in the order in which they
were born).

[11] With the work of a
charash even (engraver in
gemstones), like the
engravings of a chotam (signet
ring), shalt thou engrave the
two avanim with the Shemot
Bnei Yisroel; thou shalt make
them to be set in mishbetzot
zahav (filigrees of gold).

[12] And thou shalt fasten the
two avanim upon the Kitfot
HaEphod for avnei zikaron
(memorial stones) unto the
Bnei Yisroel; and Aharon shall
bear their Shemot before
Hashem upon his two
ketefayim for a zikaron.

[13] And thou shalt make
mishbetzot zahav (filigrees of
gold);

[14] And two sharsherot
zahav tavor (chains of pure
gold) at the edges;
of braided artistic work shalt
thou make them, and fasten
the braided sharsherot
(chains) to the mishbetzot
(filigrees).

[15] And thou shalt make the
Choshen Mishpat with artistic
work; like the work of the
Ephod thou shalt make it; of
zahav, of turquoise, and of
purple, and of scarlet wool,
and of twisted linen, shalt
thou make it.

[16] Ravu'a (foursquare,
square) it shall be folded; a
span shall be the length
thereof, and a span shall be
the width thereof.

[17] And thou shalt set in it
settings of even (stone), four
rows of gemstones: the first
row shall be a odem, a pitdah,
and barekes: this shall be the
first row.

[18] And the second row shall
be nofeh, sapphire, and
yahalom.

[19] And the third row a
leshem, shevo, and achlamah.

[20] And the fourth row
tarshish, shoham, and

yashfeh; they shall be set in
zahav in their settings.

[21] And the avanim
(gemstones) shall be for the
Shemot Bnei Yisroel, Shteym
Esreh (Twelve), according to
their Shemot, like the
engravings of a chotam (signet
ring); every one with shmo
shall they be according to the
Shnei Asar Shevet (Twelve
Tribes).

[22] And thou shalt make for
the Choshen at the edges of
braided artistic work of zahav
tavor (pure gold).

[23] And thou shalt make
upon the Choshen two rings of
zahav, and shalt fasten the
two rings on the two ends of
the Choshen.

[24] And thou shalt fasten the
two ropes of zahav on the two
rings which are on the ends of
the Choshen.

[25] And the other two ends
of the two ropes thou shalt
fasten in the two mishbetzot
(filigrees), and attach them to
the Ketefot HaEphod
(Shoulder Straps of the
Ephod) toward its front.

[26] And thou shalt make two
rings of zahav, and thou shalt
put them upon the two ends of
the Choshen on the lower
border thereof, on the inside
toward the Ephod.

[27] And two other rings of
zahav thou shalt make, and
shalt put them on at the
bottom of the Kitfot HaEphod
toward the front thereof,
opposite the seam thereof,
above the Cheishev HaEphod
(Belt of the Ephod).

[28] And they shall bind the
Choshen by the rings thereof
unto the rings of the Ephod
with a turquoise woolen cord,
that it may be above the
Cheishev HaEphod, and that
the Choshen be not loosed
from the Ephod.

[29] And Aharon shall bear
the Shemot Bnei Yisroel in the
Choshen

HaMishpat upon his lev, when he goeth in unto HaKodesh, for a zikaron (memorial) before Hashem tamid.

[30] And thou shalt put in the Choshen HaMishpat the Urim and the Tummim; and they shall be upon the lev Aharon, when he goeth in before Hashem; and Aharon shall nasa (bear [see this word *Yeshayah 53:12*]) the Mishpat Bnei Yisroel upon his lev before Hashem tamid.

[31] And thou shalt make the Me'il HaEphod all of turquoise wool.

[32] And there shall be a head opening in the top of it, in the middle thereof; it shall have a border of artistic embroidery around the head opening of it, like the head opening of a coat of mail; that it be not torn.

[33] And beneath upon the hem of it thou shalt make pomegranates of turquoise, and of purple, and of scarlet, around the hem thereof; and bells of zahav between them round about:

[34] A bell of zahav and a pomegranate, a bell of zahav and a pomegranate, upon the hem of the Me'il round about.

[35] And it shall be upon Aharon lesharet (to minister); and his sound shall be heard when he goeth in unto HaKodesh before Hashem, and when he cometh out, that he die not.

[36] And thou shalt make a Tzitz zahav tahor (head plate of pure gold), and engrave upon it, like the engravings of a chotam (signet ring), KODESH LAHASHEM.

[37] And thou shalt put it on a turquoise cord, that it may be upon the Mitznefet; upon the forefront of the Mitznefet it shall be.

[38] And it shall be upon metzach Aharon (forehead of Aharon), that Aharon may

nasa (bear [see this word *Yeshayah 53:12*]) the avon of the kodashim (holy things), which the Bnei Yisroel shall set apart as kodesh in all their mattanot kadoshot (holy gifts); and it shall be always upon his metzach (forehead), that they may be leratzon (accepted, acceptable) before Hashem.

[39] And thou shalt embroider the Kesones of fine linen, and thou shalt make the Mitznefet of fine linen, and thou shalt make the Avnet of artistic embroidery.

[40] And for Bnei Aharon thou shalt make Kuttanot (Tunics), and thou shalt make for them Avnetim, and Migba'ot shalt thou make for them, for kavod and for tiferet.

[41] And thou shalt put them upon Aharon thy brother, and his banim with him; and shalt anoint them, and ordain them, and set them apart as kodesh, that they may minister unto Me in the kohen's office.

[42] And thou shalt make them mikhnesei bahd (linen undergarments) to cover their nakedness; from the loins even unto the thighs they shall reach;

[43] And they shall be upon Aharon, and upon his banim, when they come in unto the Ohel Mo'ed, or when they come near unto the Mizbe'ach lesharet (to minister) in HaKodesh; that they incur not avon, and die; it shall be a chukkat olahim unto him and his zera after him.

29 And this is the thing that thou shalt do unto them to set them apart as kodesh, to minister unto Me in the kohen's office: Take one bull calf, and two rams temimim (without blemish),

[2] And lechem matzot, and challot matzot mixed with shemen, and wafers matzot smeared with shemen; of fine wheat flour shalt thou make them.

[3] Thou shalt put them into sal echad (one basket); bring them near in the sal, with the bull and the two rams.

[4] And Aharon and his banim thou shalt bring unto the petach of the Ohel Mo'ed, and shalt immerse them with mayim.

[5] And thou shalt take the begadim, and put upon Aharon the kesones [see *Yn 19:23, Ps 110:4*], and the Me'il HaEphod, and the Ephod, and the Choshen, and gird him with the Cheishev HaEphod;

[6] And thou shalt put the Mitznefet upon his head, and put the Nezer HaKodesh upon the Mitznefet.

[7] Then shalt thou take the Shemen HaMishchah, and pour it upon his head, and anoint him.

[8] And thou shalt bring near his banim, and put kuttanot upon them.

[9] And thou shalt gird them with Avnet, Aharon and his banim, and put the migba'ot on them; and the Kehunnah shall be theirs for a chukkat olahim; and thou shalt ordain [i.e. fill their hands (invest them with authority as ministers)] Aharon and his banim.

[10] And thou shalt cause a bull to be brought before the Ohel Mo'ed; Aharon and his banim shall put their hands upon the head of the bull.

[11] And thou shalt slaughter (shachat) the bull before Hashem, by the petach of the Ohel Mo'ed.

[12] And thou shalt take of the dahm of the bull, and put it upon the karnenot of the

Mizbe'ach with thy finger, and pour all the dahm on the yesod (base) of the Mizbe'ach.

[13] And thou shalt take all the chelev that covereth the innards, and the diaphragm with the liver, and the two kidneys, and the chelev that is upon them, and burn them upon the Mizbe'ach.

[14] But the basar of the bull, and his hide, and his dung, shalt thou burn with eish outside the machaneh; it is a chattat.

[15] Thou shalt also take one ram; and Aharon and his banim shall put their hands upon the head of the ram.

[16] And thou shalt slaughter the ram, and thou shalt take his dahm, and sprinkle it around upon the Mizbe'ach [*see Yeshayah 52:15 on Moshiah's sprinkling of the Goyim*].

[17] And thou shalt cut the ayil (ram) into pieces, and wash the innards of him, and his legs, and put them with his pieces, and his head.

[18] And thou shalt burn the whole ram upon the Mizbe'ach: it is an olah unto Hashem: it is a re'ach hannichoach [*see Pp 4:18 OJBC*], an offering made by eish unto Hashem.

[19] And thou shalt take the other ayil; and Aharon and his banim shall lay their hands upon the head of the ayil.

[20] Then shalt thou slaughter (shachat) the ayil, and take of his dahm, and put it upon the lobe of the right ear of Aharon, and upon the lobe of the right ear of his banim, and upon the thumb of their right yad, and upon the bohen of their right foot, and sprinkle the dahm upon the Mizbe'ach, all around.

[21] And thou shalt take of the dahm that is upon the Mizbe'ach, and of the shemen hamishchah, and sprinkle it

upon Aharon, upon his garments, upon his banim, upon the garments of his banim with him; he shall be set apart as kodesh, and his garments, his banim, his banim's garments with him.

[22] Also thou shalt take of the ram the chelev and the tail, and the fat that covereth the innards, and the diaphragm with the liver, and the two kidneys, and the chelev that is on them, and the right thigh; for it is an ayil millu'im (ram of ordination); [23] And one kekar lechem (loaf of bread), and one challah of lechem shemen (oily loaf of bread), and one wafer out of the basket of the matzot that is before Hashem; [24] And thou shalt put all in the hands of Aharon, and in the hands of his banim; and shalt wave them for a tenufah before Hashem.

[25] And thou shalt take them from their hands, and burn them upon the Mizbe'ach for an olah, for a re'ach hannichoach [*see Pp 4:18 OJBC*] before Hashem: it is an offering made by eish unto Hashem.

[26] And thou shalt take the breast of the ayil hamillu'im (ram of ordination) for Aharon, and wave it for a tenufah before Hashem; and it shall be thy portion.

[27] And thou shalt set apart as kodesh the breast of the tenufah, and the thigh of the terumah, which is waved, and which is raised up, of the ayil hamillu'im, even of that which is for Aharon, and of that which is for his banim;

[28] And it shall be Aharon's and his banim's by a chok olam from the Bnei Yisroel; for it is a terumah; and it shall be a terumah from the Bnei Yisroel of the zivkhei shelemim of them, even their terumah unto Hashem.

[29] And the Bigdei Hakodesh of Aharon shall be his banim's after him, to be anointed therein, and to be ordained in them.

[30] And that ben that is kohen in his succession shall put them on shivat yamim, when he cometh into the Ohel Mo'ed to minister in HaKodesh.

[31] And thou shalt take the ayil hamillu'im, and cook his basar in the Makom Kodesh.

[32] And Aharon and his banim shall eat the basar of the ayil, and the lechem that is in the sal petach Ohel Mo'ed.

[33] And they shall eat those things wherewith the kapporah was made, to ordain and to set them apart as kodesh; but a zar shall not eat thereof, because they are kodesh.

[34] And if anything remains of the basar of the millu'im, or of the lechem, unto the boker, then thou shalt burn the remainder with eish; it shall not be eaten, because it is kodesh.

[35] And thus shalt thou do unto Aharon, and to his banim, according to all things which I have commanded thee; shivat yamim shalt thou ordain them.

[36] And thou shalt offer every day the bull of the chattat for kippurim (blood atonements); and thou shalt purify the Mizbe'ach, when thou hast made a kapporah for it, and thou shalt anoint it, to set it apart as kodesh.

[37] Shivat yamim thou shalt make a kapporah for the Mizbe'ach, and set it apart as kodesh; and it shall be a Mizbe'ach kodesh kodashim; whatsoever toucheth the Mizbe'ach shall be kodesh.

[38] Now this is that which thou shalt offer upon the Mizbe'ach: two

kevasim (lambs) of the first year each day tamid (continually).

[39] The one lamb thou shalt offer in the boker; and the other lamb thou shalt offer in the afternoon;

[40] And with the one lamb a tenth ephah of fine flour mixed with the fourth part of a hin of beaten shemen; and the fourth part of a hin of yayin for a nesekh (drink offering [see *Pp 2:17 OJBC*]).

[41] And the other lamb thou shalt offer in the afternoon, and shalt do thereto according to the minchah of the boker, and according to the nesekh thereof, for a reach hannichoach [see *Pp 4:18 OJBC*], an offering made by eish unto Hashem.

[42] This shall be an olat tamid throughout your dorot at the petach of the Ohel Mo'ed before Hashem; where I will meet you, to speak there unto thee.

[43] And there I will meet by appointment with the Bnei Yisroel, and it shall be set apart as kodesh by My Kavod.

[44] And I will set apart as kodesh the Ohel Mo'ed, and the Mizbe'ach; and I will set apart as kodesh also both Aharon and his banim, to minister to Me in the kohen's office.

[45] And I will dwell among the Bnei Yisroel, and will be their Elohim.

[46] And they shall have da'as that I am Hashem Eloheihem, Who brought them forth out of Eretz Mitzrayim, to rest My [Shekhinah] dwelling among them; I am Hashem Eloheihem.

30 And thou shalt make a Mizbe'ach to burn ketonet (incense) upon; of acacia wood shalt thou make it.

[2] A cubit shall be the length thereof, and a cubit the width thereof; ravu'a (foursquare, square) shall it be; and two cubits shall be the height thereof; the karnenot thereof shall be of the same.

[3] And thou shalt overlay it with zahav tavor, the top thereof, and the sides thereof all around, and the karnenot thereof; and thou shalt make unto it a crown of zahav all around.

[4] And two tabe'ot zahav (golden rings) shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the carrying poles to bear it withal.

[5] And thou shalt make the carrying poles of acacia wood, and overlay them with zahav.

[6] And thou shalt put it in front of the Parochet that is before the Aron HaEdut, before the Kapporet that is over HaEdut, where I will set My meetings with thee.

[7] And Aharon shall burn thereon spice ketoret every boker; when he cleaneth the nerot (lamps), he shall burn it.

[8] And when Aharon lighteth the nerot (lamps) in the afternoon, he shall burn ketoret upon it, ketoret tamid before Hashem throughout your dorot.

[9] Ye shall offer no ketoret zarah thereon, nor olah, nor minchah; neither shall ye pour nesekh thereon.

[10] And Aharon shall make kapporah upon the karnenot of it once in a year with the dahm of the chattat hakippurim; once in the year shall he make kapporah upon it throughout your dorot; it is

kodesh kodashim unto Hashem [see *Lev 16 on this*].

[KI TISSA]

[11] And Hashem spoke unto Moshe, saying,

[12] When thou takest the census of the Bnei Yisroel after their number, then shall they give every man a kofar nafsho (life price, atoning payment for his nefesh or soul) unto Hashem, when thou numberest them; that there be no negef (plague) among them, when thou numberest them.

[13] This they shall give, every one that passeth among them that are pekudim (numbered, counted), half a shekel after the shekel of HaKodesh. (A shekel is twenty gerahs.) A half shekel shall be the terumah (offering) unto Hashem.

[14] Every one that passeth among them that are numbered, from twenty years old and above, shall give a terumah (offering) unto Hashem.

[15] The oisher (rich man) shall not give more, and the poor shall not give less than half a shekel, when they give a terumah (offering) unto Hashem, to make kapporah for your nefashot.

[16] And thou shalt take the kesef hakippurim of the Bnei Yisroel, and shalt appoint it for the Avodat Ohel Mo'ed (Work, Service of the Tent of Appointed Meeting); that it may be a zikaron unto the Bnei Yisroel before Hashem, to make kapporah for your nefashot [see *Psalm 49; 1K 1:18-19 OJBC*].

[17] And Hashem spoke unto Moshe, saying,

[18] Thou shalt also make a Kiyor of

nechoshet, and its Stand also of nechoshet, to wash withal; and thou shalt place it between the Ohel Mo'ed and the Mizbe'ach, and thou shalt put mayim therein.

[19] For Aharon and his banim shall wash their hands and their feet thereat;

[20] When they go into the Ohel Mo'ed, they shall wash with mayim, that they die not; or when they come near to the Mizbe'ach to minister, to present offering made by eish unto Hashem;

[21] So they shall wash their hands and their feet, that they die not; and it shall be a chok olam to them, even to him and to his zera throughout their dorot.

[22] Moreover Hashem spoke unto Moshe, saying,

[23] Take thou also unto thee choice spices, of pure myrrh five hundred shekel-weights, and of fragrant cinnamon half so much, even two hundred and fifty, and of fragrant cane spice two hundred and fifty, [24] And of cassia five hundred shekel-weights, after the shekel of HaKodesh, and of shemen zayit (oil olive) a hin:

[25] And thou shalt make it a shemen mishchah kodesh, an ointment of blended compound, the art of the perfumer; it shall be a shemen mishchah kodesh.

[26] And thou shalt anoint the Ohel Mo'ed therewith, and the Aron HaEdut,

[27] And the Shulchan and all its utensils, the Menorah and its utensils, and the Mizbe'ach HaKetoret,

[28] And the Mizbe'ach HaOlah with all its utensils, and the Kiyor and its Stand.

[29] And thou shalt set them apart as kodesh, that they may be kodesh kodashim; whatsoever toucheth them shall be kodesh.

[30] And thou shalt anoint Aharon and his banim, and set them apart as kodesh, that they may minister unto Me in the kohen's office.

[31] And thou shalt speak unto the Bnei Yisroel, saying, This shall be a shemen mishchat kodesh unto Me throughout your dorot.

[32] Upon the basar adam shall it not be poured, neither shall ye make any other like it, after the formulation of it; it is kodesh, and it shall be kodesh unto you.

[33] Whosoever compoundeth any like it, or whosoever putteth any of it upon a zar, shall even be cut off from his people.

[34] And Hashem said unto Moshe, Take unto thee spices, stacte, and onycha, and galbanum; these spices with pure frankincense; of each shall there be an equal weight;

[35] And thou shalt make it a compound of spice, the art of a perfumer, mixed thoroughly together, tahr and kodesh;

[36] And thou shalt beat some of it very small, and place it in front of HaEdut in the Ohel Mo'ed, where I will set a meeting with thee; it shall be unto you kodesh kodashim.

[37] And as for the ketoret which thou shalt make, ye shall not make to yourselves according to the formulation thereof; it shall be unto thee kodesh for Hashem.

[38] Whosoever shall make its like, to smell it, shall even be cut off from his people.

31 And Hashem spoke unto Moshe, saying,

[2] See, I have called by shem Bezalel ben Uri, ben Chur, of the tribe of Yehudah;

[3] And I have filled him with the Ruach Elohim (*see Ac 2:4*), in chochmah, and

in tevunah, and in da'as, and in kol melachah (all workmanship),

[4] To devise machashavot (artistic designs), to work in zahav, and in kesef, and in nechoshet,

[5] And in engraving gemstones, to set them, and in wood-carving, to work in kol melachah (all manner of workmanship).

[6] And I, hinei, I have given with him Oholiav ben Achisamach, of the tribe of Dan; and in the hearts of all chacham lev I have put chochmah, that they may make all that I have commanded thee:

[7] The Ohel Mo'ed, and the Aron HaEdut, and the Kapporet that is thereupon, and all the utensils of the Ohel,

[8] And the Shulchan and its utensils, and the Menorah Hatehorah with all its utensils, and the Mizbe'ach HaKetoret,

[9] And the Mizbe'ach HaOlah with all its utensils, and the Kiyor and its Stand,

[10] And the Bigdei Haserad (Knit Garments), and the Bigdei HaKodesh for Aharon the kohen, and the garments of his banim, to minister in the kohen's office,

[11] And the Shemen Hamishchah, and Ketoret spices for HaKodesh; according to all that I have commanded thee shall they do.

[12] And Hashem spoke unto Moshe, saying,

[13] Speak thou also unto the Bnei Yisroel, saying, Verily My Shabbatot ye shall be shomer over; for it is an ot (sign) between Me and you throughout your dorot; that ye may have da'as that I am Hashem Who doth set thee apart as kodesh.

[14] Ye shall be shomer Shabbos therefore; for it is kodesh unto you; every one that is chillul Shabbos (desecrates Shabbos) shall surely be put to death; for whosoever doeth any work therein, that nefesh shall be cut off from among his people.

[15] Sheshet yamim may work be done; but in the Yom HaShevi'i is Shabbos HaShabbaton, kodesh to Hashem; whosoever doeth any work in the Yom HaShabbos, he shall surely be put to death.

[16] Wherefore the Bnei Yisroel shall be shomer Shabbos, to observe Shabbos throughout their dorot, for a brit olam.

[17] It is an ot between Me and the Bnei Yisroel l'olam; for in sheshet yamim Hashem made Shomayim and HaAretz, and on Yom HaShevi'i He rested (shavat, ceased working), and was refreshed.

[18] And He gave unto Moshe, when He had made an end of speaking with him upon Mt. Sinai, two Luchot HaEdut (Tablets of the Testimony), Luchot Even (Tablets of Stone), written with the Etzba Elohim (Finger of G-d).

32 And when HaAm saw that Moshe delayed to come down from HaHar, HaAm gathered themselves together unto Aharon, and said unto him, Up, make us elohim (g-ds), which shall go before us; for as for this Moshe, the ish that brought us up out of Eretz Mitzrayim, we know not what is become of him.

[2] And Aharon said unto them, Take off the rings of zahav in the ears of your nashim, of your banim, and of your banot, and bring them unto me.

[3] And kol HaAm removed the rings of zahav which were in their ears, and brought them unto Aharon.

[4] And he received them at their yad, and fashioned it with a cheret, after he had made it an Egel Masekhah (Molten Calf); and they said, These be thy elohim, O Yisroel, which brought thee up out of Eretz Mitzrayim.

[5] And when Aharon saw it, he built a Mizbe'ach before it; and Aharon made proc-lamation, and said, Tomorrow is a chag (feast) to Hashem.

[6] And they rose up early the next day, and offered olot, and brought shelamim; and HaAm sat down to eat and to drink, and rose up letzachek (to revel).

[7] And Hashem said unto Moshe, Go, get thee down; for thy people, which thou broughtest out of Eretz Mitzrayim, have corrupted themselves;

[8] They have turned aside quickly from HaDerech which I commanded them; they have made them an Egel Masekhah, and have bowed down to it, and have sacrificed thereunto, and said, These be thy elohim, O Yisroel, which have brought thee up out of the Eretz Mitzrayim.

[9] And Hashem said unto Moshe, I have seen this people, and, hinei, it is an Am Kesheh Oref (stiffnecked, obstinate people);

[10] Now therefore let Me alone, that My wrath may burn hot against them, and that I may consume them; I will make of thee a Goy Gadol.

[11] And Moshe besought Hashem Elohav, and said, Hashem, why doth Thy wrath burn hot against Thy people, which Thou hast brought forth out of Eretz Mitzrayim with ko'ach gadol, and with a

yad chazakah?

[12] Why should the Egyptians speak, and say, For ra'ah (evil intent) did He bring them out, to slay them in the mountains, and to consume them from the face of ha'adamah? Turn from Thy fierce wrath, and relent of the ra'ah against Thy people.

[13] Remember Avraham, Yitzchak, and Yisroel, Thy avadim, to whom Thou swore by Thine own Self, and saidst unto them, I will multiply your zera as the kokhavim of Shomayim, and kol haaretz hazot that I have spoken of will I give unto your zera, and they shall inherit it l'olam.

[14] And Hashem relented of the ra'ah which He thought to do unto His people.

[15] And Moshe turned, and went down from HaHar, and the two Luchot HaEdut were in his yad; the Luchot were written on both their sides; on the one side and on the other were they written.

[16] And the Luchot were the ma'aseh Elohim, the writing was the Mikhtav Elohim, engraved upon the Luchot.

[17] And when Yehoshua heard the kol HaAm as they shouted, he said unto Moshe, There is a noise of milchamah in the machaneh.

[18] And he said, It is not the voice of them that shout for gevurah, neither is it the voice of them that cry of chalushah; but the noise of them that sing that I hear.

[19] And it came to pass, as soon as he came nigh unto the machaneh, that he saw the Egel, and the mecholot (dancing); and the anger of Moshe burned hot, and he threw the Luchot out of his hands, and broke them at the foot of HaHar.

[20] And he took the Egel which they had made, and burned it in

the eish, and ground it to powder, and scattered it upon the mayim, and made the Bnei Yisroel drink of it.

[21] And Moshe said unto Aharon, What did this people unto thee, that thou hast brought so chata'ah gedolah upon them?

[22] And Aharon said, Let not the anger of adoni burn hot; thou knowest HaAm, that they are prone to rah (evil).

[23] For they said unto me, Make for us elohim, which shall go before us; for as for this Moshe, the ish that brought us up out of Eretz Mitzrayim, we know not what is become of him.

[24] And I said unto them, Whosoever hath any zahav, let them remove it. So they gave it me; then I cast it into the eish, and there came out this Egel.

[25] And when Moshe saw that HaAm were exposed; (for Aharon had exposed them to derision among their enemies;)

[26] Then Moshe stood in the sha'ar of the machaneh, and said, Who is on Hashem's side? Let him rally unto me. And all the Bnei Levi gathered themselves together unto him.

[27] And he said unto them, Thus saith Hashem Elohei Yisroel, Put every man his cherev by his side, and go in and out from sha'ar to sha'ar throughout the machaneh, and slay every man his brother, and every man his companion, and every man his neighbor.

[28] And the Bnei Levi did according to the word of Moshe; and there fell of HaAm that day about three thousand men.

[29] For Moshe had said, Consecrate yourselves today to Hashem, even every man against his ben, and against his brother; that He may

bestow upon you a berakhah this day.

[30] And it came to pass on the next day, that Moshe said unto HaAm, Ye have sinned a chata'ah gedolah; and now I will go up unto Hashem; perhaps I can make kapporah for your chattat.

[31] And Moshe returned unto Hashem, and said, Oh, this people have sinned a chata'ah gedolah, and have made for themselves elohei zahav.

[32] Yet now, if Thou wilt forgive their chattat but if not, blot me, now, out of Thy Sefer which Thou hast written.

[33] And Hashem said unto Moshe, Whosoever hath sinned against Me, him will I blot out of My Sefer.

[34] Therefore now go, lead HaAm unto the place of which I have spoken unto thee; hinei, Malachi shall go before thee; nevertheless in the yom when I visit I will visit their sin upon them.

[35] And Hashem plagued HaAm, because they made the Egel, which Aharon made.

33 And Hashem said unto Moshe, Depart, and go from here, thou and HaAm which thou hast brought up out of Eretz Mitzrayim, unto HaAretz which I swore unto Avraham, to Yitzchak, and to Ya'akov, saying, Unto thy zera will I give it;

[2] And I will send a Malach before thee; and I will drive out the Kena'ani, the Emori, the Chitti, the Perizzi, the Chivi, and the Yevusi;

[3] Unto an Eretz zavat cholov and devash; for I will not go up in the midst of thee; for thou art an Am Kesheh Oref (stiffnecked, obstinate people); lest I consume thee in HaDerech.

[4] And when HaAm heard these evil tidings, they

mourned; and no ish did put on him his ornamental attire.

[5] For Hashem had said unto Moshe, Say unto the Bnei Yisroel, Ye are an Am Kesheh Oref; I will come up into the midst of thee in a moment, and consume thee; therefore now put off thy ornamental attire from thee, that I may decide what to do unto thee. [6] And the Bnei Yisroel stripped themselves of their ornamental attire by Mt. Chorev.

[7] And Moshe would take the Ohel, and pitch it outside the machaneh, afar off from the machaneh, and called it the Ohel Mo'ed. And it came to pass, that every one which sought Hashem went out unto the Ohel Mo'ed, which was outside the machaneh.

[8] And it came to pass, when Moshe went out unto the Ohel, that kol HaAm rose up, and stood every man at his petach ohel, and watched after Moshe, until he was gone into the Ohel.

[9] And it came to pass, as Moshe entered into the Ohel, the Amud of the Anan descended, and stood at the petach Ohel, and Hashem would speak with Moshe.

[10] And kol HaAm saw the Amud of the Anan stand at the petach Ohel; and kol HaAm rose up and worshiped, every man in his petach ohel.

[11] And Hashem spoke unto Moshe face to face, as an ish speaketh unto his re'a. And he returned into the machaneh; but his mesharet Yehoshua ben Nun, a na'ar, departed not out of the Ohel.

[12] And Moshe said unto Hashem, See, Thou sayest unto me, Bring this people onward; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by shem, and thou hast also found

chen (grace, unmerited favor) in My sight.

[13] Therefore, now, if I have found chen in Thy sight, show me now Thy Derech, that I may have da'as of Thee, that I may find chen in Thy sight; and consider that this nation is Thy people.

[14] And He said, My Presence shall go with thee, and I will give thee rest.

[15] And he said unto Him, If Thy Presence go not with me, bring us not up from here [Sinai].

[16] For how then shall it be known that I and Thy people have found chen in Thy sight? Is it not in that Thou goest with us? So shall we be made distinct as separate, I and Thy people, from all the people that are upon the face of ha'adamah.

[17] And Hashem said unto Moshe, I will do this thing also that thou hast spoken; for thou hast found chen in My sight, and I know thee by shem.

[18] And he said, show me now Thy kavod.

[19] And He said, I will make kol tuvi (all My goodness) pass in front of thee, and I will call out with the Shem of Hashem before thee; and will be gracious to whom I will be gracious, and will show rachamim on whom I will show rachamim.

[20] And He said, Thou canst not see My face; for there shall no adam see Me, and live.

[21] And Hashem said, Hinei, there is a place near Me, and thou shalt stand upon the tzur;

[22] And it shall come to pass, while My kavod passeth by, that I will put thee in a cleft of the tzur, and will cover thee with My yad until I pass by;

[23] And I will take away Mine yad, and thou shalt see

My back; but My face shall not be seen.

34 And Hashem said unto Moshe, Chisel thee two Luchot Avanim like the first ones; and I will write upon these Luchot the divarim that were on the Luchot HaRishonim, which thou broke.

[2] And be ready in the boker, and come up in the boker unto Mt.Sinai, and present thyself there to Me on the rosh HaHar.

[3] And no ish shall come up with thee, neither let any ish be seen throughout kol HaHar; neither let the tzon nor herd graze in front of that Har.

[4] And he chiseled two Luchot Avanim like the first ones; and Moshe rose up early in the boker, and went up unto Mt.Sinai, as Hashem had commanded him, and took in his yad the two Luchot Avanim.

[5] And Hashem descended in the anan, and stood with him there, and called out the Shem of Hashem.

[6] And Hashem passed by before him, and proclaimed, Hashem, Hashem El Rachum v'Channun, slow to anger, and abundant in chesed and emes,

[7] Preserving chesed for thousands, forgiving avon and pesha and chatta'ah, and by no means leaving the guilty unpunished; visiting the avon of the avot upon the banim, and upon the bnei banim, unto the third and to the fourth generation.

[8] And Moshe made haste, and bowed his head toward the ground, and worshiped.

[9] And he said, If now I have found chen in Thy sight, Adonoi, let Adonoi, now, go among us; although it is an Am Keshch Oref; and forgive avoneinu and chattateinu,

and take us for Thine nachalah.

[10] And He said, Hinei, I cut a brit; before all thy people I will do nifla'ot, such as have not been done in kol ha'aretz, nor in kol HaCoyim; and kol HaAm among which thou art shall see the ma'aseh Hashem; for it is a norah that I will do with thee.

[11] Be thou shomer over that which I command thee this day; hinei, I drive out before thee the Emori, and the Kena'ani, and the Chitti, and the Perizzi, and the Chivi, and the Yevusi.

[12] Be shomer over thyself, lest thou make a brit with the inhabitants of HaAretz whither thou goest, lest it be for a mokesh (snare) in the midst of thee;

[13] But ye shall destroy their mizbechot, break their matzebot, and cut down their asherah (sacred trees, poles);

[14] For thou shalt worship no el acher; for Hashem, Whose Shem is Jealous, is El Kanah;

[15] Lest thou make a brit with the inhabitants of HaAretz, and they go a-whoring after eloheihem, and do sacrifice unto eloheihem, and one invite thee, and thou eat of his zevach (sacrifice, *i.e., participate in his pagan worship*);

[16] And thou take of their banot unto thy banim, and their banot go a-whoring after their elohim, and make thy banim go a-whoring after their elohim.

[17] Thou shalt make thee no elohei massekhah.

[18] The Chag Hamatzot shalt thou be shomer over. Shivat yamim thou shalt eat matzot, as I commanded thee, in the mo'ed of the month Aviv; for in the month Aviv thou camest out from Mitzrayim.

[19] All that openeth the rechem (womb) is Mine; and every firstling among thy cattle, whether ox or seh, that is zachar.

[20] But the firstling of a donkey thou shalt redeem with a seh; and if thou redeem him not, then shalt thou break his neck. Kol bechor of thy banim thou shalt redeem. And none shall appear before Me empty.

[21] Sheshet yamim thou shalt work, but on the yom hashevi'i thou shalt rest; in plowing and in harvest thou shalt rest.

[22] And thou shalt observe Chag Shavu'os [*Ac chp 2*], with the firstfruits the ketzir chittim (wheat harvest), and the Chag HaAsif (Festival of Ingathering, Harvesttime [*Yn chp 7*]) shall be at the tekufat hashanah (changing, turning of the year).

[23] Shalosh in the year shall all your men children appear before HaAdon Hashem Elohei Yisroel.

[24] For I will drive out the Goyim before thee, and enlarge thy borders; neither shall any man covet thy land, when thou shalt go up to appear before Hashem Eloheicha shalosh in the shanah.

[25] Thou shalt not offer the dahm of My zevach with chametz; neither shall the zevach of the Chag HaPesach be left overnight unto the boker.

[26] The reshit bikkurim of thy land thou shalt bring unto the Beis Hashem Eloheicha. Thou shalt not cook a kid in cholov immo.

[27] And Hashem said unto Moshe, Write thou these devarim; for according to these devarim I have cut a brit with thee and with Yisroel.

[28] And he was there with Hashem arba'im yom and

arba'im lailah; he did neither eat lechem, nor drink mayim. And he wrote upon the Luchot the Divrei HaBrit (Words of the Covenant), the Aseres Hadevarim (Ten Commandments).

[29] And it came to pass, when Moshe came down from Mt. Sinai with the two Luchot HaEdut in the yad Moshe, when he came down from HaHar, that Moshe had no da'as that the ohr (skin) of his face had become radiant when he had spoken with Him.

[30] And when Aharon and kol Bnei Yisroel saw Moshe, hinei, the ohr (skin) of his face was radiant; and they were afraid to come near him.

[31] And Moshe called unto them; and Aharon and kol HaNesi'im of the Edah returned unto him; and Moshe spoke with them.

[32] And afterward kol Bnei Yisroel came near; and he gave them in commandment all that Hashem had spoken with him in Mt Sinai.

[33] When Moshe had finished speaking with them, he put a masveh (veil, mask) on his face.

[34] But when Moshe went in before Hashem to speak with Him, he took the masveh off, until he came out. And he came out, and spoke unto the Bnei Yisroel that which he was commanded.

[35] And the Bnei Yisroel saw the face of Moshe, that the ohr of the face of Moshe was radiant; and Moshe put the masveh upon his face again, until he went in to speak with Him.

[VAYYAKHEL]

35 And Moshe assembled kol Adat Bnei Yisroel, and said unto them, These are the Devarim which Hashem hath commanded, that ye should do them.

[2] Sheshet yamim shall work be done, but on the Yom HaShevi'i shall be to you [*plural*] Kodesh Shabbos Shabbaton to Hashem; whosoever doeth work therein shall be put to death.

[3] Ye shall kindle no eish throughout your habitations upon Yom HaShabbos.

[4] And Moshe spoke unto kol Adat Bnei Yisroel, saying, This is the thing which Hashem commanded, saying,

[5] Take ye from among you a terumah (offering) unto Hashem; all of nediv lev of him (i.e., *urged by his heart*), let him bring it, a terumat Hashem, zahav, and kesef, and nechoshet,

[6] And turquoise, and purple, and scarlet wool, and fine linen, and goat hair, [7] And red-dyed ram skins, and tachash skins, and acacia wood,

[8] And shemen for the light, and spices for shemen hamishchah, and for the aromatic ketoret,

[9] And shoham stones, and gemstones to be set for the Ephod, and for the Choshen.

[10] And kol chacham lev among you shall come, and make all that Hashem hath commanded:

[11] The Mishkan, its Ohel, and its Mikhseh, its hooks, and its kerashim (planks), its crossbars, its ammodim, and its sockets,

[12] The Aron, and the carrying poles thereof, with the Kapporet, and the Parochet HaMasach,

[13] The Shulchan, and its carrying poles, and all its utensils, and the Lechem HaPanim,

[14] The Menorat HaMaohr, and its utensils, and its nerot (lamps), with the Shemen HaMaohr,

[15] And the Mizbe'ach HaKetoret, and its carrying poles, and the Shemen HaMishchah, and the ketoret spices, and the masach hapetach at the petach of the Mishkan,
 [16] The Mizbe'ach HaOlah, with its mikhbar hanechoshet, its carrying poles, and all its utensils, the Kiyor, and its Stand,
 [17] The curtains of the khatzer, its ammudiv, and its sockets, and the masach Sha'ar HaKhatzer,
 [18] The tent pegs of the Mishkan, and the tent pegs of the khatzer, and their cords,
 [19] The Bigdei HaSerad leSharet baKodesh (to do service in HaKodesh), the Bigdei HaKodesh for Aharon the kohen, and the garments of his banim, to minister in the kohen's office.
 [20] And all the Adat Bnei Yisroel departed from the presence of Moshe.
 [21] And they came, every one whose lev moved him, and every one of nedevah ruach of him, and they brought terumat Hashem to the work of the Ohel Mo'ed, and for kol avodot of it, and for the Bigdei HaKodesh.
 [22] And they came, both anashim and nashim, as many as were nediv lev, and brought bracelets, and face-adornment rings, and rings, and body ornaments, all jewelry of zahav; and every ish that offered offered a tenufat zahav unto Hashem.
 [23] And kol ish, with whom was found turquoise, and purple, and scarlet wool, and fine linen, and goat hair, and dyed red rams skin, and tachash skins, brought them.
 [24] Every one that did offer a terumat kesef and nechoshet brought the terumat Hashem; and found acacia wood for

any melachet haAvodah, brought it.
 [25] And every isha that was chachmat lev spun with her hands, and brought the spun yarn, both of turquoise, and of purple, and of scarlet, and of fine linen.
 [26] And all the nashim whose lev stirred them up in chochmah spun goat hair.
 [27] And the nesi'im brought shoham stones, and gemstones to be set, for the Ephod, and for the Choshen;
 [28] And spice, and shemen for the light, and for the shemen hamishchah, and for the ketoret spices.
 [29] The Bnei Yisroel brought a nedavah unto Hashem, kol ish and isha, with nadav lev of them brought for kol hamelachah, which Hashem had commanded to be done through Moshe.
 [30] And Moshe said unto the Bnei Yisroel, See, Hashem hath called by shem Bezalel ben Uri, ben Chur, of the tribe of Yehudah;
 [31] And He hath filled him with the Ruach Elohim [4c 2:4], in chochmah, in understanding, and in da'as, and in all manner of workmanship;
 [32] And to make machashavot (artistic works), to work in zahav, and in kesef, and in nechoshet,
 [33] And in the cutting of gems, to set them, and in wood carving, to make every melachat machashavet (work of art).
 [34] And He hath given him the ability to teach, both he, and Oholiav ben Achisamach, of the tribe of Dan.
 [35] Them hath He filled with chochmat lev, to do all manner of artistic work, of the carver, and of the weaver of artistic design work, and of the embroiderer, in turquoise, and in purple, in scarlet wool,

and in fine linen, and of the weaver, even of them that do artistic work, and of those that make artistic designs.

36 Then Bezalel and Oholiav, and kol ish chacham lev, in whom Hashem gave chochmah and tevunah to have da'as to do all manner of work for the Avodas HaKodesh, according to all that Hashem had commanded.
 [2] And Moshe called Bezalel and Oholiav, and kol ish chochmah lev, in whose lev Hashem had given chochmah, even every one whose lev stirred him up to come unto the work to do it;
 [3] And they received of Moshe kol haterumah, which the Bnei Yisroel had brought for the work of the Avodas HaKodesh, to make it withal. And they brought yet unto him nedavah every boker.
 [4] And all the chachamim, that wrought all the work of HaKodesh, came every man from his work which they were doing;
 [5] And they spoke unto Moshe, saying, HaAm bring much more than enough for the Avodah of the work, which Hashem commanded to do.
 [6] And Moshe gave commandment, and they caused it to be proclaimed throughout the machaneh, saying, Let neither ish nor isha make any more work for the terumat HaKodesh. So HaAm were restrained from bringing.
 [7] For the work had been sufficient for all the work to do it v'hoter.
 [8] And kol chacham lev among them that wrought the work of the Mishkan made ten curtains of fine linen, twisted with turquoise, and purple, and scarlet wool; with keruvim in a woven artistic design made he [Bezalel] them.

[9] The length of each curtain was twenty and eight cubits, and the width of each curtain four cubits; the curtains were all of the one size.

[10] And he joined five curtains one unto another; and the other five curtains he joined one unto another.

[11] And he made loops of turquoise wool on the edge of one curtain at the end of the first set; likewise he made them along the edge of the end curtains of the second set.

[12] Fifty loops made he in one curtain, and fifty loops made he in the end curtain in the second set; the loops were to be opposite one another.

[13] And he made fifty hooks of zahav, and joined the curtains one unto another with the hooks; so it became Mishkan Echad.

[14] And he made curtains of goat hair for the Ohel over the Mishkan; eleven curtains he made them.

[15] The length of one curtain was thirty cubits, and four cubits was the width of one curtain; the eleven curtains were of the one size.

[16] And he joined five curtains into a set, and six curtains into a set.

[17] And he made fifty loops upon the uttermost edge of the curtain at the end of the set, and fifty loops made he upon the edge of the curtain of the other set.

[18] And he made fifty hooks of nechoshet to attach the Ohel together, that it might be echad (one).

[19] And he made a Mikhseh (Cover) for the Ohel of dyed red ram skin, and a tachash hide Mikhseh above that.

[20] And he made kerashim (planks) for the Mishkan of acacia wood, standing erect.

[21] The length of a

keresh (plank) was ten cubits, and the width of a keresh one cubit and a half.

[22] One keresh had two yadot (projections, tenons), equally distant one from another; thus did he make for all the kerashim of the Mishkan.

[23] And he made kerashim (frames) for the Mishkan; twenty kerashim for the negev (south) side southward;

[24] And arba'im sockets of kesef he made under the twenty kerashim; two sockets under one keresh for its two tenons, and two sockets under another keresh for its two tenons.

[25] And for the other side of the Mishkan, which is toward the north, he made twenty kerashim,

[26] And their arba'im sockets of kesef; two sockets under one keresh, and two sockets under another keresh.

[27] And for the sides of the Mishkan westward he made six kerashim.

[28] And two kerashim made he for the corners of the Mishkan in the back.

[29] And they were doubled at the bottom, and joined together; at the top thereof, there was one ring; thus he did to both of them in both the corners.

[30] And there were eight kerashim; and their sockets were sixteen sockets of kesef, under every keresh two sockets.

[31] And he made crossbars of acacia wood; five for the kerashim of the one side of the Mishkan,

[32] And five crossbars for the kerashim of the other side of the Mishkan, and five crossbars for the kerashim of the Mishkan for the sides westward.

[33] And he made the middle crossbar to extend within the

kerashim from the one end to the other.

[34] And he overlaid the kerashim with zahav, and made their rings of zahav to be housing for the crossbars, and overlaid the crossbars with zahav.

[35] And he made a Parochet [see Mk 15:38] of turquoise, and purple, and scarlet wool, and twisted fine linen; with keruvim made he it of artistic embroidery.

[36] And he made thereunto four ammodim of acacia wood, and overlaid them with zahav; their hooks were of zahav; and he cast for them four sockets of kesef.

[37] And he made a Masach for the petach of the Ohel of turquoise, and purple, and scarlet wool, and twisted fine linen, the work of artistic embroidery;

[38] And the five ammodim of it with their hooks; and he overlaid their tops and their bands with zahav; but their five sockets were of nechoshet.

37 And Bezalel made the Aron of acacia wood; two cubits and a half was the length of it, and a cubit and a half the width of it, and a cubit and a half the height of it;

[2] And he overlaid it with zahav tavor within and without, and made a crown of zahav all around.

[3] And he cast for it four rings of zahav, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

[4] And he made carrying poles of acacia wood, and overlaid them with zahav.

[5] And he put the carrying poles into the rings on the sides of the Aron,

to bear the Aron.

[6] And he made the Kapporet of zahav tavor; two cubits and a half was the length thereof, and one cubit and a half the width thereof.

[7] And he made two keruvim of zahav, hammered out of one piece made he them, on the two ends of the Kapporet; [8] One keruv on the end on this side, and another keruv on the other end on that side; from the Kapporet made he the keruvim on the two ends thereof.

[9] And the keruvim spread out their wings on high, and covered with their wings over the Kapporet, with their faces one to another; even toward the Kapporet were the faces of the keruvim.

[10] And he made the Shulchan of acacia wood: two cubits was the length thereof, and a cubit the width thereof, and a cubit and a half the height thereof;

[11] And he overlaid it with zahav tavor, and made thereunto a crown of zahav all around.

[12] Also he made thereunto a misgeret (moulding, rim) of a handbreadth all around; and made a crown of zahav for the misgeret thereof all around.

[13] And he cast for it four rings of zahav, and put the rings upon the four corners of its four legs thereof.

[14] Over against the misgeret were the rings, the housing for the carrying poles to bear the Shulchan.

[15] And he made the carrying poles of acacia wood, and overlaid them with zahav, to bear the Shulchan.

[16] And he made the utensils which were upon the Shulchan, its dishes, and its pans, and its bowls, and its pitchers for pouring nesekh, of zahav tavor.

[17] And he made the Menorah of zahav tavor; of hammered-out work made he the Menorah; its base and its shaft, and its cups, its knobs, its flowers, were of the same;

[18] And six branches going out of the sides thereof; three branches of the Menorah out of the one side thereof, and three branches of the Menorah out of the other side thereof;

[19] Shloshah cups made like almonds in one branch, a knob and a flower; and three cups made like almonds in another branch, a knob and a flower; so throughout the six branches going out of the Menorah.

[20] And in the Menorah were four cups made like almonds, its knobs, and its flowers;

[21] And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it.

[22] Their knobs and their branches were of the same: all of it was one hammered-out work of zahav tavor.

[23] And he made its seven nerot (lamps), and its tongs, and its spoons, of zahav tavor.

[24] Of a talent of zahav tavor made he it, and all the utensils thereof.

[25] And he made the Mizbe'ach HaKetoret of acacia wood; the length of it was a cubit, and the width of it a cubit; it was ravu'a (square, foursquare); and two cubits was the height of it; from it were its karenot.

[26] And he overlaid it with zahav tavor, both the top of it, and the sides thereof all around, and the karenot of it; also he made unto it a crown of zahav all around.

[27] And he made two rings of zahav for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be housing for the carrying poles to bear it withal.

[28] And he made the carrying poles of acacia wood, and overlaid them with zahav.

[29] And he made the Shemen HaMishchah Kodesh, and the ketoret spices, tavor, according to the artistic work of a perfumer. [PEKUDEI]

38 And he made the Mizbe'ach HaOlah of acacia wood; five cubits was the length thereof, and five cubits the width thereof; it was ravu'a (square, foursquare); and three cubits the height thereof.

[2] And he made the karenot thereof on the four corners of it; the karenot thereof were from it; and he overlaid it with nechoshet.

[3] And he made all the Klei HaMizbe'ach, the pots, and the shovels, and the sprinkling basins, and the meat hooks, and the firepans; all the utensils thereof made he of nechoshet.

[4] And he made for the Mizbe'ach a mikhbar (grate, netting), a meshwork of nechoshet under the encompassing border thereof downward unto the middle of it.

[5] And he cast four rings for the four ends of the mikhbar of nechoshet, to be housing for the carrying poles.

[6] And he made the carrying poles of acacia wood, and overlaid them with nechoshet.

[7] And he put the carrying poles into the rings on the sides of the Mizbe'ach, to bear it withal; he made the Mizbe'ach hollow with luchot.

[8] And he made the Kiyor of nechoshet, and the stand of it of nechoshet, of the mirrors of the tzve'ot, who assembled at the petach Ohel Mo'ed.

[9] And he made the khatzer; on the south side southward the hangings of the khatzer were of twisted fine linen, a hundred cubits;

[10] Their ammundim were twenty, and their sockets of nechoshet twenty; the hooks of the ammundim and their bands were of kesef.

[11] And for the north side the hangings were a hundred cubits, their ammundim were twenty, and their sockets of nechoshet twenty; the hooks of the ammundim and their bands of kesef.

[12] And for the west side were hangings of fifty cubits, their ammundim ten, and their sockets ten; the hooks of the ammundim and their bands of kesef.

[13] And for the east side eastward fifty cubits.

[14] The hangings of the one side of the entrance were fifteen cubits; their ammundim shloshah, and their sockets shloshah.

[15] And for the other side. On each side of the khatzer, were hangings of fifteen cubits; their ammundim shloshah, and their sockets shloshah.

[16] All the hangings of the khatzer all around were of twisted fine linen.

[17] And the sockets for the ammundim were of nechoshet; the hooks of the ammundim and their bands of kesef; and the overlaying of their tops of kesef; and all the ammundim of

the khatzer were banded with kesef.

[18] And the masach for the sha'ar of the khatzer was the artistic work of an

embroiderer, of turquoise, and purple, and scarlet wool, and twisted fine linen; and twenty cubits was the length, and the height in width was five cubits, corresponding to the hangings of the khatzer.

[19] And their ammundim were four, and their sockets of nechoshet four; their hooks of kesef, and the overlaying of their tops and their bands of kesef.

[20] And all the tent pegs of the Mishkan, and of the khatzer all around, were of nechoshet.

[21] These are the pekudei Mishkan, even of the Mishkan HaEdut, as it was recorded, according to the command of Moshe, for the Avodat HaLevi'im, by the yad of

Itamar ben Aharon the kohen. [22] And Bezalel ben Uri ben Chur, of the tribe of Yehudah, made all that Hashem commanded Moshe.

[23] And with him was Oholiav ben Achisamach, of the tribe of Dan, an artistic carver, weaver, and an embroiderer in turquoise, and in purple, and in scarlet wool, and fine linen.

[24] All the zahav that was occupied for the work in all the work of HaKodesh, even the zahav of the tenufah, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of HaKodesh.

[25] And the kesef of them that were numbered of HaEdah was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of HaKodesh:

[26] A bekah for every man, that is, half a shekel, after the

shekel of HaKodesh, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

[27] And of the hundred talents of kesef were cast the sockets of HaKadosh, and the sockets of the Parochet; a hundred sockets of the hundred talents, a talent for a socket.

[28] And of the thousand seven hundred seventy and five shekels he made hooks for the ammundim, and overlaid their tops, and made bands for them.

[29] And the nechoshet of the tenufah was seventy talents, and two thousand and four hundred shekels.

[30] And therewith he made the sockets to the petach Ohel Mo'ed, and the Mizbe'ach HaNechoshet, and the mikhbar hanechoshet for it, and all the Klei HaMizbe'ach,

[31] And the sockets of the khatzer all around, and the sockets of the khatzer sha'ar, and all the tent pegs of the Mishkan, and all the tent pegs of the khatzer all around.

39 And from the turquoise, and purple, and scarlet wool, they made bigdei serad (elaborately woven garments) for service in HaKadosh, and made Bigdei Hakodesh for Aharon; as Hashem commanded Moshe.

[2] And he [Bezalel] made the Ephod of zahav, turquoise, and purple, and scarlet wool, and twisted fine linen.

[3] And they did hammer the zahav into thin sheets, and cut threads, to work into the turquoise, and into the purple, and into the fine linen, the artistic weaver's work.

[4] They made attaching ketefot (shoulder straps) for it, which were attached to its two [upper] ends.

[5] And the Cheishev (Belt) of his Ephod, which is upon it, was of the same according to the work thereof; of zahav, turquoise, and purple, and scarlet wool, and twisted linen; as Hashem commanded Moshe.

[6] And they made the avnei shoham (onyx stones), set in settings of zahav, engraved, like chotam (signet ring) is engraved, according to the Shemot Bnei Yisroel.

[7] And he fastened them upon the Kitfot HaEphod, that they should be Avnei Zikaron (Memorial Stones) unto the Bnei Yisroel; as Hashem commanded Moshe.

[8] And he made the Choshen of artistic weaver's work, like the workmanship of the Ephod; of zahav, turquoise, and purple, and scarlet wool, and fine twisted linen.

[9] It was ravu'a (square); they made the Choshen folded double; a span was the length thereof, and a span the width thereof, being doubled.

[10] And they set in it four rows of gemstones; the first row was an odem, a pitdah, and barekes; this was the first row.

[11] And the second row, a nofech, sapphires, and yahalom.

[12] And the third row, a leshem, shevo, and achlamah.

[13] And the fourth row, a tarshish, shoham, and yashfeh; they were set in zahav in their settings.

[14] And the gemstones were according to the Shemot Bnei Yisroel, Shteym Esreh (Twelve), according to their Shemot, like the engravings of a chotam (signet ring), every one with shmo, according to the Shnei Asar Shevet.

[15] And they made upon the Choshen sharsherot (chains) at the ends braided artistic work of zahav tavor.

[16] And they made two mishbetzot (filigrees) of zahav, and two rings of zahav; and put the two rings in the two ends of the Choshen.

[17] And they fastened the two ropes of zahav into the two rings on the ends of the Choshen.

[18] And the [other] two ends of the two ropes they fastened in the two filigree settings, and put them on the ketefot HaEphod toward its front.

[19] And they made two rings of zahav, and put them on the two ends of the Choshen, upon the lower border thereof, on the inside toward the Ephod.

[20] And they made two other rings of zahav, and put them on the two kitfot HaEphod on the bottom, toward the front thereof, opposite the seam thereof, above the Cheishev HaEphod.

[21] And they did bind the Choshen by its rings unto the rings of the Ephod with a turquoise woolen cord, that it might be above the Cheishev HaEphod, and that the Choshen might not be loosed from the Ephod; as Hashem commanded Moshe.

[22] And he made the Me'il HaEphod of artistic weaver's work, all of turquoise wool.

[23] And there was a head opening in the top of the Me'il, in its center, like the opening of a coat of mail, with a border all around about the head opening, that it should not be torn.

[24] And they made upon the hems of the Me'il pomegranates of turquoise, and purple, and scarlet wool, and twisted linen.

[25] And they made bells

of zahav tavor, and put the bells between the pomegranates upon the hem of the Me'il, all around between the pomegranates;

[26] A bell and a pomegranate, a bell and a pomegranate, all around the hem of the Me'il to minister in; as Hashem commanded Moshe.

[27] And they made the kuttanot (tunics) of fine linen of artistic weaver's work for Aharon, and for his banim,

[28] And a Mitznefet of fine linen, Pa'arei HaMigba'ot of fine linen, mikhnesei bahd,

[29] And an Avnet of fine linen, and turquoise, and purple, and scarlet wool, of artistic embroidery; as

Hashem commanded Moshe.

[30] And they made the Tzitz Nezer HaKodesh of zahav tavor, and engraved upon it an inscription, like to the engravings of a chotam, KODESH LAHASHHEM.

[31] And they tied unto it a turquoise cord, to fasten it on the Mitznefet above; as Hashem commanded Moshe.

[32] Thus was all the work of the Mishkan of the Ohel Mo'ed finished; and the Bnei Yisroel did according to all that Hashem commanded Moshe, so did they.

[33] And they brought the Mishkan unto Moshe, the Ohel, and all its utensils, its hooks, its kerashim, its crossbars, and its ammodim, and its sockets,

[34] And the Mikhseh of red-dyed ram skins, and the Mikhseh of tachash skins, and the Parochet HaMasach,

[35] The Aron HaEdut, and the carrying poles thereof, and the Kapporet,

[36] The Shulchan, and all the utensils thereof, and the Lechem HaPanim,

[37] The Menorah Hatehorah, with the nerot (lamps) thereof, even with the nerot (lamps) of the order prescribed, and all the utensils thereof, and the Shemen HaMaohr,
 [38] And the Mizbe'ach Hazahav, and the Shemen HaMishchah, and the aromatic ketoret, and the Masach petach HaOhel,
 [39] The Mizbe'ach Hanechoshet, and its mikhbar hanechoshet (grate, netting of copper), its carrying poles, and all its utensils, the Kiyor and its Stand,

[40] The curtains of the khatzer (courtyard), its ammudiv, and its sockets, and the masach Sha'ar HaKhatzer, its cords, and its tent pegs, and all the utensils of the Avodas HaMishkan, for the Ohel Mo'ed,

[41] The bigdei serad for service in HaKadosh, and the Bigdei Hakodesh for Aharon the kohen, and the garments of his banim, to minister in the kohen's office.

[42] According to all that Hashem commanded Moshe, so the Bnei Yisroel did kol haAvodah.

[43] And Moshe did inspect all the work, and, hinei, they had done it as Hashem had commanded, even so had they done it; vayevarach otam Moshe (and Moshe blessed them).

40 And Hashem spoke unto Moshe, saying,

[2] On the first day of the first month shalt thou set up the Mishkan Ohel Mo'ed.

[3] And thou shalt place therein the Aron HaEdut, and thou shalt cover so as to screen the Aron with the Parochet.

[4] And thou shalt bring in the Shulchan, and set in order the things that are to be set in

order upon it; and thou shalt bring in the Menorah, and kindle the Nerot thereof.

[5] And thou shalt place the Mizbe'ach Hazahav LKetoret before the Aron HaEdut, and set up the Masach HaPetach LaMishkan.

[6] And thou shalt set the Mizbe'ach HaOlach before the Petach Mishkan Ohel Mo'ed.

[7] And thou shalt set the Kiyor between the Ohel Mo'ed and the Mizbe'ach, and shalt place mayim therein.

[8] And thou shalt set up the khatzer (court) all around, and hang up the Masach Sha'ar Hakhatzer.

[9] And thou shalt take the Shemen HaMishchah, and anoint the Mishkan, and all that is therein, and shalt set it apart as kodesh, and all the utensils thereof; and it shall be kodesh.

[10] And thou shalt anoint the Mizbe'ach HaOlach, and all its utensils, and set apart as kodesh the Mizbe'ach; and it shall be Mizbe'ach kodesh kodashim.

[11] And thou shalt anoint the Kiyor and its Stand, and set it apart as kodesh.

[12] And thou shalt bring near Aharon and his banim unto the Petach Ohel Mo'ed, and immerse them with mayim.

[13] And thou shalt dress Aharon with the Bigdei Hakodesh, and anoint him, and set him apart as kodesh; that he may minister unto Me in the kohen's office.

[14] And thou shalt bring near his banim, and dress them with kuttanot:

[15] And thou shalt anoint them, as thou didst anoint their av, that they may minister unto Me in the kohen's office: for their anointing shall surely be for them a kehunat olam throughout their dorot.

[16] Thus did Moshe; according to all that Hashem commanded him, so did he.

[17] And it came to pass in the first month in the second year, on the first day of the month, that the Mishkan was erected.

[18] And Moshe erected the Mishkan, and fastened its sockets, and set up the kerashim thereof, and put in the crossbars thereof, and set up its ammudiv.

[19] And he spread the Ohel over the Mishkan, and put the Mikhseh of the Ohel on it from above; as Hashem commanded Moshe.

[20] And he took and placed HaEdut (The Testimony, *i.e.*, the Stone Tablets of the Ten Commandments) into HaAron, and set the carrying poles on the Aron, and put the Kapporet upon the Aron from above;

[21] And he brought the Aron into the Mishkan, and set up the Parochet HaMasach, and shielded with a covering over the Aron HaEdut; as Hashem commanded Moshe.

[22] And he put the Shulchan in the Ohel Mo'ed, upon the north side of the Mishkan, outside the Parochet.

[23] And he set the Lechem in order upon it before Hashem; as Hashem had commanded Moshe.

[24] And he put the Menorah in the Ohel Mo'ed, opposite the Shulchan, on the south side of the Mishkan.

[25] And he set up the nerot (lamps) before Hashem; as Hashem commanded Moshe.

[26] And he put the Mizbe'ach Hazahav in the Ohel Mo'ed before the Parochet;

[27] And he burned ketoret spices thereon; as Hashem commanded Moshe.

VAYIKRA

[28] And he set up the Masach HaPetach LaMishkan (Curtain of the Entrance of the Tabernacle).

[29] And he put the Mizbe'ach HaOlah at the Petach Mishkan Ohel Mo'ed, and offered upon it the olah (burnt offering) and the minchah; as Hashem commanded Moshe.

[30] And he set the Kiyor between the Ohel Mo'ed and the Mizbe'ach, and put mayim there, to wash withal.

[31] And Moshe and Aharon and his banim washed their hands and their feet thereat; [32] When they went into the Ohel Mo'ed, and when they came near unto the Mizbe'ach, they washed; as Hashem commanded Moshe.

[33] And he erected the khatzer (courtyard) all around the Mishkan and the Mizbe'ach, and set up the Masach Sha'ar HaKhatzer. So Moshe finished the work.

[34] Then the Anan covered the Ohel Mo'ed, and the Kavod Hashem filled the Mishkan.

[35] And Moshe was not able to enter into the Ohel Mo'ed, because the [Shekinah] cloud abode thereon, and the Kavod Hashem filled the Mishkan.

[36] And when the Anan was taken up from over the Mishkan, the Bnei Yisroel went onward in all their journeys;

[37] But if the Anan were not taken up, then they journeyed not till the day that it was taken up.

[38] For the Anan Hashem was upon the Mishkan by day, and Eish was on it by night, in the sight of all the Bais Yisroel, throughout all their journeys.

T.N. The Theme of gracious, unmerited Deliverance and Salvation for an Am

Kesheh Oref (Obstinate Stiffnecked People) has been presented in the Second Book of Moses.

[VAYIKRA]

1 And Hashem spoke unto Moshe, and spoke unto him out of the Ohel Mo'ed (*Tent of Meeting, i.e., Tabernacle*) saying,

[2] Speak unto the Bnei Yisroel, and say unto them, If any man of you bring a korban unto Hashem, ye shall bring your korban of the cattle, even of the herd, and of the flock.

[3] If his korban be an olah (burnt sacrifice) of the herd, let him offer a zachar tamim (male without blemish); he shall offer it that he may be accepted at the entrance of the Ohel Mo'ed before Hashem.

[4] And he shall lay his hand upon the head of the olah (burnt offering); and it shall be accepted for him to make kapparah for him.

[5] And he shall slaughter (shachat) the young bull before Hashem; and the kohanim, Aharon's banim, shall bring the dahm, and sprinkle the dahm around upon the Mizbe'ach that is by the entrance of the Ohel Mo'ed.

[6] And he shall skin the olah, and cut it into pieces.

[7] And the Bnei Aharon the kohen shall put eish upon the Mizbe'ach, and lay the wood in order upon the eish;

[8] And the kohanim, Aharon's banim, shall lay the parts, the head, and the fat, in order upon the wood that is on the eish which is upon the Mizbe'ach:

[9] But his innards and his legs shall he wash in mayim; and the kohen shall burn the whole on the Mizbe'ach, to be an olah, an offering made by

eish, of a re'ach nicho'ach (sweet savour) unto Hashem.

[10] And if his korban be of the flocks, namely, of the sheep, or of the goats, for an olah (burnt offering); he shall bring it a zachar tamim (male without blemish).

[11] And he shall slaughter (shachat) it on the side of the Mizbe'ach northward before Hashem: and the kohanim, Aharon's banim, shall sprinkle his dahm around upon the Mizbe'ach.

[12] And he shall cut it into pieces, with his head and his fat; and the kohen shall lay them in order on the wood that is on the eish which is upon the Mizbe'ach:

[13] But he shall wash the innards and the legs with mayim; and the kohen shall bring the whole, and burn it upon the Mizbe'ach: it is an olah, an offering made by eish, of a re'ach nicho'ach (sweet savour) unto Hashem.

[14] And if the olah for his korban to Hashem be of fowls, then he shall bring his korban of turtledoves, or of young pigeons.

[15] And the kohen shall bring it unto the Mizbe'ach, and wring off his head, and burn it on the Mizbe'ach; and the dahm thereof shall be pressed out at the side of the Mizbe'ach:

[16] And he shall pluck away his crop with his feathers, and cast it beside the Mizbe'ach on the east side, by the place of the ashes:

[17] And he shall tear it open with the wings thereof, but shall not tear it in half; and the kohen shall burn it upon the Mizbe'ach, upon the wood that is upon the eish; it is an olah, an offering made by eish, of a re'ach nicho'ach (sweet savour) unto Hashem.

2 And when a nefesh will offer a korban minchah unto Hashem, his korban shall be of fine flour; and he shall pour shemen upon it, and put incense thereon;

[2] And he shall bring it to the Bnei Aharon the kohanim; and he shall take thereout his handful of the flour thereof, and of the shemen thereof, with all the incense thereof; and the kohen shall burn the memorial portion of it upon the Mizbe'ach, to be an offering made by eish, of a re'ach nicho'ach unto Hashem;

[3] And the remnant of the minchah shall belong to Aharon and his Banim; it is a kodesh kodashim of the offerings of Hashem made by eish.

[4] And if thou bring a korban minchah baked in an oven, it shall be matzot cakes of fine flour mixed with shemen, or matzot wafers anointed with shemen.

[5] And if thy korban minchah be on a pan, it shall be of fine flour matzot, mixed with shemen.

[6] Thou shalt break it in pieces, and pour shemen thereon; it is a minchah.

[7] And if thy korban minchah be in a deep pan, it shall be made of fine flour with shemen.

[8] And thou shalt bring the minchah that is made of these things unto Hashem; and when it is presented unto the kohen, he shall bring it unto the Mizbe'ach.

[9] And the kohen shall take from the minchah a memorial portion thereof, and shall burn it upon the Mizbe'ach; it is an offering made by eish, of a re'ach nicho'ach unto Hashem.

[10] And that which is left of the minchah shall belong to Aharon and his Banim; it is a kodesh kodashim of the

offerings of Hashem made by eish.

[11] No minchah, which ye shall bring unto Hashem, shall be made with chametz; for ye shall burn no se'or, nor any devash, in any offering of Hashem made by eish.

[12] As for the korban reshit (firstfruit offering), ye shall offer them unto Hashem; but they shall not be burned on the Mizbe'ach for a re'ach nicho'ach.

[13] And every korban of thy minchah shalt thou season with melach; neither shalt thou suffer the melach Brit Eloheicha to be lacking from thy minchah; with every minchah of thine thou shalt offer melach.

[14] And if thou offer a minchah of thy bikkurim unto Hashem, thou shalt offer for the minchah of thy bikkurim ripe ears of grain roasted by the eish, even meal ground from new grain.

[15] And thou shalt put shemen upon it, and lay incense thereon; it is a minchah.

[16] And the kohen shall burn the memorial portion of it, part of the ground grain thereof, and part of the shemen thereof, with all the incense thereof; it is an offering made by eish unto Hashem.

3 And if his korban be a zevach of shelamim, if he offer it of the herd; whether it be a zachar or nekevah, he shall offer it tamim (without blemish) before Hashem.

[2] And he shall lay his hand upon the head of his korban, and slaughter (shachat) it at the entrance of the Ohel Mo'ed; and Aharon's Banim the kohanim shall sprinkle the dahm upon the Mizbe'ach around.

[3] And he shall offer of the zevach of the shelamim an offering made by eish unto Hashem; the chelev (fat) that covereth the innards, and all the chelev (fat) that is upon the innards,

[4] And the two kidneys, and the chelev (fat) that is around them, which is by the loins, and the diaphragm with the liver, with the kidneys, it shall he remove.

[5] And Aharon's Banim shall burn it on the Mizbe'ach upon the olah which is upon the wood that is on the eish; it is an offering made by eish, of a re'ach nicho'ach unto Hashem.

[6] And if his korban for a zevach shelamim unto Hashem be of the flock; zachar or nekevah, he shall offer it tamim (without blemish).

[7] If he offer a kesev (lamb) for his korban, then shall he offer it before Hashem.

[8] And he shall lay his hand upon the head of his korban, and slaughter (shachat) it before the Ohel Mo'ed; and Aharon's Banim shall sprinkle the dahm thereof around upon the Mizbe'ach.

[9] And he shall offer of the zevach hashelamim an offering made by eish unto Hashem; the chelev thereof, and the whole fat tail, it shall he remove by the backbone; and the chelev that covereth the innards, and all the chelev that is upon the innards,

[10] And the two kidneys, and the chelev (fat) that is upon them, which is by the loins, and the diaphragm with the liver, with the kidneys, it shall he remove.

[11] And the kohen shall burn it upon the Mizbe'ach; it is the lechem of the offering made by eish unto Hashem.

[12] And if his korban be a goat, then he shall offer it before Hashem.

[13] And he shall lay his hand upon the head of it, and slaughter (shachat) it before the Ohel Mo'ed; and the Bnei Aharon shall sprinkle the dahm thereof upon the Mizbe'ach round about.

[14] And he shall offer thereof his korban, even an offering made by eish unto Hashem; the chelev (fat) that covereth the innards, and all the chelev (fat) that is upon the innards,

[15] And the two kidneys, and the chelev (fat) that is upon them, which is by the loins, and the diaphragm above the liver, with the kidneys, it shall he remove.

[16] And the kohen shall burn them upon the Mizbe'ach; it is the lechem of the offering made by eish for a re'ach nicho'ach; all the chelev (fat) is Hashem's.

[17] It shall be a chukkat olam for your generations throughout all your dwellings, that ye eat neither chelev (fat) nor dahm (blood).

4 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, saying, If a nefesh shall sin through ignorance (unintentionally) against any of the mitzvot of Hashem concerning things which ought not to be done, and shall do against any of them;

[3] If the Kohen HaMoshiach [anointed priest, i.e. Kohen Gadol; see *Ps 110:4 on the Moshiach Kohen*] do sin, bringing guilt upon the people; then let him bring for his chattat (sin), which he hath sinned, a young bull tamim (without blemish) unto Hashem for a chattat (sin offering).

[4] And he shall bring the young bull unto the entrance of the Ohel Mo'ed before

Hashem; and shall lay his hand upon the young bull's head, and slaughter (shachat) the young bull before Hashem.

[5] And the Kohen HaMoshiach shall take of the young bull's dahm, and bring it to the Ohel Mo'ed;

[6] And the kohen shall dip his forefinger in the dahm, and sprinkle of the dahm seven times before Hashem, before the Parochet (curtain) of the Kodesh.

[7] And the kohen shall put some of the dahm upon the horns of the Mizbe'ach

Ketoret HaSammim (Altar of Fragrant Incense) before Hashem, which is in the Ohel Mo'ed; and shall pour the rest of the dahm of the young bull at the base of the Mizbe'ach HaOlah which is at the entrance of the Ohel Mo'ed.

[8] And he shall take off from it all the chelev (fat) of the young bull for the chattat (sin offering); the chelev (fat) that covereth the innards, and all the chelev (fat) that is upon the innards,

[9] And the two kidneys, and the chelev (fat) that is upon them, which is by the loins, and the diaphragm above the liver, with the kidneys, it shall he remove,

[10] Just as it was removed from the ox of the zevach hashelamim; and the kohen shall burn them upon the Mizbe'ach HaOlah.

[11] And the hide of the young bull, and all his basar, with his head, and with his legs, and his innards, and his dung,

[12] Even the rest of the young bull shall he carry forth outside the machaneh unto a makom tahor, where the ashes are poured out, and burn him on the wood with eish; where the ashes are poured out shall he be burned.

[13] And if the kol Adat Yisroel sin through ignorance (unintentionally), and the thing be hid from the eyes of the Kahal (Assembly), and they have done any one thing against any of the mitzvot of Hashem concerning things which should not be done, and are guilty;

[14] When the chattat (sin), which they have sinned against it, is known, then the Kahal (Assembly) shall offer a young bull for the chattat (sin), and bring him before the Ohel Mo'ed.

[15] And the Ziknei HaEdah shall lay their hands upon the head of the young bull before Hashem; and the young bull shall be slaughtered (shachat) before Hashem.

[16] And the Kohen HaMoshiach [see *Lev 4:3*] shall bring of the young bull's dahm to the Ohel Mo'ed;

[17] And the kohen shall dip his forefinger in some of the dahm, and sprinkle [see *Isa 52:15*] it seven times before Hashem, even before the Parochet (curtain).

[18] And he shall put some of the dahm upon the horns of the Mizbe'ach which is before Hashem, that is in the Ohel Mo'ed, and shall pour out the rest of the dahm at the base of the Mizbe'ach HaOlah, which is at the entrance of the Ohel Mo'ed.

[19] And he shall remove all his chelev (fat) from him, and burn it upon the Mizbe'ach.

[20] And he shall do with the young bull as he did with the young bull for a chattat (sin offering), so shall he do with this; and the kohen shall make kapporah for them, and it shall be forgiven them.

[21] And he shall carry forth the young bull outside the machaneh, and burn him as he

burned the first young bull; it is a chattat (sin offering) for the Kahal.

[22] When a nasi hath sinned, and done something through ignorance against any of the mitzvot of Hashem Elohav concerning things which should not be done, and is guilty;

[23] Or if his chattat (sin), wherein he hath sinned, come to his knowledge; he shall bring his korban, a male goat tamim (without blemish); [24] And he shall lay his hand upon the head of the goat, and slaughter (shachat) it in the place where they slaughter the olah (burnt offering) before Hashem; it is a chattat (sin offering).

[25] And the kohen shall take of the dahm of the chattat (sin offering) with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah, and shall pour out his dahm at the base of the Mizbe'ach HaOlah. [26] And he shall burn all his chelev (fat) upon the Mizbe'ach, as the chelev (fat) of the zevach hashelamim; and the kohen shall make kapporah for him as concerning his chattat (sin), and it shall be forgiven him.

[27] And if a nefesh of the am ha'aretz sin through ignorance (unintentionally), while he doeth any thing against any of the mitzvot of Hashem concerning things which ought not to be done, and be guilty; [28] Or if his chattat (sin), which he hath sinned, come to his knowledge; then he shall bring his korban, a female goat, a temimah nekevah (a female without blemish), for his chattat (sin) which he hath sinned.

[29] And he shall lay his hand upon the head of the chattat (sin offering), and slaughter (shachat) the chattat

(sin offering) in the place of the olah (burnt offering).

[30] And the kohen shall take of the dahm thereof with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah, and shall pour out the rest of the dahm thereof at the base of the Mizbe'ach.

[31] And he shall remove all the chelev (fat) thereof, as the chelev (fat) is removed from off the zevach hashelamim; and the kohen shall burn it upon the Mizbe'ach for a re'ach nicho'ach unto Hashem; and the kohen shall make kapporah for him, and it shall be forgiven him.

[32] And if he bring a keves (lamb) for a chattat (sin offering), he shall bring it a nekevah temimah (female without blemish).

[33] And he shall lay his hand upon the head of the chattat (sin offering), and slaughter (shachat) it for a chattat (sin offering) in the place where they slaughter the olah (burnt offering).

[34] And the kohen shall take of the dahm of the chattat (sin offering) with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah (Altar of Burnt Offering), and shall pour out the rest of the dahm thereof at the base of the Mizbe'ach;

[35] And he shall remove all the chelev (fat) thereof, just as the chelev (fat) of the keves (lamb) is taken away from the zevach hashelamim (sacrifice of the peace offerings); and the kohen shall burn them upon the Mizbe'ach, according to the offerings made by eish unto Hashem; and the kohen shall make kapporah for his chattat (sin) that he hath sinned, and it shall be forgiven him.

5 And if a nefesh sin, after he hears a public adjuration to give

testimony, and he is an ed (witness), whether he hath seen or known of it; if he does not utter it, then he shall bear his avon (iniquity).

[2] Or if a nefesh touch anything tamei (unclean), whether it be a nivlat chayyah teme'ah (carcass of an unclean beast), or a nivlat behemah teme'ah (carcass of unclean livestock), or the nivlat sherez tamei (carcass of unclean creeping things), and if it be hidden from him; he also shall be tamei, and guilty.

[3] Or if he touch the tumat adam (uncleanness of man), whatsoever tumah it be that a man shall be made unclean therewith, and it be hid from him; when he knoweth of it, then he shall be guilty.

[4] Or if a nefesh swear, rashly pronouncing with his lips to do harah, or to do hatov, whatsoever it be that a man shall pronounce with a shevuah (oath), and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

[5] And it shall be, when he shall be guilty in one of these things, that v'hitvaddah (he shall confess) that he hath sinned in that thing;

[6] And he shall bring his asham (penalty, trespass offering) unto Hashem for his chattat (sin) which he hath sinned, a nekevah from the flock, a lamb or a female goat, for a chattat (sin offering); and the kohen shall make kapporah for him concerning his chattat.

[7] And if he be not able to afford a seh (lamb), then he shall bring for his asham (guilt offering, *see Sanhedrin 98b on Isa 53; see Isa 53:10 which says that Moshiach's self-offering will be an asham for his people, cf Isa 53:8*),

which he hath sinned, two turtledoves, or two young pigeons, unto Hashem; one for a chattat (sin offering), and the other for an olah (burnt offering).

[8] And he shall bring them unto the kohen, who shall offer that which is for the chattat (sin offering) first, and wring off his head from his neck, but shall not separate it; [9] And he shall sprinkle of the dahm of the chattat (sin offering) upon the side of the Mizbe'ach; and the rest of the dahm shall be pressed out at the base of the Mizbe'ach; it is a chattat (sin offering).

[10] And he shall offer the second for an olah (burnt offering), according to the mishpat (prescribed manner); and the kohen shall make kapporah for him for his chattat (sin) which he hath sinned, and it shall be forgiven him.

[11] But if he be not able to afford two turtledoves, or two young pigeons, then he that sinned shall bring for his korban the tenth part of an ephah of fine flour for a chattat (sin offering); he shall put no shemen upon it, neither shall he put any incense thereon; for it is a chattat (sin offering).

[12] Then shall he bring it to the kohen, and the kohen shall take his handful of it, even a memorial portion thereof, and burn it on the Mizbe'ach, according to the offerings made by eish unto Hashem; it is a chattat (sin offering).

[13] And the kohen shall make kapporah for him as touching his chattat (sin) that he hath sinned in one of these, and it shall be forgiven him; and the remnant shall be the kohen's, like the minchah.

[14] And Hashem spoke

unto Moshe, saying,

[15] If a nefesh commit a ma'al (trespass), and sin through ignorance (unintentionally), in the holy things of Hashem; then he shall bring for his asham unto Hashem a ram tamim [see Gn 22:13 on the vicarious aspect of the substitutionary atonement and compare Isa 53:5,8] out of the flocks, with thy estimation by shekels of kesef, after the Shekel

HaKodesh (the Shekel of the Sanctuary), for an asham (trespass or guilt offering).

[16] And he shall make restitution in regard to the holy thing in which he was remiss, and shall add the fifth part thereto, and give it unto the kohen; and the kohen shall make kapporah for him with the ram of the asham (trespass offering), and it shall be forgiven him.

[17] And if a nefesh sin, and commit any of these things which are forbidden to be done by the mitzvot Hashem; though he know it not, yet he is guilty, and shall bear his avon (iniquity).

[18] And he shall bring a ram tamim out of the flock, with thy estimation, for an asham (trespass offering) unto the kohen; and the kohen shall make kapporah for him concerning his ignorance wherein he erred and knew it not and it shall be forgiven him.

[19] It is an asham (trespass offering); he hath certainly trespassed against Hashem.

[See Isa 53:10 on Moshiach's asham offering for Israel—Isa 53:8].

[TZAV]

6 And Hashem spoke unto Moshe, saying,

[2 (5:21)] If a nefesh sin, and commit a ma'al (trespass) against Hashem, and deceives his neighbor in that which was delivered him to keep, or entrusted to his care, or in a thing stolen, or hath cheated his neighbor; [3 (5:22)] Or have found that which was lost, and lieth concerning it, and sweareth with sheker (falsely); in any of all these that a man doeth, sinning therein;

[4 (5:23)] Then it shall be, because he hath sinned, and is ashem (guilty), that he shall return that which he had stolen, or the thing which he hath extorted, or that which was delivered unto his trust, or the lost thing which he found,

[5 (5:24)] Or all that about which he hath sworn lasheker (falsely); he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his asham (trespass offering).

[6 (5:25)] And he shall bring his asham (trespass offering) unto Hashem, a ram tamim (without blemish) out of the flock, with thy estimation, for an asham (trespass offering), unto the kohen;

[7 (5:26)] And the kohen shall make kapporah for him before Hashem; and it shall be forgiven him for anything of all that he hath done that made him guilty.

[8 (6:1)] And Hashem spoke unto Moshe, saying,

[9 (6:2)] Command Aharon and his Banim, saying, This is the Torat HaOlah: It is the olah (burnt offering) that is to stay on the flame upon the Mizbe'ach kol halailah unto the boker, and the eish of the Mizbe'ach must be burning on it.

[10 (6:3)] And the kohen shall put on his linen tunic, and his linen breeches shall he put upon his basar, and remove the ashes which the eish hath consumed with the olah (burnt offering) on the Mizbe'ach, and he shall put them beside the Mizbe'ach.

[11 (6:4)] And he shall take off his garments, and put on begadim acherim (other garments), and carry forth the ashes outside the machaneh unto a makom tahor.

[12 (6:5)] And the eish upon the Mizbe'ach shall be burning in it; it must not go out; and the kohen shall burn wood on it every boker, and arrange the olah (burnt offering) upon it; and he must burn thereon the chelvei HaShelamim (fat of the peace offerings).

[13 (6:6)] The eish must ever be burning upon the Mizbe'ach; it shall never go out.

[14 (6:7)] And this is the Torat HaMinchah: the Bnei Aharon shall offer it before Hashem, before the Mizbe'ach.

[15 (6:8)] And he shall take of it his handful, of the flour of the minchah, and of the shemen thereof, and all the incense which is upon the minchah, and shall burn it upon the Mizbe'ach for a re'ach nicho'ach, even the memorial portion of it, unto Hashem.

[16 (6:9)] And the remainder thereof shall Aharon and his Banim eat: with matzot shall it be eaten in the makom kadosh; in the khatzer (courtyard) of the Ohel Mo'ed they shall eat it.

[17 (6:10)] It shall not be baked with chametz. I have given it unto them for their chelek (allotted share, portion) of My offerings made by eish; it is

kodesh kodashim, like the chattat (sin offering), and like the asham (trespass offering).

[18 (6:11)] Any of the zachar among the Bnei Aharon shall eat of it. It shall be a chok olam in your dorot concerning the offerings of Hashem made by eish; every one that toucheth them shall be kodesh.

[19 (6:12)] And Hashem spoke unto Moshe, saying, [20 (6:13)] This is the korban of Aharon and of his Banim, which they shall offer unto Hashem in the Yom Himmashach (Day he is anointed, *i.e., assumes office, seven-day ordination*); the tenth part of an ephah of fine flour for a continual minchah, half of it in the boker, and half thereof at erev.

[21 (6:14)] In a pan it shall be made with shemen; and when it is scalded, thou shalt bring it in; and the repeatedly baked minchah, broken in pieces, shalt thou offer for a re'ach nicho'ach unto Hashem.

[22 (6:15)] And the kohen of his Banim that is hamoshiach (the anointed) to succeed him shall offer it; it is a chok olam unto Hashem; it shall be completely burned.

[23 (6:16)] For every minchah for the kohen shall be completely burned; it shall not be eaten.

[24 (6:17)] And Hashem spoke unto Moshe, saying, [25 (6:18)] Speak unto Aharon and to his Banim, saying, This is the Torat HaChattat: In the place where the olah (burnt offering) is slaughtered (shachat) shall the chattat (sin offering) be slaughtered before Hashem; it is kodesh kodashim.

[26 (6:19)] The kohen that offereth it for sin shall eat it; in the makom kadosh shall it

be eaten, in the khatzer (courtyard) of the Ohel Mo'ed.

[27 (6:20)] Everything that touches the basar thereof shall be kodesh; and when there is sprinkled of the dahm thereof upon any garment, thou shalt wash that whereon it was sprinkled in the makom kadosh.

[28 (6:21)] But the clay keli (vessel) wherein it is boiled must be broken; and if it be boiled in a keli nechoshet (copper vessel), it shall be both scoured, and rinsed in mayim.

[29 (6:22)] Any of the zachar among the kohanim shall eat thereof; it is kodesh kodashim.

[30 (6:23)] And no chattat (sin offering), whereof any of the dahm is brought into the Ohel Mo'ed to make kapporah therewith in the Kodesh (holy place), shall be eaten; it shall be burned in the eish.

[T.N. Before reading the next chapter it is important to remember that this portion emphasizes the proper way of approaching the sovereign Hashem Elohim in terms of the Sinai Covenant mandate. The victim offered by the kohen had to be without flaw (see the preface on the flawless Ben Elohim Ben Dovid Moshiah born of HaAlmah). And when hands were laid on the victim it became a substitute pointing toward a vicarious kapparah atonement. With the touch of the kohen's hands and the emunah (faith) of the believer, the sin transfers to the victim whose bloody death expiates (removes) the sin from the sinner and propitiates (appeases, pacifies) the wrath or anger of Hashem against sin. Thus the sin is covered or atoned for. In Leviticus 4:1-3

we see that sin doesn't get off scot-free...some body has to pay. We see the bull come forward to pay, just as later we see the perfect victim, the filial Devar Hashem Moshiach Ben Dovid come forward to pay. In I Chronicles chapter 21 we see that the Bais Dovid has to pay, because Dovid numbers the people. The Yad Hashem will fall on Moshiach [compare I Chronicles 21:17 with Yeshayah (Isaiah) 53:10]. In Yeshayah we read "Kee neegzar may-eret chayyim mee-payshah amee." The Dead Sea Scrolls (1QIsa^a) proves that these words written by the 8th Century B.C.E. Jewish prophet Isaiah and found in the Tanakh are authentic words from the Holy Jewish Scriptures, his actual words that were not lost in transcription down through the centuries. Furthermore, Tractate Sanhedrin 98b in the Talmud proves that these words are speaking not about Israel but about Moshiach. Ramban and Abravanel also speak of Isaiah 53 as referring to the Moshiach. Likewise Rashi in his commentary on the Gemara (Sanhedrin 98b). The Torah firmly states that prophetic canonical utterances were not the words of a mere man, but "the Ruach Elohim (Spirit of G-d) came upon him" (Bamidbar [Numbers] 24:2). Therefore, to reject the six words "Kee neegzar may-eret chayyim mee-payshah amee." is to reject G-d's words and also G-d Himself.

Now, seeing the importance of these six words, do we know what they mean? "Kee" means "for." "Neegzar" means "He was cut off, excluded, separated" and this word comes from Gimel-zayin-resh, according to the standard Hebrew/English Lexicon of Brown, Driver, and

Briggs, page 160. "May-eret chayyim" means "from the Land of the Living." To say that he was cut off or excluded or separated from the Land of the Living is a way of saying that he died. Who died? Moshiach died. Why did he die? "Mee-paysha amee," "for the transgression of my people." Moshiach died for the sins of the Jewish people. If anyone claims to be Jewish and asserts that he or she is part of Isaiah's people ("my [Jewish] people"), that claimant must also admit and accede to the first part of the verse, Isaiah 53:8, that Moshiach died for his or her sins. Moshiach died for the sins of my [Jewish] people. This is what the six words are saying. A person can fight these words, he can try to twist the meaning of these words, he can run from these words, but the words themselves will never go away. They are eternal words. They are the words of Almighty G-d. And these words leave one with only one choice: turn from rebellion and sinful unbelief to trust these words or die in one's unbelief and rebellion against these words.

In Leviticus 4:15 we see the Elders of the Community (Ziknei HaEdah) lay their hands upon the head, just as later they unwittingly laid their hands upon the head of Moshiach Ben Dovid Ben Elohim the Devar Hashem, the Lamb of G-d. In this respect the Moshiach's akedah (binding) and death became not only an asham, but also a chattat—that is, a sin offering for the whole community. In fact, all of the sacrifices find their fulfillment in the death of Moshiach. On Yom Kippur, the Kohen Gadol lays both of his hands on the head of the victim, confesses over it all the

perverse sins and transgressions of the people, thus transferring them onto the head of the doomed victim, which will bear (nasa) them away outside the camp to the wilderness where the victim will die (notice Leviticus 16:22 and Isaiah 53:12 "He bore away or carried away [nasa] the sin of many, i.e. like a sa'ir l'azazel Yom Kippur scapegoat.") When you watch Moshiach struggling with his burden down the Via Dolorosa you must remember that the burden he is carrying away is your burden of sin. Only a fool would want to keep his smelly garbage when the garbage truck comes by to carry it away. How proud we are with our garbage, and how humble he was to be our garbage man. The Moshiach-Kohen that King Dovid foretold in Psalm 110 is the one who offered the korban of his nefesh (Isaiah 53:10), making kapparah for the sins of the whole world, sprinkling many nations (Isaiah 52:15). We are speaking of the portentous kohen Zechariah also identified with the Moshiach in Zechariah 3:8; 6:11-12—the very one Ezra called Yeshua in Ezra 3:8. He is the one who is Ardi Tzemach, Moshiach Shmo, Yehoshua, the namesake (a person having the same name as another) of Moshiach. This post-Exilic Kohen Gadol in charge of the building of the Second Temple points us forward by his person and his personal name to the coming Moshiach, Yehoshua or Yeshua.

7 Likewise this is the Torat HaAsham: it is kodesh kodashim.

[2] In the place where they slaughter (shachat) the olah (burnt offering) shall they slaughter the asham

(trespass offering); and the dahm thereof shall he sprinkle around upon the Mizbe'ach.

[3] And he shall offer of it all the chelev thereof; the tail, and the chelev that covereth the innards,

[4] And the two kidneys, and the chelev that is on them, which is on the flanks, and the diaphragm that is above the liver, with the kidneys, it shall he remove;

[5] And the kohen shall burn them upon the Mizbe'ach for an offering made by eish unto Hashem; it is an asham (trespass offering).

[6] Every zachar among the kohanim shall eat thereof; it shall be eaten in the makom kadosh; it is kodesh kodashim.

[7] As the chattat (sin offering) is, so is the asham (trespass offering); there is one torah for them both; the kohen that maketh kapporah therewith shall have it.

[8] And the kohen that offereth any man's olah the kohen shall have for himself the hide of the olah which he hath offered.

[9] And all the minchah that is baked in the oven, and all that is prepared in the deep pan, and in the shallow pan, shall be the kohen's that offereth it.

[10] And every minchah, mixed with shemen, or dry, shall all the Bnei Aharon have, each equal with achiv (his brother).

[11] And this is the Torat Zevach HaShelamim, which he shall offer unto Hashem.

[12] If he offer it for a todah, then he shall offer with the zevach hatodah challos matzot mixed with shemen, and matzot wafers anointed with shemen, and challos mixed with scalded fine flour mixed with shemen.

[13] Besides the challos, he shall offer for his korban lechem chametz with the zevach todah of his shelamim.

[14] And of it he shall offer one cake from each korban for a terumah (contribution) unto Hashem, and it shall be the kohen's that sprinkleth the dahm of the shelamim (peace offerings).

[15] And the basar of the zevach todah shelamim of him shall be eaten the same day that it is offered; he shall not leave any of it until the boker.

[16] But if the zevach of his korban be a neder, or a nedavah, it shall be eaten the same day that he offereth his zevach; and on the following day also the remainder of it shall be eaten;

[17] But the remainder of the basar of the zevach on the yom hashelishi shall be burned with eish.

[18] And if any of the basar of the zevach of his shelamim be eaten at all on the yom hashelishi, it shall not be accepted, neither shall it be imputed (credited) unto him that offereth it; it shall be piggul, and the nefesh that eateth of it shall have his avon to bear.

[19] And the basar that toucheth any thing tamei shall not be eaten; it shall be burned with eish; and as for the basar, all that be tahor shall eat thereof.

[20] But the nefesh that eateth of the basar of the zevach hashelamim, that pertain unto Hashem, having his tumah upon him, even that nefesh shall be cut off from his people.

[21] Moreover the nefesh that shall touch any thing tamei, as the tumat adam (uncleanness of man, human contamination), or any behemah temeiah (contaminated animal

[carcass]) or sheketz tamei (unclean abomination), and eat of the basar of the zevach hashelamim which pertain unto Hashem, even that nefesh shall be cut off from his people.

[22] And Hashem spoke unto Moshe, saying,

[23] Speak unto the Bnei Yisroel, saying, Ye shall eat no manner of chelev, of ox, or of sheep, or of goat.

[24] And the chelev of the nevelah, the beast that dieth of itself, and the chelev of the terefah, may be used in any other use; but ye shall in no wise eat of it.

[25] For whosoever eateth the chelev of the behemah, of which men offer an offering made by eish unto Hashem, even the nefesh that eateth it shall be cut off from his people.

[26] Moreover ye shall eat no manner of dahm, whether it be of fowl or of beast, in any of your moshevet (dwellings).

[27] Whatsoever nefesh it be that eateth any manner of dahm, even that nefesh shall be cut off from his people.

[28] And Hashem spoke unto Moshe, saying,

[29] Speak unto the Bnei Yisroel, saying, He that offereth the zevach shelamim of him unto Hashem shall bring his korban unto Hashem of the zevach shelamim of him.

[30] His own hands shall bring the offerings of Hashem made by eish, the chelev with the breast, it shall he bring, that the breast may be waved for a tenufah before Hashem.

[31] And the kohen shall burn the chelev upon the Mizbe'ach; but the breast shall belong to Aharon and his Banim.

[32] And the right thigh shall ye give unto the kohen for a terumah

(raised up offering) of the zevakhim of your shelamim.

[33] He among the Bnei Aharon, that offereth the dahm hashelamim

and the chelev (fat), shall have the right thigh for his part.

[34] For the breast of the waving (tenufah) and the thigh of the terumah (raising) I have taken of the Bnei Yisroel from the zevakhim of their shelemim, and have given them unto Aharon the kohen and unto his Banim by a chok olam from among the Bnei Yisroel.

[35] This is the anointed portion of Aharon, and the anointed portion of his Banim, out of the offerings of Hashem made by eish, in the day when he presented them to minister unto Hashem in the kohen's office;

[36] Which Hashem commanded to be given them of the Bnei Yisroel, in the day that He anointed them, by a chukkat olam throughout their dorot.

[37] This is the torah of the olah (burnt offering), of the minchah (grain offering), and of the chattat (sin offering), and of the asham (trespass offering), and of the ordination offerings, and of the zevach hashelamim (sacrifice of the peace offerings);

[38] Which Hashem commanded Moshe on Mt. Sinai, in the day that He commanded the Bnei Yisroel to offer their korbanot unto Hashem, in the Sinai Desert.

8 And Hashem spoke unto Moshe, saying,

[2] Take Aharon and his Banim with him, and the garments, and the shemen hamishchah (anointing oil), and a bull for the chattat (sin offering), and two rams, and a basket of matzot;

[3] And gather thou Kol HaEdah together unto the entrance of the Ohel Mo'ed.

[4] And Moshe did as Hashem commanded him; and HaEdah (the Assembly) was gathered together unto the entrance of the Ohel Mo'ed.

[5] And Moshe said unto HaEdah, This is the thing which Hashem commanded to be done.

[6] And Moshe brought Aharon and his Banim, and immersed them with mayim.

[7] And he put upon him the Kesones [see *Yn 19:23*], and girded him with the Avnet (Sash), and clothed him with the Me'il (Robe), and put the Ephod upon him, and he girded him with the Cheishev (Belt) of the Ephod, and fastened it unto him therewith.

[8] And he put the Choshen (Breastplate) upon him; also he put in the Choshen the Urim and the Tummim.

[9] And he put the Mitznefet (Turban) upon his head; also upon the Mitznefet (Turban) toward his face did he put the Tzitz (Headplate), the Nezer Hakodesh (Holy Diadem); as Hashem commanded Moshe.

[10] And Moshe took the Shemen HaMishchah, and anointed the Mishkan (Tabernacle) and all that was therein and he set them apart as kodesh.

[11] And he sprinkled thereof upon the Mizbe'ach seven times, and anointed the Mizbe'ach and all its utensils, both the Kiyor (Laver) and its stand, to set them apart as kodesh.

[12] And he poured of the Shemen HaMishchah upon Aharon's head, and anointed him, to set him apart as kodesh.

[13] And Moshe brought the Bnei Aharon, and put Kuttonot upon them, and

girded them with Sashes, and put Migba'ot (headbands) upon them; as Hashem commanded Moshe.

[14] And he brought the bull for the chattat (sin offering); and Aharon and his Banim laid their hands upon the head of the bull for the chattat (sin offering).

[15] And he slaughtered (shachat) it; and Moshe took the dahm, and put it upon the horns of the Mizbe'ach around with his forefinger, and purified the Mizbe'ach, and poured the dahm at the base of the Mizbe'ach, and set it apart as kodesh, to make kapporah for it.

[16] And he took all the chelev (fat) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (fat), and Moshe burned it upon the Mizbe'ach.

[17] But the bull, and its hide, its basar, and its dung, he burned with eish outside the machaneh; as Hashem commanded Moshe.

[18] And he brought the ram for the olah (burnt offering); and Aharon and his Banim laid their hands upon the head of the ram.

[19] And he slaughtered (shachat) it; and Moshe sprinkled the dahm upon the Mizbe'ach around.

[20] And he cut the ram into pieces; and Moshe burned the head, and the pieces, and the chelev (fat).

[21] And he washed the innards and the legs in mayim; and Moshe burned the whole ram upon the Mizbe'ach; it was an olah for a reach nicho'ach, and an offering made by eish unto Hashem; just as Hashem commanded Moshe.

[22] And he brought the other ram, the ram of ordination; and Aharon

and his Banim laid their hands upon the head of the ram.

[23] And he slaughtered (shachat) it; and Moshe took of the dahm of it, and put it upon the lobe of Aharon's right ear, and upon the thumb of his right hand, and upon the bohen of his right foot.

[24] And he brought Aharon's Banim, and Moshe put of the dahm upon the lobe of their right ear, and upon the thumbs of their right hands, and upon the bohen of their right feet: and Moshe sprinkled the dahm upon the Mizbe'ach around.

[25] And he took the chelev (fat), and the tail, and all the chelev (fat) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (fat), and the right thigh:

[26] And out of the basket of matzot, that was before Hashem, he took one challat matzot, and a loaf of oiled lechem, and one wafer, and put them on the chelavim, and upon the right thigh:

[27] And he put all upon Aharon's hands, and upon the hands of his Banim, and waved them for a tenufah (wave offering) before Hashem.

[28] And Moshe took them from off their hands, and burned them on the Mizbe'ach upon the olah (burnt offering); they were ordination offerings for a re'ach nicho'ach; it is an offering made by eish unto Hashem.

[29] And Moshe took the breast, and waved it for a tenufah before Hashem: it was Moshe's share of the ram of ordination; just as Hashem commanded Moshe.

[30] And Moshe took of the shemen hamishchah, and of the dahm which was upon the

Mizbe'ach, and sprinkled it upon Aharon, and upon his garments, and upon his Banim, and upon the garments of his Banim with him; and he set apart as kodesh Aharon, and his garments, and his Banim, and the garments of his Banim with him.

[31] And Moshe said unto Aharon and to his Banim, Cook the basar at the entrance of the Ohel Mo'ed: and there eat it with the lechem that is in the basket of ordination offerings, as I commanded, saying, Aharon and his Banim shall eat it.

[32] And that which remaineth of the basar and of the lechem shall ye burn with eish.

[33] And ye shall not go out of the entrance of the Ohel Mo'ed in seven days, until the days of your ordination be at an end: for seven days shall he fill your hand [*consecrate you in ordination as kohanim*].

[34] As he hath done this day, so Hashem hath commanded to do, to make kapporah for you.

[35] Therefore shall ye abide at the entrance of the Ohel Mo'ed yomam valailah seven days and be shomer over the mishmeret (charge) of Hashem, that ye die not: for so I have been commanded.

[36] So Aharon and his Banim did all things which Hashem commanded by the hand of Moshe.

T.N. Many people do not know that Judaism used to be a 'proselytizing' religion, and that leaders of Judaism were both zealous and highly successful at making proselytes. In fact, so numerous were the proselytes in Biblical times that there is even a term in Scripture for

conversion to Judaism - mityahadim (see Esther 8:17). The rabbis knew that Judaism was not merely a narrow, national religion. The Talmud says that the teachings of Judaism were freely meant for all mankind (see Babylonian Talmud, Shabbath 146a, where Devarim 29:13-14 [14-15] is quoted as referring to proselytes). And just as Gentiles were saved in Noah's ark, so Ruth was also brought under Hashem's wings (Ruth 2:12). In the High Holy Day Prayerbook, we read on Rosh Hashanah 'Also Noah Thou didst remember in love, and didst remember him with a promise of salvation and mercy, when Thou didst send the flood to destroy all creatures because of their evil deeds. So his remembrance came before Thee, O L-rd our G-d to increase his seed like the dust of the earth and his offspring like the sand of the sea.' So hope is held out that the Righteous Gentiles of the world will have a share in the World to Come. In fact, according to ancient tradition, the first proselytes to the Jewish faith were Abraham and Sarah, and through their descendants G-d intended to proselytize the nations (see also Matthew 28:19). For a few other texts of many in the Scriptures on the universal scope of the Jewish faith, see Ps 22:27; Isaiah 45:22; 66:23; Zechariah 14:16. Of course, Judaism, with the exception of Messianic Judaism, changed when the rabbis took over under Yochanan ben Zakkai in Yavneh near Jaffa in Israel and created after 70 C.E. a post-Temple, non-priestly form of Judaism lacking blood sacrifice

and a Beis Hamikdash. It should be remembered here that it is the blood that makes atonement for the soul (Lev.17:11) and that Abels offering from the firstborn of his flock was looked on with favor by Hashem, but a bloodless religion and worship without blood atonement was not looked on with favor (see Gen.4:4-5). G-d says, 'When I see the blood, I will pass over you' (Exod.12:13); To lack faith in Gen.22:8; Exo.12:5-13; Isaiah 53:7 and in Moshiah's necessary sacrifice, and then to create a religion where, gratuitously, blood sacrifice is assumed not necessary, is to change the religion of Judaism, the religion of Moses. Moshiah's Judaism has not changed Judaism and is true Judaism. Rabbinic Judaism has changed Judaism. This change occurred after 70 C.E., making Rabbinic Judaism a form of religion that post-dates Moshiah's Judaism. Not only does it lack Biblical warrant for many of its tenets of faith, but also the fact is that the rabbis have cooled off in their zeal to win converts. However, Moshiah's Judaism has always been a proselytizing faith, eager to share the blessings of Judaism with the whole world. In our own era, millions of adherents to Moshiah's Judaism, including both Jews and non-Jews from every culture and country, have become regenerated spiritual children of Abraham and genuine proselytes to Abraham's faith. For true commitment to Judaism can only be through true commitment to the Moshiah of Judaism, Moshiah Adoneinu.

Unfortunately, not all Jews nor all Goyim have been willing to

become proselytes to Moshiah because not everyone is willing to commit himself to Moshiah. And many who have committed themselves to Moshiah Adoneinu are even ignorant of the fact that what they call 'the Religion of Messiah' is really Moshiah's Judaism that Goyim have adapted to their own culture. Nevertheless, the faith of the Brit Chadasha is still the true, Biblical faith of Moshiah, whether every believer in Moshiah Adoneinu realizes it or not. Scripturally, a Jew is anyone like Ruth the Moabitess who has renounced idolatry and thrown in his or her lot with the people of the one true G-d. Therefore, when a Gentile lady named Ruth clung to Naomi and Naomi's G-d, Ruth became a Jewess, even qualifying to become the great-grandmother of King David. However, historically, these three have been involved in the reception of proselytes to Judaism: 1) circumcision (the *bris milah*), 2) complete immersion (the *tevilah*) in a mikveh ritual bath, and 3) a sacrifice (see Numbers 15:14 and Babylonian Talmud, Kerithoth 9a.) This blood sacrifice (an offering by fire) was burned on the altar and was indispensable at the time the Beis Hamikdash stood, and points prophetically along with all sacrifice to the repentant proselyte's need for a blood atonement kapparah. Rabbi Judah the Patriarch ("Rabbenu haKadosh") compared this three-fold admission into Judaism as reminiscent of the Biblical history of Israel, a nation circumcised before leaving Egypt (Joshua 5:2), immersed in the desert in a holy washing

(Exodus 19:10), and sprinkled with the blood of a covenant sacrifice (Exodus 24:3-8) [see Sifra, Ahare Perek 12]. Nevertheless, the central ritual of admittance into the faith has always been a *tevilah* of water immersion. The proselyte's blood sacrifice became impossible, except in Moshiah's self-offering, after the Beis HaMikdash was destroyed. Furthermore, since women converts to Judaism outnumbered men, circumcision could hardly become the chief rite of entry into Judaism. Therefore, the one conspicuous thing that all converts had to do to join Avraham's family and faith was to get immersed in water. He or she had to submit to a *tevilah* to become part of the *kehunnat kodesh* (1K 2:5 QJBC). In Chapter 8 of Leviticus we see the mikveh mayim of the *kehunah* induction prefiguring the brit chadasha *tevilah* of the *ma'aminim hameshichiyim*. That is, what we see Moshe doing in Lv 8:6 we see Yochanan the kohen navi doing in Mt 3:5-6 and Philippos doing in Ac 8:38. All of the above is said, not to persuade Gentiles to confiscate the promises and blessings in Scripture written down for the physical descendants of Abraham; rather, the intent of our rhetoric in this exegesis is to provoke our Jewish people to jealousy that they might pursue the G-d of Scripture and His many blessings awaiting them in their Bible.

[SHEMINI]

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9 And it come to pass on yom hashemini, that Moshe called to Aharon

and his Banim, and the Ziknei Yisroel;

[2] And he said unto Aharon, Take thee a young calf for a chattat (sin offering), and a ram for an olah (burnt offering), temimim (without blemish), and offer them before Hashem.

[3] And unto the Bnei Yisroel thou shalt speak, saying, Take ye a sa'ir izzim (male goat) for a chattat (sin offering); and a calf and a keves (lamb), both of the first year, temimim (without blemish), for an olah; [4] Also a bull and a ram for shelamim (peace offerings), to sacrifice before Hashem; and a minchah mixed with shemen; for today Hashem will appear unto you.

[5] And they brought that which Moshe commanded before the Ohel Mo'ed; and kol HaEdah drew near and stood before Hashem.

[6] And Moshe said, This is the thing which Hashem commanded that ye should do; and the kavod Hashem shall appear unto you.

[7] And Moshe said unto Aharon, Go unto the Mizbe'ach, and offer thy chattat (sin offering), and thy olah (burnt offering), and make kapporah for thyself, and for the people; and offer the korban of the people, and make kapporah for them; just as Hashem commanded.

[8] Aharon therefore went unto the Mizbe'ach, and slaughtered (shachat) the calf of the chattat (sin offering), which was for himself.

[9] And the Bnei Aharon brought the dahm unto him; and he dipped his forefinger in the dahm, and put it upon the horns of the Mizbe'ach, and poured out the dahm at the foundation of the Mizbe'ach;

[10] But the chelev (fat), and the kidneys, and the

diaphragm with the liver of the chattat (sin offering), he burned upon the Mizbe'ach; just as Hashem commanded Moshe.

[11] And the basar and the hide he burned with eish outside the machaneh.

[12] And he slaughtered (shachat) the olah (burnt offering); and the Bnei Aharon presented unto him the dahm, which he sprinkled around upon the Mizbe'ach.

[13] And they presented the olah (burnt offering) unto him, with the pieces thereof, and the head; and he burned them upon the Mizbe'ach.

[14] And he did wash the innards and the legs, and burned them upon the olah (burnt offering) on the Mizbe'ach.

[15] And he brought the korban HaAm (the offering of the people), and took the goat of the chattat (sin offering) for the people, and slaughtered (shachat) it, and offered it for sin, as before.

[16] And he brought the olah (burnt offering), and offered it in the prescribed way.

[17] And he brought the minchah, and took a handful thereof, and burned it upon the Mizbe'ach, in addition to the olah of the boker.

[18] He slaughtered (shachat) also the bull and the ram for a zevach which was for the people; and the Bnei Aharon presented unto him the dahm, which he sprinkled upon the Mizbe'ach around,

[19] And the chalavim (fat portions) of the bull and of the ram, the tail, and that which covereth the innards, and the diaphragm above the liver;

[20] And they put the chelev (fat) upon the breasts, and he burned the chelev (fat) upon the Mizbe'ach;

[21] And the breasts and the right thigh Aharon waved for a tenufah (wave offering) before Hashem; just as Moshe commanded.

[22] And Aharon lifted up his hand toward the people, and pronounced a barucha upon them, and came down from offering of the chattat (sin offering), and the olah (burnt offering), and shelamim (peace offerings).

[23] And Moshe and Aharon went into the Ohel Mo'ed, and came out, and pronounced a barucha over the people; and the kavod Hashem appeared unto kol HaAm.

[24] And there came an eish out from before Hashem, and consumed upon the Mizbe'ach the olah (burnt offering) and the chalavim (fat portions); which when all the people saw, they shouted, and fell on their faces.

10 And Nadav and Avihu, the bnei Aharon, each took his censer, and put eish therein, and put ketoret (incense) thereon, and offered eish zarah (strange, unauthorized fire) before Hashem, which He commanded them not.

[2] And there went out eish (fire) from the presence of Hashem, and devoured them, and they died before Hashem.

[3] Then Moshe said unto Aharon, This is it that Hashem spoke, saying, I will show Myself kadosh among them that come near Me, and before kol HaAm (all the People) I will be honored. And Aharon was silent.

[4] And Moshe called Mishael and Eltzaphan, the bnei Uzziel the dod (uncle) of Aharon, and said unto them, Come near, carry your brethren from before the Kodesh to the outside of the machaneh.

[5] So they went near, and carried them in the kuttanot of them out of the machaneh; as Moshe had said.

[6] And Moshe said unto Aharon, and unto Eleazar and unto Itamar, his banim, Don't uncover your head, neither rend your clothes; lest ye die, and lest wrath come upon kol HaEdah; but let your brethren, the kol Bais Yisroel, bewail the burning which Hashem hath kindled.

[7] And ye shall not go out from the entrance of the Ohel Mo'ed, lest ye die; for the shemen mishchat (anointing oil) of Hashem is upon you. And they did according to the word of Moshe.

[8] And Hashem spoke unto Aharon, saying,

[9] Do not drink yayin nor strong drink, thou, nor thy banim with thee, when ye go into the Ohel Mo'ed, lest ye die; it shall be chukkat olam throughout your generations; [10] And that ye may put difference between kodesh and chol (common, profane), and between tameh (unclean) and tahor (clean);

[11] And that ye may teach the Bnei Yisroel all the chukkim which Hashem hath spoken unto them by the hand of Moshe.

[12] And Moshe spoke unto Aharon, and unto Eleazar and unto Itamar, his banim that were left, Take the minchah that remaineth of the offerings of Hashem made by eish, and eat it without leaven (*i.e.*, *matzot*) beside the Mizbe'ach; for it is kodesh kodashim;

[13] And ye shall eat it in the makom kadosh, because it is the chok (share, portion) of thee and thy banim, of the sacrifices of Hashem made by eish; for so I am commanded.

[14] And the breast of the waving and raised up thigh shall ye eat in a makom tahor;

thou, and thy banim, and thy banot with thee; for they are thy chok, and the chok of thy banim, which are given out of the zevakhim of shelamim (peace offerings) of the Bnei Yisroel.

[15] The raised-up thigh and the breast of the waving shall they bring with the offerings made by eish of the chelavim (fat portions); to wave it for a wave offering before Hashem; and it shall be thine, and unto thy banim with thee, by a chok olam (portion forever); as Hashem hath commanded.

[16] And Moshe diligently inquired about the sa'ir of the chattat, and, hinei, it was burned up; and he was angry with Eleazar and Itamar, the bnei Aharon which were left alive, saying,

[17] Why have ye not eaten the chattat in the makom hakodesh, seeing it is kodesh kodashim, and G-d hath given it you to bear away the avon HaEdah, to make kapparah for them before Hashem?

[18] Since the dahm of it was not brought in within HaKodesh, ye should indeed have eaten it in the Kodesh, as I commanded.

[19] And Aharon said unto Moshe, See, today have they offered their chattat (sin offering) and their olah (burnt offering) before Hashem; and such things have befallen me; and if I had eaten the chattat today, should it have been accepted in the sight of Hashem?

[20] And when Moshe heard that, he was satisfied.

11 And Hashem spoke unto Moshe and to Aharon, saying

unto them,

[2] Speak unto the Bnei Yisroel, saying, These are the beasts which ye shall eat

among all the beasts that are on ha'aretz.

[3] Whatsoever spliteth the hoof, and separateth into double hooves, and cheweth the cud, among the behemah (animals), that shall ye eat.

[4] Nevertheless these shall ye not eat of them that chew the cud, or of them that separateth the hoof; as the gamal (camel), because he cheweth the cud, but separateth not the hoof; he is tamei unto you.

[5] And the hyrax, because he cheweth the cud, but separateth not the hoof; he is tamei unto you.

[6] And the hare, because he cheweth the cud, but separateth not the hoof; he is temeiah (unclean) unto you.

[7] And the chazir (swine), though he separate the hoof, and be separated into double hooves, yet he cheweth not the cud; he is tamei to you.

[8] Of their basar shall ye not eat, and their nevelah shall ye not touch; they are teme'im (unclean ones) to you.

[9] These shall ye eat of all that are in the mayim; whatsoever hath fins and scales in the mayim, in the seas, and in the rivers, them shall ye eat.

[10] And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the mayim, and of any nefesh hachayyah which is in the mayim, they shall be sheketz (abomination, detestable) unto you;

[11] They shall be even sheketz unto you; ye shall not eat of their basar, but ye shall have their nevelah in sheketz.

[12] Whatsoever hath no fins nor scales in the mayim, that shall be sheketz unto you.

[13] And these are they which ye shall have in sheketz among the fowls;

they shall not be eaten, they are sheketz: the nesher (eagle), and the vulture, and the white-tailed eagle,

[14] And the da'ah (kite), and the black kite after its kind;

[15] Every orev (raven) after its kind;

[16] And the ostrich, and the screech owl, and the seagull, and the hawk after its kind,

[17] And the little owl, and the cormorant, and the great owl,

[18] And the white owl, and the pelican, and the osprey,

[19] And the stork, the heron after its kind, and the hoopoe, and the bat.

[20] All fowls that creep, going upon all fours, shall be sheketz unto you.

[21] Yet these may ye eat of every winged insect that goeth upon all fours, which have jumping legs above their feet, to hop withal upon ha'aretz; [22] Even these of them ye may eat: the arbeh (locust) after its kind, and the katydid after its kind, and the cricket after its kind, and the grasshopper after its kind.

[23] But all other winged insects, which have four feet, shall be sheketz unto you.

[24] And for these ye shall be teme'im; whosoever toucheth the nevelah of them shall be tamei until erev.

[25] And whosoever pick up any of the nevelah of them shall wash his clothes, and be tamei until erev.

[26] Every beast which splitteth the hooves, and is not completely split, nor cheweth the cud, are teme'im unto you; every one that toucheth them shall be tamei.

[27] And whatsoever goeth upon its paws, among all manner of beasts that go on all fours, those are teme'im unto you; whosoever toucheth

their nevelah shall be tamei until erev.

[28] And he that beareth the nevelah of them shall wash his clothes, and be tamei until erev; they are teme'im unto you.

[29] These also shall be tamei unto you among the creeping things that creep upon ha'aretz: the weasel, and the rat, and the great lizard after its kind,

[30] And the gecko, and the land crocodile, and the skink, and the lizard, and the chameleon.

[31] These are teme'im to you among all that creep; whosoever doth touch them, when they be dead, shall be tamei until erev.

[32] And whatsoever of them, when they are dead, doth fall on something, it shall be tamei; whether it be any vessel of wood, or cloth, or hide, or sackcloth, whatsoever vessel it be, wherein any melachah (work) is done, it must be put into mayim, and it shall be tamei until erev; then it shall be tahor (clean).

[33] And every clay vessel, whereinto any of them falleth, whatsoever is in it shall be tamei; and ye shall break it.

[34] Of all okhel which may be eaten, that on which such mayim cometh shall be tamei; and all mashkeh that may be drunk in every such vessel shall be tamei.

[35] And everything whereupon any part of their nevelah falleth shall be tamei; whether it be oven, or stove, they shall be broken; for they are teme'im and shall be teme'im unto you.

[36] Nevertheless a spring or cistern, wherein there is a mikveh mayim (collection of water) shall be tahor; but that which toucheth their nevelah shall be tamei.

[37] And if any part of their nevelah fall upon any zera for sowing which is to be sown, it shall be tahor.

[38] But if any mayim be put upon the zera, and any part of their nevelah fall thereon, it shall be tamei unto you.

[39] And if any behemah, of which ye may eat, die, he that toucheth the nevelah thereof shall be tamei until erev.

[40] And he that eateth of the nevelah of it shall wash his clothes, and be tamei until erev; he also that picketh up the nevelah of it shall wash his clothes, and be tamei until erev.

[41] And every creeping thing that creepeth upon ha'aretz shall be sheketz; it shall not be eaten.

[42] Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath marbeh raglayim (many feet) among all creeping things that creep upon ha'aretz, them ye shall not eat; for they are sheketz.

[43] Ye shall not make your nefashot sheketz with any creeping thing that creepeth, neither shall ye make yourselves tamei with them, that ye should be made tamei thereby.

[44] For I am Hashem Eloheichem; ye shall therefore set yourselves apart as kodesh, and ye shall be kadoshim; for I am kadosh; neither shall ye make your nefashot tamei with any manner of creeping thing that creepeth upon ha'aretz.

[45] For I am Hashem that bringeth you up out of Eretz Mitzrayim, to be for you as Elohim; ye shall therefore be kadoshim, for I am kadosh.

[46] This is the torah concerning the beasts, and of the fowl, and of every living creature that moveth in the mayim, and of every

creature that creepeth upon ha'aretz;

[47] To make a divide

[lehavdil; to make a

distinction, separation]

between the tamei and the

tahor, and between the beast

that may be and the beast

that may not be eaten.

[TAZRIA-METZORA]

12 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei

Yisroel, saying, If an isha have

conceived, and born a zachar,

then she shall be temeiah

shivat yamim; according to the

yamim of the niddah

(menstruation separation) for

her infirmity shall she be

temeiah (unclean).

[3] And in the yom hashemini

the basar of his arel

(uncircumcision, foreskin)

shall be circumcised.

[4] And shloshim yom

ushloshet she shall then

remain in demeih tohorah

(blood of her purifying, *i.e.,*

period in which she would be

unclean); she shall touch no

kodesh, nor enter the

Mikdash, until the yamei of

her tohorah be fulfilled.

[5] But if she bear a nekevah,

then she shall be temeiah two

weeks, as in her niddah

(separation); and she shall

remain in the blood of her

tohorah sixty-six days.

[6] And when the yemei

tohorah are fulfilled, for a

ben, or for a bat, she shall

bring a keves of the first year

for an olah, and a young

pigeon, or a turtledove, for a

chattat (sin offering), unto the

entrance of the Ohel Mo'ed

unto the kohen;

[7] Who shall offer it before

Hashem, and make kapporah

for her; and she shall be

cleansed from the issue of her

dahm. This is the torah for her that hath born a zachar or a nekevah.

[8] And if she be not able to afford to bring a seh, then she shall bring two turtledoves, or two young pigeons; the one for an olah, and the other for a chattat; and the kohen shall make kapporah for her, and she shall be teherah (clean)

[See Lk 2:24 regarding this chapter and on how Moshiach was first brought to the Beis Hamikdash].

13 And Hashem spoke unto Moshe and Aharon, saying,

[2] When a man shall have in the skin of his basar a

swelling, a scab, or bright

spot, and it be in the skin of

his basar like the nega

tzara'at; then he shall be

brought unto Aharon the

kohen, or unto one of his

Banim the kohanim;

[3] And the kohen shall

examine the nega in the skin

of the basar; and when hair in

the nega is turned white, and

the nega in appearance be

deeper than the skin of his

basar, it is a nega tzara'at; and

the kohen shall examine him,

and pronounce him tamei.

[4] If the bright spot be white

in the skin of his basar, and in

appearance be not deeper

than the skin, and the hair

thereof be not turned white,

then the kohen shall

quarantine him that hath the

nega shivat yamim;

[5] And the kohen shall

examine him on the yom

hashevi'i; and, hinei, if the

nega in his sight be

unchanged, and the nega

spread not in the skin; then

the kohen shall quarantine

him another shivat yamim;

[6] And the kohen shall

examine him again on the

yom hashevi'i; and,

hinei, if the nega be somewhat

faded, and the nega spread

not in the skin, the kohen

shall pronounce him tahor; it

is but a scab; and he shall

wash his clothes, and be tahor.

[7] But if the scab spread

much abroad in the skin, after

that he hath shown himself to

the kohen for his tohorah, he

shall appear before the kohen

again.

[8] And if the kohen see that,

hinei, the scab spreadeth in

the skin, then the kohen shall

pronounce him tamei; it is a

tzara'at.

[9] When the nega tzara'at is

in a man, then he shall be

brought unto the kohen;

[10] And the kohen shall

examine him; and, hinei, if

the swelling be white in the

skin, and it have turned the

hair white, and there be raw

basar in the swelling;

[11] It is an old tzara'at in the

skin of his basar, and the

kohen shall pronounce him

tamei, and shall not

quarantine him; for he

is tamei.

[12] And if a tzara'at break

out abroad in the skin, and

the tzara'at cover all the skin

of him that hath the nega

from his head even to his foot,

whosoever the kohen

looketh,

[13] Then the kohen shall

consider; and, hinei, if the

tzara'at have covered all his

basar, he shall pronounce him

tahor that hath the nega; it is

all turned white; he is tahor.

[14] But on the day when raw

basar appeareth in him, he

shall be tamei.

[15] And the kohen shall see

the raw basar, and pronounce

him to be tamei; for the raw

basar is tamei; it is a tzara'at.

[16] Or if the raw basar turn

again, and be changed unto

white, he shall come unto the

kohen;

[17] And the kohen shall see him; and, hinei, if the nega be turned into white, then the kohen shall pronounce him tahor that hath the nega; he is tahor.

[18] The basar also, in which, even in the skin thereof, was a boil, and is healed,

[19] And in the place of the boil there be a white swelling, or a bright spot, white, and somewhat reddish, and it be shown to the kohen;

[20] And if, when the kohen examine it, hinei, it be in appearance deeper than the skin, and the hair thereof be turned white; the kohen shall pronounce him tamei; it is a nega tzara'at broken out of the boil.

[21] But if the kohen examine it, and, hinei, there be no white hair therein, and if it be not deeper than the skin, but be somewhat faded, then the kohen shall quarantine him shivat yamim;

[22] And if it spread much abroad in the skin, then the kohen shall pronounce him tamei; it is a nega.

[23] But if the bright spot stay in its place, and spread not, it is a burning boil; and the kohen shall pronounce him tahor.

[24] Or if there be any basar, in the skin whereof there is a hot burning, and the raw basar that burneth have a white bright spot, somewhat reddish, or white,

[25] Then the kohen shall examine it; and, hinei, if the hair in the bright spot be turned white, and it be in appearance deeper than the skin, it is a tzara'at broken out of the burning; therefore the kohen shall pronounce him tamei; it is the nega tzara'at.

[26] But if the kohen examine it, and, hinei, there be no white hair in the bright spot,

and it be no deeper than the other skin, but be dim, then the kohen shall quarantine him shivat yamim;

[27] And the kohen shall examine him on the yom hashevi'i; and if it be spread much abroad in the skin, then the kohen shall pronounce him tamei; it is the nega tzara'at.

[28] And if the bright spot stay in its place, and spread not in the skin, but it be dim, it is a swelling of the burn, and the kohen shall pronounce him tahor; for it is an inflammation of the burning.

[29] If an ish or isha have a nega upon the head or the chin,

[30] Then the kohen shall examine the nega, and, hinei, if it be in appearance deeper than the skin, and there be in it a yellow thin hair, then the kohen shall pronounce him tamei; it is a scale, even a tzara'at upon the head or chin.

[31] And if the kohen examine the nega of the scale, and, hinei, it be not in appearance deeper than the skin, and that there is no black hair in it, then the kohen shall quarantine him that hath the nega of the scale shivat yamim;

[32] And in the yom hashevi'i the kohen shall examine the nega; and, hinei, if the scale spread not, and there be in it no yellow hair, and the scale be not in appearance deeper than the skin,

[33] He shall be shaven, but the scale shall he not shave; and the kohen shall quarantine him that hath the scale another shivat yamim;

[34] And in the yom hashevi'i the kohen shall examine the scale; and, hinei, if the scale be not spread in the skin, nor be in appearance deeper than the skin, then the kohen shall

pronounce him tahor; and he shall wash his clothes, and be tahor.

[35] But if the scale spread much in the skin after his tohorah,

[36] Then the kohen shall examine him; and, hinei, if the scale be spread in the skin, the kohen need not seek for yellow hair; he is tamei.

[37] But if the scale be in his sight unchanged, and that there is black hair grown up therein; the scale is healed, he is tahor; and the kohen shall pronounce him tahor.

[38] If an ish also or an isha have in the skin of their basar bright spots, even white bright spots,

[39] Then the kohen shall examine; and, hinei, if the bright spots in the skin of their basar be faint white, it is a bohak spot that groweth in the skin; he is tahor.

[40] And the man whose hair is fallen off his head, he is bald; yet is he tahor.

[41] And he that hath his hair fallen off from the front of his scalp, he is bald at the forehead; yet is he tahor.

[42] And if there be in the bald head, or bald forehead, a white reddish nega, it is a tzara'at breaking out in his bald head, or his bald forehead.

[43] Then the kohen shall examine it; and, hinei, if the swelling of the nega be white reddish in his bald head, or in his bald forehead, as the tzara'at appeareth in the skin of the basar,

[44] He is an ish tzaru'a, he is tamei; the kohen shall pronounce him utterly tamei; his nega is in his head.

[45] And the tzaru'a in whom the nega is, his clothes shall be torn, and his head bare, and he shall put a covering

upon his lower face, and shall cry, Tamei! Tamei!

[46] All the days wherein the nega shall be in him he shall be tamei; he is tamei; he shall live alone; outside the machaneh shall his moshav be.

[47] When a garment has the nega tzara'at in it, whether it be a wool garment, or a linen garment;

[48] Whether it be in the warp, or woof; of linen, or of wool; whether in a leather, or in anything made of leather;

[49] And if the nega be greenish or reddish in the garment, or in the leather, either in the warp, or in the woof, or in any thing of leather, it is a nega tzara'at, and shall be shown unto the kohen;

[50] And the kohen shall examine the nega, and quarantine it that hath the nega shivat yamim;

[51] And he shall examine the nega on the yom hashevi'i; if the nega be spread in the garment, either in the warp, or in the woof, or in a leather, or in any work that is made of leather, the nega is a malignant tzara'at; it is tamei.

[52] He shall therefore burn that garment, whether warp or woof, in wool or in linen, or any thing of leather, wherein the nega is; for it is a malignant tzara'at; it shall be burned in the eish.

[53] And if the kohen shall examine, and, hinei, the nega be not spread in the garment, either in the warp, or in the woof, or in anything of leather,

[54] Then the kohen shall command that they wash the thing wherein the nega is, and he shall quarantine it another shivat yamim;

[55] And the kohen shall examine the nega, after that it is washed; and, hinei, if the

nega has not changed its appearance, and the nega be not spread, it is tamei; thou shalt burn it in the eish; whether the eating away hath brought bareness in the front or back.

[56] And if the kohen examine, and, hinei, the nega be somewhat faded after the washing of it, then he shall tear it out of the garment, or out of the leather, or out of the warp, or out of the woof;

[57] And if it appear still in the garment, either in the warp, or in the woof, or in any thing of leather, it is a spreading nega; thou shalt burn that wherein the nega is with eish.

[58] And the garment, either warp, or woof, or whatsoever thing of leather it be, which thou shalt wash, if the nega be departed from them, then it shall be washed the second time, and shall be tahor.

[59] This is the torah of the nega tzara'at in a garment of wool or linen, either in the warp, or woof, or any thing of leather, to pronounce it tahor, or to pronounce it tamei.

[METZORA]

14 And Hashem spoke unto Moshe,

[2] This shall be the torat hametzora in the yom of his tohorah: he shall be brought unto the kohen;

[3] And the kohen shall go forth outside the machaneh; and the kohen shall examine, and, hinei, if the nega tzara'at be healed in the afflicted person,

[4] Then shall the kohen command to take for him that is to be cleansed two birds alive and tehoret (clean ones), and cedar wood, and scarlet thread, and hyssop;

[5] And the kohen shall command that one of the birds be shachat in a clay vessel over mayim chayyim (running water);

[6] As for the living bird, he shall take it, and the cedar wood, and the scarlet thread, and the hyssop, and shall dip them and the living bird in the dahm of the bird that was killed (shachat) over the mayim chayyim (running water);

[7] And he shall sprinkle upon him that is to be made tahor from the tzara'at seven times, and shall pronounce him tahor, and shall release the living bird into the open field.

[8] And he that is to be made tahor shall wash his clothes, and shave off all his hair, and wash himself in mayim, that he may be tahor; and after that he shall come into the machaneh, and shall wait outside of his ohel seven days.

[9] But it shall be on the yom hashevi'i, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his basar in mayim, and he shall be tahor.

[10] And on the yom hashemini he shall take two kevasim temimim and one ewe lamb of the first year temimah, and three tenths of an ephah of fine flour for a minchah, mixed with shemen, and one log of shemen.

[11] And the kohen who purifies shall present the ish that is to be made tahor, and those things, before Hashem, at the entrance of the Ohel Mo'ed;

[12] And the kohen shall take one keves (lamb), and sacrifice him for an asham (trespass

offering), and the log of shemen, and wave them for a tenufah (wave offering) before Hashem;

[13] And he shall slaughter (shachat) the keves in the place where he shall slaughter (shachat) the chattat (sin offering) and the olah (burnt offering), in the mekom hakodesh; for as the chattat (sin offering) belongs to the kohen, so does the asham (trespass offering); it is kodesh kodashim;

[14] And the kohen shall take some of the dahm of the asham (trespass offering), and the kohen shall put it upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot;

[15] And the kohen shall take some of the log of shemen, and pour it into the palm of his own left hand;

[16] And the kohen shall dip his right forefinger in the shemen that is in his left hand, and shall sprinkle of the shemen with his forefinger seven times before Hashem;

[17] And of the rest of the shemen that is in his hand shall the kohen put upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot, upon the dahm of the asham (trespass offering);

[18] And the remnant of the shemen that is in the kohen's hand he shall pour upon the head of him that is to be made tahor; and the kohen shall make kapporah for him before Hashem.

[19] And the kohen shall offer the chattat (sin offering), and make kapporah for him that is to be made tahor from his tumah (uncleanness);

and afterward he shall slaughter (shachat) the olah (burnt offering);

[20] And the kohen shall offer the olah (burnt offering) and the minchah upon the Mizbe'ach; and the kohen shall make kapporah for him, and he shall be tahor.

[21] And if he be poor, and cannot afford otherwise, then he shall take one keves for an asham (trespass offering) to be waved, to make kapporah for him, and one tenth of an ephah of fine flour mixed with shemen for a minchah, and a log of shemen;

[22] And two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a chattat (sin offering), and the other an olah (burnt offering).

[23] And he shall bring them on the yom hashemini for his tohorah unto the kohen, unto the entrance of the Ohel Mo'ed before Hashem.

[24] And the kohen shall take the keves (lamb) of the asham (trespass offering), and the log of shemen, and the kohen shall wave them for a tenufah (wave offering) before Hashem;

[25] And he shall slaughter (shachat) the keves of the asham (trespass offering), and the kohen shall take some of the dahm of the asham (trespass offering), and put it upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot;

[26] And the kohen shall pour of the shemen into the palm of his own left hand;

[27] And the kohen shall sprinkle with his right forefinger some of the shemen that is in his left hand seven times before Hashem;

[28] And the kohen shall put of the shemen that is in his

hand upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot, upon the mekom (place) of the dahm of the asham (trespass offering);

[29] And the rest of the shemen that is in the kohen's hand he shall put upon the head of him that is to be made tahor, to make kapporah for him before Hashem.

[30] And he shall sacrifice the one of the torim (turtledoves), or of the young pigeons, such as he can afford;

[31] Even such as he is able to afford, the one for a chattat (sin offering), and the other for an olah, with the minchah; and the kohen shall make kapporah for him that is to be made tahor before Hashem.

[32] This is the torah of him in whom is the nega tzara'at, who cannot afford that which pertaineth to his tohorah (cleansing).

[33] And Hashem spoke unto Moshe and unto Aharon, saying;

[34] When ye be come into Eretz Kena'an, which I give to you for a possession, and I put the nega tzara'at in a bais of the eretz of your possession;

[35] And he that owneth the bais shall come and tell the kohen, saying, It seemeth to me there is as it were a nega (plague) in the bais;

[36] Then the kohen shall command that they empty the bais, before the kohen go into it to examine the nega, that all that is in the bais be not made tamei; and afterward the kohen shall go in to examine the bais,

[37] And he shall examine the nega, and, hinei, if the nega be in the walls of the bais with depressions, greenish or reddish, which in appearance are

deeper than the surface of the wall,

[38] Then the kohen shall go out of the bais to the entrance of the bais, and quarantine the bais seven days;

[39] And the kohen shall come again the yom hashevi'i, and shall inspect; and, hinei, if the nega be spread in the walls of the bais,

[40] Then the kohen shall command that they tear down the stones in which the nega is, and they shall throw them into a makom tamei outside the town;

[41] And he shall cause the bais to be scraped within around, and they shall pour out the afar (dust) that they scrape off outside the town into a makom tamei;

[42] And they shall take other stones, and make them replace those stones; and he shall take other mortar, and shall plaster the bais.

[43] And if the nega come again, and break out in the bais, after that he hath taken away the stones, and after he hath scraped the bais, and after it is plastered,

[44] Then the kohen shall come and inspect, and, hinei, if the nega be spread in the bais, it is a malignant tzara'at in the bais; it is tamei.

[45] And he shall tear down the bais, the stones of it, and the timber thereof, and all the mortar of the bais; and he shall carry them forth out of the town into a makom tamei. [46] Moreover he that goeth into the bais all the while that it is quarantined shall be tamei until erev.

[47] And he that reclineth in the bais shall wash his clothes; and he that eateth in the bais shall wash his clothes.

[48] And if the kohen shall come in, and examine it, and, hinei, the nega hath not spread in the bais, after the

bais was plastered, then the kohen shall pronounce the bais tahor (clean), because the nega is healed.

[49] And he shall take to purify the bais two birds, and cedar wood, and scarlet thread, and hyssop;

[50] And he shall kill (shachat) the one of the birds in a clay vessel over mayim chayyim (running water);

[51] And he shall take the cedar wood, and the hyssop, and the scarlet thread, and the living bird, and dip them in the dahm of the slain bird, and in the mayim chayyim (running water), and sprinkle the bais seven times;

[52] And he shall cleanse the bais with the dahm of the bird, and with the mayim hachayyim (running water), and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet thread;

[53] But he shall release the living bird outside the town into the open field, and make kapparah for the bais; and it shall be tahor.

[54] This is the torah for all manner of nega tzara'at, and nesek (scale),

[55] And for the tzara'at of a garment, and of a bais,

[56] And for a swelling, and for a scab, and for a bright spot

[57] To teach when it is tamei, and when it is tahor: this is the torat tzara'at.

15 And Hashem spoke unto Moshe and to Aharon, saying,

[2] Speak unto the Bnei Yisroel, and say unto them, When any ish hath a discharge from his basar, because of his discharge he is tamei.

[3] And this shall be his tumah (uncleanness) in his

discharge: whether his basar run with his discharge, or his basar has stopped from his discharge, it is his tumah (uncleanness).

[4] Every bed, whereon he lieth that hath the discharge, is tamei; and everything, whereon he sitteth, shall be tamei.

[5] And whosoever toucheth his bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[6] And he that sitteth on any thing whereon he sat that hath the discharge shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[7] And he that toucheth the basar of him that hath the discharge shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[8] And if he that hath the discharge spit upon him that is tahor, then he shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[9] And whatsoever riding seat he rideth upon that hath the discharge shall be tamei.

[10] And whosoever toucheth anything that was under him shall be tamei until the erev; and he that picks up any of those things shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[11] And whomsoever he toucheth that hath the discharge, and hath not rinsed his hands in mayim, he shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[12] And the clay pottery, that he toucheth which hath the discharge, shall be

broken; and every wooden vessel shall be rinsed in mayim.

[13] And when he that hath a discharge is made tahor of his discharge; then he shall number to himself seven days for his tohorah (cleansing), and immerse his garments, and immerse his basar in running mayim, and shall be tahor.

[14] And on the yom shemini he shall take to him two turtledoves, or two young pigeons, and come before Hashem unto the entrance of the Ohel Mo'ed, and give them unto the kohen;

[15] And the kohen shall sacrifice them, the one for a chattat, and the other for an olah (burnt offering); and the kohen shall make kapporah for him before Hashem for his discharge.

[16] And if any ish [*baal keri, a person with a discharge of semen*], if his shikhvat zera (emission of semen) go out from him, then he shall immerse his entire body in mayim, and be tamei until the erev.

[17] And every garment, and every skin, whereon is the shikhvat zera, shall be immersed with mayim, and be tamei until the erev.

[18] The isha also with whom ish shall lie with shikhvat zera, they shall both immerse themselves in mayim, and be tamei until the erev.

[19] And if an isha have a discharge, and her discharge in her body be dahm, she shall be in her state of niddah (state of menstrual separation) seven days; and whosoever toucheth her shall be tamei until the erev.

[20] And everything that she lieth upon in her niddah shall be tamei; everything also that she sitteth upon shall be tamei.

[21] And whosoever toucheth her bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[22] And whosoever toucheth anything that she sat upon shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[23] And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be tamei until the erev.

[24] And if any ish lie with her at all, and her niddah (menstrual flow) be upon him, he shall be tamei seven days; and all the bed whereon he lieth shall be tamei.

[25] And if an isha have a discharge of her dahm many days out of the time of her niddah, or if it run beyond the time of her niddah, all the days of the discharge of her tumah shall be as the days of her niddah; she shall be tamei.

[26] Every bed whereon she lieth all the days of her discharge shall be unto her as the bed of her niddah; and whatsoever she sitteth upon shall be tamei, as the tumah of her niddah.

[27] And whosoever toucheth those things shall be tamei, and shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

[28] But if she be tohorah of her discharge, then she shall count to herself seven days, and after that she shall be tohorah.

[29] And on the yom shemini she shall take unto her two turtle doves, or two young pigeons, and bring them unto the kohen, to the entrance of the Ohel Mo'ed.

[30] And the kohen shall sacrifice the one for a chattat,

and the other for an olah (burnt offering); and the kohen shall make kapporah for her before Hashem for the discharge of her tumah.

[31] Thus shall ye separate the Bnei Yisroel from their tumah; that they die not in their tumah, when they defile My Mishkan that is among them.

[32] This is the torah of him that hath a discharge, and of him whose shikhvat zera goeth from him, and is made tamei therewith;

[33] And of her that suffers through her niddah, and of him that hath a discharge, of the zachar, and of the nekevah, and of him that lieth with her that is tameiah.

[ACHAREY MOS]

16 And Hashem spoke unto Moshe after the mot of the two

Bnei Aharon, when they approached before Hashem, and died;

[2] And Hashem said unto Moshe, Speak unto Aharon thy brother, that he come not at any time into HaKodesh within the Parochet (curtain) before the Kapporet, which is upon the Aron; that he die not; for I will appear in the Anan upon the Kapporet.

[3] Thus shall Aharon come into HaKodesh: with a young bull for a chattat, and a ram for an olah (burnt offering).

[4] He shall put on the Kesones Bahd Kodesh (holy linen tunic [*see Yn 19:23 on Moshiah's Kesones, the day kapporah was made by the Kohen L'Olahm al Divrati Melki-Tzedek—Ps 110:4*]), and he shall have the Mikhnesei Bahd (linen breeches) upon his basar, and shall be girded with a Avnet Bahd (linen sash),

and with the Mitznefet Bahd (linen turban) shall he be attired; these are Bigdei Kodesh; therefore shall he immerse his basar in mayim, and so put them on.

[5] And he shall take of the Adat Bnei Yisroel two male goats of the goats for a chattat, and one ram for an olah.

[6] And Aharon shall offer his bull of the chattat, which is for himself, and make kapporah for himself, and for his bais.

[7] And he shall take the two goats, and present them before Hashem at the entrance of the Ohel Mo'ed.

[8] And Aharon shall cast lots upon the two goats; one lot for Hashem, and the other lot for Azazel.

[9] And Aharon shall bring the goat upon which Hashem's lot fell, and offer him for a chattat.

[10] But the goat, on which the lot fell for Azazel shall be presented chai (alive) before Hashem, to make kapporah through it, and to let him go for Azazel into the midbar.

[11] And Aharon shall bring the bull of the chattat, which is for himself, and shall make kapporah for himself, and for his bais, and shall slaughter (shachat) the bull of the chattat which is for himself;

[12] And he shall take a machtah (censer) full of burning coals of eish from off the Mizbe'ach before Hashem, and his hands full of ketoret, ground and fragrant, and bring it within the Parochet (Curtain);

[13] And he shall put the ketoret upon the eish before Hashem, that the anan of the ketoret may cover the Kapporet that is upon the Edut, that he die not;

[14] And he shall take of the dahm of the bull, and sprinkle it with his forefinger upon the eastern front of the Kapporet;

and before the Kapporet yazzeh (he shall sprinkle [see *Isaiah 52:15 for Moshiach's world-wide sprinkling*]) of the dahm with his forefinger seven times.

[15] Then shall he slaughter (shachat) the goat of the chattat, that is for the Am, and bring his dahm within the Parochet, and do with that dahm as he did with the dahm of the bull, and sprinkle it upon the Kapporet, and before the Kapporet;

[16] And he shall make kapporah for HaKodesh, because of the tuma of the Bnei Yisroel, and because of their peyscha'im in all their chattot; and so shall he do for the Ohel Mo'ed, that remaineth among them in the midst of their tumah.

[17] And there shall be no adam in the Ohel Mo'ed when he goeth in to make kapporah in HaKodesh, until he come out, and have made kapporah for himself, and for his bais, and for kol Kehal Yisroel.

[18] And he shall go out unto the Mizbe'ach that is before Hashem, and make kapporah for it; and shall take of the dahm of the bull, and of the dahm of the goat, and put it upon the Karnot of the Mizbe'ach around about.

[19] And he shall sprinkle of the dahm upon it with his forefinger seven times, and make it tahor, and set it apart as kodesh from the tumah of the Bnei Yisroel.

[20] And when he hath finished making kapporah for HaKodesh, and the Ohel Mo'ed, and the Mizbe'ach, he shall bring the live goat;

[21] And Aharon shall lay both his hands upon the rosh (head) of the live goat, v'hitvaddah (and confess) over him kol avonot Bnei Yisroel, and all their peyscha'im in all their chattot, putting them

upon the rosh of the goat, and shall send him away by the hand of a designated man into the midbar;

[22] And the goat nasah (shall carry, see *Isaiah 53:12*) upon him all their avonot unto an eretz gezerah (uninhabited, solitary place); and he shall release the goat in the midbar.

[23] And Aharon shall come into the Ohel Mo'ed, and shall put off the linen garments, which he put on when he went into HaKodesh, and shall leave them there;

[24] And he shall wash his basar with mayim in the Makom Kadosh, and put on his garments, come out, and offer his olah and the olah of HaAm, and make kapporah for himself, and for HaAm.

[25] And the chelev of the chattat shall he burn upon the Mizbe'ach.

[26] And he that released the goat for Azazel shall immerse his garments and immerse his basar in mayim, and afterward come into the machaneh.

[27] And the bull for the chattat, and the goat for the chattat whose dahm was brought in to make kapporah in HaKodesh, shall one carry forth outside the machaneh; and they shall burn in the eish their hides, and their basar, and their dung.

[28] And he that burneth them shall immerse his garments, and immerse his basar in mayim, and afterward he shall come into the machaneh.

[29] And this shall be a chukkat olam (eternal decree) unto you: that in the Chodesh HaShevi'i, on the tenth day of the chodesh, ye shall afflict your nefashot, and do no melachah at all, whether it be ezech (native) or

the ger that sojourneth among you:

[30] For on that day shall the kohen make kapporah for you, to make you tahor, that ye may be tahor from all your chattot before Hashem.

[31] It shall be a Shabbat Shabbaton unto you, and ye shall afflict your nefashot, by a chukkat olam.

[32] And the kohen, who has been anointed or who has been given authority to minister as a kohen in place of his father, shall make kapporah, and shall put on the linen garments, even the Bigdei Hakodesh;

[33] And he shall make kapporah for the Mikdash HaKodesh, and he shall make kapporah for the Ohel Mo'ed, and for the Mizbe'ach, and he shall make kapporah for the kohanim, and for kol HaAm HaKahal.

[34] And this shall be a chukkat olam unto you, to make kapporah for the Bnei Yisroel for all their chattat once a year. And he did as Hashem commanded Moshe.

17 And Hashem spoke unto Moshe, saying,

[2] Speak unto Aharon, and unto his banim, and unto all the Bnei Yisroel, and say unto them: This is the thing which Hashem hath commanded, saying,

[3] What man soever there be of Bais Yisroel, that sacrificeth an ox, or lamb, or goat, in the machaneh, or that sacrificeth it outside of the machaneh,

[4] And bringeth it not unto the petach (entrance) of the Ohel Mo'ed, to offer a korban unto Hashem before the Mishkan of Hashem, [shefach] dahm (shedding of blood) shall be imputed unto that man; he hath committed shefach dahm; and that man

shall be cut off [see *Daniel 9:26 regarding Moshiach*] from among his people;

[5] To the end that the Bnei Yisroel may bring their zevakhim, which they offer in the open sadeh, even that they may bring them unto Hashem, unto the petach of the Ohel Mo'ed, unto the kohen, and offer them for zivkhei shelamim unto Hashem.

[6] And the kohen shall sprinkle [see *Yeshayah 52:15*] the dahm upon the Mizbe'ach of Hashem at the petach of the Ohel Mo'ed, and burn the fat for a re'ach nichoach unto Hashem.

[7] And they shall no more offer their zevakhim unto goat demons, after whom they have gone a-whoring. This shall be a chukkat olam unto them throughout their dorot (generations).

[8] And thou shalt say unto them, Whatsoever man there be of the Bais Yisroel, or of the ger which sojourn among them, that offereth an olah (burnt offering) or zevakh,

[9] And bringeth it not unto the petach of the Ohel Mo'ed, to offer it unto Hashem; even that man shall be cut off [see *Daniel 9:26 on Moshiach's being cut off*] from among his people.

[10] And whatsoever man there be of Bais Yisroel, or of the ger that sojourn among you, that eateth any manner of dahm; I will even set My face against that nefesh that eateth dahm, and will cut it off [see *Daniel 9:26*] from among its people.

[11] For the nefesh of the basar is in the dahm: and I have given it to you upon the Mizbe'ach to make kapporah for your nefashot: for it is the dahm that maketh kapporah for the nefesh. [see *Zecharyah 9:11; Tehillim 50:5*]

[12] Therefore I said unto the Bnei Yisroel, No nefesh of you shall eat dahm, neither shall any ger that sojourneth among you eat dahm.

[13] And whatsoever ish there be of the Bnei Yisroel, or of the ger that sojourn among you, which hunteth down any beast or fowl that may be eaten, he shall even drain out the dahm thereof, and cover it with dust.

[14] For as for the nefesh of all basar, the dahm of it is its nefesh; therefore I said unto the Bnei Yisroel, Ye shall eat the dahm of no manner of basar: for the nefesh of all basar is the dahm thereof; whosoever eateth it shall be cut off.

[15] And every nefesh that eateth nevelah (carcass), or terefah (that which was torn with beasts), whether native born or a ger, he shall both wash his clothes, and bathe himself in mayim, and be tamei until erev; then shall he be tahor.

[16] But if he wash them not, nor bathe his basar; then he shall bear his avon (iniquity). [See *Yeshayah 53:6,11.*]

18 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, and say unto them, I am Hashem Eloheichem.

[3] After what is done in Eretz Mitzrayim, wherein ye dwelt, shall ye not do; and after what is done in Eretz Canaan, whither I bring you, shall ye not do; neither shall ye walk in their chukkot.

[4] Ye shall do My mishpatim, and be shomer over My chukkot, to walk therein: I am Hashem Eloheichem.

[5] Ye shall therefore be shomer over My

chukkot, and My mishpatim; which if an ish do, he shall live by them: I am Hashem.

[6] None of you shall approach to any that is near of kin to legallot ervah (to uncover nakedness, *i.e., incestuously dishonor*); I am Hashem.

[7] The nakedness of thy av, or the nakedness of thy em, shalt thou not uncover: she is thy em; thou shalt not uncover her nakedness.

[8] The nakedness of the wife of thy av shalt thou not uncover; it is the nakedness of thy av.

[9] The nakedness of thy achot (sister), the bat of thy av, or bat of thy em, whether she be moledet bais (born at home), or moledet chutz (born outside), even their nakedness thou shalt not uncover.

[10] The nakedness of the bat of thy ben, or the bat of thy bat, even their nakedness thou shalt not uncover; for theirs is thine own nakedness.

[11] The nakedness of the bat of the wife of thy av, begotten of thy av, she is thy achot (sister), thou shalt not uncover her nakedness.

[12] Thou shalt not uncover the nakedness of the achot of thy av; she is thy father's near kinswoman [*i.e., close relative*].

[13] Thou shalt not uncover the nakedness of the achot (sister) of thy em: for she is thy mother's near kinswoman.

[14] Thou shalt not uncover the nakedness of the achi avicha (the brother of thy father), thou shalt not approach to his wife; she is thine dodah.

[15] Thou shalt not uncover the nakedness of thy kallah (daughter-in-law); she is the wife of thy ben; thou shalt not uncover her nakedness.

[16] Thou shalt not uncover the ervah (nakedness) of thy

brother's wife; it is thy brother's nakedness.

[17] Thou shalt not uncover the nakedness of an isha and her bat, neither shalt thou take the bat of her ben, or the bat of her bat, to uncover her nakedness; for they are her near kinswomen: it is zimmah (wickedness).

[18] Neither shalt thou take your wife's achot (sister), to be a rival wife, to uncover her nakedness, beside the other in her lifetime.

[19] Also thou shalt not approach unto an isha to uncover her nakedness, as long as she has her tumah from her period of niddah.

[20] Moreover thou shalt not lie carnally with thy neighbor's wife. You shall not give your shikhvat zera to make tamei with her.

[21] And thou shalt not let any of thy zera pass through [*the eish, i.e., be sacrificed and burned or cremated*] to Molech, neither shalt thou profane the Shem Eloheicha; I am Hashem.

[22] Thou shalt not lie with zachar, as with isha: it is to'evah (abomination, detestable)

[23] Neither shalt thou lie with any behemah. You shall not give your shikhvat to make tamei with it; neither shall any isha present herself to a behemah to have relations with it: it is tevel (perversion).

[24] Make not yourselves tamei in any of these things; for in all these the Goyim which I cast out before you became tamei;

[25] And HaAretz became tamei; therefore I do visit the iniquity thereof upon it, and HaAretz itself vomiteth out her inhabitants.

[26] Ye shall therefore be shomer over My chukkot and My mishpatim, and shall not commit any of these to'evot;

no, neither any of your ezech, nor any ger that sojourneth among you;

[27] (For all these to'evot have the anshei HaAretz done, which were before you, and HaAretz is tamei;)

[28] That HaAretz vomit not you out also, when ye defile it, as it vomited out the Goyim that were before you.

[29] For whosoever shall commit any of these to'evot, even the nefashot that commit them shall be cut off (*i.e., suffer the death penalty* [see Daniel 9:26 regarding Moshiach's death penalty]) from among their people.

[30] Therefore shall ye be shomer over My charge, that ye commit not any one of these chukkot hat'o'evot, which were committed before you, and that ye make not yourselves tamei therein: I am Hashem Eloheichem.

[KEDOSHIM]

19 And Hashem spoke unto Moshe, saying,

[2] Speak unto kol Adat Bnei Yisroel, and say unto them, Ye shall be kedoshim (holy ones): for I Hashem Eloheichem am kadosh.

[3] Ye shall fear every man his em, and his av, and be shomer over My Shabbat: I am Hashem Eloheichem.

[4] Turn ye not unto elilim, nor make to yourselves elohei massek'hah (cast metal g-ds); I am Hashem Eloheichem.

[5] And if ye offer a zevach shelamim unto Hashem, ye shall offer it for your acceptance.

[6] It shall be eaten the same day ye offer it, and on the next day;

and what remains until the yom hashelishi, it shall be burned in the eish.

[7] And if it be eaten at all on the yom hashelishi, it is piggul (unclean sacrificial flesh); it shall not be accepted.

[8] Therefore every one that eateth it shall bear his avon, because he hath desecrated as chillul the set-apart-as-kodesh thing of Hashem: and that nefesh shall be cut off from among his people.

[9] And when ye reap the katzir of your land, thou shalt not wholly reap the corners of thy sadeh, neither shalt thou gather the gleanings of thy katzir.

[10] And thou shalt not glean thy kerem (vineyard), neither shalt thou gather every grape of thy kerem; thou shalt leave them for the oni (poor) and ger (stranger); I am Hashem Eloheichem.

[11] Ye shall not steal, neither deal falsely, neither speak sheker (falsehood, deception, lie) to another.

[12] And ye shall not swear by My Shem lasheker (falsely), neither shalt thou commit Chillul ha-shem Eloheicha; I am Hashem.

[13] Thou shalt not defraud thy re'a (neighbor), neither rob him; the wages of him that is a sakhir (hired man) shall not abide with thee ad boker (until morning).

[14] Thou shalt not curse the cheresheh (deaf), nor put a michshol (stumbling block) before the ivver (blind), but shalt fear Eloheicha: I am Hashem.

[15] Ye shall do no avel bamishpat (perversion of justice); thou shalt not respect the person of the poor, nor favor the person of the gadol; but in tzedek shalt thou judge thy neighbor.

[16] Thou shalt not go up and down as a rakhil (talebearer,

slanderer) among thy people; neither shalt thou stand aside while thy neighbor's dahm is shed; I am Hashem.

[17] Thou shalt not hate thy brother in thine lev; thou shalt in any wise rebuke thy neighbor, and not bear chet because of him.

[18] Thou shalt not avenge, nor bear any grudge against the bnei ammecha (children of thy people), v'ahavta l're'acha kamocha (but thou shalt love thy neighbor as thyself); I am Hashem.

[19] Ye shall be shomer over My chukkot. Thou shalt not mate different kinds of animals; thou shalt not sow thy sadeh with mingled zera; neither shall a garment with shaatnez (mixed fibers) come upon thee [see *Devarim* 22:11].

[20] And whosoever lieth carnally with an isha, that is a shifcha betrothed to a husband, and not at all redeemed, nor chufshah (freedom) given her; she shall be scourged; they shall not be put to death, because she has not been chuppashah (freed).

[21] And he shall bring his ashram (trespass offering, guilt offering) unto Hashem, unto the entrance of the Ohel Mo'ed, even a ram of ashram.

[22] And the kohen shall make kapparah for him with the ram of the ashram before Hashem for his chattat which he hath sinned; and the chattat which he hath sinned shall be forgiven him.

[23] And when ye shall come into ha'aretz, and shall have planted all manner of food trees, then ye shall treat the fruit thereof as forbidden; shalosh shanim shall it be as forbidden unto you; it shall not be eaten of.

[24] But in the shanah harev'it all the fruit thereof shall be kodesh to praise

Hashem withal.

[25] And in the shanah hachamishit shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Hashem Eloheichem.

[26] Ye shall not eat any thing with the dahm; neither shall ye practice divination, nor practice sorcery.

[27] Ye shall not cut the edge of your scalp, neither shalt thou mar the corners of thy beard.

[28] Ye shall not make any cuttings in your basar for the dead, nor tattoo any marks upon you: I am Hashem.

[29] Do not prostitute thy bat, to cause her to be a harlot; lest ha'aretz fall to whoredom, and ha'aretz become full of depravity.

[30] Ye shall be shomer over My Shabbatot, and reverence My Mikdash; I am Hashem.

[31] Regard not them that have familiar spirits, neither seek after Ovot (Mediums) and Yidanim (Spiritists), to be defiled by them: I am Hashem Eloheichem.

[32] Thou shalt rise up before the old, and honor the face of the zaken, and fear Eloheicha: I am Hashem.

[33] And if a ger sojourn with thee in your land, ye shall not mistreat him.

[34] But the ger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were gerim in Eretz Mitzrayim: I am Hashem Eloheichem.

[35] Ye shall do no unrighteousness in scales, in weights, and dry measures.

[36] Tzedek scales, tzedek weights, a tzedek ephah, and a tzedek hin, shall ye have: I am

Hashem Eloheichem, which brought you out of Eretz Mitzrayim.

[37] Therefore shall ye be shomer (on guard to keep) over all My chukkot (statutes), and all My mishpatim (judgments), and do them: I am Hashem.

20 And Hashem spoke unto Moshe, saying,

[2] Again, thou shalt say to the Bnei Yisroel, Whosoever he be of the Bnei Yisroel, or of the ger that sojourn in Yisroel, that giveth any of his zera unto Molech; he shall surely be put to death; the Am HaAretz shall stone him with stones.

[3] And I will set My face against that ish, and will cut him off from among his people; because he hath given of his zera unto Molech, to make tamei My Mikdash, and to commit chillul Hashem against Shem Kodshi (My Holy Name).

[4] And if the Am HaAretz close their eyes when that man giveth of his zera unto Molech, and kill him not,

[5] Then I will set My face against that ish, and against his mishpochah, and will cut him off, and all that go a-whoring after him, to commit whoredom with Molech, from among their people.

[6] And the nefesh that turneth to Ovov (Mediums) and Yidonim (Spiritists), to go a-whoring after them, I will even set My face against that nefesh, and will cut him off from among his people.

[7] Consecrate yourselves as kodesh, therefore, and be ye kedoshim: for I am Hashem Eloheichem.

[8] And ye shall be shomer over My chukkot, and do them: I am Hashem

who sets you apart as kodesh.

[9] For every one that curseth his av or his em shall be surely put to death; he hath cursed his av or his em; his dahm shall be upon him.

[10] And the ish that committeth adultery with the wife of another ish, even he that committeth adultery with his neighbor's wife, the no'ef (adulterer) and the no'efet (adulteress) shall surely be put to death.

[11] And the ish that lieth with the wife of his av hath uncovered his father's nakedness; both of them shall surely be put to death; their dahm shall be upon them.

[12] And if an ish lie with his kallah (daughter-in-law), both of them shall surely be put to death; they have committed tevel (perversion); their dahm shall be upon them.

[13] If an ish also lie with zachar, as he lieth with an isha, both of them have committed to'evah; they shall surely be put to death; their dahm shall be upon them.

[14] And if an ish take a wife and her em, it is zimmah; they shall be burned with eish, both he and they; that there be no zimmah among you.

[15] And if an ish give his shikhvat to a behemah, he shall surely be put to death: and ye shall slay the behemah.

[16] And if an isha approach unto any behemah, and lie down thereto, thou shalt kill the isha, and the beast; they shall surely be put to death; their dahm shall be upon them.

[17] And if an ish shall take his achot, the bat of his av (father), or the bat of his em (mother), and see her nakedness, and she see his nakedness; it is a disgrace; and they shall be cut off in

the sight of their Bnei Am; he hath uncovered the nakedness of his achot (sister); he shall bear his iniquity.

[18] And if an ish shall lie with an isha during her davah (menstruous unwellness), and shall uncover her nakedness, he hath made bare her mekor (source), and she hath uncovered the source of her dahm; and both of them shall be cut off from among their people.

[19] And thou shalt not uncover the nakedness of thy mother's achot (sister), nor of thy father's achot (sister); for he uncovereth (i.e., incestuously dishonored) his near kin; they shall bear their iniquity.

[20] And if an ish shall lie with the wife of his dod, he hath uncovered his uncle's nakedness; they shall bear their chet; they shall die childless.

[21] And if an ish shall take his brother's wife, it is niddah; he hath uncovered his brother's nakedness; they shall be childless.

[22] Ye shall therefore be shomer over all My chukkot, and all My mishpatim, and do them; that HaAretz, whither I bring you to dwell therein, vomit you not out.

[23] And ye shall not walk in the chukkot of HaGoy, which I cast out before you; for they committed all these things; therefore I abhorred them.

[24] But I have said unto you, Ye shall inherit their land, and I will give it unto you to inherit it, an Eretz zavat cholov udevash: I am Hashem Eloheichem, which have separated you from the peoples.

[25] Ye shall therefore distinguish habehemah hatchorah from teme'ah, and between fowls tamei

and tahor: and ye shall not make your nefashot sheketz (abomination) by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as tamei.

[26] And ye shall be kadoshim unto Me: for I Hashem am kadosh, and have separated you from the nations, that ye should be Mine.

[27] An ish also or isha who is an Ov (Medium) or a Yidoni (Spiritist), shall surely be put to death; they shall stone them with stones; their dahm shall be upon them.

[EMOR]

21 And Hashem said unto Moshe, Speak unto the kohanim the Bnei Aharon, and say unto them, There shall none be made tamei for the dead among his people;

[2] But for his close kin, that is near unto him, that is, for his em, and for his av, and for his ben, and for his bat, and for his ach.

[3] And for his betulah achot (virgin sister), that is close unto him, which hath had no ish (husband); for her may he be made tamei.

[4] But he shall not make himself tamei, being a ba'al (leader, chief man) among his people, to profane himself.

[5] They shall not shave their head bald, neither shall they shave off the corner of their beard, nor make any cuttings in their basar.

[6] They shall be kedoshim unto Eloheihem, and not commit Chillul ha-shem against the Shem of Eloheihem; for the offerings of Hashem made by eish and the lechem of Eloheihem they do offer; therefore they shall be kodesh.

[7] They shall not take an isha that is a zonah, or chalalah (desecrated woman) neither shall they take an isha gerusha (divorced woman) from her ish; for he is kadosh unto Elohav.

[8] Thou shalt set him apart as kodesh therefore; for he offereth the lechem of Eloheicha; he shall be makriv kadosh (holy offering) unto thee: for I, Hashem, the One setting you apart as kodesh, am kadosh.

[9] And the bat of any kohen, if she profane herself by playing the zonah, she profaneth her av; she shall be burned with eish.

[10] And he that is the Kohen HaGadol among his brethren, upon whose head the Shemen Hamishchah (Anointing Oil) was poured, and that is ordained to put on the garments, shall not in mourning uncover his head, nor rend his garments;

[11] Neither shall he go in to any dead body, nor make himself tamei for his av, or for his em;

[12] Neither shall he go out of the Mikdash, nor profane the Mikdash Elohav; for the nezer shemen mishchat Elohav (consecration of the anointing oil of his G-d) is upon him: I am Hashem.

[13] And he shall take an isha in her virginity.

[14] An almanah, or a gerusha, or chalalah, or a zonah, these shall he not take; but he shall take a betulah of his own people to wife.

[15] Neither shall he profane his zera among his people; for I Hashem do set him apart as kodesh.

[16] And Hashem spoke unto Moshe, saying,

[17] Speak unto Aharon, saying, Whosoever he be of thy zera in their dorot that hath any defect, let him not

approach to offer the lechem of Elohav.

[18] For whatsoever ish he be that hath a mum, he shall not approach; an ish ivver, or a pise'ach (lame), or he who is disfigured or malformed,

[19] Or an ish that has a crippled regel or a crippled yad,

[20] Or hunchback, or a dwarf, or that hath a defect in his eye, or festering, or running sores, or damaged of testicle;

[21] No ish that hath a mum of the zera Aharon HaKohen shall come near to offer the offerings of Hashem made by eish; he hath a mum; he shall not come near to offer the lechem Elohav.

[22] He shall eat the lechem Elohav, both of the kodshei hakodashim, and of hakodashim.

[23] Only he shall not go near unto the Parochet (curtain), nor come near unto the Mizbe'ach, because he hath a mum on him; that he profane not My Mikdash; for I Hashem do set them apart as kodesh.

[24] And Moshe told it unto Aharon, and to his Banim, and unto all the Bnei Yisroel.

22 And Hashem spoke unto Moshe, saying,

[2] Speak unto Aharon and to his Banim, that they separate themselves from the kodashim of the Bnei Yisroel which they set apart as kodesh unto Me, so that they will not commit Chillul ha-shem of Shem Kodshi: I am Hashem.

[3] Say unto them, Whosoever he be of all your zera among your dorot, that goeth unto the kodashim, which the Bnei Yisroel treat as kodesh unto Hashem, having his tumah upon

him, that nefesh shall be cut off from My presence: I am Hashem.

[4] Whatsoever man of the zera Aharon is a metzora, or hath a discharge; he shall not eat of the kodashim, until he be tahor. And whosoever toucheth any thing that is tamei by the dead, or a man whose shikhvat zera goeth from him;

[5] Or whosoever toucheth any creeping thing, whereby he may be made tamei, or a man who makes him tamei, whatsoever tumah he hath;

[6] The nefesh which hath touched any such shall be tamei until erev, and shall not eat of the kodashim, unless he immerse his basar with mayim.

[7] And when the shemesh is down, he shall be tahor, and shall afterward eat of the kodashim; because it is his lechem.

[8] Nevelah (that which dieth of itself), or tereifah (what is torn by beasts), he shall not eat to make himself tamei therewith; I am Hashem.

[9] They shall therefore be shomer over My charge, lest they bear chet for it, and die therefore, if they profane it: I Hashem do set them apart as kodesh.

[10] There shall no zar eat of the kodesh: a toshav (guest) of the kohen, or a sakhir (hired servant), shall not eat of the kodesh.

[11] But if the kohen buy any nefesh with his kesef, he shall eat of it, or he that is born in his bais; they shall eat of his lechem.

[12] If the bat kohen also be married unto a man who is a zar, she may not eat of a terumah (offering) of the kodashim.

[13] But if the bat kohen becomes an almanah, or gerusha, and have no zera,

and is returned unto bais aviha (house of her father), as in her youth, she shall eat of the lechem aviha; but there shall be no zar eat thereof.

[14] And if an ish eat of the kodesh bishgagah (unintentionally), then he shall add as restitution the fifth part thereof unto it, and shall give it unto the kohen with the kodesh.

[15] And they shall not profane the kodshei Bnei Yisroel, which they offer unto Hashem;

[16] And they will cause themselves to bear the avon of guilt when they eat their kodashim; for I Hashem do set them apart as kodesh.

[17] And Hashem spoke unto Moshe, saying,

[18] Speak unto Aharon, and to his Banim, and unto kol Bnei Yisroel, and say unto them, Whatsoever he be of the Bais Yisroel, or of the Ger BYisroel, that will offer his korban for any of his nederim, and for all his nedavot, which they will offer unto Hashem for an olah,

[19] That it may be accepted on your behalf, ye shall offer a zachar tamim (male without defect), of the cattle and of the sheep, or of the goats.

[20] But whatsoever hath a mum, that shall ye not offer, for it shall not be for you leratzon (acceptable [before Hashem]).

[21] And whosoever offereth a zevach shelamim unto Hashem to fulfill his neder, or as a nedavah in cattle or sheep, it shall be tamim (perfect, without defect) to be accepted; there shall be no mum therein.

[22] Avveret (blind), or injured, or charutz (maimed), or having an abnormal growth, or dry skin eruption, or running sore, ye shall not offer these unto Hashem, nor

make an offering by eish of them upon the Mizbe'ach unto Hashem.

[23] Either a bull or a seh that hath a limb too long or too short thou mayest offer for a nedavah; but for a neder it shall not be accepted.

[24] Ye shall not offer unto Hashem that which is bruised, or crushed, or torn, or cut; neither shall ye make any offering thereof in your eretz.

[25] Neither from the hand of a ben nakhar shall ye offer the lechem Eloheichem of any of these; because their corruption is in them, and mum be in them: they shall not be accepted for you.

[26] And Hashem spoke unto Moshe, saying,

[27] When a bull, or a sheep, or a goat, is brought forth, then it shall be seven days with its mother; and from the yom hashemini and thenceforth it shall be accepted for a korban isheh (offering made by eish) unto Hashem.

[28] And whether it be an ox or seh, ye shall not slaughter (shachat) it and her young both in yom echad.

[29] And when ye will offer a zevach todah unto Hashem, offer it liretzonechem (for your acceptance [before Hashem]).

[30] On the same day it shall be eaten; ye shall leave none of it until the boker: I am Hashem.

[31] Therefore shall ye be shomer mitzvot over My commands, and do them: I am Hashem.

[32] Neither shall ye profane Shem Kodshi; but I will be treated as kodesh among the Bnei Yisroel: I am Hashem, the One making you Kadoshim,

[33] That brought you out of Eretz Mitzrayim, to be for you Elohim (your G-d): I am Hashem.

23 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, and say unto them, Concerning the Mo'adim of Hashem, which ye shall proclaim to be mikra'ei kodesh, even these are My Mo'adim.

[3] Sheshet yamim shall work be done; but the yom hashevi'i is the Shabbos of Shabbaton, a mikra kodesh; ye shall do no work therein: it is the Shabbos to Hashem in all your dwellings.

[4] These are the Mo'adim of Hashem, even mikra'ei kodesh, which ye shall proclaim in their mo'adim.

[5] In the fourteenth day of the first month at twilight is Hashem's Pesach.

[6] And on the fifteenth day of the same month is the Chag HaMatzot unto Hashem; shivat yamim ye must eat matzot.

[7] In the Yom HaRishon ye shall have a mikra kodesh; ye shall do no melekhet avodah therein.

[8] But ye shall offer an offering made by eish unto Hashem shivat yamim; in the seventh day is a mikra kodesh; ye shall do no melekhet avodah therein.

[9] And Hashem spoke unto Moshe, saying,

[10] Speak unto the Bnei Yisroel, and say unto them, When ye be come into HaAretz which I am giving unto you, and shall reap the harvest thereof, then ye shall bring an omer (sheaf [of Barley]) of the reshit of your harvest unto the kohen;

[11] And he shall wave the omer before Hashem, to be accepted for you; on the day after the Shabbos the kohen shall wave it.

[12] And ye shall offer that day when ye wave the omer a

keves tamim of the first year for an olah unto Hashem.

[13] And the minchah thereof shall be two tenth-ephah of fine flour mingled with shemen, an offering made by eish unto Hashem for a re'ach nicho'ach; and the nesekh thereof shall be of yayin, the fourth part of a hin.

[14] And ye shall eat neither lechem, nor roasted grain, nor plump kernels until the same day that ye have brought a korban unto Eloheichem; it shall be a chukkat olam throughout your dorot in all your dwellings.

[15] And ye shall count unto you from the day after the Shabbos, from the day that ye brought the omer of the wave offering; shevah shabbatot shall be complete,

[16] Even unto the day after the seventh Shabbos shall ye count fifty days; and ye shall offer a minchah chadashah unto Hashem.

[17] Ye shall bring out of your dwellings two lechem wave-offerings of two tenth ephah; they shall be of fine flour; they shall be baked with chametz; they are the bikkurim unto Hashem.

[18] And ye shall offer with the lechem shivat kevasim temimim of the first year, and one young bull, and two rams; they shall be for an olah unto Hashem, with their minchot, and their nesakim, even an offering made by eish, of re'ach nicho'ach unto Hashem.

[19] Then ye shall sacrifice one kid of the goats for a chattat and two kevasim of the first year for a zevach of shelamim.

[20] And the kohen shall wave them with the lechem of the bikkurim for a wave offering before Hashem, with the two kevasim; they shall be kodesh to Hashem for the kohen.

[21] And ye shall proclaim on the same day, that it may be a mikra kodesh unto you; ye shall do no melekhet avodah therein; it shall be a chukkat olam in all your dwellings throughout your dorot.

[22] And when ye reap the harvest of your land, thou shalt not reap to the edges of thy sadeh when thou reapest, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them unto the oni (poor), and to the ger: I am Hashem Eloheichem.

[23] And Hashem spoke unto Moshe, saying,

[24] Speak unto the Bnei Yisroel, saying, In the seventh month, in the first day of the month, shall ye have a Shabbaton, a zikhron teru'ah mikra kodesh.

[25] Ye shall do no melekhet avodah therein; but ye shall offer an offering made by eish unto Hashem.

[26] And Hashem spoke unto Moshe, saying,

[27] Also on the tenth day of this seventh month there shall be Yom Kippurim; it shall be a mikra kodesh unto you; and ye shall afflict your nefashot, and offer an offering made by eish unto Hashem.

[28] And ye shall do no work in that same day; for it is Yom Kippurim, to make kapporah for you before Hashem Eloheichem.

[29] For whatsoever nefesh it be that shall not be afflicted in that same day, he shall be cut off from among his people.

[30] And whatsoever nefesh it be that doeth any work in that same day, that nefesh will I destroy from among his people.

[31] Ye shall do no manner of work; it shall be a chukkat olam throughout your dorot in all your dwellings.

[32] It shall be unto you a Shabbos Shabbaton, and ye shall afflict your nefeshot; in the ninth day of the month at erev, from erev unto erev, shall ye observe your Shabbos.

[33] And Hashem spoke unto Moshe, saying,

[34] Speak unto the Bnei Yisroel, saying, The fifteenth day of this seventh month shall be the Chag HaSukkot for shivat yamim unto Hashem.

[35] On the Yom HaRishon shall be a mikra kodesh; ye shall do no meleket avodah (laborious work) therein.

[36] Shivat yamim ye shall offer an offering made by eish unto Hashem; on the eighth day shall be a mikra kodesh unto you; and ye shall offer an offering made by eish unto Hashem; it is an atzeret

(assembly); and ye shall do no meleket avodah therein.

[37] These are the Mo'adim of Hashem, which ye shall proclaim to be mikra'i kodesh, to offer an offering made by eish unto Hashem—an olah (burnt offering), and a minchah, a zevach, and nesakim, every required thing upon its day,

[38] Beside the Shabbatot of Hashem, and beside your mattenot, and beside all your nederim, and beside all your nedavot (freewill offerings), which ye give unto Hashem.

[39] Also in the fifteenth day of the seventh month, when ye have gathered in the crop of HaAretz, ye shall keep a Chag (Feast) unto Hashem shivat yamim; on the first day shall be a Shabbaton, and on the eighth day shall be a Shabbaton.

[40] And ye shall take you on the Yom HaRishon the fruit of the citron tree, branches of temarim (date palms), and twigs of plaited trees, and

willows of the brook; and ye shall rejoice before Hashem Eloheichem shivat yamim.

[41] And ye shall keep it a Chag (Feast) unto Hashem shivat yamim in the shanah. It shall be a chukkat olam in your dorot; ye shall celebrate it in the seventh month.

[42] Ye shall dwell in sukkot shivat yamim; all that are the Ezrach Yisroel shall dwell in sukkot,

[43] That your dorot may know that I made the Bnei Yisroel to dwell in sukkot, when I brought them out of Eretz Mitzrayim: I am Hashem Eloheichem.

[44] And Moshe declared unto the Bnei Yisroel the Mo'adim of Hashem.

24 And Hashem spoke unto Moshe, saying,

[2] Command the Bnei Yisroel, that they bring unto thee pure shemen zayit beaten for the light, to kindle the Ner Tamid (Perpetual Lamp).

[3] Outside the Parochet (Curtain) of the Edut, in the Ohel Mo'ed shall Aharon set it in order from erev unto boker before Hashem tamid (continually); it shall be a chukkat olam in your dorot.

[4] He shall set in order the nerot (lamps) upon the Menorah Hatehorah before Hashem tamid (continually).

[5] And thou shalt take fine flour, and bake Sheteym Esreh Challot thereof; two tenths of an ephah shall be in Challah HaEchad.

[6] And thou shalt set them in two rows, six on a row, upon the Shulchan HaTahor before Hashem.

[7] And thou shalt put levonah zakkah (pure incense) upon each row, that it may be on the lechem for a memorial portion, even an offering made by eish unto Hashem.

[8] Shabbos after Shabbos he shall set it in order before Hashem tamid, from the Bnei Yisroel as a Brit Olam.

[9] And it shall be for Aharon and for his Banim; and they shall eat it in the Makom Kadosh; for it is kodesh kodashim unto Him of the offerings of Hashem made by eish, a chok olam.

[10] And the ben isha Yisroelit, whose father was an Egyptian, went out among the Bnei Yisroel; and this ben isha Yisroeli and a man of Yisroel fought together in the machaneh;

[11] And the ben haisha Yisroelit pronounced HaShem and blasphemed in a curse. And they brought him unto Moshe; (and shem immo was Shlomit bat Divri, of the tribe of Dan;)

[12] And they put him in custody, that the mind of Hashem might be showed them.

[13] And Hashem spoke unto Moshe, saying,

[14] Bring forth him that hath blasphemed outside the machaneh; and let all that heard him lay their hands upon his head, and let kol HaEdah stone him.

[15] And thou shalt speak unto the Bnei Yisroel, saying, Whosoever curseth Elohav shall bear his chet.

[16] And he that blasphemeth the Shem of Hashem, he shall surely be put to death, and kol HaEdah shall certainly stone him; as well the ger, as the ezrach, when he blasphemeth the Shem of Hashem, shall be put to death.

[17] And he that taketh the nefesh of any man shall surely be put to death.

[18] And he that taketh the nefesh of a beast shall make it good; nefesh tachat nefesh.

[19] And if a man cause a mum in his neighbor; as he hath done, so shall it be done to him;
 [20] Fracture for fracture, eye for eye, tooth for tooth; as he hath caused a mum in an adam, so shall it be done to him.
 [21] And he that killeth a beast, he shall restitute it; and he that killeth a man, he shall be put to death.
 [22] Ye shall have mishpat echad, as well for the ger, as for the ezech: for I am Hashem Eloheichem.
 [23] And Moshe spoke to the Bnei Yisroel, that they should bring forth him that had blasphemed out of the machaneh, and stone him with stones. And the Bnei Yisroel did as Hashem commanded Moshe.

[BEHAR]

25 And Hashem spoke unto Moshe in Mt. Sinai, saying,
 [2] Speak unto the Bnei Yisroel, and say unto them, When ye come into HaAretz which I give you, then shall HaAretz observe a Shabbos rest unto Hashem.
 [3] Six years thou shalt sow thy sadeh, and six years thou shalt prune thy kerem, and gather in the fruit thereof;
 [4] But in the Shanah HaShevi'it shall be a Shabbos Shabbaton unto HaAretz, a Shabbos unto Hashem; thou shalt neither sow thy sadeh, nor prune thy kerem (vineyard).
 [5] That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy untended vine; for it is Shnat Shabbaton unto HaAretz.

[6] And the Shabbos of HaAretz shall be food for you; for thee, and for thy eved, and for thy maid, and for thy hired servant, and for thy toshav (guest) that sojourneth with thee.
 [7] And for thy cattle, and for the wild animals that are in thy land, shall all the tevuah (increase) thereof be to eat.
 [8] And thou shalt count seven Shabbatot of shanim unto thee, seven times seven shanim; and the period of the sheva Shabbatot of shanim shall be unto thee forty and nine shanim.
 [9] Then shalt thou cause the shofar to sound a broken blast on the tenth day of the seventh month, in the Yom HaKippurim shall ye make the shofar sound throughout all your land.
 [10] And ye shall treat as kodesh the fiftieth year, and proclaim deror (freedom) throughout all the land unto all the inhabitants thereof; it shall be a Yovel (Jubilee) unto you; and ye shall return every man unto the ancestral heritage of his possession, and ye shall return every man unto his mishpochah.
 [11] A Yovel shall that fiftieth year be unto you; ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy untended vine,
 [12] For it is the Yovel; it shall be kodesh unto you; ye shall eat the tevuah (increase) thereof out of the sadeh.
 [13] In this Shnat Yovel ye shall return every man unto his possession.
 [14] And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not take advantage of one another.
 [15] According to the number of shanim after the Yovel thou shalt buy of thy neighbor, and

according unto the number of shanim of the tevuot (harvests, increases) he shall sell unto thee.
 [16] According to the multitude of shanim thou shalt increase the price thereof, and according to the fewness of shanim thou shalt diminish the price of it; for according to the number of the shanim of the tevuot doth he sell unto thee.
 [17] Ye shall not therefore take advantage of one another; but thou shalt fear Eloheicha: for I am Hashem Eloheichem.
 [18] Wherefore ye shall do My chukkot, and be shomer over My mishpatim, and do them; and ye shall dwell in HaAretz in safety.
 [19] And HaAretz shall yield her pri, and ye shall eat your fill, and dwell therein in safety.
 [20] And if ye shall say, What shall we eat in the shanah hashevi'it? Behold, we shall not sow, nor gather in our tevuah;
 [21] Then I will command Birkhati (My Blessing) upon you in the sixth year, and it shall bring forth the tevuah for shalosh hashanim.
 [22] And ye shall sow the shanah hasheminit, and eat yet of tevuah yashan (old increase) until the ninth year; until her harvest come in, ye shall eat of the yashan (old).
 [23] HaAretz shall not be sold permanently: for HaAretz is Mine, for ye are gerim and toshavim with Me.
 [24] And in all the ertz of your possession ye shall grant a Geulah for HaAretz.
 [25] If thy brother become poor, and hath sold away some of his possession, and his Go'el HaKarov (Near Kinsman Redeemer) come

to redeem it, then shall he redeem that which his brother sold.

[26] And if the man does not have for him a Go'el, and himself be able to effect the Geulah,

[27] Then let him count the shanim from the sale thereof, and refund the balance unto the man to whom he sold it; that he may return unto his possession.

[28] But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the Shnat HaYovel; and in the Yovel it shall be returned, and he shall return unto his possession.

[29] And if a man sell a bais moshav in a walled city, then he retains the right of Geulah a full year after its sale; within a full year may he redeem it.

[30] And if it be not redeemed within the space of a full year, then the bais that is in the walled city shall be established forever to him that bought it throughout his dorot; it shall not return in the Yovel.

[31] But the batim (houses) of the villages which have no chomah (wall) round about them shall be considered as the fields of the country; Geulah shall be for it, and in the Yovel it must return.

[32] Notwithstanding, the towns of the Levi'im, and the batim (houses) of the towns of their possession, there is a Geulat Olam for the Levi'im.

[33] And what one will buy from the Levi'im, the bais that was sold, and the town of his possession, shall be released in the year of Yovel; for the batim of the towns of the Levi'im are their possession among the Bnei Yisroel.

[34] But the sadeh of the open land of their towns may

not be sold; for it is their achuzzat olam (perpetual heritage).

[35] And if thy brother become poor, and his hand fails with thee; then thou shalt strengthen him; yea, though he be a ger, or a toshav; that he may live among thee.

[36] Take thou no neshekh of him, or increase; but fear Eloheicha; that thy brother may live among thee.

[37] Thou shalt not lend him thy kesef at neshekh, nor give him thy food for increase.

[38] I am Hashem Eloheichem, which brought you forth out of Eretz Mitzrayim, to give you Eretz Kena'an, and to be Elohim unto you.

[39] And if thy brother that dwelleth by thee become poor, and be sold unto thee, thou shalt not compel him to do avodat eved;

[40] But as a sakhir, and as a toshav, he shall be among thee, and shall serve thee unto the Shnat HaYovel.

[41] And then shall he depart from thee, both he and his banim with him, and shall return unto his own mishpachah, and unto the Achuzzat of his Avot shall he return.

[42] For they are My Eved, which I brought forth out of Eretz Mitzrayim; they shall not be sold in the manner of an eved.

[43] Thou shalt not rule over him with rigor; but shalt fear Eloheicha.

[44] Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the Goyim that are round about you; of them shall ye buy eved and amah.

[45] Moreover of the bnei hatoshavim that do sojourn among you, of them shall ye buy, and of their mishpachot that are among you, which they fathered in your land;

and they shall be your possession.

[46] And ye shall take them as an inheritance for your banim after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren, the Bnei Yisroel, ye shall not rule one over another with rigor.

[47] And if a ger or toshav grow rich by thee, and thy brother that dwelleth by him grow poor, and sell himself unto the foreigner among thee, or to the eker (member) mishpachot of the ger;

[48] After that he is sold, his Geulah remains; one of his brethren may redeem him, [49] Either his dod, or ben dod of him, may redeem him, or any that is near of kin unto him of his mishpachot may redeem him; or if he be able, he may redeem himself.

[50] And he shall reckon with him that bought him from the year that he was sold to him unto the Shnat HaYovel; and the price of his release shall be based on the number of shanim, according to the value of a sakhir's pay shall it be with him.

[51] If there be yet many shanim remaining, according unto them he shall give for his Geulah the kesef that he was bought for.

[52] And if there remain but few shanim unto the Shnat HaYovel, then he shall count that, and according unto his shanim shall he pay the price of his Geulah.

[53] And as a sakhir hired shanah b'shanah shall he be with him; and the other shall not rule with rigor over him in thy sight.

[54] And if he be not redeemed in these shanim, then he shall be released in the Shnat HaYovel, both he, and his banim with him.

[55] For unto Me the Bnei Yisroel are avadim; they are My avadim whom I brought forth out of Eretz Mitzrayim: I am Hashem Eloheichem.

26 Ye shall not make for you elimim or pesel or set up matzevah, neither shall ye set up even maskit (carved stone) in your land, lehishtachavot (to bow down) unto it: for I am Hashem Eloheichem.

[BECHUKKOTAI]

[2] Ye shall be shomer over My Shabbatot, and reverence My Mikdash: I am Hashem.

[3] If ye walk in My chukkot, and be shomer over My mitzvot, and do them;

[4] Then I will give you geshem in due season, and HaAretz shall yield her increase, and the etz hasadeh shall yield his pri.

[5] And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your lechem to the full, and dwell in your land safely.

[6] And I will give shalom in HaAretz, and ye shall lie down, and none shall make you afraid: and I will rid the savage beast out of HaAretz, neither shall the cherev pass through your land.

[7] And ye shall chase your enemies, and they shall fall before you by the cherev.

[8] And five of you shall chase a hundred, and a hundred of you shall put ten

thousand to flight: and your enemies shall fall before you by the cherev.

[9] For I will look upon you, and make you fruitful, and multiply you, and confirm My Brit (Covenant) with you.

[10] And ye shall be eating the old harvest when you move out the yashan because of the chadash.

[11] And I set My Mishkan among you: and My Nefesh shall not abhor you.

[12] And I will walk among you, and will be Elohim to you, and ye shall be My people.

[13] I am Hashem Eloheichem, which brought you forth out of Eretz Mitzrayim, that ye should not be their avadim; and I have broken the bars of your yoke, and made you walk head held high.

[14] But if ye will not pay heed unto Me, and will not do all these mitzvot,

[15] And if ye shall despise My chukkot, or if your nefesh abhor My mishpatim, so that ye will not do all My mitzvot, but that ye violate My Brit (Covenant),

[16] I also will do this unto you: I will even visit upon you terror, wasting disease, and the burning fever, that shall consume the eyes, and drain the nefesh: and ye shall sow your zera in vain, for your enemies shall eat it.

[17] And I will set My Face against you, and ye shall be struck down before your enemies. They that hate you shall reign over you; and ye shall flee when none rodef (pursue, persecute) you.

[18] And if ye will not yet for all this pay heed unto Me, then I will punish you seven times more for your chattot.

[19] And I will break the ga'on (pride) of your

stubbornness; and I will make your skies as barzel, and your soil as bronze;

[20] And your ko'ach shall be spent in vain; for your land shall not yield her increase, neither shall the etz HaAretz yield their pri.

[21] And if ye remain walking contrary unto Me, and will not pay heed unto Me, I will bring seven times more makkah (plagues) upon you according to your chattot (sins).

[22] I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and darkheichem (your roads, ways) shall be deserted.

[23] And if ye will not be corrected by Me, but will walk keri (contrary, hostile) unto Me,

[24] Then will I also walk b'keri (contrary, hostile) unto you, and will punish you yet seven times for your chattot.

[25] And I will bring a cherev upon you, that shall avenge Nekom HaBrit (Vengeance of My Covenant); and when ye are gathered together within your towns, I will send the dever (pestilence) among you; and ye shall be delivered into the hand of the enemy.

[26] And when I have broken the matteh (staff, supply) of your lechem, eser nashim shall bake your lechem in one oven, and they shall dole out your lechem by weight; and ye shall eat, and not be satisfied.

[27] And if ye will not for all this pay heed unto Me, but walk b'keri (contrary, hostile) unto Me,

[28] Then I will walk keri unto you also in chamat (fury); and I, even I, will chastise you seven times for your chattot.

[29] And ye shall eat the basar of your banim,

and the basar of your
banot shall ye eat.

[30] And I will destroy your
high places, and cut down
chammneichem (your pillars
for worshipping the sun), and
cast your carcasses upon the
carcasses of your idols, and
My Nefesh shall abhor you.
[31] And I will turn your
cities into ruins, and bring
mikdesheichem (your
sanctuaries) unto desolation,
and I will not take delight in
your re'ach nicho'ach.

[32] And I will bring HaAretz
into desolation; and your
enemies which dwell therein
shall be astonished at her.

[33] And I will scatter you
among the Goyim, and will
draw out a cherev after you;
and your land shall be
desolate, and your cities ruin.

[34] Then shall HaAretz
enjoy her Shabbatot, as long
as she lieth desolate, and ye be
in your enemies' land; even
then shall HaAretz rest, and
enjoy her Shabbatot.

[35] As long as she lieth
desolate she shall rest,
because she did not rest in
your Shabbatot, when ye dwelt
upon her.

[36] And upon them that are
left alive of you I will send a
fearful faintness into their
hearts in the lands of their
enemies; and the sound of a
shaken leaf shall chase them;
and they shall flee, as fleeing
from a cherev; and they shall
fall v'ein rodef (when none
pursueth, persecutes).

[37] And they shall fall one
upon another, as it were
before a cherev, when none
pursueth; and ye shall have no
standing place before your
enemies.

[38] And ye shall perish
among the Goyim, and the
erez of your enemies shall eat
you up.

[39] And they that are left of
you shall waste away in their

avon in your enemies' lands;
and also in the iniquities of
their avot shall they waste
away with them.

[40] V'hitvadu (if they shall
confess) their avon, and the
avon of their avot, with their
treachery in which they were
treacherous against Me, and
that also they have walked
b'keri (contrary, hostile) unto
Me;

[41] And that I also have
walked b'keri unto them, and
have brought them into the
erez of their enemies; if then
their levav he'arel

(uncircumcised hearts) be
humbled, and they then pay
for their avon [*i.e., accept the
punishment of their iniquity*],

[42] Then will I remember
My Brit (covenant) with
Ya'akov, and also My Brit
(covenant) with Yitzchak, and
also My Brit (covenant) with
Avraham will I remember;
and I will remember HaAretz.

[43] HaAretz also shall be
deserted by them, and shall
enjoy her Shabbatot, while she
lieth desolate without them;
and they shall pay for their
avon [*accept the punishment
of their iniquity*]; because, even
because they despised My
mishpatim, and because their
nefesh abhorred My chukkot.

[44] And yet for all that, when
they be in the erez of their
enemies, I will not cast them
away (*i.e., reject them*), neither
will I abhor them, to destroy
them utterly, and to break My
Brit (covenant) with them: for
I am Hashem Eloheichem.

[45] But I will for their sakes
remember the Brit Rishonim
(covenant of their ancestors)
whom I brought forth out of
Eretz Mitzrayim in
the sight of the Goyim, that I
might be Elohim to them: I
am Hashem.

[46] These are the chukkim
and mishpatim and torot,
which Hashem

made between Him and the
Bnei Yisroel in Mt. Sinai by
the hand of Moshe.

27 And Hashem spoke
unto Moshe,
saying,

[2] Speak unto the Bnei
Yisroel, and say unto them,
When a man shall articulate a
neder, the nefashot shall be
for Hashem by thy evaluation.

[3] And thy evaluation shall
be of the zachar from esrim
shanim even unto shishim
shanah, even thy evaluation
shall be fifty shekels kesef,
after the shekel HaKodesh.

[4] And if it be a nekevah,
then thy evaluation shall be
shloshim shekel.

[5] And if it be from chamesh
shanim even unto esrim
shanah, then thy evaluation
shall be of the zachar esrim
shekel, and for the nekevah
aseret shekalim.

[6] And if it be from a month
old even unto chamesh
shanim, then thy evaluation
shall be of the zachar
chamishah shekalim kesef,
and for the nekevah thy
evaluation shall be shloshet
shekalim kesef.

[7] And if it be from shishim
shanah and above, if it be a
zachar, then thy evaluation
shall be chamishah asar
shekel, and for the nekevah
asarah shekalim.

[8] But if he be poorer than
thy evaluation, then he shall
present himself before the
kohen, and the kohen shall
value him; according to the
ability of the one who vowed
the neder shall the kohen
value him.

[9] And if it be a behemah,
whereof men bring a korban
unto Hashem, all that any
man giveth of such unto
Hashem shall be kodesh.

BAMIDBAR

[10] He shall not exchange it, nor substitute it, a tov for a rah, or rah for tov: and if he shall at all substitute behemah for behemah, then it and the substitute thereof shall be kodesh.

[11] And if it be any behemah temeiah, of which they do not offer a korban unto Hashem, then he shall present the behemah before the kohen;

[12] And the kohen shall value it, whether it be tov or rah; as thou valuest it, who art the kohen, so shall it be.

[13] But if he will at all redeem it, then he shall add chamishto (a fifth part thereof) unto thy evaluation.

[14] And when a man shall set apart as kodesh his bais to be kodesh unto Hashem, then the kohen shall evaluate it, whether it be tov or rah; as the kohen shall set the value of it, so shall it remain.

[15] And if he that set it apart as kodesh will redeem his bais, then he shall add the fifth part of the kesef of thy evaluation unto it, and it shall be his.

[16] And if a man shall set apart as kodesh unto Hashem some part of a sadeh of his possession, then thy evaluation shall be according to its seeding; an area seeded by a homer of barley shall be valued at chamishim shekel kesef.

[17] If he set apart as kodesh his sadeh from the Shnat HaYovel, according to thy evaluation it shall remain.

[18] But if he set apart as kodesh his sadeh after the Yovel, then the kohen shall reckon unto him the kesef according to the shanim that remain, even unto the Shnat HaYovel, and it shall be deducted from thy evaluation.

[19] And if he that set apart as kodesh the sadeh will in any wise redeem it, then he

shall add the fifth part of the kesef of thy evaluation unto it, and it shall be his.

[20] And if he will not redeem the sadeh, or if he have sold the sadeh to ish achar (another man), it shall not be redeemed any more.

[21] But the sadeh, when it is released in the Yovel, shall be kodesh unto Hashem, as a sadeh hacherem (devoted); the possession thereof shall be the kohen's.

[22] And if a man set apart as kodesh unto Hashem a sadeh which he hath bought, which is not of the fields of his possession [*i.e., ancestral heritage*].

[23] Then the kohen shall reckon unto him the worth of thy evaluation, even unto the Shnat HaYovel: and he shall give thine evaluation in that day, as kodesh unto Hashem.

[24] In the Shnat HaYovel the sadeh shall return and revert unto him of whom it was bought, even to him to whom the Achuzzat HaAretz (Ancestral Heritage of the Land) did belong.

[25] And all thy evaluations shall be according to the shekel HaKodesh; twenty gerah shall be the shekel.

[26] Only the bechor of the behemah, which should be Hashem's Bechor, no man shall set it apart as kodesh; whether it be shor (ox), or seh (sheep): it is Hashem's.

[27] And if it be of a behemah hatemeiah, then he shall redeem it according to thine evaluation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy evaluation.

[28] Nevertheless, no cherem (devoted thing), that a man shall devote unto Hashem of all that he hath, both of adam and behemah, and of the sadeh of his possession, shall

be sold or redeemed; every cherem is kodesh kodashim unto Hashem.

[29] No cherem, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

[30] And all the ma'aser HaAretz (tithe of the Land), whether of the zera HaAretz, or of the pri HaEtz, is Hashem's; it is kodesh unto Hashem.

[31] And if a man will at all redeem ought of his ma'asor (tithes), he shall add thereto the fifth part thereof.

[32] And concerning the ma'aser of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be kodesh unto Hashem.

[33] He shall not search whether it be tov or rah, neither shall he change it; and if he substitute it at all, then both it and the substitute thereof shall be kodesh; it shall not be redeemed.

[34] These are the mitzvot, which Hashem commanded Moshe for the Bnei Yisroel in Mt. Sinai.

[BAMIDBAR]

1 And Hashem spoke unto Moshe in the midbar of Sinai, in the Ohel Mo'ed, on the first day of the second month, in the second year after they were come out of Eretz Mitzrayim, saying, [2] Take ye the rosh (top amount, census) of kol Adat Bnei Yisroel after their mishpekhos, by the bais of their avot, with the number of their shmot, every

zachar by their head count;

[3] From twenty years old and upward, all that are able-bodied to serve in tzava b'Yisroel (army in Yisroel); thou and Aharon shall number them by their tzva'ot (legions).

[4] And with you there shall be a man of every tribe; every one Rosh of the bais of his Avot.

[5] And these are the shemot haanashim that shall stand with you: of the tribe of Reuven, Elitzur ben Shedeur;

[6] Of Shim'on, Shelumiel ben Tzurishaddai;

[7] Of Yehudah, Nachshon ben Amminadav;

[8] Of Yissakhar, Netanel ben Tzuar;

[9] Of Zevulun, Eliav ben Chelon;

[10] Of the bnei Yosef: of Ephrayim, Elishama ben Ammihud; of Menasheh, Gamli'el ben Pedahzur;

[11] Of Binyamin, Avidan ben Gideoni;

[12] Of Dan, Achiezer ben Ammishaddai;

[13] Of Asher, Pagiel ben Ochran;

[14] Of Gad, Elyasaph ben Deuel;

[15] Of Naphtali, Achira ben Enan.

[16] These were the called men of the Edah, nasiim of the tribes of their avot, rashei alfei Yisroel (head-men of the clans of Yisroel).

[17] And Moshe and Aharon took these men which had been designated by their names;

[18] And they assembled kol HaEdah together on the first yom of the second month, and they declared their family after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, one by one.

[19] As Hashem commanded

Moshe, so he counted them in the midbar of Sinai.

[20] And the bnei Reuven, Yisroel's bechor, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, one by one, every zakhar from twenty years old and upward, all that are able-bodied to serve in tzava;

[21] Those that were numbered of them, even of the tribe of Reuven, were forty and six thousand and five hundred.

[22] Of the bnei Shim'on, by their toldot, after their mishpekhoh, by the bais of their avot, those that were numbered of them, according to the number of the shmot, one by one, every male from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[23] Those that were numbered of them, even of the tribe of Shim'on, were fifty and nine thousand and three hundred.

[24] Of the bnei Gad, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava;

[25] Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

[26] Of the bnei Yehudah, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[27] Those that were numbered of them, even of the tribe of Yehudah, were threescore and fourteen thousand and six hundred.

[28] Of the bnei Yissakhar, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[29] Those that were numbered of them, even of the tribe of Yissakhar, were fifty and four thousand and four hundred.

[30] Of the bnei Zevulun, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[31] Those that were numbered of them, even of the tribe of Zevulun, were fifty and seven thousand and four hundred.

[32] Of the bnei Yosef, namely, of the bnei Ephrayim, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[33] Those that were numbered of them, even of the tribe of Ephrayim, were forty thousand and five hundred.

[34] Of the bnei Menasheh, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[35] Those that were numbered of them, even of the tribe of Menasheh, were thirty and two thousand and two hundred.

[36] Of the bnei Binyamin, by their toldot, after their

mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[37] Those that were numbered of them, even of the tribe of Binyamin, were thirty and five thousand and four hundred.

[38] Of the bnei Dan, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[39] Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

[40] Of the bnei Asher, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[41] Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

[42] Of the bnei Naphtali, throughout their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

[43] Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

[44] These are those that were numbered, which Moshe and Aharon numbered, and the nasiim (princes, rulers, exalted) of Yisroel,

being shneyim asar (twelve) men, each one representing the bais of his avot.

[45] So were all those that were numbered of the Bnei Yisroel, by the bais of their avot, from twenty years old and upward, all that were able-bodied to serve in tzava b'Yisroel (army in Yisroel);

[46] Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

[47] But the Levi'im after the tribe of their avot were not numbered among them.

[48] For Hashem had spoken unto Moshe saying,

[49] Only thou shalt not number the tribe of Levi, neither take the sum of them among the Bnei Yisroel;

[50] But thou shalt appoint the Levi'im over the Mishkan HaEdut and over all the vessels thereof, and over all things that belong to it; they shall bear the Mishkan, and all the vessels thereof; and they shall take care of it, and shall encamp round about the Mishkan.

[51] And when the Mishkan setteth forward, the Levi'im shall take it down; and when the Mishkan is to be pitched, the Levi'im shall set it up; and the zar (stranger, outsider, unauthorized party) that cometh nigh shall be put to death.

[52] And the Bnei Yisroel shall pitch their tents, every man by his own machaneh (camp), and every man by his own degel (standard, banner), throughout their tzva'ot (hosts).

[53] But the Levi'im shall encamp around the Mishkan HaEdut, that there be no ketzeif (wrath) fall upon the Adat Bnei Yisroel; and the Levi'im shall be shomer mishmeret (watch the watch, attend to, keep the charge, the

reverence) of the Mishkan HaEdut.

[54] And the Bnei Yisroel did according to all that Hashem commanded Moshe, so did they.

2 And Hashem spoke unto Moshe and unto Aharon, saying,

[2] The Bnei Yisroel shall encamp, each man under his own degel (standard, banner), with the otot (ensigns) of the bais of their avot; some distance from it, around the Ohel Mo'ed must they encamp.

[see *Yehoshua 3:4*]

[3] And on the east side toward the rising of the sun shall they of the degel (standard, banner) of the machaneh of Yehudah encamp by their tzvaos: and Nachshon ben Amminadav shall be Nasi of the Bnei Yehudah. [*Bereshis 49:10*]

[4] And his tz'va (host), and those that were numbered of them, were threescore and fourteen thousand and six hundred.

[5] And those that do encamp next unto him shall be the tribe of Yissakhar; and Netanel ben Tzuar shall be Nasi of the Bnei Yissakhar.

[6] And his tz'va (host), and those that were numbered thereof, were fifty and four thousand and four hundred.

[7] Then the tribe of Zevulun; and Eliav ben Helon shall be Nasi of the Bnei Zevulun.

[8] And his tz'va (host), and those that were numbered thereof, were fifty and seven thousand and four hundred.

[9] All that were numbered in the machaneh of Yehudah were an hundred thousand and fourscore thousand and six thousand and four hundred, by their tzvaos. These shall set forth first.

[10] On the south side shall be the degel (standard, banner) of the machaneh of Reuven according to their tsvaas; and the Nasi of the Bnei Reuven shall be Elitzur ben Shedeur.

[11] And his tz'va (host), and those that were numbered thereof, were forty and six thousand and five hundred.

[12] And those which encamp by him shall be the tribe of Shim'on; and the Nasi of the Bnei Shim'on shall be Shelumiel ben Tzurishaddai.

[13] And his tz'va (host), and those that were numbered of them, were fifty and nine thousand and three hundred.

[14] Then the tribe of Gad; and the Nasi of the Bnei Gad shall be Elyasaph ben Reuel.

[15] And his tz'va (host), and those that were numbered of them, were forty and five thousand and six hundred and fifty.

[16] All that were numbered in the machaneh of Reuven were an hundred thousand and fifty and one thousand and four hundred and fifty, by their tsvaas. And they shall set forth in the second rank.

[17] Then the Ohel Mo'ed shall set forward with the machaneh of the Levi'im in the midst of the machaneh; as they encamp, so shall they set forward, every man in his place by their degel.

[18] On the west side shall be the degel of the machaneh of Ephrayim according to their tsvaas; and the Nasi of the Bnei Ephrayim shall be Elishama ben Ammihud.

[19] And his tz'va (host), and those that were numbered of them, were forty thousand and five hundred.

[20] And by him shall be the tribe of Menasheh; and the Nasi of the Bnei Menasheh

shall be Camliel ben Pedatzur.

[21] And his tz'va (host), and those that were numbered of them, were thirty and two thousand and two hundred.

[22] Then the tribe of Binyamin; and the Nasi of the Bnei Binyamin shall be Avidan ben Gideon.

[23] And his tz'va (host), and those that were numbered of them, were thirty and five thousand and four hundred.

[24] All that were numbered of the machaneh of Ephrayim were an hundred thousand and eight thousand and an hundred, by their tsvaas. And they shall go forward in the third rank.

[25] The degel (standard, banner) of the machaneh of Dan shall be on the north side by their tsvaas; and the Nasi

of the Bnei Dan shall be Achiezer ben Ammishaddai.

[26] And his tz'va (host), and those that were numbered of them, were threescore and two thousand and seven hundred.

[27] And those that encamp by him shall be the tribe of Asher; and the Nasi of the Bnei Asher shall be Pagiel ben Ochran.

[28] And his tz'va (host), and those that were numbered of them, were forty and one thousand and five hundred.

[29] Then the tribe of Naphtali; and the Nasi of the Bnei Naphtali shall be Achira ben Enan.

[30] And his tz'va (host), and those that were numbered of them, were fifty and three thousand and four hundred.

[31] All they that were numbered in the machaneh of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall break camp last with their degel (standard, banner).

[32] These are those which were numbered of the Bnei Yisroel by the bais of their avot; all those that were numbered of the machanot by their hosts were six hundred thousand and three thousand and five hundred and fifty.

[33] But the Levi'im were not counted with the Bnei Yisroel; as Hashem commanded Moshe.

[34] And the Bnei Yisroel did according to all that Hashem commanded Moshe; so they encamped by the degelim (standards, banners) of them, and so they set forward, every one after their mishpekhos, according to the bais of their avot.

3 These also are the toldot of Aharon and Moshe in the yom that Hashem spoke with Moshe in Mt. Sinai.

[2] And these are the shmot of the Bnei Aharon: Nadav the bechor, and Avihu, Eleazar, and Itamar [Vayikra 10].

[3] These are the shmot of the Bnei Aharon, the kohanim hameshuchim whose hand he filled [*i.e., ordained*] to be kohen [Shemot 29; Vayikra 8].

[4] And Nadav and Avihu died before Hashem, when they offered eish zarah (unauthorized fire) before Hashem, in the midbar of Sinai, and they had no children; and Eleazar and Itamar ministered in the kohen's office in the sight of Aharon their av [Vayikra 10].

[5] And Hashem spoke unto Moshe, saying,

[6] Bring the tribe of Levi near [*i.e., present them as offerings are presented*], and present

them before Aharon

HaKohen, that they may minister unto him [*i.e., help, be of service to him*].

[7] And they [the Levi'im] shall be shomer mishmeret (watch the watch, keep the guard duty) for him and for the mishmeret kol HaEdah (duty of the whole Congregation) before the Ohel Mo'ed, to do avodat HaMishkan (the work, service of the Mishkan).

[8] And they shall be shomer mishmeret over kol klei Ohel Mo'ed (all the vessels, furnishings of the Ohel Mo'ed) for the Bnei Yisroel, doing the avodat HaMishkan (work of the Mishkan).

[9] And thou shalt give the Levi'im unto Aharon and to his banim; they are wholly given unto him from among the Bnei Yisroel.

[10] And thou shalt appoint Aharon and his banim; they shall be shomer to watch over their kehunah; the zar that encroach shall be put to death.

[11] And Hashem spoke unto Moshe, saying,

[12] And I, hinei, I have taken the Levi'im from among the Bnei Yisroel instead of all the bechor that openeth the womb among the Bnei Yisroel; therefore the Levi'im shall be Mine;

[13] Because all the bechor are Mine; for on the yom that I struck down all the bechor in Eretz Mitzrayim I set apart as kodesh unto Me all the bechor in Yisroel, both man and beast: Mine shall they be: I am Hashem.

[14] And Hashem spoke unto Moshe in the midbar of Sinai, saying,

[15] Count the Bnei Levi by the bais of their avot, by their mishpekhoh; every zachar from a month old and upward shalt thou number them.

[16] And Moshe numbered them according to the command of Hashem, as he had been commanded.

[17] And these were the Bnei Levi by their shmot: Gershon, Kehat, and Merari.

[18] And these are the shmot of the Bnei Gershon by their mishpekhoh: Livni, and Shimei.

[19] And the Bnei Kehat by their mishpekhoh: Amram, Yitzhar, Chevron, and Uzziel.

[20] And the Bnei Merari by their mishpekhoh: Machli and Mushi. These are the mishpekhoh of the Levi'im according to the bais of their avot.

[21] To Gershon belonged the mishpakhat of the Livni and the mishpakhat of the Shimi: these are the mishpekhoh of the Gershoni.

[22] Those that were numbered of them, according to the number of kol zachar (all the males), from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

[23] The mishpekhoh of the Gershoni shall encamp behind the Mishkan westward.

[24] And the Nasi of the bais av of the Gershoni shall be Elyasaph ben Lael.

[25] And the mishmeret of the Bnei Gershon in the Ohel Mo'ed is as follows: the Mishkan, and the Ohel, the covering thereof, and the curtain at the entrance of the Ohel Mo'ed,

[26] And the curtains of the khatzer, and the curtain for the entrance of the khatzer, which is around the Mishkan, and around the mizbe'ach; and the cords of it for kol avodah thereof.

[27] And to Kehat belonged the mishpakhat of the Amrami, and the mishpakhat of the Yitzhari, and the

mishpakhat of the Chevroni, and the mishpakhat of the Uzzieli: these are the mishpekhoh of the Kehati.

[28] In the number of all the zachar, from a month old and upward, were eight thousand and six hundred, shomrei mishmeret haKodesh.

[29] The mishpekhoh of the Bnei Kehat shall encamp on the southward side of the Mishkan.

[30] And the Nasi bais av of the mishpekhoh of the Kehati shall be Elitzaphan ben Uzziel.

[31] And their guard duty shall be: the Aron and the Shulchan, and the Menorah, and the Mizbechot, and the vessels of HaKodesh (the Holy Place) wherewith they minister, and the curtain, and all the avodah thereof.

[32] And Eleazar ben Aharon HaKohen shall be Nasi over the Nasi'ei HaLevi'im, and have the oversight of them that do guard duty over HaKodesh (the Holy Place).

[33] To Merari belonged the mishpakhat of the Mahli, and the mishpakhat of the Mushi: these are the mishpekhoh of Merari.

[34] And those that were counted of them, according to the number of all the zachar, from a month old and upward, were six thousand and two hundred.

[35] And the Nasi bais av of the mishpekhoh of Merari was Tzuriel ben Avichayil; these shall encamp on the side of the Mishkan northward.

[36] And under the guard duty charge of the Bnei Merari shall be: the frames of the Mishkan, and the crossbars thereof, and the pillars thereof, and the bases thereof, and all the vessels thereof, and all that serveth thereto,

[37] And the pillars of the khatzer round about, and their bases, and their pegs, and their cords.

[38] And those that encamp in front of the Mishkan toward the east, even in front of the Ohel Mo'ed eastward, shall be Moshe, and Aharon and his banim, shomrim mishmeret HaMikdash (standing guard duty over the holy area) on behalf of the Bnei Yisroel; and the zar that shall encroach shall be put to death.

[39] All that were counted of the Levi'im, which Moshe and Aharon numbered at the command of Hashem, by their mishpekhah, all the zakhar from a month old and upward, were twenty and two thousand.

[40] And Hashem said unto Moshe, Count all the bechor of the zakhar of the Bnei Yisroel from a month old and upward, and calculate the total by their shmot.

[41] And thou shalt take the Levi'im for Me—I am Hashem—instead of all the bechor among the Bnei Yisroel; and the cattle of the Levi'im instead of all the firstlings among the cattle of the Bnei Yisroel.

[42] And Moshe counted, as Hashem commanded him, all the bechor among the Bnei Yisroel.

[43] And it came about that all the bechor zakhar by the number of shmot, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

[44] And Hashem spoke unto Moshe, saying,

[45] Take the Levi'im instead of all the bechor among the Bnei Yisroel, and the cattle of the Levi'im instead of their

cattle; and the Levi'im shall be Mine: I am Hashem.

[46] And for those that are to be redeemed of the two hundred and threescore and thirteen of the bechor of the Bnei Yisroel, which are more than the Levi'im;

[47] Thou shalt even take five shekels for each one individually, after the shekel of HaKodesh shalt thou take them (the shekel is twenty gerahs) [*Vayikra* 27:6];

[48] And thou shalt give the kesef, wherewith those over and above them [the Levi'im] is to be redeemed, unto Aharon and to his banim.

[49] And Moshe took the kesef hapidyom of them that were over and above them that were redeemed by the Levi'im;

[50] Of the bechor of the Bnei Yisroel collected he the kesef; a thousand three hundred and threescore and five shekels, after the shekel of HaKodesh;

[51] And Moshe gave the kesef hapidyom unto Aharon and to his banim, according to the command of Hashem, as Hashem commanded Moshe.

4 And Hashem spoke unto Moshe and unto Aharon, saying,

[2] Take the census of the Bnei Kehat from among the Bnei Levi, after their mishpekhah, by the bais of their avot,

[3] From shloshim shanah (thirty years old) and upward even until chamishim shanah (fifty years old), all that enter into the tz'va (holy militia of Hashem) to do the melachah (work) in the Ohel Mo'ed.

[4] This shall be the Avodat Bnei Kehat in the Ohel Mo'ed: kodesh hakodashim (the most holy things);

[5] And when the machaneh (camp) setteth forward,

Aharon shall come, and his banim, and they shall take down the Parochet (veil) of the screen, and cover the Aron HaEdut (Ark of the Testimony) with it;

[6] And shall put thereon the tachash hide covering, and shall spread over it a cloth wholly sky-blue violet, and shall put in the carrying poles thereof.

[7] And upon the Shulchan HaPanim they shall spread a cloth of sky-blue, and put thereon the dishes, and the incense spoons, and the offering bowls, and kesot hanesekh (pitchers of the drink offering); and Lechem HaTamid (Perpetual Bread) shall be thereon;

[8] And they shall spread upon them a cloth of scarlet, and cover the same with a tachash hide covering, and shall put in the poles thereof.

[9] And they shall take a cloth of sky-blue, and cover the Menorat HaMa'ohr (Menorah of Illumination), and its nerot (lamps), and its tongs, and its trays, and all the klei shemen (oil vessels) thereof, wherewith they prepare it for [holy] service;

[10] And they shall put it and all the vessels thereof within a tachash hide covering, and shall put it upon the carrying frame.

[11] And upon the Mizbach HaZahav they shall spread a cloth of sky-blue, and cover it a tachash hide covering, and shall put in place the poles thereof;

[12] And they shall take all the Klei HaSharet (Utensils of Ministry), wherewith they minister in HaKodesh, and put them in a cloth of sky-blue, and cover them with a tachash hide covering, and shall put them on the carrying frame;

[13] And they shall take away the ashes from the Mizbe'ach, and spread a purple cloth thereon:

[14] And they shall put upon it all the utensils thereof, wherewith they minister upon it, even the fire pans, the meathooks, and the shovels, and the basins, all the Klei HaMizbe'ach; and they shall spread upon it a tachash hide covering, and put in place its poles.

[15] And when Aharon and his banim have made an end of covering HaKodesh, and all the Klei HaKodesh, as the machaneh (camp) is to set forward, after that, the Bnei Kehat shall come to bear it; but they shall not touch any kodesh, lest they die. These things are the massa (burden) of the Bnei Kehat in the Ohel Mo'ed.

[16] And to the pekuddat (oversight, office) of Eleazar ben Aharon HaKohen pertaineth the Shemen HaMa'ohr (Oil of Illumination), and the incense spices, and the Minchat HaTamid (Continual Grain Offering), and the Shemen HaMishchah (Anointing Oil), and the Pekuddat Kol HaMishkan, and of all that therein is, in HaKodesh, and in the vessels thereof.

[17] And Hashem spoke unto Moshe and unto Aharon saying,

[18] Cut ye not off the shevet (tribe) of the mishpekhoh of the Kehati from among the Levi'im;

[19] But this do unto them, that they may live, and not die, when they approach unto kodesh hakodashim (the most holy things): Aharon and his banim shall go in, and appoint them every one to his avodah (service, ministry) and to his massa (burden);

[20] But they shall not go in to look for a single instant at hakodesh, lest they die.

[NASO]

[21] And Hashem spoke unto Moshe, saying,

[22] Take also the census of the Bnei Gershon, throughout the bais avot of them, by their mishpekhoh;

[23] From shloshim shanah (thirty years old) and upward until chamishim shanah (fifty years old) shalt thou number them; all that enter to serve

the tz'va (holy militia service of Hashem), to labor in the Avodah in the Ohel Mo'ed.

[24] This is the Avodat Mishpekhoh Gershoni, as relates to service and massa (burden):

[25] And they shall bear the curtains of the Mishkan, and the Ohel Mo'ed, its covering, and the tachash hide covering that is over the top of it, and the screen for the entrance of the Ohel Mo'ed,

[26] And the hangings of the khatzer (court), and the hanging for the entrance of the sha'ar (gate) of the khatzer (court), which is around the Mishkan and around the Mizbe'ach, and their cords, and all the Klei Avodah (Utensils of Service, Ministry) of them, and all that is done for them; so shall they serve.

[27] At the appointment of Aharon and his banim shall be all the Avodat Bnei Gershoni, in all their massa (burdens), and in all their avodah (service); and ye shall appoint unto them in mishmeret (guard duty responsibility) for all their massa (burdens).

[28] This is the Avodat Mishpekhoh Bnei Gershoni in the Ohel Mo'ed; and mishmeret (guard duty responsibility) shall be under the direction of Itamar ben Aharon HaKohen.

[29] As for the Bnei Merari, thou shalt number them after their mishpekhoh, by the bais of their avot;

[30] From shloshim shanah (thirty years old) and upward even until chamishim shanah (fifty years old) shalt thou number them, every one that entereth into the tz'va (holy militia service of Hashem), to do the work of the Avodat Ohel Mo'ed.

[31] And this is their mishmeret (guard) massa (burden), according to all their Avodah (Service, Ministry) in the Ohel Mo'ed; the frames of the Mishkan, and the cross-bars thereof, and the posts thereof, and bases thereof,

[32] And the posts surrounding the khatzer, and their bases, and their tent pegs, and their cords, with all their implements, and with all their service; and by shmot (names) ye shall assign the klei mishmeret (vessels of duty) massa (burdens).

[33] This is the Avodat Mishpekhoh Bnei Merari, according to all their service, in the Ohel Mo'ed under the direction of Itamar ben Aharon HaKohen.

[34] And Moshe and Aharon and the Nasi'ei HaEdah (Leaders of the Congregation) counted the Bnei HaKehati after their mishpekhoh, and after the bais of their avot,

[35] From shloshim shanah (thirty years old) and upward even until chamishim shanah (fifty years old) shalt thou number them, every one that entereth into the tz'va (holy militia service of Hashem), to do the work of the Avodah in the Ohel Mo'ed;

[36] And those that were numbered of them by their mishpekhoh were two thousand seven hundred and fifty.

[37] These were they that were numbered of the mishpekhoh HaKehati, all that might do service in the Ohel Mo'ed which Moshe and Aharon did number according to the command of Hashem by the hand of Moshe.

[38] And those that were numbered of the Bnei Gershon, throughout their mishpekhoh, and by the bais of their avot,

[39] From shloshim shanah and upward even until chamishim shanah shalt thou number them, every one that entereth into the tz'va (holy militia service of Hashem), to do the work of the Avodah in the Ohel Mo'ed,

[40] Even those that were numbered of them, throughout their mishpekhoh, by the bais of their avot, were two thousand and six hundred and thirty.

[41] These are they that were numbered of the Mishpekhoh Bnei Gershon, of all that might do service in the Ohel Mo'ed whom Moshe and Aharon did number according to the command of Hashem.

[42] And those that were numbered of the Mishpekhoh Bnei Merari, throughout their mishpekhoh, by the bais of their avot,

[43] From shloshim shanah and upward even until chamishim shanah shalt thou number them, every one that entereth into the tz'va, to do the work of the Avodah in the Ohel Mo'ed,

[44] Even those that were numbered of them by their mishpekhoh, were three thousand and two hundred.

[45] These be those that were numbered of the Mishpekhoh Bnei Merari, whom Moshe and Aharon numbered according to the command of Hashem by the hand of Moshe.

[46] All those that were numbered of the Levi'im, whom Moshe and Aharon and the Nasi'ei Yisroel numbered, by their mishpekhoh, and by the bais of their avot,

[47] From shloshim shanah and upward even until chamishim shanah shalt thou number them, every one that entereth to do the Avodah Avodah (the Work of the Service, Ministry) and the Avodat Massa (Service, Ministry of the Burden) in the Ohel Mo'ed.

[48] Even those that were numbered of them, were shmonat alafim vachamesh me'ot ushmonim (eight thousand and five hundred and fourscore),

[49] According to the command of Hashem they were numbered by the hand of Moshe, every one according to his Avodah (Service), and according to his Massa (Burden); thus were they counted of him, as Hashem commanded Moshe.

5 And Hashem spoke unto Moshe, saying,

[2] Command the Bnei Yisroel, that they put out of the machaneh every tzaru'a, and every one that hath a discharge, and whosoever is tameh lanefesh (unclean, defiled by reason of contact with a corpse),

[3] Both zakhar and nekevah shall ye put out, without the machaneh shall ye put them; that they defile not their machanot, in the midst whereof I dwell.

[4] And the Bnei Yisroel did so, and put them outside the machaneh; just as Hashem spoke unto Moshe, so did the Bnei Yisroel.

[5] And Hashem spoke unto Moshe, saying,

[6] Speak unto the Bnei Yisroel, When a man or

woman shall commit any chattot that men commit, Ime'ol ma'al baHashem (thereby trespassing against Hashem), and feels guilty; [7] Then they shall make vidduy (confession of sin) of their chattot which they have committed; and shall make reparation in full, and add unto it the fifth part thereof, and give it unto him against whom they hath incurred liability.

[8] But if the man have no go'el unto whom reparation for the asham can be made, let the asham be recompensed unto Hashem, even to the kohen, besides the ram of the kippurim, whereby a kapparah shall be made on his behalf.

[9] And every terumah of all the holy things of the Bnei Yisroel, which they bring unto the kohen, shall be his.

[10] And every man's things set apart as kodesh shall be his; whatsoever any man giveth the kohen, it shall be his.

[11] And Hashem spoke unto Moshe, saying,

[12] Speak unto the Bnei Yisroel, and say unto them, If any man's isha go aside, and commit a trespass [*i.e., is unfaithful*] against him,

[13] And a man lie with her carnally, and it be hid from the eyes of her ish, and she become tameh secretly, and there be no ed (witness) against her, neither she be caught;

[14] And a ruach kina (spirit of jealousy) come upon him, and he be jealous of his isha, and she be tameh; or if a ruach kina come upon him, and he be jealous of his isha, and she be not tameh;

[15] Then shall the ish bring his isha unto the kohen, and he shall

bring her korban for her, the tenth part of an ephah of barley meal; he shall pour no shemen upon it, nor put incense thereon; for it is a minchat kinot (grain offering of jealousies), a minchat zekaron (grain offering of memorial), bringing avon to remembrance.

[16] And the kohen shall bring her near, and set her before Hashem;

[17] And the kohen shall take mayim kedoshim in an earthen vessel; and of the dust that is in the floor of the Mishkan the kohen shall take, and put it into the mayim;

[18] And the kohen shall set the isha before Hashem, and unbind the hair of the isha, and put the minchat zekaron in her hands, which is the minchat kena'ot; and the kohen shall have in his hand the mei hamarim hame'ararim (waters of bitterness that causeth the curse);

[19] And the kohen shall put her under oath, and say unto the isha, If no man have lain with thee, and if thou hast not turned astray to tum'a (uncleanness, impurity) with another instead of thy husband, be thou free from these mei hamarim hame'ararim;

[20] But if thou hast turned astray to another instead of thy ish, and if thou be defiled, and some man have lain with thee other than thine ish;

[21] Then the kohen shall put the isha under oath with the oath of the curse, and the kohen shall say unto the isha, Hashem make thee an alah (curse) and a shevu'ah (oath) among thy people, when Hashem doth make thy thigh to waste away, and thy belly to swell;

[22] And this mayim that causeth the curse shall go into thy inner parts, to make thy

belly to swell, and thy thigh to waste away; And the isha shall say, Omen, Omen.

[23] And the kohen shall write these alot (curses) on a sefer, and he shall wash them into the mei hamarim;

[24] And he shall cause the isha to drink the mei hamarim hame'ararim; and the mayim hame'ararim shall enter into her, and become bitter.

[25] Then the kohen shall take the minchat hakena'ot out of the yad haisha, and shall wave the minchah before Hashem, and offer it upon the Mizbe'ach:

[26] And the kohen shall take a handful of the minchah, even the memorial thereof, and burn it upon the Mizbe'ach, and afterward shall cause the isha to drink the mayim.

[27] And when he hath made her to drink the mayim, then it shall come to pass, that, if she be defiled, and have done trespass [*i.e., been unfaithful*] against her ish, that the mayim hame'ararim shall enter into her, and become bitter, and her belly shall swell, and her thigh shall waste away; and the isha shall become a curse among her people.

[28] And if the isha be not defiled, but be tehovah (clean); then she shall be free, and shall conceive zera.

[29] This is the torat hakena'ot (law of jealousy), when an isha goeth astray to another instead of her ish, and is defiled;

[30] Or when the ruach kinah cometh upon him, and he be jealous over his isha, and shall set the isha before Hashem, and the kohen shall execute upon her all this torah.

[31] Then shall the ish be free from guilt from avon, and this isha shall bear her avon.

6 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, and say unto them, When either ish or isha shall separate themselves to vow a neder of a Nazir, to separate themselves unto Hashem;

[3] He shall separate himself from yayin and shekhar (fermented drink), and shall drink no chometz (vinegar) of yayin, or chometz of shekhar, neither shall he drink any grape juice, nor eat moist grapes, or dried (*i.e.*, raisins).

[4] Kol hayamim of his nazir (vow as a nazir) shall he eat nothing that is made of the gefen hayayin, from the seeds even to the grape-skins.

[5] Kol hayamim of the neder of his nazir there shall no razor come upon his head; until hayamim be fulfilled, in the which he separateth himself unto Hashem, he shall be kadosh, and shall let the locks of the hair of his head grow.

[6] Kol hayamei of his separation unto Hashem he shall go not near nefesh met (dead body).

[7] He shall not make himself tameh for his av, or for his em, for his ach, or for his achot, when they die; because the Nezer Elohav (Consecration of his G-d) is upon his head.

[8] Kol yemei of his nazir (separation) he is kadosh unto Hashem.

[9] And if any man die very suddenly by him, and he hath made tameh the head of his nezer (consecration); then he shall shave his head in the yom of his tohorat, on the yom hashevi'i shall he shave it.

[10] And on the yom hashemi'ni he shall bring two doves, or two young pigeons, to the kohen, to the entrance of the Ohel Mo'ed;

[11] And the kohen shall offer the one for a chattat (sin offering), and the other for an olah (burnt offering), and make kapporah for him, because he sinned by the nefesh (dead body), and shall make kadosh his head that same day.

[12] And he shall consecrate unto Hashem the yemei of his nazir, and shall bring a lamb of the first year for an asham (trespass offering); but the yamin harishonim shall not be counted, because his nazir was tameh.

[13] And this is the Torat HaNazir, when the yamin of his nazir are fulfilled: he shall be brought unto the entrance of the Ohel Mo'ed;

[14] And he shall offer his korban unto Hashem, one he-lamb of the first year tamim (without blemish) for an olah (burnt offering), and one ewe lamb of the first year temimah (without blemish) for a chattat, and one ram tamim (without blemish) for shlamim (peace offerings),

[15] And a basket of matzot, cakes of fine flour mingled with shemen, and wafers of matzot meshuchim (anointed) with oil, and their minchot (grain offerings), and their nesakim (drink offerings).

[16] And the kohen shall bring them before Hashem, and shall offer his chattat, and his olah (burnt offering); [17] And he shall offer the ram for a zevach shelamim (sacrifice of peace offerings) unto Hashem, with the basket of matzot; the kohen shall offer also his minchah (grain offering), and his nesekh (drink offering).

[18] And the Nazir shall shave the head of his nazir [see Ac 21:24] at the entrance of the Ohel Mo'ed, and shall take the hair of the head of his nazir, and put it in the eish

(fire) which is under the zevach hashelamim (sacrifice of peace offerings).

[19] And the kohen shall take the boiled shoulder of the ram, and one challat matzah (loaf of matzah) out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazir, after the hair of his nazir (consecration) is shaven; [20] And the kohen shall wave them for a wave offering before Hashem; this is kodesh for the kohen, with the breast of the wave offering and thigh of the terumah (raised-up presentation); and after that the Nazir may drink yayin.

[21] This is the Torat HaNazir who hath vowed, and of his korban unto Hashem for his nazir (separation), in addition to whatever else his hand shall afford, according to the neder (vow) which he vowed, so he must do after the torah of his Nazir.

[22] And Hashem spoke unto Moshe, saying,

[23] Speak unto Aharon and unto his Banim, saying, On this wise ye shall bless the Bnei Yisroel, saying unto them,

[24] Yvarekhekha Adonai v'yishmerekha (Hashem bless thee, and keep thee);

[25] Ya'er Adonai panav eleikha vichunekha (Hashem make His face shine upon thee, and be gracious unto thee);

[26] Yissa Adonai panav eleikha v'yasem lkha shalom (Hashem lift up His countenance upon thee, and give thee shalom).

[27] And they shall put My Shem upon the Bnei Yisroel, and I will bless them.

7 And it came to pass on the day that Moshe had fully set up the

Mishkan, and had anointed it, and set it apart as kodesh, and all the instruments thereof, both the Mizbe'ach and all the vessels thereof, and had anointed them, and set them apart as kodesh,

[2] That the Nasiim (Rulers) of Yisroel, heads of the Bais of their Avot, who were the Nasiim of the tribes, and were over them that were numbered, offered;

[3] And they brought their korban before Hashem, six covered carts, and twelve oxen; a cart for two of the Nasiim, and for each one an ox; and they brought them before the Mishkan.

[4] And Hashem spoke unto Moshe, saying,

[5] Take it of them, that they may be for the service of the Ohel Mo'ed; and thou shalt give them unto the Levi'im, to every man according to his service.

[6] And Moshe took the carts and the oxen, and gave them unto the Levi'im.

[7] Two carts and four oxen he gave unto the Bnei Gershon, according to their service;

[8] And four carts and eight oxen he gave unto the Bnei Merari, according unto their service, under the hand of Itamar ben Aharon HaKohen. [9] But unto the Bnei Kehat he gave none, because the service of HaKodesh belonging unto them was that they should bear upon their shoulders.

[10] And the Nasiim offered for dedicating of the Mizbe'ach in the day that it was anointed, even the Nasiim (Rulers) offered their korban

before the Mizbe'ach.

[11] And Hashem said unto Moshe, They shall offer their korban, each Nasi on his day, for the dedicating of the Mizbe'ach.

[12] And he that offered his korban the first day was Nachshon Ben Aminadav, of the tribe of Yehudah;

[13] And his korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to the shekel HaKodesh; both of them were full of fine flour mixed with oil for a minchah;

[14] One ladle of ten shekels of zahav, full of ketoret;

[15] One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

[16] One kid of the goats for a chattat;

[17] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Nachshon ben Aminadav.

[18] On the second day Netanel ben Tzuar, prince of Yissakhar, did offer:

[19] He offered for his korban one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[20] One ladle of zahav of ten shekels, full of ketoret;

[21] One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

[22] One kid of the goats for a chattat;

[23] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Netanel ben Tzuar.

[24] On the third day Eliav ben Chelon, Nasi of the Bnei Zevulun, did offer:

[25] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[26] One golden ladle of ten shekels, full of ketoret;

[27] One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

[28] One kid of the goats for a chattat;

[29] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Eliav ben Chelon.

[30] On the fourth day Elitzur ben Shedeur, Nasi of the Bnei Reuven, did offer:

[31] His korban was one silver bowl of the weight of an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[32] One golden ladle of ten shekels, full of ketoret;

[33] One young bull, one ram, one lamb of the first year, for an olah;

[34] One kid of the goats for a chattat;

[35] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Elitzur ben Shedeur.

[36] On the fifth day Shelumiel ben Tzurishaddai, Nasi of the Bnei Shim'on, did offer:

[37] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to

shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[38] One golden ladle of ten shekels, full of ketoret;

[39] One young bull, one ram, one lamb of the first year, for an olah;

[40] One kid of the goats for a chattat;

[41] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Shelumiel ben Tzurishaddai.

[42] On the sixth day Elyasaph ben Deuel, Nasi of the Bnei Gad, offered:

[43] His korban was one silver bowl of the weight of an hundred and thirty shekels, a silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[44] One golden ladle of ten shekels, full of ketoret;

[45] One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

[46] One kid of the goats for a chattat;

[47] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Elyasaph ben Deuel.

[48] On the seventh day Elishama ben Ammihud, Nasi of the Bnei Ephrayim, offered:

[49] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[50] One golden ladle of ten shekels, full of ketoret;

[51] One young bull, one

ram, one lamb of the

first year, for an olah (burnt offering);

[52] One kid of the goats for a chattat;

[53] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Elishama ben Ammihud.

[54] On the eighth day Gamaliel ben Pedahtzur, Nasi of the Bnei Menasheh offered:

[55] His korban was one silver bowl of the weight of an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[56] One golden ladle of ten shekels, full of ketoret;

[57] One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

[58] One kid of the goats for a chattat;

[59] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Gamaliel ben Pedahtzur.

[60] On the ninth day Avidan ben Gideoni, Nasi of the Bnei Binyamin, offered:

[61] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[62] One golden ladle of ten shekels, full of ketoret;

[63] One young bull, one ram, one lamb of the first year, for an olah;

[64] One kid of the goats for a chattat;

[65] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the

korban of Avidan ben Gideoni.

[66] On the tenth day Achiezer ben Ammishaddai, Nasi of the Bnei Dan, offered:

[67] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[68] One golden ladle of ten shekels, full of ketoret;

[69] One young bull, one ram, one lamb of the first year, for an olah;

[70] One kid of the goats for a chattat;

[71] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Achiezer ben Ammishaddai.

[72] On the eleventh day Pagiel ben Ochran, Nasi of the Bnei Asher, offered:

[73] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[74] One golden ladle of ten shekels, full of ketoret;

[75] One young bull, one ram, one lamb of the first year, for an olah;

[76] One kid of the goats for a chattat;

[77] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Pagiel ben Ochran.

[78] On the twelfth day Achira ben Enan, Nasi of the Bnei Naphtali, offered:

[79] His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to

shekel HaKodesh; both of them full of fine flour mixed with oil for a minchah;

[80] One golden ladle of ten shekels, full of ketoret;

[81] One young bull, one ram, one lamb of the first year, for an olah;

[82] One kid of the goats for a chattat;

[83] And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Achira ben Enan.

[84] This was the dedication of the Mizbe'ach, in the day when it was anointed, by the Nasiim of Yisroel: twelve bowls of kesef, twelve silver basins, twelve spoons of zahav:

[85] Each bowl of silver weighing an hundred and thirty shekels, each basin seventy; all the silver vessels weighed two thousand and four hundred shekels, according to the shekel HaKodesh;

[86] The golden spoons were twelve, full of ketoret, weighing ten shekels apiece, according to the shekel HaKodesh; all the zahav of the spoons was an hundred and twenty shekels.

[87] All the oxen for the olah (burnt offering) were twelve bulls, the rams twelve, the lambs of the first year twelve, with their minchah; and the kids of the goats for chattat twelve.

[88] And all the oxen for the zevach of the shelamim were twenty and four bulls, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the Mizbe'ach, after that it was anointed.

[89] And when Moshe was gone into the Ohel Mo'ed to speak with Him, then

he heard the voice of One speaking unto him from over the kapporet that was upon the Aron HaEdut, from between the two keruvim; so He spoke unto him.

[BEHAALOSECHA]

8 And Hashem spoke unto Moshe, saying,

[2] Speak unto Aharon and say unto him, When thou set up the Nerot (lamps), the seven Nerot (lamps) shall cast light in front of the Menorah.

[3] And Aharon did so; he set up the Nerot (lamps) thereof to give light in front of the Menorah, as Hashem commanded Moshe.

[4] And the Menorah was made thus of hammered zahav, from its base unto its flower was it hammered out; according unto the mareh (pattern) which Hashem had shown Moshe, so he made the Menorah.

[5] And Hashem spoke unto Moshe, saying,

[6] Take the Levi'im from among the Bnei Yisroel, and make them tahor.

[7] And thus shalt thou do unto them, to make them tahor: Sprinkle water of purification upon them, and let them cause a razor to pass over their basar, and let them wash their clothes, and so make themselves tahor.

[8] Then let them take a young bull with its minchah, even fine flour mixed with shemen, and another young bull shalt thou take for a chattat.

[9] And thou shalt bring the Levi'im before the Ohel Mo'ed: and thou shalt gather Kol Adat Bnei Yisroel together;

[10] And thou shalt bring the Levi'im before Hashem; and the Bnei Yisroel shall lay their hands upon the Levi'im;

[11] And Aharon shall offer the Levi'im before Hashem for a tenufah from the Bnei Yisroel, that they may perform the Avodat Hashem.

[12] And the Levi'im shall lay their hands upon the rosh of the bulls; and thou shalt offer the one for a chattat, and the other for an olah, unto Hashem, to make kapporah for the Levi'im.

[13] And thou shalt set the Levi'im before Aharon, and before his Banim, and offer them for a tenufah unto Hashem.

[14] Thus shalt thou set apart as separate the Levi'im from among the Bnei Yisroel; and the Levi'im shall be Mine.

[15] And after that shall the Levi'im go in to do the service of the Ohel Mo'ed; and thou shalt make them tahor and offer them for a tenufah.

[16] For they are wholly given unto Me from among the Bnei Yisroel; instead of such as open every womb, even instead of the Bechor Kol Bnei Yisroel, have I taken them unto Me.

[17] For Kol Bechor Bnei Yisroel are Mine, both adam and behemah; on the day that I struck down kol bechor in Eretz Mitzrayim I set them apart as kodesh for Myself.

[18] And I have taken the Levi'im tachat (instead of) Kol Bechor Bnei Yisroel.

[19] And I have given the Levi'im as a gift to Aharon and to his Banim from among the Bnei Yisroel, to do the Avodat Bnei Yisroel in the Ohel Mo'ed, and to make kapporah for the Bnei Yisroel; so that there be no plague among the Bnei Yisroel, when the Bnei Yisroel come near unto HaKodesh.

[20] And Moshe, and Aharon, and Kol Adat Bnei Yisroel, did with the Levi'im according unto all that Hashem

commanded Moshe

concerning the Levi'im, so did the Bnei Yisroel unto them.

[21] And the Levi'im purified themselves, and they immersed their clothes; and Aharon offered them as a tenufah before Hashem; and Aharon made kapporah for them to make them tahor.

[22] And after that went the Levi'im in to do their Avodah in the Ohel Mo'ed before Aharon, and before his Banim; just as Hashem had commanded Moshe concerning the Levi'im, so did they with them.

[23] And Hashem spoke unto Moshe, saying,

[24] This is it that belongeth unto the Levi'im: from twenty and five years old and upward they shall enter to perform service in the Avodat Ohel Mo'ed;

[25] And from the age of fifty years they shall retire from the service of the Avodah and shall serve no more;

[26] But shall assist with their brethren in the Ohel Mo'ed, in performing their duties, and shall do no Avodah.

Thus shalt thou do with the Levi'im regarding their duties.

9 And Hashem spoke unto Moshe in the Midbar

Sinai, in the first month of the second year after they were come out of Eretz Mitzrayim, saying,

[2] Let the Bnei Yisroel also observe the Pesach at its appointed season.

[3] In the fourteenth day of this month, at

twilight, ye shall observe it in its appointed season; according to kol chukkot of it, according to all the mishpatim thereof, shall ye observe it.

[4] And Moshe spoke unto the Bnei Yisroel, that they should observe the Pesach.

[5] And they observed the Pesach on the fourteenth day of the first month at twilight in the Midbar Sinai; according to all that Hashem commanded Moshe, so did the Bnei Yisroel.

[6] And there were certain men, who were teme'im by the nefesh (dead body) of an adam, that they could not observe the Pesach on that day; and they came before Moshe and before Aharon on that day;

[7] And those men said unto him, We are teme'im (unclean) by the nefesh of a man; but why should we be kept back, that we may not offer a korban Hashem in its appointed season among the Bnei Yisroel?

[8] And Moshe said unto them, Stand still, and I will hear what Hashem will command concerning you.

[9] And Hashem spoke unto Moshe, saying,

[10] Speak unto the Bnei Yisroel, saying, If any man of you or of your descendents shall be tamei by reason of a dead body, or be in a journey afar off, yet he shall observe the Pesach unto Hashem.

[11] The fourteenth day of the second month [*hyar*] at twilight they shall observe it, and eat it with matzot and merorim (bitter herbs).

[12] They shall leave none of it unto boker, nor break any bone of it; according to all the chukkat of the Pesach they shall observe it.

[13] But the man that is tahor, and is not in a journey, and faileth to observe the

Pesach, even the same nefesh shall be cut off from among his people; because he brought not the korban Hashem at its appointed time, that man shall bear his sin.

[14] And if a ger shall stay for a while among you, and will observe the Pesach unto Hashem; according to the chukkat of the Pesach, and according to the mishpat thereof, so shall he do; ye shall have one chukkat, both for the ger, and for him that was born in the land.

[15] And on the day that the Mishkan was set up the Anan covered the Mishkan, namely, the Ohel HaEdut; and at erev there was upon the Mishkan as it were the appearance of eish, until boker.

[16] So it was tamid: the Anan covered it by day, and the appearance of eish by lailah.

[17] And when the Anan was lifted up from the Ohel, then after that the Bnei Yisroel set out; and in the place where the Anan abode, there the Bnei Yisroel encamped.

[18] At the mouth of Hashem the Bnei Yisroel set out, and at the mouth of Hashem they encamped; as long as the Anan abode upon the Mishkan they encamped.

[19] And when the Anan tarried long upon the Mishkan many days, then the Bnei Yisroel obeyed the order of Hashem, and did not set out.

[20] And so it was, when the Anan was a few days upon the Mishkan; according to the mouth of Hashem they encamped; according to the mouth of Hashem they set out.

[21] And so it was, when the Anan abode from erev unto boker, and that the Anan was lifted up in the boker, then they set out; whether it was by yomam valailah that the

Anan was lifted up, they set out.

[22] Or whether it were two days, or a month, or longer, that the Anan tarried over the Mishkan remaining thereon, the Bnei Yisroel abode in their tents, and did not set out; but when it was lifted up, they set out.

[23] At the mouth of Hashem they encamped, and at the mouth of Hashem they set out; they obeyed the order of Hashem, at the mouth of Hashem by the hand of Moshe.

10 And Hashem spoke unto Moshe, saying,

[2] Make thee two tzotzerot (trumpets) of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the Edah, and for the setting out of the machanot.

[3] And when they shall sound them, Kol HaEdah shall assemble themselves to thee at the entrance of the Ohel Mo'ed.

[4] And if they sound but with one, then the Nasi'im, which are heads of Yisroel's thousands, shall gather themselves unto thee.

[5] When ye sound a teruah, then the machanot that camp on the east shall go forward.

[6] When ye sound a teruah the second time, then the machanot that camp on the south shall set out; they shall sound a teruah for their settings out.

[7] But when the Kahal is to be gathered together, ye shall sound it, but ye shall not sound a teruah.

[8] And the Bnei Aharon, the kohanim, shall sound the tzotzerot; and they shall be to you for a chukkat olam throughout your dorot.

[9] And if ye go into milchamah (battle) in

your land against the enemy that oppresseth you, then ye shall sound a blast on the tzotzerot; and ye shall be remembered before Hashem Eloheichem, and ye shall be saved from your enemies.

[10] Also in the day of your simcha, and in your moadim, and in the Rosh-Chodesh, ye shall sound a blast on the tzotzerot over your olot, and over the zevakhim of your shelamim; that they may be to you for a memorial reminder before Eloheichem: I am Hashem Eloheichem.

[11] And it came to pass on the twentieth day of the second month, in the second year, that the Anan was lifted up from off the Mishkan HaEdut.

[12] And the Bnei Yisroel set out in their travels from the Midbar Sinai; and the Anan rested in the Midbar Paran.

[13] And they first set out according to the mouth of Hashem by the hand of Moshe.

[14] First in place went the degel of the machaneh of the Bnei Yehudah according to their tzivos; and over his division was Nachshon ben Amminadav.

[15] And over the division of the tribe of the Bnei Yissakhar was Netanel ben Tzuar.

[16] And over the division of the tribe of the Bnei Zevulun was Eliav ben Helon.

[17] And the Mishkan was taken down; and the Bnei Gershon and the Bnei Merari set out, bearing the Mishkan.

[18] And the degel of the machaneh of Reuven set out according to their tzivos (armies); and over his division was Elitzur ben Shedeur.

[19] And over the division of the tribe of the Bnei Shim'on was Shelumiel ben Tzurishaddai.

[20] And over the division of the tribe of the Bnei Gad was Elyasaph ben Deuel.

[21] And the descendants of Kehat set out, bearing the Mikdash; and they would erect the Mishkan before their arrival.

[22] And the degel of the machaneh of the Bnei Ephrayim set out according to their tzivos (armies); and over his division was Elishama ben Ammihud.

[23] And over the division of the tribe of the Bnei Menasheh was Camli'el ben Pedatzur.

[24] And over the division of the tribe of the Bnei Binyamin was Avidan ben Gideon.

[25] And the degel of the machaneh of the Bnei Dan set out, which formed the rear guard of all the machanot throughout their tzivos; and over his division was Achiezer ben Ammishaddai.

[26] And over the division of the tribe of the Bnei Asher was Pagi'el ben Ochran.

[27] And over the division of the tribe of the Bnei Naphtali was Achira ben Enan.

[28] Thus was the order of march of the Bnei Yisroel according to their tzivos (armies), when they set out.

[29] And Moshe said unto Chovav ben Reuel the Midyani, Moshe's khoten (father-in-law), We are traveling unto the place of which Hashem said, I will give it you: Come thou with us, and we will do thee good; for Hashem hath promised tov concerning Yisroel.

[30] And he said unto him, I will not go; but I will depart to mine own land, and to my moledet.

[31] And he [Moshe] said, Leave us not, please; forasmuch as thou hast da'as how we are to encamp in the

midbar, and thou mayest be to us as eyes.

[32] And it shall be, if thou go with us, yea, it shall be, that what tov Hashem shall do unto us, the same will we share with thee.

[33] And they departed from the Mountain of Hashem three days' journey; the Aron Brit Hashem went before them in the three days' derech, to search out a menuchah for them.

[34] And the Anan of Hashem was upon them by day, when they set out from the machaneh.

[35] And it came to pass, when the Aron set out, that Moshe said, Rise up, Hashem, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.

[36] And when it rested, he said, Return, Hashem, unto the countless thousands of Yisroel.

11 And when the people complained, it displeased Hashem; Hashem heard it; His anger was kindled; and the Eish Hashem burned among them, and consumed them that were at the edge of the machaneh.

[2] And the people cried unto Moshe; and when Moshe davened unto Hashem, the eish was quenched.

[3] He called shem hamakom Taverah because the Eish Hashem burned among them.

[4] And the rabble that was among them fell a-lusting; and the Bnei Yisroel also wept again, and said, If only we had basar to eat!

[5] We remember the fish, which we did eat in Mitzrayim at no cost; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

[6] But now our nefesh is dried up; there is nothing at all, besides

this manna, before our eyes.

[7] And the manna was like coriander seed, and the color thereof like the color of white gum resin.

[8] And the people went about and gathered it, and ground it in handmills, or crushed it in the mortar, and baked it in pans, and made cakes of it; and the taste of it was like the taste of cakes prepared of shemen.

[9] And when the dew fell upon the machaneh in the lailah, the manna fell with it.

[10] Then Moshe heard the people wailing throughout their mishpekhoh, every man in the entrance of his ohel; and the anger of Hashem was kindled greatly; Moshe also was displeased.

[11] And Moshe said unto Hashem, Why hast Thou afflicted Thy eved? And why have I not found chen (favor) in Thy sight, that Thou layest the massa (burden) of all this people upon me?

[12] Have I conceived all this people? Have I fathered them, that Thou shouldst say unto me, Carry them in thy bosom, as the one nursing beareth the nursing infant, unto the land which Thou didst swear unto their avot?

[13] Where should I get basar to give unto all this people? For they wail unto me, saying, Give us basar, that we may eat.

[14] I am not able to carry all this people alone, because it is too heavy for me.

[15] And if Thou deal thus with me, kill me, please, at once, if I have found chen in Thy sight; and let me not see my wretchedness.

[16] And Hashem said unto Moshe, Gather unto Me seventy men of the Zekenim of Yisroel, whom thou knowest to be the Ziknei HaAm,

and officers over them; and bring them unto the Ohel Moed, that they may stand there with thee.

[17] And I will come down and speak with thee there; and I will take of the Ruach [Hakodesh] that is upon thee, and will put [Him] upon them; and they shall bear the massa HaAm (burden of the People) with thee, that thou bear it not thyself alone.

[18] And say thou unto the people, Set yourselves apart as kodesh against tomorrow, and ye shall eat basar; for ye have wept in the ears of Hashem, saying, Who shall give us basar to eat? For it was well with us in Mitzrayim; therefore Hashem will give you basar, and ye shall eat.

[19] Lo (not) ye shall eat one day, nor two days, nor five days, neither ten days, nor twenty days;

[20] But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that meastem (ye have rejected) Hashem Who is among you, and have wept before Him, saying, Why came we forth out of Mitzrayim?

[21] And Moshe said, The people, among whom I am, are 600,000 men on foot; and Thou hast said, I will give them basar, that they may eat a whole month.

[22] Shall the flocks and the herds be slain for them, to suffice them? Or shall all the dag (fish) of the yam be gathered together for them, to suffice them?

[23] And Hashem said unto Moshe, Is the Yad Hashem cut short (*i.e., limited in power*)? Thou shalt see now whether My Devar shall come to pass unto thee or not.

[24] And Moshe went out, and told HaAm the divrei Hashem, and gathered the

seventy men of the Ziknei HaAm, and set them round about the Ohel [Moed].

[25] And Hashem came down in an Anan, and spoke unto him, and took of the Ruach [Hakodesh] that was upon him, and gave [Him] unto the seventy Zekenim; and it came to pass, that, when the Ruach [Hakodesh] rested upon them, they prophesied, but did not continue. [*See Shmuel Alef 10:6; 19:24; Ac 19:6*]

[26] But there remained two of the anashim in the machaneh, the shem of the one was Eldad, and the shem of the other Medad; and the Ruach [Hakodesh] rested upon them; and they were of them that were listed, but went not out unto the Ohel [Moed]; and they prophesied in the machaneh.

[27] And there ran a young man, and told Moshe, and

said, Eldad and Medad do prophesy in the machaneh.

[28] And Yehoshua Ben Nun, the mesharet Moshe, one of his chosen young men, answered and said, Moshe adoni, forbid them.

[29] And Moshe said unto him, Are you jealous for my sake? If only kol Am Hashem were neviim, and that Hashem would put His Ruach upon them [*see Yoel 2:28 (3:1)*].

[30] And Moshe went back to the machaneh, he and the Ziknei Yisroel.

[31] And there went forth a wind from Hashem, it drove in quail from the yam, brought them down over the machaneh at a height of two cubits from the ground for the distance of a day's journey all around the machaneh.

[32] And the people stood up all that yom, and kol halailah, and all the next day, and they gathered in the quail; he that gathered least gathered ten

homers; and they spread them all out for themselves round about the machaneh.

[33] And while the basar was yet between their teeth, before it was chewed, the wrath of Hashem was kindled against the people, and Hashem struck down the people with a makkah rabbah me'od (a very great plague).

[34] And the shem of that place was called Kivrot-hataavah (graves of greed) because there they buried the people that lusted.

[35] And the people set out from Kivrot-hataavah unto Chatzerot; and abode at Chatzerot.

12 And Miryam and Aharon spoke against Moshe because of the Kushite woman whom he had married; for he had married a Kushite woman.

[2] And they said, Hath Hashem indeed spoken only by Moshe? Hath He not spoken also by us? And Hashem heard it.

[3] (Now the man Moshe was anav me'od, above all the men which were upon the face of ha'adamah.)

[4] And Hashem spoke suddenly unto Moshe, and unto Aharon, and unto Miryam, Come out ye three unto the Ohel Mo'ed. And they three came out.

[5] And Hashem came down in an Ammud Anan, and stood in the entrance of the Ohel, and He called Aharon and Miryam; and they both came forth.

[6] And He said, Hear now My words: If there be a navi among you, I Hashem will reveal Myself unto him in a mar'ah (vision), and will speak unto him in a chalom.

[7] Avdi Moshe is not so, who is ne'eman (faithful) in all Mine Bais.

[8] With him will I speak peh el peh, plainly, and not in dark sayings; and the temuna (form) of Hashem shall he behold; why then were ye not afraid to speak against Avdi Moshe?

[9] And the anger of Hashem was kindled against them; and He departed.

[10] And the Anan departed from off the Ohel [Mo'ed]; and, hinei, Miryam became metzora'at (leprous), white as snow: and Aharon looked upon Miryam, and, hinei, she was metzora'at.

[11] And Aharon said unto Moshe, Alas, adoni, I beseech thee, hold not the chattat (sin) against us, wherein we have done foolishly, and wherein we have sinned.

[12] Let her not be as one dead, of whom the basar is half consumed when he cometh out of his mother's womb.

[13] And Moshe cried unto Hashem, saying, El (G-d), refah (heal) her now, I beseech thee.

[14] And Hashem said unto Moshe, If her av had but spit in her face, should she not be in disgrace seven days? Let her be exiled from the machaneh seven days, and after that let her be received in again.

[15] And Miryam was exiled from the machaneh seven days; and HaAm did not set out till Miryam was received in again.

[16] And afterward HaAm removed from Chatzerot, and encamped in the Midbar Paran.

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[SHELACH LECHA]

13 And Hashem spoke unto Moshe, saying,

[2] Send thou anashim, that they may spy out Eretz Kena'an, which I give unto the Bnei Yisroel: of every tribe of their avot shall ye send a man, every one a nasi among them.

[3] And Moshe by the mouth of Hashem sent them from the Midbar Paran; all those men were Roshei Bnei Yisroel.

[4] And these were their shmot: of the tribe of Reuven, Shammua ben Zaccur.

[5] Of the tribe of Shim'on, Shaphat ben Chori.

[6] Of the tribe of Yehudah, Kalev ben Yephunneh.

[7] Of the tribe of Yissakhar, Yigal ben Yosef.

[8] Of the tribe of Ephrayim, Hoshea ben Nun.

[9] Of the tribe of Binyamin, Palti ben Raphu.

[10] Of the tribe of Zevulun, Gaddiel ben Sodi.

[11] Of the tribe of Yosef, namely, of the tribe of Menasheh, Gaddi ben Susi.

[12] Of the tribe of Dan, Ammiel ben Gemalli.

[13] Of the tribe of Asher, Setur ben Michael.

[14] Of the tribe of Naphtali, Nachbi ben Vophsi.

[15] Of the tribe of Gad, Geuel ben Machi.

[16] These are the shmot of the men which Moshe sent to spy out the land. And Moshe called Hoshea ben Nun Yehoshua [*See Zecharyah 6:11-12 on the personal name of Moshiah in prophecy*].

[17] And Moshe sent them to spy out Eretz Kena'an, and said unto them, Get you up to the Negev, and go up into the mountain;

[18] And see the land, what it is like, and the people that dwelleth therein, whether they be strong or weak, few or many;

[19] And what the land is that they dwell in, whether it be good or

bad; and what cities they be that they dwell in, whether in tents, or in strongholds;
 [20] And what the land is, whether it be fertile or barren, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

[21] So they went up, and searched the land from the midbar of Tzin unto Rechov, as men come to Chamat.
 [22] And they ascended by the south, and came unto Chevron; where Achiman, Sheshai, and Talmai, the Anak, were. (Now Chevron was built seven shanim before Tzoan in Mitzrayim.)
 [23] And they came unto the Wadi Eshcol, and cut down from thence a branch with cluster of anavim echad, and they bore it between two upon a staff; and they brought of the pomegranates, and of the figs.

[24] The place was called the Wadi Eshcol, because of the cluster of grapes which the Bnei Yisroel cut down from thence.

[25] And they returned from searching of the land after arba'im days.

[26] And they went and came to Moshe, and to Aharon, and to all the congregation of the Bnei Yisroel, unto the Midbar Paran, to Kadesh; and brought back word unto them, and unto Kol HaEdah, and showed them the pri ha'aretz.

[27] And they told him, and said, We came unto ha'aretz where thou didst send us, and truly it floweth with cholov and devash; and this is the fruit of it.

[28] Nevertheless the people are strong that dwell in the land, and the cities are walled, and gedolot me'od; and

moreover we saw the Anak there.

[29] The Amalek dwell in the ertz of the Negev; and the Chitti, and the Yevusi, and the Emori, dwell in the hills; and the Kena'ani dwell by the yam, and by the bank of the Yarden.

[30] And Kaley silenced HaAm before Moshe, and said, Let us go up at once, and take possession of it; for we are well able to overcome it.

[31] But the anashim that went up with him said, We are not able to go up against the people; for they are chazak (stronger) than we.

[32] And they spread an evil report of HaAretz which they had explored unto the Bnei Yisroel, saying, HaAretz, through which we have gone to explore it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

[33] And there we saw the Nephilim, the Bnei Anak, which come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.

14 And Kol HaEdah lifted up their voice, and cried; and HaAm wept that night.

[2] And Kol Bnei Yisroel murmured against Moshe and against Aharon: and the Kol HaEdah said unto them, If only we had died in Eretz Mitzrayim! Or if only we had died in this midbar!

[3] And why hath Hashem brought us unto this land, to fall by the cherev, that nasheinu (our wives) and our children should be as plunder? Were it not better for us to go back unto Mitzrayim?

[4] And they said one to another, Let us make a Rosh (Leader), and let us go back unto Mitzrayim.

[5] Then Moshe and Aharon fell on their faces before Kol Kehal Adat Bnei Yisroel.

[6] And Yehoshua ben Nun, and Kaley ben Yephunneh, which were of them that explored HaAretz, tore their clothes:

[7] And they spoke unto Kol Adat Bnei Yisroel, saying, HaAretz, which we passed through to explore it, is a tovah haaretz me'od me'od.

[8] If Hashem delight in us, then He will bring us into this land, and give it us; a land zavav cholov udevash.

[9] Only rebel not ye against Hashem, neither fear ye the Am HaAretz; for they are lachmeinu (our bread): their protection is departed from them, and Hashem is with us: fear them not.

[10] But Kol HaEdah talked of stoning them with avanim. And the Kavod Hashem appeared in the Ohel Mo'ed before Kol Bnei Yisroel.

[11] And Hashem said unto Moshe, How long will this people treat Me with contempt? And how long will it be until they believe in Me, for all the otot which I have performed among them?

[12] I will strike them down with dever (pestilence), and disinherit them, and will make of thee a greater nation and mightier than they.

[13] And Moshe said unto Hashem, Then the Egyptians shall hear it, (for Thou broughtest up this people in Thy ko'ach [might] from among them;)

[14] And they will tell it to the inhabitants of this land; for they have heard that Thou Hashem art among this people, that Thou Hashem art seen eye to eye, and that Thy Anan standeth over them, and that Thou goest before them, by day in an

Ammud Anan, and in an Ammud Eish by night.

[15] Now if Thou shalt kill all this people as one man, then the Goyim which have heard the fame of Thee will speak, saying,

[16] Because Hashem was not able to bring this people into HaAretz which He promised them by oath, therefore He hath slaughtered (shachat) them in the midbar.

[17] And now, I beseech thee, let the Ko'ach Adonoi be great, according as Thou hast spoken, saying,

[18] Hashem is slow of anger, and of rav chesed, forgiving avon and peysha, and by no means exonerating the guilty, visiting the avon of the avot upon the banim unto the third and fourth generation.

[19] Selach (forgive!), I beseech thee, the avon of this people according unto the greatness of Thy chesed, just as Thou hast forgiven this people, from Mitzrayim even until now.

[20] And Hashem said, I have pardoned according to thy word [of petition]:

[21] But as surely as I live, Kol HaAretz (all the Earth) shall be filled with the Kavod Hashem.

[22] Because all those men which have seen My kavod, and My otot (miraculous signs), which I performed in Mitzrayim and in the midbar, and have tested Me now these ten times, and have not paid heed to My voice; [23] Surely they shall not see HaAretz which I swore unto their avot, neither shall any of them that treated Me with contempt see it:

[24] But Avdi Kalev, because he hath a ruach acheret in him, and hath followed after Me fully, him will I bring into HaAretz whereinto he went; and his zera shall inherit it.

[25] (Now the Amaleki and the Kena'ani dwelt in the valley.) Tomorrow turn and get you into the midbar by the way of the Yam Suph.

[26] And Hashem spoke unto Moshe and unto Aharon, saying,

[27] How long shall I bear with this Edah Hara'ah, which murmur against Me? I have heard the murmurings of the Bnei Yisroel, which they murmur against Me.

[28] Say unto them, As truly as I live, saith Hashem, as ye have spoken in Mine ears, so will I do to you:

[29] Your corpses shall fall in this midbar; and all that were numbered of you, according to your entire mispar (number, census), from twenty years old and upward which have murmured against Me.

[30] Not one of you shall come into HaAretz, concerning which I swore to make you dwell therein, except for Kalev ben Yephunneh, and Yehoshua ben Nun.

[31] But your little ones, which ye said would be plunder, them will I bring in, and they shall know HaAretz which ye have rejected.

[32] But as for you, your corpses, they shall fall in this midbar.

[33] And your banim shall wander [wandering ro'im] in the midbar arba'im shanah, and bear [the penalty of] your whoredoms [zenut, spiritual disloyalty and rebellion], until the last of your corpses lies in the midbar.

[34] After the number of the days in which ye explored HaAretz, even arba'im, each day for a year, shall ye bear your iniquities, even arba'im shanah, and ye shall know My Tenu'a (Opposition).

[35] I, Hashem, have spoken, I will surely do it unto this Kol HaEdah, that are gathered

together against Me: in this midbar they shall come to an end, and there they shall die.

[36] And the anashim, which Moshe sent to spy out the land, who returned, and made Kol HaEdah to murmur against him, the ones spreading a dibbah (bad report, slander) about HaAretz,

[37] Even those anashim that did bring up the evil report of HaAretz, died by the maggefah before Hashem.

[38] But Yehoshua ben Nun, and Kalev ben Yephunneh survived of the anashim that went to explore HaAretz.

[39] And Moshe told these sayings unto Kol Bnei Yisroel: and HaAm mourned greatly.

[40] And they rose up early in the boker, and went up into the height of the hill country, saying, Behold, we are here, and will go up unto the place which Hashem hath promised: for we have sinned.

[41] And Moshe said, Why now do ye transgress the utterance of Hashem? This will not succeed.

[42] Go not up, for Hashem is not among you; that ye be not struck down before your enemies.

[43] For the Amaleki and the Kena'ani are there before you, and ye shall fall by the cherev: because ye are turned away from Hashem, therefore Hashem will not be with you.

[44] But they presumed to go up unto the ridge of the mountain: nevertheless the Aron Brit Hashem, and Moshe, departed not out of the machaneh.

[45] Then the Amaleki came down, and the Kena'ani which dwelt in that hill country, and struck them down, and put them to rout, even unto Chormah.

T.N. What have we learned so far from the Holy Bible? Some very disturbing revelations about the human condition, to be sure. We have learned that man is prone to evil (Ex 32:22), that humankind as seen from G-d's point of view is blindly stubborn and recalcitrant against authority (Ex 32:9; 33:3,5; 34:9). Recalcitrant means hard to deal with and unyielding. But something more ominous has entered the picture in the book of Numbers. It turns out that the human condition is more depraved than we had seen in Leviticus, where out of corrupt human hearts had come sodomy (Lv 18:22; 20:13), bestiality, fornication, incest, and all manner of crimes worthy of death. But now in Num chp 14 we see man himself as a proud rebel who even has the arrogance to murmur and rise up in revolt against G-d his Creator and Savior. And for this crime the death sentence comes in Num 14:29, "Your corpses shall fall in this midbar." The wages of sin is death. See Pro 14:12: There is a derech that seemeth yashar unto an ish, but the acharit (latter end, future) thereof are the drakhim of mavet. Mavet in the midbar! The guilty are condemned already. Already the ax is falling. Already the pit is dug. Already they are condemned. Already the terror of Mt Sinai is condemning the sinner, spearing the fornicator in his tent, executing the sodomites in their bed of iniquity. Already every mouth is stopped and the whole world is brought guilty before Hashem. There is none righteous, no not one. The man who fornicates in his heart with the harlot is guilty with the man actually in her bed. In Num chapter 25, we find a Hebrew man taking a

Midianite woman into his tent to 'shack up' with her there—that was the now very dated term once used before fornication became politically correct—'shacking up.' Instead of making the woman one's wife, one makes her his whore.

But in Numbers chapter 25, only Phinhas the son of Eleazar the son of Aaron the kohen was indignant. However, G-d was indignant and G-d's plague was at the door of their tent, ready to strike the fornicators. In Numbers we see G-d's wrath is ready to rain down on an unclean people. Every pornographic, lecherous, unclean wanton, with lust in deed or even in the imaginations of the evil heart, stands condemned already. Today we look around the prison yard of this world and witness a modern arrogant population of fornicators and homosexuals and pedophiles, brazenly bold, shamelessly parading their perversion and lasciviousness. They are careless of the condemnation of the Divine order from on High, that those who do such things will receive the death penalty they deserve.

Millions of aborted fetuses litter the alleyways of the world's lust. With reprobate minds, modern rebels excuse their wantonness. Even though their evil deeds keep testifying against them, they remain uncontrite, unrepentant. They refuse to forsake their sin. Their wickedness should humble them, but, instead, they illegitimately accuse others, even G-d, and this goes on year after year, while they raise up an illegitimate generation of heathen offspring like themselves. And the generations of evil-doers

are all the while oblivious of the fact that the death sentence has already come down from the Governor in Heaven. And the death sentence says to us one thing: condemned already! Mother and rebel daughter, condemned already! Father and rebel son, condemned already! The wrath of G-d is revealed from heaven against all fornication and debauchery.

Jeremiah saw that a terrible burning fiery Holocaust of Exile was coming on his people and on Solomon's Temple. He saw the idolatry and spiritual harlotry of his generation, which was very much like our own evil generation. It overwhelmed him. He says, I sat alone, because of Thy hand, for Thou hast filled me with indignation. (Jer 15:17) Rav Sha'ul says to the Kehillah in Corinth, It is actually reported that there is sexual immorality among you. And you're not aghast! You're not indignant! Know you not that the unrighteous shall not inherit the Malchut Hashem (the Kingdom of G-d 1C 6:9-11)! But you are proud! Shouldn't you have rather mourned? Do you not know to shun the fornicator so that he will wake up and realize he is already condemned to the fire of Gehinnom and must therefore flee fornication? The heart of man is deceitful above all else and desperately wicked, who can know it? (Jer 17:9) And all our righteousness is like filthy rags (Isa 64:6). Sin is like a wanton woman. Her feet go down to death, her steps lay hold of hell. We are lured to her bed of fornication by our own lusts, but in the end, her lovers are in the depths of hell,

and she is bitter as wormwood. We are abandoned to our evil desires, punished with everlasting destruction from the presence of the L-rd. The wicked shall be turned into hell, into shame and everlasting contempt (Dan 12:2). Why will you die, O sinner? The sinners in Zion are afraid. Who can bear everlasting burnings? Moshiach is coming! He will burn up the chaff with unquenchable fire. Do you not know that Moshiach came the first time mercifully to drink your portion of the wine of the wrath of G-d, the wrath you deserve? He was wounded for our transgressions, for our stubborn rebellion and uncleanness. How can you resist the G-d Who loves you and pursues you? He wants to pull you out of the fire so that you will be able to pull others out of the fire! But you are resisting Him, not realizing you are already guilty, already at the point of igniting and bursting into flames, condemned already. The fires of G-d's wrath are already igniting in you, around you. Whoever has not believed is condemned already. Will you cry out for mercy, for clemency, for forgiveness? Do you realize and admit that you are a "dead man walking," no matter how religious or pious you try to be? Do you understand that you deserve G-d's chastisement, and yet in the mercy of G-d, the chastisement that brought us peace was upon Moshiach Tzidkeinu? Remember Lot's wife. Instead of turning away in repentance and fleeing in remorse at sin, she looked back lingeringly at sin to her own destruction. Unless you repent you will all alike perish.

15 And Hashem spoke unto Moshe, saying,

[2] Speak unto the Bnei Yisroel, and say unto them, When ye be enter into Eretz Moshevoteichem (Land of your Homes), which I give unto you,

[3] And will make an offering by eish unto Hashem, an olah or a zevach in performing a neder, or in a nedvah or in your mo'adim, to make a re'ach nichoach unto Hashem, of the herd or of the flock;

[4] Then shall he that offereth his korban unto Hashem bring a minchah of a tenth ephah of flour mixed with the fourth part of a hin of shemen.

[5] And the fourth part of a hin of yayin for a nesekh shalt thou prepare with the olah (burnt offering) or zevach, for one keves (lamb).

[6] Or for a ram, thou shalt prepare for a minchah two-tenths ephah of flour mixed with the third part of a hin of shemen.

[7] And for a nesekh thou shalt offer the third part of an hin of yayin, for a re'ach nichoach unto Hashem.

[8] And when thou preparest a bull for an olah (burnt offering), or for a zevach in fulfilling a vow, or shelamim unto Hashem:

[9] Then shall he bring with a bull a minchah of three-tenths ephah of flour mixed with half a hin of shemen.

[10] And thou shalt bring for a nesekh half a hin of yayin, for an offering made by eish, a re'ach nichoach unto Hashem.

[11] Thus shall it be done for one bull, or for one ram, or for a seh from the lambs, or from the goats.

[12] According to the number that ye shall prepare, so shall ye do to every one according to their mispar.

[13] All that are native-born shall do these things after this manner, in offering an offering made by eish, of a re'ach nichoach unto Hashem.

[14] And if a ger stays temporarily with you, or whosoever be among you in your derot, and will offer an offering made by eish, of a re'ach nichoach unto Hashem; as ye do, so he shall do.

[15] One chukkah shall be both for you of the Kahal, and also for the ger that sojourneth with you, a chukkat olam in your derot; as ye are, so shall the ger be before Hashem.

[16] One torah and one mishpat shall be for you, and for the ger that sojourneth with you.

[17] And Hashem spoke unto Moshe, saying,

[18] Speak unto the Bnei Yisroel, and say unto them, When ye come into HaAretz whither I bring you,

[19] Then it shall be, that, when ye eat of the lechem HaAretz, ye shall offer up a terumah unto Hashem.

[20] Ye shall offer up a challah (loaf, cake) of the first of your kneading for a terumah; as ye do the terumat goren (gift of the threshing floor), so shall ye set it aside.

[21] Of the first of your kneading ye shall give unto Hashem a terumah in your derot.

[22] And if ye have sinned unintentionally, and not observed all these mitzvot, which Hashem hath spoken unto Moshe,

[23] Even all that Hashem hath commanded you by the hand of Moshe, from the day that Hashem commanded Moshe, and henceforward among your derot;

[24] Then it shall be, if it be committed by ignorance without

the knowledge of HaEdah, that Kol HaEdah shall offer one young bull for an olah, for a re'ach nichoach unto Hashem, with its minchah, and its nesekh, according to the mishpat, and one kid of the goats for a chattat.

[25] And the kohen shall make kapporah for Kol Adat Bnei Yisroel and it shall be forgiven them; for it is shegagah (inadvertence); and they shall bring their korban, a sacrifice made by eish unto Hashem, and their chattat before Hashem, for their shegagah;

[26] And it shall be forgiven Kol Adat Bnei Yisroel, and the ger that sojourneth among them; seeing Kol HaAm were in shegagah.

[27] And if any nefesh sin through shegagah, then he shall bring a she-goat of the first year for a chattat.

[28] And the kohen shall make kapporah for the nefesh that was inadvertant, since he sinneth by shegagah before Hashem, to make kapporah for him; and it shall be forgiven him.

[29] Ye shall have one torah for him that sinneth through ignorance, both for him that is born among the Bnei Yisroel, and for the ger that sojourneth among them.

[30] But the nefesh that sinneth with a yad ramah (high hand, defiantly), whether he be born in the land, or a ger, the same blasphemes Hashem;

and that nefesh shall be cut off from among his people.

[31] Because he hath despised the Devar Hashem, and hath broken His mitzvah, that nefesh shall utterly be cut off; his avon shall be upon him.

[32] And while the Bnei Yisroel were in the midbar,

they found a man that

gathered sticks on Shabbos.

[33] And they that found him gathering sticks brought him unto Moshe and Aharon, and unto Kol HaEdah.

[34] And they put him under custody, because it was not declared what should be done to him.

[35] And Hashem said unto Moshe, The man shall be surely put to death; Kol HaEdah shall stone him with avanim outside the machaneh.

[36] And Kol HaEdah brought him outside the machaneh, and stoned him with avanim, and he died; as Hashem commanded Moshe.

[37] And Hashem spoke unto Moshe, saying,

[38] Speak unto the Bnei Yisroel, and bid them that they make them tzitzis on the corners of their garments throughout their derot, and that they put upon the tzitzis of the corners a thread of turquoise wool;

[39] And it shall be unto you for a tzitzit, that ye may look upon it, and remember all the mitzvot Hashem, and do them; and that ye follow not after your own lev and your own eyes, after which ye used to go a-whoring:

[40] That ye may remember, and do all My mitzvot, and be kadoshim unto Eloheichem.

[41] I am Hashem Eloheichem, Who brought you out of Eretz Mitzrayim, to be for you Elohim: I am Hashem Eloheichem.

[KORACH]

16 Now Korach ben Yitzhar ben Kehat ben Levi, and Datan and Aviram, the Bnei Eliav, and On ben Pelet, Bnei Reuven, became insolent;

[2] And they rose up before Moshe, with certain of the Bnei Yisroel, two hundred and fifty Nasi'ei Edah, chosen from the assembly, men of renown;

[3] And they gathered themselves together against Moshe and against Aharon, and said unto them, Ye take too much upon you, seeing Kol HaEdah are Kadoshim, every one of them, and Hashem is among them; why then lift ye up yourselves above the Kehal Hashem?

[4] And when Moshe heard it, he fell upon his face;

[5] And he spoke unto Korach and unto all his edah, saying, In the boker Hashem will show who are His, and who is the kadosh; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.

[6] This do: take you fire pans, Korach, and all his edah;

[7] And put eish therein, put ketoret in them before Hashem tomorrow; it shall be that the man whom Hashem doth choose, he shall be haKadosh; ye take too much upon you, ye Bnei Levi.

[8] And Moshe said unto Korach, Hear, now, ye Bnei Levi:

[9] Seemeth it but a small thing unto you, that Elohei Yisroel hath separated you from the Adat Yisroel, to bring you near to Himself to do the Avodat Mishkan Hashem, and to stand before the Edah to minister unto them?

[10] And He hath brought thee near to Him, and all thy brethren the Bnei Levi with thee; and seek ye the Kehunah also?

[11] For which cause both thou and all thy edah are gathered together against Hashem;

and what is Aharon, that ye murmur against him?

[12] And Moshe sent to call Datan and Aviram, the Bnei Eliav, which said, We will not come up.

[13] Is it a small thing that thou hast brought us up out of an Eretz zavach cholov udevash, to kill us in the midbar, yet thou also keep trying to dominate us?

[14] Moreover thou hast not brought us into an Eretz zavach cholov udevash, or given us nachalah of sadeh and kerem; wilt thou gouge out the eyes of these men? We will not come up.

[15] And Moshe was very angry, and said unto Hashem, Respect not thou their minchah; I have not taken one donkey from them, neither have I wronged one of them.

[16] And Moshe said unto Korach, Be thou and all thy edah before Hashem, thou, thy, and Aharon, tomorrow; [17] And take every man his fire pan, put ketoret in them, and bring ye before Hashem every man his fire pan, 250 fire pans; thou also, and Aharon, each of you his fire pan.

[18] And they took every man his fire pan and put eish in them and laid ketoret thereon, and stood in the entrance of the Ohel Mo'ed with Moshe and Aharon.

[19] And Korach gathered kol haedah against them unto the entrance of the Ohel Mo'ed; and the Kavod Hashem appeared unto Kol HaEdah.

[20] And Hashem spoke unto Moshe and unto Aharon, saying,

[21] Separate yourselves from among this edah, that I may consume them in a moment.

[22] And they fell upon their faces, and said, El Elohei HaRuchot L'Chol Basar, shall

one man sin, and wilt Thou be angry with Kol HaEdah?

[23] And Hashem spoke unto Moshe, saying,

[24] Speak unto HaEdah, saying, Get you up away from the mishkan Korach, Datan, and Aviram.

[25] And Moshe rose up and went unto Datan and Aviram; and the Ziknei Yisroel followed him.

[26] And he spoke unto HaEdah, saying, Move back, now, from the tents of these anashim resha'im, and touch nothing of theirs, lest ye be consumed in all their chattot.

[27] So they moved back from the mishkan Korach, Datan, and Aviram, on every side; Datan and Aviram came out, and stood in the entrance of their tents, their wives, their banim, and their little ones.

[28] And Moshe said, Hereby ye shall know that Hashem hath sent me to do all these ma'asim; for I have not done thee of mine own will.

[29] If these men die the common death of kol haAdam, or if they be visited after the visitation of kol haAdam, then Hashem hath not sent me.

[30] But if Hashem creates a new thing, and haadamah open her mouth, and swallow them up, with all that appertain unto them, and they go down chayyim into Sheol; then ye shall have da'as that these men have spurned Hashem.

[31] And it came to pass, as he had made an end of speaking all these devarim, that haadamah split asunder that was under them:

[32] And ha'aretz opened her mouth, and swallowed them up, their batim (houses), all the men that were of Korach, and all their possessions.

[33] They, and all that were of them, went down chayyim

into Sheol, and ha'aretz closed over them; and they perished from the midst of the Kahal.

[34] And Kol Yisroel that were round about them fled at the cry of them, for they said, Lest ha'aretz swallow us up also.

[35] And there came out from Hashem an eish, and consumed the 250 men that offered ketoret.

[36 (17:1)] And Hashem spoke unto Moshe saying,

[37 (17:2)] Speak unto Eleazar ben Aharon HaKohen that he take up the fire pans out of the burning, and scatter thou the eish yonder; for they are set apart as kodesh.

[38 (17:3)] The fire pans of these chatta'im against their own nefashot, let them make them hammered-out sheets for a covering of the Mizbe'ach: for they offered them before Hashem, therefore they became kadosh; and they shall be an ot unto the Bnei Yisroel.

[39 (17:4)] And Eleazar HaKohen took the bronze fire pans, wherewith they that were burned had offered; and they made hammered-out sheets for an overlay of the Mizbe'ach:

[40 (17:5)] To be a memorial reminder unto the Bnei Yisroel, that no zar, which is not of the zera Aharon, encroach to offer ketoret before Hashem; that he be not as Korach, and as his edah, as Hashem said to him by the hand of Moshe.

[41 (17:6)] But the next day Kol Adat Bnei Yisroel murmured against Moshe and against Aharon, saying, Ye have killed the Am Hashem.

[42 (17:7)] And it came to pass, when HaEdah was gathered against Moshe and against Aharon, that they looked toward the

Ohel Mo'ed; and, hinei, the Anan covered it, and the Kavod Hashem appeared. [43 (17:8)| And Moshe and Aharon came before the Ohel Mo'ed.

[44 (17:9)| And Hashem spoke unto Moshe saying, [45 (17:10)| Get you away from among this edah, that I may consume them as in a moment. And they fell upon their faces.

[46 (17:11)| And Moshe said unto Aharon, Take a fire pan, and put eish therein from off the Mizbe'ach, and put ketoret, and go quickly unto HaEdah, and make kapparah for them; for there is Ketzeif (Wrath) gone out from Hashem; the plague is begun.

[47 (17:12)| And Aharon took as Moshe commanded, and ran into the midst of the Kahal; and, hinei, the plague was begun among HaAm: and he offered ketoret, and made kapparah for HaAm.

[48 (17:13)| And he stood between the mesim and the chayyim; and the plague was stopped.

[49 (17:14)| Now they that were the mesim in the maggefah (plague) were fourteen thousand and seven hundred, in addition to those who were mesim by reason of Korach.

[50 (17:15)| And Aharon returned unto Moshe unto the entrance of the Ohel Mo'ed; and the plague was stayed.

17 And Hashem spoke unto Moshe, saying,

[2 (17:17)| Speak unto the Bnei Yisroel, and take of every one of them a rod according to the Bais Av, of all their Nasiim according to the Bais of their Avot twelve rods; writ thou every man's shem upon his matteh (rod, staff).

[3 (17:18)| And thou shalt write shem Aharon upon the rod of Levi; for one rod shall be for the Rosh of the Bais of their Avot.

[4 (17:19)| And thou shalt lay them up in the Ohel Mo'ed before HaEdut, where I will meet with you there.

[5 (17:20)| And it shall come to pass, that the man's rod, whom I shall choose, shall sprout; and I will rid Myself of the murmurings of the Bnei Yisroel, whereby they murmur against you.

[6 (17:21)| And Moshe spoke unto the Bnei Yisroel, and every one of their Nasiim gave him a rod apiece, for each nasi one, according to their Bais Avot, even twelve rods; and the rod of Aharon was among their rods.

[7 (17:22)| And Moshe laid up the rods before Hashem in the Ohel HaEdut.

[8 (17:23)| And it came to pass, that the next day Moshe entered into the Ohel HaEdut; and, hinei, the rod of Aharon for the Bais Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

[9 (17:24)| And Moshe brought out all the rods from before Hashem unto Kol Bnei Yisroel; and they looked, and took every man his rod.

[10 (17:25)| And Hashem said unto Moshe, Bring Aharon's rod again before HaEdut, to be kept for an ot (sign) against the rebels; and thou shalt quite put an end to their murmurings against Me, that they die not.

[11 (17:26)| And Moshe did so; as Hashem commanded him, so did he.

[12 (17:27)| And the Bnei Yisroel spoke unto Moshe, saying, See, we die, we perish, we will all perish.

[13 (17:28)| Whoever even encroaches upon the

Mishkan Hashem shall die. Shall we be consumed with dying?

18 And Hashem said unto Aharon, Thou and thy Banim and thy Bais Av with thee shall bear the avon (guilt) of the Mikdash; and thou and thy Banim with thee shall bear the avon of the kehunah of you [see *Ya 3:1*].

[2| And thy brethren also of the tribe of Levi, the Shevet Avicha, bring thou with thee, that they may be joined unto thee, and minister unto thee; while thou and thy Banim with thee are before the Ohel HaEdut.

[3| And they shall stand your guard duty, and the duty of Kol HaOhel; only they shall not come near the Klei HaKodesh and the Mizbe'ach, that neither they, nor ye also, die.

[4| And they shall be joined unto thee, and stand guard duty of the Ohel Mo'ed, for kol Avodat HaOhel; and a zar shall not encroach unto you.

[5| And ye shall stand guard of HaKodesh, and stand guard of the Mizbe'ach; that there be no Ketzeif (Wrath) any more upon the Bnei Yisroel.

[6| And I, hinei, I Myself have taken your brethren the Levi'im from among the Bnei Yisroel; to you they are given as a mattanah (gift) to Hashem, to do the Avodat Ohel Mo'ed [see *Ep 4:11*].

[7| Therefore thou and thy Banim with thee shall be shomer over your Kehunah with everything of the Mizbe'ach, and within the Parochet; and ye shall do the Avodas service: I have given your Kehunah unto you as an Avodas Mattanah; and the zar (unauthorized one) that

shall encroach shall be put to death.

[8] And Hashem spoke unto Aharon, Hinei, I also have given thee the charge of Mine terumot of kol Kadoshei Bnei Yisroel; unto thee have I given them by reason of the moshchah (kohen's allotted portion), and to thy Banim, as a chok olam.

[9] This shall be thine of the kodesh hakodashim, reserved from the eish; every korban of theirs, every minchah of theirs, and every chattat of theirs, and every asham of theirs which they shall render unto Me, shall be kodesh kodashim for thee and for thy Banim.

[10] As the kodesh hakodashim shalt thou eat it; every zakhar shall eat it; it shall be kodesh unto thee.

[11] And this is thine; the terumah of their gift, with all the tenufot Bnei Yisroel; I have given them unto thee, and to thy banim and to thy banot with thee, by a chok olam; every one that is tahor in thy Bais shall eat of it.

[12] All the best of the oil, and all the best of the wine, and of the grain, the reshit (firstfruit) of them which they shall offer unto Hashem, them have I given thee.

[13] And whatsoever is Bikkurim in the land, which they shall bring unto Hashem, shall be thine; every one that is tahor in thine Bais shall eat of it.

[14] Every cherem in Yisroel shall be thine.

[15] Every thing that openeth the womb in all basar, which they bring unto Hashem, whether it be of adam or behemah, shall be thine; nevertheless the bechor haadam shalt thou surely redeem, and the bechor habehemah hateme'ah

shalt thou redeem.

[16] And those that are to be redeemed from a month old shalt thou redeem, according to thine evaluation, for the five silver shekelim, according to the shekel HaKodesh, which is twenty gerah.

[17] But the bechor of a cow, or the bechor of a sheep, or the bechor of a goat, thou shalt not redeem; they are kodesh; thou shalt sprinkle their dahm upon the Mizbe'ach, and shalt burn their fat for an offering made by eish, for a re'ach nichoach unto Hashem.

[18] And the basar of them shall be thine, like the breast of the tenufah and like the right thigh are thine.

[19] All the terumot hakodashim, which the Bnei Yisroel offer unto Hashem, have I given thee, and thy banim and thy banot with thee, by a chok olam; it is a brit melach olam before Hashem unto thee and to thy zera with thee.

[20] And Hashem spoke unto Aharon, Thou shalt have no nachalah in their land, neither shalt thou have any chelek among them; I am thy chelek and thine nachalah among the Bnei Yisroel.

[21] And, hinei, I have given the Bnei Levi all the ma'aser (tithe) in Yisroel for a nachalah, for their Avodah which they serve, even the Avodat Ohel Mo'ed.

[22] Neither must the Bnei Yisroel henceforth come near the Ohel Mo'ed, lest they bear chet, and die.

[23] But the Levi'im shall perform the Avodat Ohel Mo'ed, lest they shall nasa (bear) their avon; it shall be a chukkat olam throughout your derot, that among the Bnei Yisroel they have no nachalah.

[24] But the ma'aser of the Bnei Yisroel, which they offer as a terumah unto Hashem, I have given to the Levi'im as a nachalah; therefore, I have said unto them, Among the Bnei Yisroel they shall have no nachalah.

[25] And Hashem spoke unto Moshe, saying,

[26] Thus speak unto the Levi'im, and say unto them, When ye take of the Bnei Yisroel the ma'aser which I have given you from them for your nachalah, then ye shall raise up a terumah of it for Hashem, even a ma'aser of the ma'aser.

[27] And this your terumah shall be reckoned unto you, as though it were the grain of the threshing floor, and as the fulness of the winepress.

[28] Thus ye also shall offer a terumat Hashem of all your ma'aserot, which ye receive of the Bnei Yisroel; and ye shall give thereof terumat Hashem to Aharon HaKohen.

[29] Out of all your mattenot ye shall offer every terumat Hashem, of all the best thereof, even the set apart as kodesh part thereof out of it.

[30] Therefore, thou shalt say unto them, When ye have raised up the best thereof from it, then it shall be counted unto the Levi'im as the increase of the threshing floor, and as the increase of the winepress.

[31] And ye shall eat it in every place, ye and your Bais: for it is your sachar for your Avodah in the Ohel Mo'ed.

[32] And ye shall bear no chet by reason of it, when ye have raised up from it the best of it; neither shall ye desecrate the Kadoshei Bnei Yisroel, lest ye die.

[CHUKKAS]

19 And Hashem spoke unto Moshe and unto Aharon,

saying,

[2] This is the chukkat hatorah which Hashem hath commanded, saying, Speak unto the Bnei Yisroel, that they bring thee a completely red female cow [that has not produced a calf], wherein is no blemish, and upon which never came ol [yoke]:

[3] And ye shall give her unto Eleazar HaKohen, that he may bring her forth outside the machaneh, and one shall slaughter (shachat) her before his face;

[4] And Eleazar HaKohen shall take of her dahm with his finger, and sprinkle of her dahm directly before the Ohel Mo'ed seven times;

[5] And one shall burn the heifer in his sight; her hide, and her basar, and her dahm, with her dung, shall he burn;

[6] And the kohen shall take cedar wood, and hyssop, and crimson thread, and cast it into the midst of the burning heifer.

[7] Then the kohen shall wash his clothes, and he shall immerse his basar in mayim, and afterward he shall come into the machaneh, and the kohen shall be tamei until the erev.

[8] And he that burneth her shall wash his clothes in mayim, and immerse his basar in mayim, and shall be tamei until the erev.

[9] And a man that is tahir shall gather up the ashes of the cow, and lay them up outside the machaneh in a makom tahir, and it shall be in safekeeping for HaEdah Bnei Yisroel for water of sprinkling; it is for sin-purification.

[10] And he that gathereth the ashes of the heifer shall

wash his clothes, and be tamei until the erev; and it shall be unto the Bnei Yisroel, and unto the ger that sojourneth among them, for a chukkat olam.

[11] He that toucheth the dead body of any man shall be tamei shivat yamim.

[12] He shall make himself tahir with it on the Yom HaShelishi, and on the seventh day he shall be tahir; but if he does not make himself tahir on the Yom HaShelishi, then the seventh day he shall not be tahir.

[13] Whosoever toucheth the body of any man that is dead, and maketh not himself tahir, makes tamei the Mishkan Hashem; and that nefesh shall be cut off from Yisroel; because the water of sprinkling was not sprinkled upon him, he shall be tamei; his tumah is yet upon him.

[14] This is the torah, when a man dieth in an ohel, all that come into the ohel, and all that is in the ohel, shall be tamei seven days.

[15] And every open vessel, which hath no covering bound upon it, is tamei.

[16] And whosoever toucheth one that is slain with a cherev in the open fields, or a dead body, or a bone of a man, or a kever, shall be tamei seven days.

[17] And for one who is tamei they shall take of the ashes of the burning of the purification [animal], and running mayim shall be put thereto in a vessel;

[18] And an ish tahir shall take hyssop, and dip it in the mayim, and sprinkle it upon the ohel, and upon all the vessels, and upon the nefashot that were there, and upon him that touched a bone, or one slain, or one dead, or a kever;

[19] And the tahir (clean person) shall sprinkle upon

the tamei on the Yom HaShelishi, and on the seventh day; and on the seventh day he shall make himself tahir, and wash his clothes, and immerse himself in mayim, and shall be tahir at erev [T.N. *On the messianic mikveh see Co 2:11-12*].

[20] But the man that shall be tamei, and shall not purify himself, that nefesh shall be cut off from among the Kahal, because he hath contaminated the Mikdash Hashem; the water of sprinkling hath not been sprinkled upon him; he is tamei.

[21] And it shall be a chukkat olam unto them, that he that sprinkleth the water of sprinkling shall immerse his clothes; and he that toucheth the water of sprinkling shall be tamei until erev.

[22] And whatsoever the tamei person toucheth shall be tamei; and the nefesh that toucheth it shall be tamei until erev.

20 Then came the Bnei Yisroel, even the kol HaEdah into the Midbar of Tzin in the first month; and the people abode in Kadesh; and Miryam died there, and was buried there.

[2] And there was no mayim for the Edah; and they gathered themselves together against Moshe and against Aharon.

[3] And the people contended with Moshe, and spoke, saying, If only we had died when our brethren died before Hashem!

[4] And why have ye brought up the Kahal Hashem into this midbar, that we and our livestock should die here?

[5] And why have ye made us to come up out of Mitzrayim, to bring us in unto this evil place?

It is no place of zera (grain), or of te'elah (fig), or of gefen (grapevine), or of pomegranates; neither is there any mayim to drink.

[6] And Moshe and Aharon went from the presence of the Kahal unto the entrance of the Ohel Mo'ed, and they fell upon their faces; and the kavod Hashem appeared unto them.

[7] And Hashem spoke unto Moshe, saying,

[8] Take the rod and gather thou the Edah together, thou and Aharon thy brother, and speak ye unto the rock before their eyes; and it shall give forth its mayim, and thou shalt bring forth to them mayim out of the rock; so thou shalt give the Edah and their beasts drink.

[9] And Moshe took the rod from before Hashem, just as He commanded him.

[10] And Moshe and Aharon gathered the Kahal together before the rock, and he said unto them, Hear now, ye morim (rebels, contentious ones); must we fetch you mayim out of this rock?

[11] And Moshe lifted up his hand, and with his rod he struck the rock twice; and the mayim came out abundantly, and the Edah drank, and their beasts also.

[12] And Hashem spoke unto Moshe and Aharon, Because ye believed Me not, to honor Me as kadosh in the eyes of the Bnei Yisroel, therefore ye shall not bring this Kahal unto HaAretz which I have given them.

[13] These were the Waters of Merivah (Quarreling); because the Bnei Yisroel quarreled with Hashem, and He showed Himself kadosh among them.

[14] And Moshe sent messengers from Kadesh unto the melech of Edom, Thus saith thy brother Yisroel, Thou knowest all the hardship

that hath befallen us:

[15] How Avoteinu went down into Mitzrayim, and we have dwelt in Mitzrayim a long time; and the Egyptians did evil to us, and Avoteinu; [16] And when we cried unto Hashem, He heard our voice, and sent a malach, and hath brought us forth out of Mitzrayim; and, hinei, we are in Kadesh, a town in the edge of thy border; [17] Let us pass, please, through thy country; we will not pass through the fields, or through the kerem (vineyards), neither will we drink of the mayim of the wells; we will go by the Derech HaMelech; we will not turn to the right hand nor to the left until we have passed through thy territory.

[18] And Edom said unto him, Thou shalt not pass through me, lest I come out against thee with the cherev.

[19] And the Bnei Yisroel said unto him, We will go by the main road; and if I and my livestock drink of thy mayim, then I will pay for it; I will only, without doing anything else, pass through on my feet.

[20] And he said, Thou shalt not go through. And Edom came out against him with a large army, and with a yad chazakah.

[21] Thus Edom refused to give Yisroel passage through his border; wherefore Yisroel turned away from him.

[22] And the Bnei Yisroel, even Kol HaEdah, journeyed from Kadesh, and came unto Mt Hor.

[23] And Hashem spoke unto Moshe and Aharon in Mt Hor, by the border of Eretz Edom, saying,

[24] Aharon shall be gathered unto his people; for he shall not enter into HaAretz which I have given unto the Bnei Yisroel, because ye rebelled

against My word at the Waters of Merivah.

[25] Take Aharon and Eleazar bno, and bring them up unto Mt Hor;

[26] And strip Aharon of his garments, and put them upon Eleazar bno; and Aharon shall be gathered unto his people, and shall die there.

[27] And Moshe did as Hashem commanded; and they went up into Mt Hor in the sight of Kol HaEdah.

[28] And Moshe stripped Aharon of his garments, and put them upon Eleazar bno; and Aharon died there on the top of the mount; and Moshe and Eleazar came down from the mount.

[29] And when Kol HaEdah saw that Aharon was dead, they mourned for Aharon shloshim yom, even Kol Bais Yisroel.

21 And when melech of Arad the Kena'ani, which dwelt in the Negev, heard that Yisroel came by the Derech HaAtarim; then he fought against Yisroel, and took some of them prisoners.

[2] And Yisroel vowed a neder unto Hashem, and said, If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

[3] And Hashem paid heed to the kol Yisroel, and delivered up the Kena'ani; and they utterly destroyed them and their cities; and the place was named Chormah (Utter Destruction).

[4] And they journeyed from Mt Hor by the way of the Yam Suf, to go around Eretz Edom; and

the nefesh haAm was much impatient because of the way.

[5] And the people spoke against Elohim, and against Moshe, Why have ye brought us up out of Mitzrayim to die in the midbar? For there is no lechem, neither is there any mayim; and our nefesh loatheth this wretched lechem.

[6] And Hashem sent fiery nechashim among the people, and they bit the people; and Am rav miYisroel died.

[7] Therefore HaAm came to Moshe, and said, We have sinned, for we have spoken against Hashem, and against thee; pray unto Hashem that He take away the Nachash from us. And Moshe davened for the people.

[8] And Hashem said unto Moshe, Make thee a fiery serpent, set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

[9] And Moshe made a nachash of nechoshet, put it upon a pole, and it came to pass, that if a nachash had bitten any man, when he beheld the nachash hanechoshet, then he lived [see *Yn 3:14-15*].

[10] And the Bnei Yisroel set out, and encamped in Ovot.

[11] And they journeyed from Ovot, and encamped at Iyei-HaAvarim, in the midbar which is before Moav, toward the mizrach hashemesh.

[12] From thence they removed, and encamped in the Wadi Zered.

[13] From thence they removed, and encamped on the other side of Arnon, which is in the midbar encroaching the Emori; for Arnon is the border of Moav, between Moav and the Emori.

[14] Wherefore it is said in the Sefer Michamot Hashem, Vahev v'sufah and in the Vadis Arnon,

[15] And at the stream of the brooks that goeth down to the site of Ar, and lieth upon the border of Moav.

[16] And from thence they went to Beer; that is the Well whereof Hashem spoke unto Moshe, Gather the people together, and I will give them mayim.

[17] Then Yisroel sang this shirah (song), Spring up, O well; sing ye unto it.

[18] The sarim (princes) dug the well, the nobles of the people dug it, by the direction of the Mechokek (Lawgiver), with their rods. And from the midbar they went to Mattanah;

[19] And from Mattanah to Nachaliel; and from Nachaliel to Bamot;

[20] And from Bamot in the valley, that is in the country of Moav, to the top of Pisgah, overlooking the surface of the wasteland.

[21] And Yisroel sent messengers unto Sichon Melech HaEmori, saying,

[22] Let me pass through thy land; we will not turn into the fields, or into the kerem (vineyards); we will not drink of the waters of the well, but we will go along by the Derech HaMelech until we be past thy borders [*Yn 14:6*].

[23] And Sichon would not suffer Yisroel to pass through his border; but Sichon gathered all his army together, and went out against Yisroel into the midbar; and he came to Yachatatz and fought against Yisroel.

[24] And Yisroel struck down him with the edge of the cherev, and possessed his land from Arnon unto Yabbok, even unto the Bnei Ammon; for the border of the Bnei Ammon was fortified.

[25] And Yisroel took all these cities; Yisroel dwelt in all the cities of the Emori, in

Cheshbon, and in all the villages thereof.

[26] For Cheshbon was the city of Sichon Melech HaEmori, who had fought against the former king of Moav, and taken all his land out of his hand, even unto Arnon.

[27] Wherefore they that speak in proverbs say, Come into Cheshbon, let the city of Sichon be built and prepared;

[28] For there is a fire gone out of Cheshbon, a flame from the city of Sichon; it hath consumed Ar of Moav, and citizens of the heights of Arnon.

[29] Woe to thee, Moav! Thou art undone, O people of Kemosh; he hath given his banim as fugitives, and his banot, captives unto Sichon Melech Emori.

[30] Down they have been cast; Cheshbon is perished even unto Divon, and we have laid them waste even unto

Nophach, which reacheth unto Meidva.

[31] Thus Yisroel dwelt in Eretz HaEmori.

[32] And Moshe sent to spy out Yazer, and they took the villages thereof, and drove out HaEmori that were there.

[33] And they turned and went up by the way of Bashan; and Og Melech HaBashan went out against them, he, and all his army, to the battle at Edrei.

[34] And Hashem said unto Moshe, Fear him not: for I have delivered him into thy hand, all his army, his land; thou shalt do to him as thou didst unto Sichon Melech HaEmori, which dwelt at Cheshbon.

[35] So they struck him down, and his banim, and all his army, until there was none alive left to him: and they possessed his land.

[BALAK]

22 And the Bnei Yisroel set forward, and encamped in the plains of Moav on the bank of the Yarden by Yericho.

[2] And Balak ben Tzippor saw all that Yisroel had done to the Emori.

[3] And Moav was exceedingly afraid of the people, because they were many; and Moav was filled with dread because of the Bnei Yisroel.

[4] And Moav said unto the Ziknei Midyan, Now shall this kahal lick up all that are round about us, as the ox licketh up the grass of the sadeh. And Balak ben Tzippor was Melech of Moav at that time.

[5] He sent malachim (messengers) therefore unto Balaam ben Beor to Petor, which is by the River [*Euphrates*] in his native land, to summon him, saying, Hinei, there is a people come out from Mitzrayim; hinei, they cover the face of ha'aretz, and they are settling next to me;

[6] Come now, therefore, please, curse for me this people; for they are too mighty for me; perhaps I shall prevail, that we may strike them, and that I may drive them out of ha'aretz; for I know that he whom thou blessest is m'vorach (blessed), and he whom thou cursest is cursed. [7] And the Ziknei Moav and the Ziknei Midyan departed with the divination remuneration in their hand; and they came unto Balaam, and spoke unto him the words of Balak.

[8] And he said unto them, Lodge here this night, and I will bring you word again, as Hashem shall speak unto me;

and the sarim of Moav abode with Balaam.

[9] And Elohim came unto Balaam, and said, What men are these with thee?

[10] And Balaam said unto HaElohim, Balak ben Tzippor, Melech Moav, hath sent unto me, saying,

[11] Hinei, there is a people come out of Mitzrayim, which covereth the face of ha'aretz; come now, curse for me them; perhaps I shall be able to overcome them, and drive them out.

[12] And Elohim said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for baruch hu (it [the people] is blessed).

[13] And Balaam rose up in the boker, and said unto the sarim of Balak, Go back to your land; for Hashem refuseth to give me permission to go with you.

[14] And the sarim of Moav rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

[15] And Balak sent yet again sarim, more, and more distinguished than they.

[16] And they came to Balaam, and said to him, Thus saith Balak ben Tzippor, Let nothing, please, hinder thee from coming unto me;

[17] For I will exceedingly reward thee, and I will do whatsoever thou sayest unto me; come, therefore, please, curse for me this people.

[18] And Balaam answered and said unto the avadei Balak, If Balak would give me his palace full of kesef and zahav, I cannot go beyond the Devar Hashem Elohai, to do ketanah or gedolah.

[19] Now, therefore, please, tarry ye also here this night, that I may have da'as of what more Hashem will say unto me.

[20] And it was lailah when Elohim came unto Balaam, and said unto him, Since the men come to summon thee, rise up and go with them; but only the word which I shall say unto thee, that shalt thou do.

[21] And Balaam rose up in the boker, and saddled his donkey, and went with the sarim (princes) of Moav.

[22] But the Af Elohim (G-d's anger) was kindled as he was going; and the Malach Hashem stood in the derech (road) Isatan (for an adversary, opposer) against him. Now he was riding upon his donkey, and his two servants were with him.

[23] And the donkey saw the Malach Hashem standing in the derech, and his cherev drawn in his hand; and the donkey turned off the derech, and went into the sadeh; and Balaam beat the donkey, to turn her back onto the derech.

[24] But the Malach Hashem stood in the closed-in path among the kramim (vineyards), a wall being on this side, a wall on that side.

[25] And when the donkey saw the Malach Hashem, she thrust herself unto the wall, and crushed Balaam's regel against the wall; and he beat her again.

[26] And the Malach Hashem went further, and stood in a narrow place, where was no derech to turn either to the right or to the left.

[27] And when the donkey saw the Malach Hashem, she lay down under Balaam; and af Balaam was kindled, and he beat the donkey with his staff.

[28] And Hashem opened the mouth of the donkey, and she said unto Balaam, What have I done unto thee, that thou hast beaten me these shalosh regalim (three times)?

[29] And Balaam answered the donkey, Because thou hast mocked me; If only there were a cherev in mine hand, would I have killed thee.

[30] And the donkey said unto Balaam, Am not I thine donkey, upon which thou hast ridden ever since I was thine unto this day? Was I ever accustomed to do so unto thee? And he said, Loh.

[31] Then Hashem opened the eyes of Balaam, and he saw the Malach Hashem standing in the derech, and his cherev drawn in his hand; and he bowed down his head, and fell facedown.

[32] And the Malach Hashem said unto him, Why hast thou beaten thine donkey these shalosh regalim? Hinei, I came Isatan (as adversary, deposer) to thee, because thy derech is perverse before me; [33] And the donkey saw me, and turned from me these shalosh regalim; had she not turned from me, surely now also I would have slain thee, and saved her alive.

[34] And Balaam said unto the Malach Hashem, Chatati (I have sinned); for I was without da'as that thou stoodest in the derech against me; now, therefore, if it displease thee, I will return home.

[35] And the Malach Hashem said unto Balaam, Go with the anashim; but only the devar (message) that I shall speak unto thee, that thou shalt speak. So Balaam went with the sarim (princes) of Balak. [36] And when Balak heard that Balaam was come, he went out to meet him unto the city of Moav at the Arnon border, which is in the farthest point of the boundary.

[37] And Balak said unto Balaam, Did I not earnestly send unto thee

to summon thee? Why camest thou not unto me? Am I not able indeed to honor thee?

[38] And Balaam said unto Balak, Hinei, I am come unto thee; have I now any power at all to say anything? The devar (word, message) which Elohim putteth in my mouth, that shall I speak.

[39] And Balaam went with Balak, and they came unto Kiryat Chutzot.

[40] And Balak sacrificed oxen and sheep, and sent to Balaam, and to the sarim that were with him.

[41] And it came to pass on the next day, that Balak took Balaam, and brought him up on the high places of Baal, that thence he might see a portion of HaAm.

23 And Balaam said unto Balak, Build me here shivah mizbechot, and prepare for me here shivah bulls and shivah rams.

[2] And Balak did as Balaam had spoken; and Balak and Balaam offered on each mizbe'ach a bull and a ram.

[3] And Balaam said unto Balak, Stand by thy olah, and I will go; perhaps Hashem will come to meet me; and whatsoever He showeth me I will tell thee. And he went to a barren height.

[4] And Elohim met Balaam, and he said unto Him, I have prepared shivah hamizbechot, and I have offered upon each mizbe'ach a bull and a ram.

[5] And Hashem put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

[6] And he returned unto him, and, hinei, he stood by his olah, he, and all the sarim of Moav.

[7] And he took up his mashal, and said, Balak

Melech Moav hath brought me from Aram (Syria), out of the mountains of the east, saying, Come, curse for me Ya'akov, and come, denounce Yisroel. [8] How shall I curse, whom El hath not cursed? Or how shall I denounce, whom Hashem hath not denounced? [9] For from the top of the rocks I see him, and from the heights I behold him; see, the people shall live apart, and shall not be reckoned among the Goyim.

[10] Who can count the dust of Ya'akov, and the number of the fourth part of Yisroel? Let my nefesh die the death of the yesharim (righteous ones), and let my latter end be like his!

[11] And Balak said unto Balaam, What hast thou done unto me? I brought thee to curse mine enemies, and, hinei, thou hast altogether put a berakhah on them.

[12] And he answered and said, Must I not take heed to speak that which Hashem hath put in my mouth?

[13] And Balak said unto him, Come with me unto another place, from where thou mayest see them; thou shalt see part but not all of them, and curse them for me from there.

[14] And he brought him into the sadeh of Tzophim, to the top of Pisgah, and built shivah mizbechot, and offered a bull and a ram on each mizbe'ach.

[15] And he said unto Balak, Stand here by thy olah, while I meet Hashem over there.

[16] And Hashem met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

[17] And when he came to him, hinei, he stood by his olah, and the sarim of Moav with him. And Balak said unto him, What hath Hashem spoken?

[18] And he took up his mashal, and said, Rise up, Balak, and hear; pay heed unto me, thou son of Tzippor.

[19] El is not an ish, that He should lie; neither a ben adam, that He should change His mind; hath He said, and shall He not do it? Or hath He spoken, and shall He not carry it out?

[20] Hinei, I have received commandment to make berakhah; and He hath blessed; and I cannot reverse it.

[21] He hath not beheld avon in Ya'akov, neither hath He seen amal (trouble) in Yisroel. Hashem Elohav is with him, and the [jubilant] shout of a melech is about him.

[22] El brought them out of Mitzrayim; He is for them like the strength of a wild ox.

[23] Surely there is no nachash (augury) in Ya'akov; neither is there any kesem (divination) in Yisroel; at the time it is spoken to Ya'akov and to Yisroel what El doeth!

[24] See, the people shall rise up as a lioness, and lift up himself as an ari; he shall not lie down until he devours the prey, and drinks the dahm of the slain.

[25] And Balak said unto Balaam, Neither curse them at all, nor at all make a berakhah on them.

[26] But Balaam answered and said unto Balak, Did I not tell thee, saying, All that Hashem speaketh, that I must do?

[27] And Balak said unto Balaam, Come now, I will bring thee unto another place; perhaps it will please HaElohim that thou mayest curse them for me from there.

[28] And Balak brought Balaam unto the top of Peor, that overlooks Yeshimon.

[29] And Balaam said unto Balak, Build me here shivah mizbechot, and prepare here shivah bulls and shivah rams for me.

[30] And Balak did as Balaam had said, and offered a bull and a ram on each mizbeach.

24 And when Balaam saw that it was tov in the eyes of Hashem to bless Yisroel, he went not, as at other times, to use nechashim (sorceries, divination, looking for omens) but he set his face toward hamidbar.

[2] And Balaam lifted up his eyes, and he saw Yisroel encamped according to their Shevatim; and the Ruach Elohim came upon him.

[3] And he took up his mashal, and said, Balaam ben Beor hath said, the man whose eyes are open hath said,

[4] He hath said which heard the words of El, which saw the machazeh Shaddai (vision of Shaddai), which falling prostrate, but having his eyes open:

[5] Mah tovu ohalecha (How goodly, beautiful, are thy tents), O Ya'akov, and mishkenotecha (thy dwellings, tabernacles), O Yisroel!

[6] As the valleys are they [the tents of Yisroel] spread forth, as ganot (gardens) by the riverside, like aloes which Hashem hath planted, and as cedar trees beside the mayim.

[7] He shall pour the [rainfall] mayim out of his buckets, and his zera shall have mayim rabbim, and his Melech shall be more exalted than Agag, and Malchuso (His Kingdom) shall be upraised.

[8] El brought him forth out of Mitzrayim. He hath the strength of a wild bull. He shall devour the Coyim his enemies and break their

atzmot, and pierce them through with his khitzim.

[9] He crouched, he lay down as an ari, and as the lioness; who shall stir him up? Mevarakhecha is he that makes a barucha on thee, and cursed is he that curseth thee.

[10] And af Balak (anger of Balak) was kindled against Balaam, and he struck his hands together; and Balak said unto Balaam, I summoned thee to curse mine enemies, and, hinei, thou hast altogether blessed them these shalosh p'amim.

[11] Therefore now flee thou to thy mekom; I thought to kibed (honor, reward) thee honorably; but, hinei, Hashem hath kept thee back from kavod (honor, reward).

[12] And Balaam said unto Balak, Spoke I not also to thy malachim which thou didst send unto me, saying,

[13] If Balak would give me his ba'is full of kesef and zahav, I cannot go beyond the commandment of Hashem, to do either tovah or ra'ah of mine own lev; but what Hashem saith, that will I say!

[14] And now, hinei, I go back unto my people; come therefore, and I will warn thee what HaAm HaZeh shall do to thy people in the Acharit HaYamim.

[15] And he took up his mashal, and said, Balaam ben Beor hath said, the man whose eyes are open hath said,

[16] He hath said, which heard the words of El, and knew the Da'as Elyon, which saw the Machazeh Shaddai, falling prostrate, but having his eyes open:

[17] I see him, but not now; I behold him, but not karov (near); there shall come a Kokhav (Star, *i.e.* *Moshiach*, *see Targums*) out of Ya'akov, and a Shevet (Sceptre) shall rise out of Yisroel, and shall

strike through the temples (*i.e., sides of the head*) of Moav, and destroy all the Bnei Shet.

[18] And Edom shall be a possession; Seir also shall be a possession for his enemies; but Yisroel shall do valiantly.

[19] Out of Ya'akov shall come he that shall have dominion, and shall destroy him that remaineth of the Ir. [20] And when he looked on Amalek, he took up his mashal, and said, Amalek was the reshit of the Coyim; but his acharit (latter end) shall be that unto destruction.

[21] And he looked on the Keini (Kenites), and took up his mashal, and said, Strong is thy moshav (dwelling place), and thou putttest thy ken (nest) in a rock.

[22] Nevertheless Kayin shall be for burning, while Asshur (Assyria) shall carry thee away captive.

[23] And he took up his mashal, and said, Oy, who shall live when El doeth this?

[24] And ships shall come from the coast of Kittim (Cyprus), and shall afflict Asshur (Assyria), and shall afflict 'Ever (*i.e., Region beyond the River [Euphrates]*), and he also shall be unto destruction.

[25] And Balaam rose up, and went and returned to his makom (place, home); and Balak also went his way.

25 And Yisroel was staying in Sheetim, and HaAm began to commit whoredom with the Banot Moav.

[2] And they invited the people unto the zevakhim of their g-ds; and the people did eat and bowed down to their g-ds.

[3] And Yisroel joined himself unto Baal-Peor [*see*

Num.23:28]; and the Af Hashem was kindled against Yisroel.

[4] And Hashem said unto Moshe, Take Kol Rashei HaAm, and kill them, hanging them [on a tree, stake], before Hashem against the shemesh, that the fierce Af Hashem (Anger of Hashem) may be turned away from Yisroel.

[5] And Moshe said unto the shofetim of Yisroel, Slay ye every one his men that were joined unto Baal-Peor.

[6] And, hinei, one of the Bnei Yisroel came and brought unto his brethren a woman from Midyan before the eyes of Moshe, and before the eyes of Kol Adat Bnei Yisroel, who were weeping before the entrance of the Ohel Mo'ed.

[7] And when Pinchas ben Eleazar ben Aharon HaKohen saw it, he rose up from among HaEdah, and took a romach (spear) in his yad;

[8] And he went after the ish Yisroel into the inner tent, and thrust through both of them, the ish Yisroel, and the isha through her belly. So the maggefah (plague) was stopped from the Bnei Yisroel.

[9] And those that were the mesim (dead ones) in the maggefah (plague) were twenty and four thousand.

[PINCHAS]

[10] And Hashem spoke unto Moshe, saying,

[11] Pinchas ben Eleazar ben Aharon HaKohen, hath turned My wrath away from the Bnei Yisroel, when he had kanous (zealously) with My kanous among them, that I consumed not the Bnei Yisroel in My kina (jealousy, zeal, vengeance).

[12] Therefore say, Hineni, I am making unto him My Brit (Covenant) of Shalom;

[13] And he shall have it, and his zera after him, even the Brit Kehunat Olam; because he had kanous for Elohav, and made kapparah for the Bnei Yisroel.

[14] Now the shem of the ish Yisroel that was slain, even that was slain with the woman from Midyan, was Zimri ben Salu, a leader of one of the clans from the tribe of Shimon.

[15] And the shem of the isha from Midyan that was slain was Kozbi bat Tzur; he [Tzur] was rosh over the people in one of the clans of Midyan.

[16] And Hashem spoke unto Moshe, saying,

[17] Be hostile toward the Midyanim, and strike them;

[18] For they are hostile toward you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Kozbi bat Nasi Midyan, their achot, which was slain in the yom of the maggefah that resulted from Peor.

26 And it came to pass after the magefah (plague), that

Hashem spoke unto Moshe and unto Eleazar Ben Aharon HaKohen, saying,

[2] Take the rosh (census) of kol Adat Bnei Yisroel from twenty years old and upward, throughout their bais avot, all that are yotzei tzava (able to go to war) in Yisroel.

[3] And Moshe and Eleazar HaKohen spoke with them in the arevot Mo'av (plains of Moav) by Yarden near Yericho, saying,

[4] Take the census of the people, from twenty years old and upward,

just as Hashem commanded Moshe and the Bnei Yisroel, which went forth out of Eretz Mitzrayim.

[5] Reuven, the Bechor Yisroel: the Bnei Reuven; Chanoch, of whom cometh the Mishpakhat HaChanochi; of Pallu, the Mishpakhat HaPallu'i;

[6] Of Chetzron, Mishpakhat HaChetzroni; of Carmi, the Mishpakhat HaCaremi.

[7] These are the Mishpekhoh HaReuveni; and they that were numbered of them were 43,730.

[8] And the Bnei Pallu; Eliav.

[9] And the Bnei Eliav; Nemuel, and Datan, and Aviram. This is that Datan and Aviram, which were summoned by the edah, who made a contention against Moshe and against Aharon in the adat Korach, when they contended in opposition to Hashem:

[10] And ha'aretz opened her mouth, and swallowed them up together with Korach, when that edah died, when the eish devoured 250; and they became as a nes (warning).

[11] Notwithstanding, the Bnei Korach died not.

[12] The Bnei Shim'on after their mishpekhoh: of Nemuel, the Mishpakhat HaNemueli; of Yamin, the Mishpakhat HaYamini; of Yachin, the Mishpakhat HaYachini;

[13] Of Zerach, the Mishpakhat HaZarechi; of Shaul, the Mishpakhat HaShauli.

[14] These are the Mishpekhoh HaShimoni, 22,200.

[15] The Bnei Gad after their Mishpekhoh; of Tzephon, the Mishpakhat HaTzephoni; of Chaggi, the Mishpakhat HaChaggi; of Shuni, the Mishpakhat HaShuni;

[16] Of Ozni, the Mishpakhat HaOzni; of Eri, the Mishpakhat HaEri;

[17] Of Arod, the Mishpakhat HaArodi; of Areli, the Mishpakhat HaAreli.

[18] These are the Mishpekhoh Bnei Gad according to those that were numbered of them, 40,500.

[19] The Bnei Yehudah were Er and Onan; and Er and Onan died in Eretz Kena'an.

[20] And the Bnei Yehudah after their Mishpekhoh were: of Shelah, the Mishpakhat HaShelani; of Pharez, the Mishpakhat HaPharetti; of Zerach, the Mishpakhat HaZarechi.

[21] And the Bnei Pharez were: of Chetzron, the Mishpakhat HaChetzeroni; of Chamul, the Mishpakhat HeChamuli.

[22] These are the Mishpekhoh Yehudah according to those that were numbered of them, 76,500.

[23] Of the Bnei Yissakhar after their Mishpekhoh: of Tola, the Mishpakhat HaTola'i; of Puvah, the Mishpakhat HaPuni; [24] Of Yashuv, the Mishpakhat HaYashuvi; of Shimron, the Mishpakhat HaShimroni.

[25] These are the Mishpekhoh of Yissakhar according to those that were numbered of them, 64,300.

[26] Of the Bnei Zevulun after their Mishpekhoh: of Sered, the Mishpakhat HaSaredi; of Elon, the Mishpakhat HaEloni; of Yachle'el, the Mishpakhat HaYachle'eli.

[27] These are the Mishpekhoh of the Zevuloni according to those that were numbered of them, 60,500.

[28] The Bnei Yosef after their Mishpekhoh were Menasheh and Ephrayim.

[29] Of the Bnei Menasheh: of Machir, the Mishpakhat HaMachiri; and Machir

fathered Gil'ad; of Gil'ad come the Mishpakhat HaGile'adi.

[30] These are the Bnei Gil'ad: of Iezer, the Mishpakhat HaIezeri; of Chelek, the Mishpakhat HaCheleki;

[31] And of Asrie'l, the Mishpakhat HaAsrie'eli; and of Shechem, the Mishpakhat HaShichmi.

[32] And of Shemida, the Mishpakhat HaShemida'i; and of Chepher, the Mishpakhat Chepheri.

[33] And Tzelophechad Ben Chepher had no banim, but banot; and the shem banot Tzelophechad were Machlah, No'ah, Choglah, Milcah, and Tirtzah.

[34] These are the Mishpekhoh of Menasheh, and those that were numbered of them, 52,700.

[35] These are the Bnei Ephrayim after their Mishpekhoh: of Shutelach, the Mishpakhat HaShutalechi; of Becher, the Mishpakhat HaBacheri; of Tachan, the Mishpakhat HaTachani.

[36] And these are the Bnei Shutelach: of Eran, the Mishpakhat HaErani.

[37] These are the Mishpekhoh Bnei Ephrayim according to those that were numbered of them, 32,500. These are the Bnei Yosef after their Mishpekhoh.

[38] The Bnei Binyamin after their Mishpekhoh: of Bela, the Mishpakhat HaBale'i; of Ashbel, the Mishpakhat HaAshbela'i; of Achiram, the Mishpakhat HaAchirami; [39] Of Shefufam, the Mishpakhat HaShufami; of Chupham, the Mishpakhat HaChufami.

[40] And the Bnei Bela were Ard and Naaman; of Ard, the Mishpakhat HaAredi; and of Naaman,

the Mishpakhat HaNa'ami.

[41] These are the Bnei Binyamin after their Mishpekhoh; and they were numbered of them 45,600.

[42] These are the Bnei Dan after their Mishpekhoh: of Shucham, the Mishpakhat HaShuchami. These are the Mishpekhoh of Dan after their Mishpekhoh.

[43] All the Mishpekhoh HaShuchami, according to those that were numbered of them, were 64,400.

[44] Of the Bnei Asher after their Mishpekhoh: of Yimna, the Mishpakhat HaYimnah; of Yishvi, the Mishpakhat HaYishvi; of Beriah, the Mishpakhat HaBeriah.

[45] Of the Bnei Beriah: of Chever, the Mishpakhat HaChevri; of Malkiel, the Mishpakhat HaMalkieli.

[46] And the shem Bat Asher was Sarach.

[47] These are the Mishpekhoh Bnei Asher according to those that were numbered of them; who were 53,400.

[48] Of the Bnei Naphtali after their Mishpekhoh: of Yachtze'el, the Mishpakhat HaYachtze'eli; of Guni, the Mishpakhat HaGuni;

[49] Of Yetzer, the mishpakhat of the HaYitzeri; of Shillem, the Mishpakhat HaShillemi.

[50] These are the Mishpekhoh Naphtali according to their Mishpekhoh: and they that were numbered of them 45, 400.

[51] These were the numbered of the Bnei Yisroel, 601,730.

[52] And Hashem spoke unto Moshe, saying,

[53] Unto these the land shall be allotted for a nachalah according to the mispar (number) of shmot (names).

[54] To those large of number thou shalt give the larger

nachalah, and to few thou shalt give the smaller nachalah: to every one shall his nachalah be given according to those that were numbered of him.

[55] Notwithstanding, HaAretz shall be distributed by goral; according to the Shmot Mattot of their Avot they shall inherit.

[56] According to the goral shall nachalah thereof be distributed between many and few.

[57] And these are they that were numbered of the Levi'im after their Mishpekhoh: of Gershon, the Mishpakhat HaGereshuni; of Kehat, the Mishpakhat HaKehati; of Merari, the Mishpakhat HaMerari.

[58] These are the Mishpekhoh Levi: the Mishpakhat HaLiveni, the Mishpakhat HaChevroni, the Mishpakhat HaMachli, the Mishpakhat HaMushi, the Mishpakhat HaKorechi. And Kehat fathered Amram.

[59] And the shem eshet Amram was Yocheved Bat Levi, who was born to Levi in Mitzrayim: and she bore unto Amram Aharon and Moshe, and Miryam their achot.

[60] And unto Aharon was born Nadav, and Avihu, Eleazar, and Itamar.

[61] And Nadav and Avihu died, when they offered eish zarah before Hashem.

[62] And those that were numbered of them were 23,000, kol zachar from a month old and upward: for they were not numbered among the Bnei Yisroel, because there was no nachalah given them among the Bnei Yisroel.

[63] These are they that were numbered by Moshe and Eleazar HaKohen, who numbered the Bnei Yisroel in the arevot Mo'av (plains of

Moav) by Yarden near Yericho.

[64] But among these there was not an ish of them whom Moshe and Aharon HaKohen numbered, when they numbered the Bnei Yisroel in the Midbar Sinai.

[65] For Hashem had said of them, They shall surely die in the Midbar. And there was not left an ish from them, except Kalev Ben Yephunneh, and Yehoshua Ben Nun.

27 Then came the Banot Tzelophehad Ben Chepher Ben Gil'ad Ben Machir Ben Menasheh, of the Mishpekhoh Menasheh Ben Yosef: and these are the shmot of his banot: Machlah, No'ah, and Choglah, and Milcah, and Tirtzah.

[2] And they stood before Moshe, and before Eleazar HaKohen, and before the Nasiim and kol HaEdah, by the petach Ohel Mo'ed, saying,

[3] Avinu died in the midbar, and he was not in the edah hano'adim (assembly of ones banding together) against Hashem in the Adat Korach; but died in his own chet, and had no banim.

[4] Why should the shem avinu be withdrawn [see *Rv 3:5 OJBC*] from among his Mishpakhat, because he hath no ben? Give unto us therefore achuzzah among the achei avinu.

[5] And Moshe brought their mishpat before Hashem.

[6] And Hashem spoke unto Moshe, saying,

[7] The Banot Tzelophehad speak right; thou shalt surely give them achuzzah nachalah among achei avihem; and thou shalt cause the nachalat

avichen to pass over unto them.

[8] And thou shalt speak unto the Bnei Yisroel, saying, If an ish die, and have no ben, then ye shall cause his nachalah to pass over unto his bat.

[9] And if he have no bat, then ye shall give his nachalah unto his achim.

[10] And if he have no achim, then ye shall give his nachalah unto achei aviv.

[11] And if his av have no achim, then ye shall give his nachalah unto his closest relative of his Mishpakhat, and he shall possess it; and it shall be unto the Bnei Yisroel a chukkat mishpat, as Hashem commanded Moshe.

[12] And Hashem said unto Moshe, Get thee up on this har haAvarim, and see HaAretz which I have given unto the Bnei Yisroel.

[13] And when thou hast seen it, thou also shalt be gathered unto thy people, as Aharon achicha was gathered.

[14] For ye rebelled against My command in the Midbar Tzin, in the merivat HaEdah (strife of the Assembly) to honor Me as Kodesh before their eyes at the mayim: that is, the mayim of Merivah in Kadesh in the Midbar Tzin.

[15] And Moshe spoke unto Hashem, saying,

[16] Let Hashem Elohei HaRuchot L'khol Basar appoint an Ish over HaEdah, [17] Which will go out before them, and which will come in before them, and which will lead them out, and which will bring them in; that the Adat Hashem be not like tzon which have no ro'eh.

[18] And Hashem said unto Moshe, Take thee Yehoshua Ben Nun, an ish in whom is the Ruach [HaKodesh], and lay thine yad [for *smichah*] upon him [Zech 6:11-12];

[19] And stand him before Eleazar HaKohen, and before kol HaEdah and give him a charge (*instruct him with regard to his office*) before their eyes.

[20] And thou shalt lay of thine hod (dignity, authority, majesty) upon him, so that kol Adat Bnei Yisroel will obey.

[21] And he shall stand before Eleazar HaKohen, who shall ask counsel for him after the mishpat HaUrim before Hashem: at his word shall they go out, and at his word they shall come in, both he, and kol Bnei Yisroel with him, even kol HaEdah.

[22] And Moshe did just as Hashem commanded him; and he took Yehoshua, and stood him before Eleazar HaKohen, and before kol HaEdah:

[23] And he laid his yadayim [for *smichah*] upon him, and gave him a charge (*instructed him with regard to his office*), just as Hashem commanded by yad Moshe.

28 And Hashem spoke unto Moshe, saying,

[2] Command the Bnei Yisroel, and say unto them, My korban, and My lechem by My fires, My re'ach hannichoach, shall ye be shomer to offer unto Me in its mo'ed.

[3] And thou shalt say unto them, This is the fire-offering which ye shall offer unto Hashem; two kevasim (male lambs) of the first year temimim, two a day, for an olah tamid.

[4] The one keves shalt thou offer in the boker, and the other keves shalt thou offer towards erev;

[5] And a tenth-ephah of fine flour for a minchah, mixed with the fourth-hin of pressed shemen.

[6] It is an olat tamid (continual burnt offering)

which was ordained in Mt Sinai for a re'ach hannichoach, a fire-offering unto Hashem.

[7] And the nesekh (libation offering) thereof shall be the fourth-hin for the one keves: baKodesh (*i.e., the Mizbeach*) shalt thou cause the nesekh shekhar to be poured out unto Hashem.

[8] And the other keves (male lamb) shalt thou offer at erev: like the minchah of the boker, and like the nesekh thereof, thou shalt offer it, a fire-offering of re'ach hannichoach unto Hashem.

[9] And on Yom HaShabbos two kevasim of the first year temimim (unblemished ones) and two tenths-ephah of fine flour for a minchah, mixed with shemen, and the nesekh thereof;

[10] This is the olah (burnt offering) of every Shabbos, in addition to the continual olah, and its nesekh.

[11] And at each Rosh-Chodesh of yours, ye shall offer an olah unto Hashem; two young bulls, and one ram, shivah kevasim (male lambs) of the first year temimim (unblemished ones);

[12] And three tenths-ephah of fine flour for a minchah, mixed with shemen, for each bull; and two tenths-ephah of fine flour for a minchah, mixed with shemen for the one ram;

[13] And a tenth-ephah of fine flour mixed with shemen for a minchah for each keves; for an olah (burnt offering) of a re'ach hannichoach, a fire-offering unto Hashem.

[14] And their nesakim shall be a half-hin for each bull, and the third-hin for the ram, and a quarter-hin for each keves: this is the

olah (burnt offering) for every Rosh Chodesh throughout the months of the shanah (year).

[15] And one young male goat for a chattat unto Hashem shall be offered. It shall be in addition to the continual olah (burnt offering), and its nesekh.

[16] And in the fourteenth day of the chodesh harishon (first month *i.e., Nisan*) is the Pesach to Hashem.

[17] And in the fifteenth day of this month is a Chag (*i.e., Chag HaMatzot*): shivat yamim shall matzot be eaten.

[18] In the yom harishon shall be a mikra kodesh (holy convocation); ye shall do no manner of melekhet avodah therein;

[19] But ye shall offer a fire-offering for an olah unto Hashem; two young bulls, and one ram, and shivah kevasim of the first year; they shall be unto you temimim (unblemished ones).

[20] And their minchah shall be of fine flour mixed with shemen: three tenths-ephah shall ye offer for each bull, and two tenths-ephah for the ram;

[21] One tenth-ephah shalt thou offer for each keves, of the shivat hakevasim.

[22] And one goat for a chattat, to make kapporah for you.

[23] Ye shall offer these in addition to the olah (burnt offering) of the boker, which is for the olat hatamid (continual burnt offering).

[24] After this manner ye shall offer daily, throughout the shivat yamim (seven days, *i.e., the seven days of the Chag HaMatzot*): lechem, a fire-offering, reich hannichoach unto Hashem: it shall be offered in addition to the olat hatamid (the continual burnt offering), and its nesekh.

[25] And on the yom hashevi'i ye shall have a mikra kodesh; ye shall do no melekhet avodah.

[26] Also in the Yom HaBikkurim, when ye bring a minchah chadashah (*i.e., meal offering or grain offering from the new grain crop*) unto Hashem, on your Shavu'os, ye shall have a mikra kodesh; ye shall do no melekhet avodah:

[27] But ye shall offer the olah (burnt offering) for a reach hannichoach unto Hashem; two young bulls, one ram, shivah kevasim of the first year;

(28) And their minchah of fine flour mixed with shemen, three tenths-ephah for each bull, two tenths-ephah for the ayil haechad (one ram).

[29] One tenth-ephah unto one keves for each of the shivat hakevasim;

[30] And one male goat, to make kapporah for you.

[31] Ye shall offer them in addition to the olat hatamid and its minchah, (they shall be unto you tamimim, unblemished ones) and their nesakim.

29 And in the Chodesh Hashevi'i [*i.e., Tishri*] on the first day of the month, ye shall have a mikra kodesh; ye shall do no melekhet avodah; it is a Yom Teruah (Day of the sounding of the Shofar, *i.e., Rosh Hashanah*) unto you.

[2] And ye shall offer an olah (burnt offering) for a reach hannichoach unto Hashem; one young bull, one ram, and shivah kevasim (male lambs) of the first year temimim.

[3] And their minchah shall be of fine flour mixed with shemen, three tenths-ephah for the bull, and two tenths-ephah for the ram,

[4] And one tenth-ephah for each keves of the shivat hakevasim;

[5] And one male of the goats for a chattat to make kapporah for you;

[6] In addition to the olat hachodesh and its minchah, and the olat hatamid and its minchah, and their nesakim, according to the mishpatim, for a reach hannichoach, a fire-offering unto Hashem.

[7] And ye shall have on the tenth day (*i.e., Yom Kippur*) of this seventh month (*i.e., Tishri*) a mikra kodesh (holy convocation); and ye shall afflict your nefashot; ye shall not do any melakhah therein;

[8] But ye shall offer an olah (burnt offering) unto Hashem for a reach hannichoach; one young bull, one ram, and shivah kevasim of the first year; they shall be unto you temimim (unblemished ones);

[9] And their minchah shall be of fine flour mixed with shemen, three tenths-ephah for the bull, and two tenths-ephah for the one ayil (ram),

[10] And one tenth ephah for each keves of the shivat hakevasim;

[11] One male of the goats for a chattat; in addition to the chattat hakippurim (sin offering of the atonement), and the olat hatamid and its minchah and their nesakim.

[12] And on the fifteenth day of the Chodesh HaShevi' [*i.e., Tishri*] ye shall have a mikra kodesh; ye shall do no melekhet avodah, and ye shall celebrate a Chag [*i.e., Sukkot, see Lv.23:33-36; Dt.16:13-15*]

unto Hashem shivat yamim; [13] And ye shall offer an olah, a fire-offering, a reach hannichoach unto Hashem; thirteen young bulls, two rams, and fourteen kevasim of the first year; they shall

be temimim (unblemished ones);

[14] And their minchah shall be of fine flour mixed with shemen, three tenths-ephah unto every bull of the thirteen bulls, two tenths-ephah to each ram of the two rams,
[15] And one tenth-ephah to each keves of the fourteen kevasim;

[16] And one male of the izzim (goats) for a chattat; in addition to the olat hatamid, its minchah and its nesekh.

[17] And on the second day ye shall offer twelve young bulls, two rams, fourteen kevasim of the first year temimim (unblemished ones);
[18] And their minchah and their nesakim for the bulls, for the rams, and for the kevasim, shall be according to their mispar (number), as mishpat (specified).

[19] And one male of the izzim for a chattat in addition to the olat hatamid, and the minchah thereof, and their nesakim.

[20] And on the Yom HaShelishi eleven bulls, two rams, fourteen kevasim of the first year temimim;

[21] And their minchah and their nesakim for the bulls, for the rams, and for the kevasim, shall be according to their mispar, as mishpat (specified);

[22] And one goat for a chattat; in addition to the olat hatamid, and its minchah, and its nesekh.

[23] And on the fourth day ten bulls, two rams, and fourteen kevasim of the first year temimim;

[24] Their minchah and their nesakim for the bulls, for the rams, and for the kevasim, shall be according to their mispar, as mishpat (specified);

[25] And one male of the izzim for a chattat in addition to the olat hatamid, its minchah, and its nesekh.

[26] And on the fifth day nine bulls, two rams, and fourteen kevasim of the first year temimim;

[27] And their minchah and their nesakim for the bulls, for the rams, and for the kevasim, shall be according to their mispar, as mishpat (specified);

[28] And one goat for a chattat; in addition to the olat hatamid, and its minchah, and its nesekh.

(29) And on the sixth day eight bulls, two rams, and fourteen kevasim of the first year temimim;

[30] And their minchah and their nesakim for the bulls, for the rams, and for the kevasim, shall be according to their mispar, as mishpat (specified);

[31] And one goat for a chattat; in addition to the olat hatamid, its minchah, and its nesekh.

[32] And on the seventh day seven bulls, two rams, and fourteen kevasim of the first year temimim;

[33] And their minchah and their nesakim for the bulls, for the rams, and for the kevasim, shall be according to their mispar, as mishpat (specified);

[34] And one goat for a chattat; in addition to the olat hatamid, its minchah, and its nesekh.

[35] On the eighth day (*i.e.*, *Shemini Atzeres*) ye shall have an atzeret (assembly): ye shall do no melekhet avodah therein;

[36] But ye shall offer an olah, a fire offering, a reach hannichoach unto Hashem: one bull, one ram, shivah kevasim of the first year temimim;

[37] Their minchah and their nesakim for the bull, for the ram, and for the kevasim, shall be according to their mispar, as mishpat (specified);

[38] And one goat for a chattat; in addition to the olat

hatamid and its minchah and its nesekh.

[39] These things ye shall do unto Hashem in your Mo'adam, in addition to your nederim, and your nedavot, for your olat, and for your minchot, and for your nesakim, and for your shelamim.

[40] And Moshe told the Bnei Yisroel according to all that Hashem commanded Moshe.

30 And Moshe spoke unto the Rashei HaMattot (Heads of the Tribes) concerning the Bnei Yisroel saying, This is the thing which Hashem hath commanded:

[MATTOS]

[2(3)] If an ish vow a neder unto Hashem, or swear a shevu'ah (oath) to bind his nefesh with an issar (negative vow, prohibition), he shall not break his dever, he shall do according to all that proceedeth out of his mouth.

[3(4)] If an isha also vow a neder unto Hashem, and bind herself by an issar, being in her bais avi in her youth;
[4(5)] And her av hear her neder, and her issar wherewith she hath bound her nefesh, and her av says nothing to her, then all her nedarim shall stand, and every issar wherewith she hath bound her nefesh shall stand.

[5(6)] But if her av disallow her in the yom that he heareth, not any

of her nedarim, or of her issurim (negative vows, prohibitions) wherewith she hath bound her nefesh, shall stand; and Hashem shall forgive her, because her av forbade her.

[6(7)] And if she had at all an ish, when she made nedarim or utterance of her lips, wherewith she bound her nefesh; [7(8)] And her ish heard it, and said nothing to her in the yom that he heard it, then her nedarim shall stand, and her issurim wherewith she bound her nefesh shall stand.

[8(9)] But if her ish forbade her on the yom that he heard it, then he shall nullify her neder which she vowed, and that which she uttered with her lips, wherewith she bound her nefesh; and Hashem shall forgive her.

[9(10)] But every neder of an almanah, and of a gerushah (divorced woman), wherewith she have bound her nefesh, shall stand against her.

[10(11)] And if she vowed in her bais ish, or bound her nefesh by an issar with a shevuah,

[11(12)] And her ish heard it, and said nothing to her, and forbade her not, then all her nedarim shall stand, and every issar wherewith she bound her nefesh shall stand.

[12(13)] But if her ish hath utterly nullified them on the yom he heard them, then whatsoever proceeded out of her lips concerning her nedarim, or concerning the issar of her nefesh, shall not stand; her ish hath nullified them; and Hashem shall forgive her.

[13(14)] Every neder, and every shevuat issar to afflict the nefesh, her ish may let it stand, or her ish may let it have a hafarah.

[14(15)] But if her ish say nothing to her from yom to

yom, then he will have let stand all her nedarim or all her issurim, which are upon her; he will have let them stand, because he said nothing to her in the yom that he heard them.

[15(16)] But if he shall revoke them after that he hath heard them, then nasa (he shall bear) her avon.

[16(17)] These are the chukkim, which Hashem commanded Moshe, between an ish and his isha, between the av and his bat, being yet in her youth in her bais avi.

31 And Hashem spoke unto Moshe,

[2] Avenge the Bnei Yisroel of the Midyanim; afterward shalt thou be gathered unto thy people.

[3] And Moshe spoke unto HaAm, saying, Arm some of your anashim unto war, let them go against Midyan, and avenge Hashem of Midyan.

[4] Of every matteh a thousand, throughout kol mattot Yisroel, shall ye send to war.

[5] So there were supplied out of the thousands of Yisroel, an elef (a thousand) of every matteh, sheneym asar elef armed for war.

[6] And Moshe sent them to war, a thousand of every tribe, them and Pinchas Ben Eleazar HaKohen, to the war, with the kelei hakodesh, and the tzotzerot hateru'ah in his yad.

[7] And they warred against Midyan, just, as Hashem commanded Moshe; and they slaughtered kol zachar.

[8] And they slaughtered the Melachim of Midyan, besides the rest of them that were slain; namely, Evi, and Rekem, and Tzur, and Chur, and Reva, five melachim of Midyan; Balaam Ben Beor also they slaughtered with the cherev.

[9] And the Bnei Yisroel took all the nashim of Midyan captive, and their little ones, and took the plunder of all their behemah, and all their mikneh, and all their goods.

[10] And they burned with eish all their towns wherein were their moshavot, and all their camps.

[11] And they took all the plunder, and all the spoil, both of adam and of behemah.

[12] And they brought the captives, and the plunder, and the spoil, unto Moshe, and Eleazar HaKohen, and unto the Adat Bnei Yisroel, unto the machaneh at the plains of Moav, which are by Yarden near Yericho.

[13] And Moshe, and Eleazar HaKohen, and all the nasiim of the Edah, went forth to meet them outside the machaneh.

[14] And Moshe was in wrath with the pekudei hechayil (officers of the army), with the sarim over thousands, and sarim over hundreds, which were returning from the milchamah of the army.

[15] And Moshe said unto them, Have ye saved all the nekevah alive?

[16] Hinei, these caused the Bnei Yisroel, through the davar Balaam, to turn unfaithful against Hashem in the matter of Peor, and there was a magefah (plague) among the Adat Hashem.

[17] Now therefore slaughter every zachar among the little ones, and kill every isha that hath known ish by lying with zachar.

[18] But all the girl nashim, that have no da'as of lying with zachar, save alive for yourselves.

[19] And do ye abide outside the machaneh shivat yamim; whosoever

hath killed nefesh, and whosever hath touched any chalal, purify both yourselves and your captives on Yom HaShelishi and on Yom HaShevi'i.

[20] And purify all your beged, and all keli ohr (all that is made of leather), ma'aseh izzim (all that is made of goat hair) and keli etz (all that is made of wood).

[21] And Eleazar HaKohen said unto the anshei hatzavah which went into milchamah, This is the chukkat hatorah which Hashem commanded Moshe:

[22] Only the zahav, and the kesef, the nechoshet, the barzel, the bedil, and the oferet,

[23] Everything that can withstand eish, ye shall make it go through the eish, and it shall be tahor; nevertheless it shall be purified with the mayim of niddah; and all that can not withstand the eish ye shall make go through the mayim.

[24] And ye shall wash your begadim on Yom HaShevi'i, and ye shall be tahor, and afterward ye shall come into the machaneh.

[25] And Hashem spoke unto Moshe, saying,

[26] Take inventory of the spoil that was taken, both of adam and of behemah, thou, and Eleazar HaKohen, and the Rashei Avot HaEdah:

[27] And divide the spoil into two parts: between them that took the milchamah upon them, who went out to battle, and kol HaEdah;

[28] And levy a mekhes (tribute) unto Hashem of the anshei hamilchamah which went out to battle: one nefesh from five hundred, both of adam, and of bakar, and of chamorim, and of tzon;

[29] Take it of their half, and give it unto Eleazar HaKohen, for a terumat Hashem.

[30] And of the Bnei Yisroel's half, thou shalt take one portion of fifty, of adam, of bakar, of chamorim, and of tzon, of all behemah, and give them unto the Levi'im, who are shomrei mishmeret Mishkan Hashem (who are guardians of the Mishkan Hashem).

[31] And Moshe and Eleazar HaKohen did just as Hashem commanded Moshe.

[32] And the spoil, being the rest of the plunder which the am hatzava (personnel of the army) had taken, was 675,000 tzon,

[33] And 72,000 bakar,

[34] And 61,000 chamorim,

[35] And 32,000 nefesh adam from the nashim who had no da'as of zachar by lying with him.

[36] And the half, which was the chelek of them that went out to war, was in number 337,500 tzon;

[37] And the mekhes (tribute) for Hashem of the tzon was 675.

[38] And the bakar were 36,000; of which the mekhes for Hashem was 72.

[39] And the chamorim were 30,500; of which the mekhes for Hashem was 61.

[40] And the nefesh adam were 16,000; of which the mekhes for Hashem was 32 nefesh.

[41] And Moshe gave the mekhes, which was the terumat Hashem, unto Eleazar HaKohen, as Hashem commanded Moshe.

[42] And of the Bnei Yisroel's half, which Moshe divided from the anashim hatzove'im,

[43] (Now the half that pertained unto the Edah was 337,500 tzon,

[44] And 36,000

bakar,

[45] And thirty thousand chamorim and five hundred,

[46] And sixteen thousand nefesh adam);

[47] Even of the Bnei Yisroel's half, Moshe took one portion of fifty, both of adam and of behemah, and gave them unto the Levi'im, who were shomrei mishmeret Mishkan Hashem; just as Hashem commanded Moshe.

[48] And the pekudim (officers) which were over thousands of the tzava (army), the sarim of thousands, and sarim of hundreds, came near unto Moshe;

[49] And they said unto Moshe, Thy avadim have taken the muster census of the anshei hamilchamah which are under our charge, and there was missing not one ish of us.

[50] We have therefore brought a korban Hashem, what every ish hath gotten, of articles of zahav, armlets, and bracelets, rings, earrings, and necklaces, to make kapporah for our nefashot before Hashem.

[51] And Moshe and Eleazar HaKohen took the zahav of them, even all wrought jewels.

[52] And all the zahav of the terumah (offering) that they offered up to Hashem, of the sarim of thousands, and of the sarim of hundreds, was sixteen thousand seven hundred and fifty shekels.

[53] (For the anshei hatzava had taken plunder, every ish for himself.)

[54] And Moshe and Eleazar HaKohen accepted the zahav of the sarim of thousands and of hundreds, and brought it

into the Ohel Mo'ed, for a zikaron (memorial) for the Bnei Yisroel before Hashem.

32 Now the Bnei Reuven and the Bnei Gad had a very great multitude of mikneh; and when they saw Eretz Yazer, and Eretz Gil'ad, that, hinei, the makom was a makom for mikneh;

[2] The Bnei Gad and the Bnei Reuven came and spoke unto Moshe, and to Eleazar HaKohen, and unto the nasiim of the Edah, saying,

[3] Atarot, and Divon, and Yazer, and Nimrah, and Chesbon, and Elealeh, and Sevam, and Nevo, and Beon, [4] Even HaAretz which Hashem struck to conquer before the Adat Yisroel, is an eretz for mikneh, and thy avadim have mikneh.

[5] They said, If we have found chen in thy sight, let this land be given unto thy avadim for an achuzzah, and bring us not over Yarden.

[6] And Moshe said unto the Bnei Gad and to the Bnei Reuven, Shall your achim go to milchamah while ye sit here?

[7] And why discourage ye the lev Bnei Yisroel from going over into HaAretz which Hashem hath given them?

[8] Thus did Avoteichem, when I sent them from Kadesh Barnea to look over HaAretz.

[9] For when they went up unto the Eshcol Valley, and saw HaAretz, they discouraged the lev Bnei Yisroel, that they should not go into HaAretz which Hashem had given them.

[10] And the Af Hashem was kindled on that day, and He swore, saying,

[11] Surely none of the anashim that came up out of Mitzrayim, from twenty years old and upward, shall see

HaAdamah which I swore unto Avraham, unto Yitzchak, and unto Ya'akov; because they have not fully followed Me;

[12] Except Kalev Ben Yephunneh the Kenezi, and Yehoshua Ben Nun; for they have fully followed after Hashem.

[13] And the Af Hashem was kindled against Yisroel, and He made them wander in the midbar arba'im shanah, until kol hador that had done harah in the sight of Hashem, were consumed.

[14] And, hinei, ye are risen up in the place of Avoteichem a brood of anashim chatta'im to add even more to charon af Hashem against Yisroel.

[15] For if ye turn away from after Him, He will yet again leave them in the midbar; and ye shall destroy kol HaAm Hazeh.

[16] And they came near unto him, and said, We will build gidrot tzon here for our mikneh, and towns for our little ones;

[17] But we ourselves will go ready armed ahead of the Bnei Yisroel, until we have brought them unto their makom; and our little ones shall dwell in the fortified cities because of the inhabitants of HaAretz.

[18] We will not return unto bateinu, until the Bnei Yisroel have inherited every ish his nachalah.

[19] For we will not inherit with them across the Yarden, or beyond; because our nachalah is fallen to us on this side of the Yarden eastward.

[20] And Moshe said unto them, If ye will do this thing, if ye will go armed before Hashem to milchamah,

[21] And will go all of you armed over Yarden before Hashem, until He hath driven

out His oyevim from before Him,

[22] And HaAretz be subdued before Hashem; then afterward ye shall return, and be nekiyim before Hashem, and before Yisroel; and HaAretz Hazot shall be your achuzzah before Hashem.

[23] But if ye will not do so, hinei, ye have sinned against Hashem and be sure chattatechem (your sin) will find you out.

[24] Build you towns for your little ones, and your gidrot tzon; and do that which hath proceeded out of your mouth.

[25] And the Bnei Gad and the Bnei Reuven spoke unto Moshe saying, Thy avadim will do as adoni commandeth.

[26] Our little ones, our nashim, our mikneh, and all behemeteinu, shall stay there in the cities of Gil'ad;

[27] But thy avadim will cross over, every man armed for war, before Hashem to battle, as adoni saith.

[28] So concerning them Moshe commanded Eleazar HaKohen, and Yehoshua Ben Nun, and the Rashei Avot HaMattot of the Bnei Yisroel;

[29] And Moshe said unto them, If the Bnei Gad and the Bnei Reuven will cross with you over Yarden, every man armed for battle, before Hashem, and HaAretz shall be subdued before you, then ye shall give them Eretz Gil'ad for an achuzzah;

[30] But if they will not cross over with you armed, they shall have possessions among you in Eretz Kena'an.

[31] And the Bnei Gad and the Bnei Reuven answered, saying, As Hashem hath said unto thy avadim, so will we do.

[32] We will cross over armed before Hashem into Eretz Kena'an, that the achuzzat nachalatenu on

that side of the Yarden may be our own.

[33] And Moshe gave unto them, even to the Bnei Gad, and to the Bnei Reuven, and unto half the shevet of Menasheh Ben Yosef, the kingdom of Sichon Melech HaEmori, and the kingdom of Og Melech HaBashan, the land, with the cities thereof in the territories, even the cities of the surrounding land.

[34] And the Bnei Gad built Divon, and Atarot, and Aroer, [35] And Atrot, Shophan, Ya'azer, and Yagbehah, [36] And Beit Nimrah and Beit Haran, fortified cities; and gidrot tzon.

[37] And the Bnei Reuven built Cheshbon, and Elealeh, and Kiryatayim,

[38] And Nevo, and Ba'al Me'on, (their shem being changed) and Sivismah; and gave other shmot unto the cities which they built.

[39] And the Bnei Machir Ben Menasheh went to Gil'ad, and captured it, and dispossessed the Emori (Amorite) which was in it.

[40] And Moshe gave Gil'ad unto Machir Ben Menasheh; and he dwelt therein.

[41] And Ya'ir Ben Menasheh went and captured the settlements thereof, and called them Chavot Ya'ir.

[42] And Novach went and captured Kenat, and the villages thereof, and called it Novach, after shmo.

[MASSEY]

33 These are the journeys of the Bnei Yisroel, which went forth out of Eretz Mitzrayim by their tzevoos under yad Moshe and Aharon. [2] And Moshe recorded their goings out according to their journeys by the commandment of Hashem; and these are their journeys according to their goings forth.

[3] And they departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Pesach the Bnei Yisroel went out with a yad ramah (upraised hand, *i.e.*, *confidently*) l'einei kol Mitzrayim.

[4] For the Mitzrayim buried all their bechor, which Hashem had struck down among them; upon their elohim also Hashem executed shefatim.

[5] And the Bnei Yisroel set out from Rameses, and encamped in Sukkot.

[6] And they set out from Sukkot, and encamped in Etam, which is on the edge of the midbar.

[7] And they set out from Etam, and turned back unto Pi HaCherot, which is before Ba'al Tzephon; and they encamped before Migdol.

[8] And they set out from before HaCherot, and passed through the midst of the yam into the midbar, and went derech shloshet yamim (a three days' journey) in the midbar of Etam, and encamped in Marah.

[9] And they set out from Marah, and came unto Elim; and in Elim were twelve einot mayim (springs of water), and threescore and ten temarim (palm trees); and they encamped there.

[10] And they set out from Elim, and encamped by the Yam Suf.

[11] And they set out from the Yam Suf, encamping in the Midbar Sin.

[12] And they set out from the Midbar Sin, and encamped in Dophkah.

[13] And they set out from Dophkah, and encamped in Alush.

[14] And they set out from Alush, and encamped at Rephidim, where was no mayim for HaAm to drink.

[15] And they set out from Rephidim, and encamped in the Midbar Sinai.

[16] And they set out from the Midbar Sinai, and encamped at Kivrot Hata'avah.

[17] And they set out from Kivrot Hata'avah, and encamped at Chatzerot.

[18] And they set out from Chatzerot, and encamped in Ritmah.

[19] And they set out from Ritmah, and encamped at Rimmon Peretz.

[20] And they set out from Rimmon Peretz, and encamped in Livnah.

[21] And they set out from Livnah, and encamped at Rissah.

[22] And they set out from Rissah, and encamped in Kehelatah.

[23] And they set out from Kehelatah, and encamped in Har Shepher.

[24] And they set out from Har Shepher, and encamped in Charadah.

[25] And they set out from Charadah, and encamped in Makhelot.

[26] And they set out from Makhelot, and encamped at Tachat.

[27] And they set out from Tachat, and encamped at Tarach.

[28] And they set out from Tarach, and encamped in Mitcah.

[29] And they set out from Mitcah, and encamped in Chashmonah.

[30] And they set out from Chashmonah, and encamped at Moserot.

[31] And they set out from Moserot, and encamped in Bnei Ya'akan.

[32] And they set out from Bnei Ya'akan, and encamped at Chor Haggidgad.

[33] And they set out from Chor Haggidgad, and encamped in Yotvatah.

[34] And they set out from Yotvatah, and encamped at Avronah.

[35] And they set out from Avronah, and encamped at Etzyon Gever.

[36] And they set out from Etzyon-Gever, and encamped in the Midbar Tzin, which is Kadesh.

[37] And they set out from Kadesh and encamped at Mt Hor, at the border of Eretz Edom.

[38] And Aharon HaKohen went up into Mt Hor at the command of Hashem, and died there, in the 40th year after the Bnei Yisroel were come out of Eretz Mitzrayim, in the first yom of the fifth month.

[39] And Aharon was a hundred and twenty and three years old when he died on Mt Hor.

[40] And Melech Arad the Kena'anite, which dwelt in the Negev in Eretz Kena'an, heard of the coming of the Bnei Yisroel.

[41] And they set out from Mt Hor, and encamped in Tzalmonah.

[42] And they set out from Tzalmonah, and encamped in Punon.

[43] And they set out from Punon, and encamped in Ovot.

[44] And they set out from Ovot, and encamped in Iyei HaAvarim at border of Moav.

[45] And they set out from Iyim, and encamped in Divon Gad.

[46] And they set out from Divon Gad, and encamped in Almon Divlatayim.

[47] And they set out from Almon Divlatayim, and encamped in the mountains of Avarim, before Nevo.

[48] And they set out from the mountains of Avarim, and encamped in the plains of Moav by Yarden near Yericho.

[49] And they set out by Yarden, from Beit HaYeshimot even unto Abel Sheetim in the plains of Moav.

[50] And Hashem spoke unto Moshe in the plains of Moav by Yarden near Yericho, saying,

[51] Speak unto the Bnei Yisroel, and say unto them, When ye are crossing over Yarden into Eretz Kena'an, [52] Then ye shall drive out all the inhabitants of HaAretz from before you, and destroy all their maskiyot (stone carved statues), and destroy all their tzalmei massekhot and demolish all their [idoltrous] high places;

[53] And ye shall take possession of HaAretz, and dwell therein; for I have given you HaAretz to possess it.

[54] And ye shall distribute HaAretz by goral for an inheritance among your mishpekhos; and to the more numerous ye shall give the larger nachalah, and to the fewer in number ye shall give the smaller nachalah; every man's nachalah shall be in the place where his goral falleth; according to the mattot (tribes of) Avoteichem ye shall inherit.

[55] But if ye will not drive out the yoshvei HaAretz from before you; then it shall come to pass, that those which ye let remain of them shall be barbs in your eyes, and thorns in your sides, and shall harrass you in HaAretz wherein ye dwell.

[56] Moreover it shall come to pass, that I shall do unto you, as I meant to do unto them.

34 And Hashem spoke unto Moshe, saying,

[2] Command the Bnei Yisroel, and say unto them, When ye come into Eretz Kena'an (this is HaAretz that shall fall unto you for a

nachalah, even Eretz Kena'an with the borders thereof),

[3] Then your southern side shall be from the Midbar Tzin along by the border of Edom, and your southern border shall be from the edge of the Yam HaMelach (Salt Sea, Dead Sea) to the east;

[4] And your border shall turn from the south of Ma'aleh Akabbim, and pass on to Tzin; and the going forth thereof shall be from the south of Kadesh Barnea, and shall go on to Chatzar Addar, and pass on to Atzmon; [5] And the border shall go around from Atzmon unto the Wadi of Mitzrayim, and the goings out of it shall be toward the [Mediterranean] Sea.

[6] And as for the western border, ye shall even have the Yam HaCadol for a border; this shall be your west border.

[7] And this shall be your northern border: from the Yam HaCadol ye shall run to Mt Hor;

[8] From Mt Hor ye shall run your border unto the approach to Chamat; and the goings forth of the border shall be toward Tzedad;

[9] And the border shall go on to Ziphron, and the goings out of it shall be Chatzar Einan; this shall be your northern border.

[10] And ye shall draw a line for you for an eastern border from Chatzar Einan to Shepham;

[11] And the border shall go down from Shepham to Rivlah, on the east side of Ain; the border shall descend, and shall reach unto the bank of the Yam Kinneret to the east; [12] And the border shall go down to the Yarden, and the goings out of it shall be at the Yam HaMelach; this shall be your land with

the borders thereof all around.

[13] And Moshe commanded the Bnei Yisroel, saying, This is the land which ye shall inherit by goral, which Hashem commanded to give unto the nine mattot (tribes), and to the half tribe;
[14] For the tribe of the Bnei Reuven according to the bais avotam, and the tribe of the Bnei Gad according to the bais avotam and the half tribe of Menasheh have received their nachalah;

[15] The two tribes and the half tribe have received their nachalah on the east side of the Yarden near Yericho toward the sunrise.

[16] And Hashem spoke unto Moshe, saying,

[17] These are the shmot of the anashim which shall apportion HaAretz unto you; Eleazar HaKohen, and Yehoshua Ben Nun.

[18] And ye shall take one nasi of every matteh to possess HaAretz.

[19] And the shmot of the anashim are these: Of the tribe of Yehudah, Kalev Ben Yephunneh;

[20] And of the tribe of the Bnei Shim'on, Shemuel Ben Ammihud;

[21] Of the tribe of Binyamin, Elidad Ben Kislion;

[22] And the nasi of the tribe of the Bnei Dan, Bukki Ben Yogli;

[23] The nasi of the Bnei Yosef, for the tribe of the Bnei Menasheh, Channi'el Ben Ephod;

[24] And the nasi of the tribe of the Bnei Ephrayim, Kemuel Ben Shiphtan;

[25] And the nasi of the tribe of the Bnei Zevulun, Elitzaphan Ben Parnach;

[26] And the nasi of the tribe of the Bnei Yissakhar, Paltiel Ben Azzan;

[27] And the nasi of the tribe of the Bnei Asher, Achihud Ben Shelomi;

[28] And the nasi of the tribe of the Bnei Naphtali, Pedahel Ben Ammihud;

[29] These are they whom Hashem commanded to apportion the inheritance unto the Bnei Yisroel in Eretz Kena'an.

35 And Hashem spoke unto Moshe in the plains of Moav by Yarden near Yericho, saying,

[2] Command the Bnei Yisroel, that they give unto the Levi'im from the nachalah of their achuzzah towns to dwell in; and ye shall give also unto the Levi'im open pasturelands around the towns.

[3] And the towns shall they have to dwell in; and the open pasturelands of them shall be for their behemah, and for their livestock, and for all their animals.

[4] And the open pasturelands of the towns, which ye shall give unto the Levi'im, shall reach from the wall of the Ir and outward a thousand cubits all around.

[5] And ye shall measure from outside the Ir on the east side 2000 cubits, and on the south side 2000 cubits, and on the west side 2000 cubits, and on the north side 2000 cubits; and the Ir shall be in the midst; this shall be to them the open pasturelands of the towns.

[6] And among the towns which ye shall give unto the Levi'im there shall be six cities for refuge, which ye shall appoint for the rotze'ach, that he may flee to there; and to them ye shall add 42 ir.

[7] So all the arim (towns) which ye shall give to the Levi'im shall be 48 ir: them shall ye give with their migrashim (open pasturelands).

[8] And the arim (towns) which ye shall give shall be of the achuzzat Bnei Yisroel; from them that have many ye shall give more; but from them that have few ye shall give less; every one shall give of his arim unto the Levi'im according to his nachalah which he inheriteth.

[9] And Hashem spoke unto Moshe, saying,

[10] Speak unto the Bnei Yisroel, and say unto them, When ye be come over the Yarden into Eretz Kena'an, [11] Then ye shall appoint you arim to be arei miklat (cities of refuge) for you; that the rotze'ach may flee to there, which killeth any nefesh bishegagah (unintentionally, accidentally).

[12] And they shall be unto you arei miklat (cities of refuge) from the Go'el; that the rotze'ach die not, until he stand before the Edah in mishpat.

[13] And of these arim which ye shall give there shall be shesh arei miklat.

[14] Ye shall give shlosh he'arim on this side of the Yarden, and shlosh he'arim shall ye give in Eretz Kena'an, which shall be arei miklat.

[15] These shesh he'arim shall be for miklat (refuge), both for the Bnei Yisroel, and for the ger, and for the toshav (sojourner) among them; that every one that killeth any nefesh bishegagah (unintentionally, accidentally) may flee there.

[16] And if he strike him with keli barzel, so that he die, he is a rotze'ach; the rotze'ach

shall surely be put to death.

[17] And if he strike him with an even (stone) in his yad that could kill, and he die, he is a rotze'ach; the rotze'ach shall surely be put to death.

[18] Or if he strike him with a keli in his hand that could kill, and he die, he is a rotze'ach; the rotze'ach shall surely be put to death.

[19] The Go'el HaDahm himself shall slay the

rotze'ach; when he meeteth him, he shall slay him.

[20] And if he push him out of sin'ah (hatred), or hurl upon him bitzediyah (with intention, by laying in wait) that he die;

[21] Or in eivah (enmity) strike him with his yad, that he die; he that struck him shall surely be put to death; for he is a rotze'ach; the Go'el HaDahm shall slay the rotze'ach, when he meeteth him.

[22] But if he push him suddenly without eivah (enmity), or have thrown upon him any keli with no tzediyah (intention, laying in wait),

[23] Or with any even (stone), that could kill, seeing him not, and cast it upon him, that he die, and was not his oyev, neither sought his ra'ah, [24] Then the Edah shall judge between the striker and the Go'el HaDahm according to these mishpatim;

[25] And the Edah shall deliver the rotze'ach out of the yad Go'el HaDahm, and the Edah shall restore him to his ir miklat, to which he fled; and he shall abide in it unto the mot HaKohen HaGadol which was mashach (anointed) with the shemen hakodesh [T.N.

Notice there is freedom at the death of the High Priest just as there is peace at the death of

the Moshiah Kohen; cf Isa 53:5-9; Ps 110:4).

[26] But if the rotze'ach shall at any time come outside the border of the ir miklat to which he fled;

[27] And the Go'el HaDahm find him outside the geval (borders, city limit) of his ir miklat, and the Go'el HaDahm kill the rotze'ach, he shall not be guilty of dahm,

[28] Because he should have remained in his ir miklat until the mot HaKohen HaGadol; but after the mot HaKohen HaGadol the rotze'ach shall return into his erez achuzzat. [29] So these things shall be for a chukkat mishpat unto you throughout your dorot in all your dwellings.

[30] Whosoever killeth any nefesh, the rotze'ach shall be put to death by the mouth of edim (witnesses); but ed echad (one witness) shall not testify against any nefesh to cause him to die.

[31] Moreover ye shall take no kofer (ransom payment, satisfaction) for the nefesh of a rotze'ach, which is guilty of death; but he shall be surely put to death.

[32] And ye shall take no kofer for him that is fled to his ir miklat that he should come again to dwell in HaAretz until the mot HaKohen.

[33] So ye shall not pollute HaAretz wherein ye are; for dahm pollutes HaAretz; and kapporah cannot be made for HaAretz for the shefach dahm therein, except by the dahm of him that committed shefach dahm (shedding of blood).

[34] Therefore, make not tameh HaAretz which ye shall inhabit, wherein I dwell; for I Hashem dwell among the Bnei Yisroel.

Bnei Gil'ad Ben Machir

Ben Menasheh, of the Mishpekhah of the Bnei Yosef, came near, and spoke before Moshe, and before the Nasiim Rashei Avot of the Bnei Yisroel, [2] And they said, When Hashem commanded adoni to give HaAretz for a nachalah by goral to the Bnei Yisroel, adoni was commanded by Hashem to give the nachalat Tzelophechad achinu unto his banot.

[3] Now suppose they become married to any of the Bnei Shivtei Bnei Yisroel, and their nachalah be taken from the nachalah of Avoteinu, and be added to the nachalah of the matteh whereunto they marry into; so shall it be taken from the goral of our nachalah.

[4] And when the Yovel of the Bnei Yisroel shall be, then shall their nachalah be added unto the nachalah of the matteh whereunto they marry into; so shall their nachalah be taken away from the nachalah of the matteh of Avoteinu. [See Leviticus 25:8-55; 27:16-25.]

[5] And Moshe commanded the Bnei Yisroel according to the command of Hashem, saying, The matteh of the Bnei Yosef hath said well.

[6] This is the thing which Hashem doth command concerning the Banot Tzelophechad, saying, Let them marry to whom they think best; only within the Mishpakhat Matteh Avihem shall they marry.

[7] So shall not the nachalah of the Bnei Yisroel remove from matteh to matteh; for every ish of the Bnei Yisroel shall keep himself to the nachalat matteh of his Avot.

[8] And every bat, that possesseth a nachalah in mattot Bnei Yisroel, shall be isha unto one

36 And the Rashei HaAvot of the Mishpekhah of the

DEVARIM

of the mishpakhat matteh of her av, that the Bnei Yisroel may possess every ish the nachalat of his avot.
[9] Neither shall the nachalah remove from one matteh (tribe) to another matteh (tribe); for the mattot (tribes) of the Bnei Yisroel shall make deveykus every ish to his own nachalah.
[10] Even as Hashem commanded Moshe, so did the Banot Tzelophechad;
[11] For Machlah, Tirtzah, and Choglah, and Milcah, and Noah, the Banot Tzelophechad, became nashim unto bnai dodeihen (sons of their uncles, *i.e.*, *cousins*);
[12] And they became nashim into the mishpekhos Bnei Menasheh Ben Yosef, and their nachalah remained in the matteh (tribe) of the mishpakhat of their av.
[13] These are the mitzvot and the mishpatim, which Hashem commanded by the yad Moshe unto the Bnei Yisroel in the plains of Moav by Yarden near Yericho.

[DEVARIM]

1 These are the devarim (words) which Moshe spoke unto kol Yisroel on the far side of the Yarden in the midbar, in the Aravah opposite Suf between Paran, and Tophel, and Lavan, and Chatzerot, and Di-Zahav.
[2] (There is eleven days' journey from Chorev unto Kadesh-Barnea by way of Mount Seir.)
[3] And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moshe spoke unto the Bnei Yisroel, according unto all that Hashem had

given him in commandment unto them,
[4] After he had slain Sichon Melech HaEmori, which dwelt in Cheshbon, and Og Melech HaBashan, which dwelt in Ashtarot at Edre'i;
[5] On the far side of the Yarden, in Eretz Moav, began Moshe to expound this torah, saying,
[6] Hashem Eloheinu spoke unto us in Chorev, saying, Ye have dwelt long enough at this mountain;
[7] Turn you, and take your journey, and go to the Har HaEmori (hill country of the Amorites), and unto all the places nigh thereunto, in the Aravah, in the hills, in the Shefelah, and in the Negev, and by the seacoast, to the Eretz HaKena'ani (Land of the Canaanites), and unto Lebanon, unto the great river, the river Euphrates.
[8] See, I have set ha'aretz (the land) before you; go in and possess ha'aretz which Hashem swore unto Avoteichem, Avraham, Yitzchak, and Ya'akov, to give unto them and to their zera after them.
[9] And I spoke unto you at that time, saying, I am not able to bear the burden of you by myself alone;
[10] Hashem Eloheichem hath multiplied you, and, see, ye are today as numerous as the kokhavei HaShomayim.
[11] (Hashem Elohei Avoteichem increase you a thousand times over and bless you, as He hath promised you!)
[12] How can I myself alone bear your problems, and your massa and your strife?
[13] Take you anashim chachamim, men of wisdom and understanding, who are known among your tribes, and I will set them over you.

[14] And ye answered me, and said, The thing which thou hast spoken is tov for us to do.
[15] So I took the leaders of your tribes, anashim chachamim, men of understanding, and made them heads over you, over thousands, and over hundreds, and over fifties, and over tens, shoterim among your tribes.
[16] And I charged your shofetim at that time, saying, Hear the cases between your brethren, and judge righteously between every man and his brother, and the ger that is with him.
[17] Ye shall not respect persons in mishpat but ye shall hear the katon as well as the gadol; ye shall not be afraid of the face of man; for the mishpat is Elohim's: and the case that is too hard for you, bring it unto me, and I will hear it.
[18] And I commanded you at that time all the things which ye should do.
[19] And when we departed from Chorev, we went through all that great and terrible midbar, which ye saw on the way to the Har HaEmori, just as Hashem Eloheinu commanded us; and we came to Kadesh-Barnea.
[20] And I said unto you, Ye are come unto the Har HaEmori which Hashem Eloheinu doth give unto us.
[21] See, Hashem Eloheicha hath set ha'aretz before thee; go up and possess it, as Hashem Elohei Avoteicha hath said unto thee; fear not, neither be discouraged.
[22] And ye came near unto me every one of you, and said, Let us send anashim ahead of us, and they shall spy out ha'aretz, and bring us word again by what way we must go up, and

into what towns we shall come.

[23] And the proposal pleased me well; and I took Shneyim Asar, (Twelve) of you, one of each shevet (tribe);

[24] And they turned and went up into the hill country, and came unto the Eshkol Valley, and explored it.

[25] And they took of the pri ha'aretz in their hands, brought it down unto us, brought us word, and said, It is a tovah ha'aretz which Hashem Eloheinu doth give us.

[26] Notwithstanding ye would not go up, but rebelled against the commandment of Hashem Eloheichem;

[27] And ye murmured in your oholim, and said, Because Hashem hated us, He hath brought us forth out of Eretz Mitzrayim, to deliver us into the hand of HaEmori, to destroy us.

[28] Where shall we go up? Our brethren have discouraged levavenu (our hearts), saying, The people is greater and taller than we; the cities are great and walled up to Shomayim; moreover we have seen the Bnei Anakim there.

[29] Then I said unto you, Dread not, neither be afraid of them.

[30] Hashem Eloheichem which goeth before you, He shall fight for you, according to all that He did for you in Mitzrayim before your eyes;

[31] And in the midbar, where thou hast seen how that Hashem Eloheicha did bear thee, as a man doth carry his ben, in all the way that ye went, until ye came into this place.

[32] Yet in this thing ye were not ma'aminim (believers) in Hashem Eloheichem,

[33] Who went in the way before you, to search you out a

place to pitch your tents in, in eish by lailah, to show you by what way ye should go, and in an anan (cloud) by day.

[34] And Hashem heard the sound of your words, and was angry, and on oath, said,

[35] Surely there shall not one of these men of this dor harah see ha'aretz hatovah, which I swore to give unto Avoteichem.

[36] Except Kaleb ben Yephunneh; he shall see it, and to him will I give ha'aretz that he hath trodden upon, and to his children, because he hath wholly followed Hashem.

[37] Also Hashem was angry with me because of you, saying, Thou also shalt not go in there.

[38] But Yehoshua ben Nun, the one assisting thee, he shall go in there; encourage him, for he shall cause Yisroel to inherit it.

[39] Moreover your little ones, which ye said would be taken captive, and your children, which as yet do not have knowledge between tov and rah, they shall go in there, and unto them will I give it, and they shall possess it.

[40] But as for you, turn, take your journey into the midbar by the way of the Yam Suf.

[41] Then ye answered and said unto me, We have sinned against Hashem; we will go up and fight, according to all that Hashem Eloheinu did command us. And when ye had girded on every man his weapons of war, ye made light of going up into the hill country.

[42] And Hashem said unto me, Say unto them. Go not up, neither fight; for I am not in your midst; lest ye be struck down before your enemies.

[43] So I spoke unto you; and ye would not hear, but rebelled against the com-

mandment of Hashem, and went presumptuously up into the hill country.

[44] And HaEmori, which dwelt in that hill country, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Chormah.

[45] And ye returned and wept before Hashem; but Hashem would not listen to your voice, nor give ear unto you.

[46] That is why ye abode in Kadesh as long as ye did.

2 Then we turned, and took our journey into the wilderness by the way of the Yam Suf, as Hashem spoke unto me; and we circled Mt Seir yamim rabbim (many days).

[2] And Hashem spoke unto me, saying,

[3] Ye have circled hahar hazeh (this mountain) long enough; turn you northward.

[4] And command thou the people, saying, Ye are to pass through the territory of your brethren the Bnei Esav, which dwell in Seir; and they shall be afraid of you; be shomer me'od of yourselves therefore:

[5] Meddle not with them; for I will not give you of their land, no, not so much as a regel (foot) breadth; because I have given Mt Seir unto Esav for a yerushah (possession, inheritance).

[6] Ye shall get by trade okhel (food) of them for kesef, that ye may eat; and ye shall also buy mayim of them for kesef, that ye may drink.

[7] For Hashem Eloheicha hath bestowed a berakhah on thee in all the works of thy hand; He knoweth thy walking through this midbar hagadol (great wilderness); these arba'im shanim Hashem

Eloheicha hath been with thee; thou hast lacked nothing.

[8] And when we went on past our brethren the Bnei Esav, who dwell in Seir, through the road of the Aravah from Eilat, and from Etzyon-Gever, we turned and passed by on the road through the midbar of Moav.

[9] And Hashem said unto me, Harass not the Moavim, neither provoke them to milchamah for I will not give thee of their land for a yerushah; because I have given Ar unto the Bnei Lot for a yerushah.

[10] The Emim dwelt therein in times past, a people great, many, and tall, as the Anakim;

[11] Which also were accounted Refa'im, as the Anakim; but the Moavim called them Emim.

[12] The Chorim also dwelt in Seir beforetime; but the Bnei Esav succeeded them, when they had destroyed them from before them, and dwelt in their place; as Yisroel did unto the erez of his yerushah Hashem gave unto them.

[13] Now rise up, and get you over the Wadi Zered. And we went over the Wadi Zered.

[14] And the space in which we came from Kadesh-Barnea, until we were come over the Wadi Zered, was 38 shanim; until all the generation of the anshei hamilchamah had been consumed from the machaneh, as Hashem had sworn unto them.

[15] For indeed the yad Hashem was against them, to destroy them from among the machaneh, until they were consumed.

[16] So it came to pass, when kol anshei hamilchamah were consumed and dead from among HaAm (the People),

[17] That Hashem spoke unto me, saying,

[18] Thou art to pass over the border of Moav at Ar today;

[19] And when thou comest opposite the Bnei Ammon, distress them not, nor meddle with them; for I will not give thee of the Eretz Bnei Ammon any yerushah; because I have given it unto the Bnei Lot for a yerushah.

[20] (That also was accounted a land of Refa'im; Refa'im dwelt therein in old time; and the Ammonim call them Zamzumim;

[21] A people great, and many, and tall, as the Anakim; but Hashem destroyed them before them; and they [the Ammonim] dispossessed them, and dwelt in their place:

[22] As He did to the Bnei Esav, which dwelt in Seir, when He destroyed the Chori from before them; and they succeeded them, dwelling in their place even to this day;

[23] And the Avim which dwelt in villages, even unto Azzah, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their place.)

[24] Rise ye up, take your journey, and pass over the Wadi Arnon: see, I have given into thine hand the Emori, Sichon Melech Cheshbon, and his land: begin to possess it, and contend with him in milchamah (battle, war).

[25] Hayom hazeh will I begin to put the pachad (dread) of thee and the fear of thee upon the ammin (peoples) that are under Kol

HaShomayim, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

[26] And I sent malachim out of the midbar Kedemot unto Sichon Melech Cheshbon with divrei shalom, saying,

[27] Let me pass through thy land on the derech; I will go along on the derech; I will

neither turn unto the yamin nor to the semol (left).

[28] Thou shalt sell me okhel for kesef, that I may eat; and give me mayim for kesef, that I may drink; only I will pass through on foot;

[29] (As the Bnei Esav which dwell in Seir, and the Moavim which dwell in Ar, did unto me;) until I shall pass over Yarden into the land which Hashem Eloheinu giveth us.

[30] But Sichon Melech Cheshbon would not let us pass by him; for Hashem Eloheicha hardened and made stubborn his ruach, and made his lev obstinate, that He might deliver him into thy hand, as indeed hayom hazeh.

[31] And Hashem said unto me, See, I have begun to give Sichon and his land before thee; begin the occupation, that thou mayest take possession to inherit his land.

[32] Then Sichon came out against us, he and all his people, to make milchamah (battle, war) at Yachatza.

[33] And Hashem Eloheinu delivered him before us; and we struck him, and his banim, and all his people.

[34] And we took all his towns at that time, and in cherem utterly destroyed them, and of the nashim, and the little ones, of every town, we left no remnant;

[35] Only the behemah we took for booty unto ourselves, and the plunder of the towns which we took.

[36] From Aroer, which is on the edge of Wadi Arnon, and from the town that is by the wadi, even unto Gil'ad, there was not one town too strong for us; Hashem Eloheinu delivered all unto us:

[37] Only unto the Eretz Bnei Ammon thou camest not, nor unto any place of the Wadi Yabok, nor unto the towns in the

hills, in accordance with the command of Hashem Eloheinu.

3 Then we turned, and went up the way to Bashan; and Og Melech HaBashan came out against us, he and all his people, to engage in milchamah at Edrei.

[2] And Hashem said unto me, Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sichon Melech HaEmori which dwelt at Cheshbon.

[3] So Hashem Eloheinu delivered into our hands also Og Melech HaBashan, and all his people; and we struck him until no remnant was left to him.

[4] And we took all his towns at that time; there was not a kiryah (town, city) which we took not from them, threescore towns, all the region of Argov, the kingdom of Og in Bashan.

[5] All these towns were walled with high walls, gates, and bars; beside unwall'd towns harbeh me'od (very many).

[6] And in cherem we utterly destroyed them, as we did unto Sichon Melech Cheshbon, in cherem utterly destroying the men, nashim, and little ones, of every town.

[7] But all the behemah (livestock), and the plunder of the towns, we took for booty to ourselves.

[8] And we took at that time out of the hand of the two melachim of the Emori the land that was on this side [*i.e., east of the*] Yarden, from the Wadi Arnon unto Mt Chermom;

[9] (Which Chermom the Tzidonim call Siryon; and the Emori call it Senir;)

[10] All the towns of the plain, and all Gil'ad, and all

Bashan, unto Salchah and Edrei, towns of the kingdom of Og in Bashan.

[11] For only Og Melech HaBashan remained of the remnant of Refa'im; hinei, his bedstead was a bedstead of barzel. Is it not in Rabbah of the Bnei Amon? Nine regular cubits was the length thereof, and four cubits the breadth of it.

[12] And ha'aretz hazot, which we possessed at that time, from Aroer, which is by the Wadi Arnon, and half way up the hill country of Gil'ad, and the towns thereof, gave I unto the Reuveni and Gadi. [13] And the rest of Gil'ad, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Menasheh; all the region of Argov, with all Bashan, which was called Eretz Refa'im.

[14] Yair ben Menasheh took all the region of Argov unto the border of Geshuri and Maachati, and called them after shmo (his own name), HaBashan Havot Yair, unto hayom hazeh.

[15] And I gave Gil'ad unto Machir.

[16] And unto the Reuveni and unto the Gadi I gave from Gil'ad even unto the Wadi Arnon with the middle of the valley as the border even unto the Wadi Yabok, which is the border of the Bnei Amon;

[17] The Aravah also, and Yarden, and the coast thereof, from Kinneret even unto the yam of the Aravah, even the Dead Sea, under the slopes of Pisgah to the east.

[18] And I commanded you at that time, saying, Hashem Eloheichem hath given you this land to possess it; ye shall pass over armed before your brethren the Bnei Yisroel, all bnei chayil (valiant men, men fit for military service).

[19] But your nashim, and your little ones, and your livestock (for I know that ye have much livestock,) shall abide in your towns which I have given you;

[20] Until Hashem have given rest unto your brethren, as well as unto you, and until they also possess ha'aretz which Hashem Eloheichem hath given them beyond Yarden; and then shall ye return every man unto his yerushah (possession, inheritance), which I have given you.

[21] And I commanded Yehoshua at that time, saying, Thine eyes have seen all that Hashem Eloheichem hath done unto these two melachim; so shall Hashem do unto all the kingdoms whither thou passest.

[22] Ye shall not fear them; for Hashem Eloheichem He shall fight for you.

[**V'ESCHANAN**]

[23] And I besought Hashem at that time, saying,

[24] O Adonoi Hashem, Thou hast begun to show Thy eved Thy greatness, and Thy mighty hand; for what El (G-d) is there in Shomayim or on Ha'Aretz, that can do according to Thy works, and according to Thy might?

[25] Ah, let me go over, and see ha'aretz hatovah that is beyond Yarden, that fine hill country, and the Levanon.

[26] But Hashem was angry with me for your sakes, and would not hear me; and Hashem said unto me, Enough from thee; speak no more unto Me of this matter.

[27] Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and see it with thine eyes; for

thou shalt not go over this Yarden.

[28] But commission Yehoshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit ha'aretz which thou shalt see.

[29] So we abode in the valley over against Beit-Peor.

4 Now therefore shema, Yisroel, unto the chukkim and unto the mishpatim, which I melammed (teach) you, to do them, in order that ye may live, and go in and possess ha'aretz which Hashem Elohei Avoteichem giveth you.

[2] Ye shall not add unto the word which I command you, neither shall ye take anything from it, that ye may be shomer mitzvot of the commandments of Hashem Eloheichem which I command you.

[3] Your eyes have seen what Hashem did because of Baal Peor; for all the men that followed Baal Peor, Hashem Eloheicha hath destroyed them from among you.

[4] But ye that did have deveykus (cleaving) unto Hashem Eloheichem are alive every one of you today.

[5] Behold, I have taught you chukkim and mishpatim, even as Hashem Elohai commanded me, that ye should do so in ha'aretz whither ye go to possess it.

[6] Be shomer therefore and do them; for this is your chochmah and your binah in the sight of the peoples, which shall hear all these chukkim, and say, Surely HaCoy HaGadol is a wise and understanding people.

[7] For what nation is there so great, who hath elohim so near unto them, as Hashem

Eloheinu is in all things for which we call upon Him?

[8] And what nation is there so great, that hath chukkim and mishpatim tzaddikim as all this torah, which I set before you today?

[9] Only be shomer over thyself, and be shomer over thy nefesh diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy lev kol yamim of thy life; but teach them to thy banim, and the banim of thy banim;

[10] Specially the yom that thou stoolest before Hashem Eloheicha in Chorev, when Hashem said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me kol hayamim that they shall live upon ha'adamah and that they may teach their children.

[11] And ye came near and stood at the foot of the mountain; the mountain burned with eish unto the midst of Shomayim, with choshech, and anan, and thick darkness.

[12] And Hashem spoke unto you out of the midst of the eish; ye heard the voice of the devarim, but saw no temunah (form, semblance); only ye heard a voice.

[13] And He declared unto you His Brit, which He commanded you to do, even Aseres HaDevarim; and He wrote them upon shnei luchot avanim (two tablets of stone).

[14] And Hashem commanded me at that time to teach you chukkim and mishpatim, that ye might do them in ha'aretz whither ye go over to possess it.

[15] Be shomer over yourselves, therefore; for ye saw no manner of temunah on the yom that Hashem

spoke unto you in Chorev out of the midst of the eish;

[16] Lest ye corrupt yourselves, and make you a pesel, the temunah of any semel, the likeness of zachar or nekevah,

[17] The likeness of any behemah that is on ha'aretz, the likeness of any winged fowl that flieth in the air, [18] The likeness of anything that creepeth on the adamah, the likeness of any dag (fish) that is in the waters below;

[19] And lest thou lift up thine eyes unto Shomayim, and when thou seest the shemesh, and the yarei'ach, and the kokhavim, even all the tz'va HaShomayim, shouldst be driven to hishtachaveh (bow down, worship) them, and serve them which Hashem Eloheicha hath divided unto kol HaGoyim under kol HaShomayim.

[20] But Hashem hath taken you, and brought you forth out of the iron furnace, even out of Mitzrayim, to be unto Him an Am Nachalah (a people of inheritance), as ye are yom hazeh.

[21] Furthermore Hashem was angry with me for your sakes, and swore that I should not go over Yarden, and that I should not go in unto that ha'aretz hatovah, which Hashem Eloheicha giveth thee for a nachalah (inheritance);

[22] But I must die in this land, I must not go over Yarden; but ye shall go over, and possess that ha'aretz hatovah.

[23] Be shomer over yourselves, lest ye forget the Brit Hashem Eloheichem, which He cut with you, and make you a pesel (idol, image), or the likeness of anything, which Hashem Eloheicha hath forbidden thee.

[24] For Hashem Eloheicha is a consuming eish,

even an El Kannah.

[25] When thou shalt father banim, and bnei banim, and ye shall have remained long in Ha'Aretz, and shall corrupt yourselves, and make a pesel, or the likeness of anything, and shall do evil in the sight of Hashem Eloheicha, to provoke Him to anger;

[26] I call Shomayim and HaAretz to witness against you today, that ye shall soon utterly perish from off Ha'Aretz whereunto ye go over Yarden to possess it; ye shall not prolong your yamim upon it, but shall be utterly shmad.

[27] And Hashem shall scatter you among the amim; ye shall be left few in number among the Goyim, whither Hashem shall lead you.

[28] And there ye shall serve elohim, the work of men's hands, etz (wood) and even (stone), which neither see, nor hear, nor eat, nor smell.

[29] But if from thence thou shalt seek Hashem Eloheicha, thou shalt find Him, if thou seek Him with all thy lev and with all thy nefesh.

[30] When thou art tzar (tribulation), and all these things are come upon thee, even in the acharit hayamim, if thou turn to Hashem Eloheicha and shalt be obedient unto His voice;

[31] For Hashem Eloheicha is an El Rachum; He will not abandon thee, neither destroy thee, nor forget the Brit Avoteicha which He swore unto them.

[32] For ask now of the yamim that are past, which were before thee, since the yom that Elohim bara man upon Ha'Aretz, and ask from the one side of Shomayim unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

[33] Did ever people hear the kol Elohim speaking out of the midst of the eish, as thou hast heard, and live?

[34] Or hath Elohim tried to go and take Him a nation from the midst of another nation, by massot (trials), by otot, by mofetim, by milchamah, by a yad chazakah, by an out-stretched zero'a, by great terrors, according to all that Hashem Eloheicha did for you in Mitzrayim before your eyes?

[35] Unto thee it was showed, that thou mightest know that Hashem He is HaElohim; there is none else beside Him.

[36] Out of Shomayim He made thee to hear His voice, that He might discipline thee; upon Ha'Aretz He showed thee His eish hagedolah; and thou heardest His devarim out of the midst of the eish.

[37] And because He loved Avoteicha, therefore He chose their zera after them, and brought thee out in His sight with His ko'ach hagadol out of Mitzrayim;

[38] To drive out Goyim from before thee greater and mightier than thou art, to bring thee in, to give thee their land for a nachalah, as it is yom hazeh.

[39] Know therefore today, and consider it in thine lev, that Hashem He is HaElohim in Shomayim above, and upon Ha'Aretz beneath: there is no other.

[40] Thou shalt be shomer over His chukkim, therefore, and His mitzvot, which I command thee today, that it may go well with thee, and with thy banim after thee, and that thou mayest prolong thy yamim upon Ha'Aretz, which Hashem Eloheicha giveth thee, kol hayamim.

[41] Then Moshe separated and set apart three towns on

this side of the Yarden toward the rising of the shemesh;

[42] That the rotze'ach might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these towns he might live:

[43] Namely, Betzer in the midbar, in the flatland, of the Reuveni; and Ramot in Gil'ad, of the Gadi; and Golan in Bashan, of the Menashi.

[44] And this is the torah which Moshe set before the Bnei Yisroel;

[45] These are the edot, and the chukkim, and the mishpatim, which Moshe spoke unto the Bnei Yisroel, after they came forth out of Mitzrayim.

[46] On this side of the Yarden, in the valley over against Beit Peor, in Eretz Sichon Melech HaEmori, who dwelt at Cheshbon, whom Moshe and the Bnei Yisroel struck down, after they were come forth out of Mitzrayim;

[47] And they possessed his land, and Eretz Og Melech HaBashan, two melachim of HaEmori, which were on this side of the Yarden toward the rising of the shemesh;

[48] From Aroer, which is by the edge of the Wadi Arnon, even unto Mt Siyon, which is Chermom,

[49] And all the Aravah on this side of the Yarden eastward, even unto the Dead Sea, under the slopes of Pisgah.

5 And Moshe called kol Yisroel, and said unto them, Shema, Yisroel, to the chukkim and mishpatim which I speak in your ears today, that ye may learn them, and be shomer to do them.

[2] Hashem Eloheinu made a Brit with us in Chorev.

[3] Hashem made not this Brit with Avoteinu, but with us, even us, who are all of us here alive today.

[4] Hashem talked with you panim b'panim in the har out of the midst of the eish,

[5] (I stood between Hashem and you at that time, to show you the Devar Hashem; for ye were afraid by reason of the eish, and went not up into the har) saying:

[6] [*ALEF*] I am Hashem Eloheicha, Which brought thee out of Eretz Mitzrayim, from the bais avadim.

[7] [*BET*] Thou shalt have no elohim acharim before Me.

[8] Thou shalt not make thee any pesel, or any temunah of anything that is in Shomayim above, or that is in Ha'Aretz beneath, or that is in the mayim beneath ha'aretz;

[9] Lo tishtachaveh (thou shalt not bow down thyself) unto them, nor serve them; for I Hashem Eloheicha am an El Kannah, visiting the iniquity of the avot upon the banim unto the third and fourth generation of them that hate Me,

[10] And showing chesed unto thousands of them that love Me and are shomer over My mitzvot.

[11] [*GIMEL*] Thou shalt not take the Shem of Hashem Eloheicha in vain; for Hashem will not hold him guiltless that taketh Shmo in vain.

[12] [*DALET*] Keep shomer Shabbos to set Shabbos apart as kodesh as Hashem Eloheicha commanded thee.

[13] Sheshet yamim thou shalt labor, and do all thy work:

[14] But the Yom HaShevii is the Shabbos of Hashem Eloheicha: in it thou shalt not do any work, thou, nor thy

ben, nor thy bat, nor thy eved, nor thy maidservant, nor thine ox, nor thine donkey, nor any of thy cattle, nor thy ger that is within thy she'arim; that thy eved and thy amah may rest as well as thou.

[15] And remember that thou wast an eved in Eretz Mitzrayim, and that Hashem Eloheicha brought thee out thence through a yad chazakah and by an outstretched zero'a; therefore Hashem Eloheicha commanded thee to be shomer Shabbos on Yom HaShabbat.

[16] [*HEH*] Honor thy av and thy em, as Hashem Eloheicha hath commanded thee; that thy yamim may be prolonged, and that it may go well with thee, in ha'adamah which Hashem Eloheicha giveth thee.

[17] [*VAV*] Lo tirtzah (thou shalt not murder).

[18] [*ZAYIN*] V'lo tinaf (neither shalt thou commit adultery).

[19] [*KHET*] V'lo tignov (neither shalt thou steal).

[20] [*TET*] V'lo ta'aneh v'reacha ed shav (neither shalt thou bear false witness against thy neighbor).

[21] [*YOD*] V'lo tachmod (neither shalt thou covet, desiring) thy neighbor's wife, neither shalt thou covet thy neighbor's bais, his sadeh, or his eved, or his amah, his ox, or his donkey, or any thing that is thy neighbor's.

[22] These devarim Hashem spoke unto all your Kahal in the mountain out of the midst of the eish, of the anan, and of the thick darkness, with a kol gadol; and He added no more.

And He wrote them in two luchot of even (stone), and delivered them unto me.

[23] And it came to pass, when ye heard the voice out of the midst of the choshech, (for the har did burn with eish,)

that ye came near unto me, even all your Rashei Shvatim (Heads of Tribes), and your Zekenim (Elders);

[24] And ye said, Behold, Hashem Eloheinu hath showed us His kavod and His gadol (greatness), and we have heard His voice out of the midst of the eish; we have seen today that Elohim doth talk with man, and he liveth.

[25] Now therefore why should we die? For this great eish will consume us; if we hear the voice of Hashem Eloheinu any more, then we shall die.

[26] For who is there of all basar, that hath heard the voice of the Elohim Chayyim speaking out of the midst of the eish, as we have, and lived?

[27] Go thou near, and hear all that Hashem Eloheinu shall say; and speak thou unto us all that Hashem Eloheinu shall speak unto thee; and we will hear it, and do it.

[28] And Hashem heard the voice of our words, when ye spoke unto me; and Hashem said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.

[29] O that there were such a lev in them, that they would fear Me, and be shomer mitzvot over all My mitzvot always, that it might be well with them, and with their banim l'olam!

[30] Go say to them, Get you into your oholim again.

[31] But as for thee, stand thou here by Me, and I will speak unto thee all the mitzvot, and the chukkim, and the mishpatim, which thou shalt teach them, that they may do them in

ha'aretz which I give them to possess it.

[32] Ye shall be shomer to do therefore as Hashem

Eloheicha hath commanded you; ye shall not turn aside to the right or to the left.

[33] Ye shall walk in kol HaDerech which Hashem Eloheicha hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your yamim in ha'aretz which ye shall possess [see *Ac 21:27*].

6 Now these are the mitzvot, the chukkim, and the mishpatim, which Hashem Eloheichem commanded to teach you, that ye might do them in ha'aretz whither ye go to possess it:

[2] That thou mightest fear Hashem Eloheicha, to be shomer over all His chukkim and His mitzvot, which I command thee, thou, and thy ben, and thy ben's ben, all the days of thy life; and that thy days may be prolonged.

[3] Shema therefore, Yisroel, and be shomer to do it; that it may be well with thee, and that ye may increase mightily, as Hashem Elohei Avoteicha hath promised thee, in Eretz Zavat Cholov uDevash.

[4] Shema Yisroel Adonoi Eloheinu Adonoi Echad.

[5] And thou shalt love Hashem Eloheicha b'chol Ivavcha u'vchol nafshcha uvechol modecha.

[6] And these devarim, which I command thee today, shall be in thine lev;

[7] And thou shalt teach them diligently unto thy banim, and shalt talk of them when thou sittest in thine bais, and when thou walkest by the way, and when thou liest down, and when thou risest up.

[8] And thou shalt bind them for an ot upon thine hand, and they shall be as totafos

(ornaments [*Shemot 13:16, Shabbos 57a*]) between thine eyes.

[9] And thou shalt write them upon the mezuzot of thy bais, and on thy she'arim.

[10] And it shall be, when Hashem Eloheicha shall have brought thee into ha'aretz He swore unto Avoteicha, to Avraham, to Yitzchak, and to Ya'akov, to give thee great and goodly cities, which thou buildest not,

[11] And batim full of all good things, which thou filledst not, and wells digged, which thou diggedst not, kramim (vineyards) and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

[12] Then beware lest thou forget Hashem, which brought thee forth out of Eretz Mitzrayim, from the bais avadim.

[13] Thou shalt fear Hashem Eloheicha, and serve Him, and shalt swear by Shmo.

[14] Ye shall not go after elohim acherim, of elohei ha'amim (the g-ds of the peoples) which are round about you;

[15] (For Hashem Eloheicha is an El Kannah among you) lest the anger of Hashem Eloheicha be kindled against thee, and destroy thee from off the face of ha'adamah.

[16] Ye shall not test Hashem Eloheichem, as ye tested Him in Massah.

[17] Ye diligently shall be shomer mitzvot over the mitzvot Hashem Eloheichem and His edut, and His chukkim, which He hath commanded thee.

[18] And thou shalt do that which is yashar (right, straight) and hatov in the eyes of Hashem; that it may be well with thee, and that thou mayest go in and possess

ha'aretz hatovah which

Hashem swore unto Avotecha.

[19] To cast out all thine enemies from before thee, as Hashem hath spoken.

[20] And when thy ben asketh thee in time to come, saying, What mean the edut, and the chukkim, and the mishpatim which Hashem Eloheinu hath commanded you?

[21] Then thou shalt say unto thy ben, We were Pharaoh's avadim in Mitzrayim; and Hashem brought us out of Mitzrayim with a yad chazakah;

[22] And Hashem showed otot and mofetim, great and terrible, upon Mitzrayim, upon Pharaoh, and upon all his household, before our eyes:

[23] And He brought us out from thence, that He might bring us in, to give us ha'aretz which He promised on oath unto Avoteinu.

[24] And Hashem commanded us to do all these chukkim, to fear Hashem Eloheinu, for our good always, that He might preserve us alive, as it is at yom hazeh.

[25] And tzedakah it shall be for us, if we are shomer to do all these mitzvot before Hashem Eloheinu, as He hath commanded us.

7 When Hashem Eloheicha shall bring thee into ha'aretz

whither thou goest to possess it, and hath cast out Goyim rabbim before thee, the Chitti, and the Girgashi, and the Emori, and the Kena'ani, and the Perizzi, and the Chivi, and the Yevusi, shivah Goyim greater and mightier than thou;

[2] And when Hashem Eloheicha shall deliver them before thee; thou shalt strike them down, and

utterly destroy them; thou shalt make no Brit with them, nor show mercy unto them; [3] Neither shalt thou make marriages with them; thy bat thou shalt not give unto his ben, nor his bat shalt thou take unto thy ben.

[4] For they will turn away thy ben from following Me, that they may serve elohim acherim; so will the anger of Hashem be kindled against you, and destroy thee suddenly.

[5] But thus shall ye deal with them; ye shall destroy their mizbechot, and break down their matzeivot (pillars), and cut down their Asherah [*sacred trees*], and burn their peselim with eish.

[6] For thou art an Am Kodesh unto Hashem Eloheicha; Hashem Eloheicha hath chosen thee to be an Am Segullah (Treasured People) unto Himself, above all people that are upon the face of ha'adamah.

[7] Hashem did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of kol ha'amim;

[8] But because of Ahavat Hashem (because Hashem loved you), and because He would be shomer over haShevuah (the Oath) which He had sworn unto Avoteichem, hath Hashem brought you out with a yad chazakah, and redeemed you out of the bais avadim, from the hand of Pharaoh Melech Mitzrayim.

[9] Know therefore that Hashem Eloheicha, He is HaElohim, the El HaNe'eman, which is shomer HaBrit and hath chesed with them that love Him and are shomer mitzvot to a thousand generations;

[10] And repayeth them that are the sonah (hater, enemy) of Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.

[11] Thou shalt therefore be shomer mitzvot, and keep the chukkim, and the mishpatim, which I command thee today, to do them.

[EIKEV]

[12] Wherefore it shall come to pass, if ye give heed to these mishpatim, and are shomer, and do them, that Hashem Eloheicha shall be shomer over the Brit unto thee and the chesed which He swore unto Avoteicha;

[13] And He will love thee, and bless thee, and multiply thee; He will also bless the pri of thy womb, and the pri of thy land, thy grain, and thy wine, and thine oil, the increase of thy cattle, and the flocks of thy sheep, in ha'aretz which He swore unto Avoteicha to give thee.

[14] Baruch shalt thou be more than kol ha'amim; there shall not be male or female barren among you, or among your cattle.

[15] And Hashem will take away from thee every choli (disease), and will put none of the evil diseases of Mitzrayim, which thou knowest, upon thee; but will lay them upon all them that hate thee.

[16] And thou shalt consume kol haAm which Hashem Eloheicha shall deliver thee; thine eye shall have no pity upon them; neither shalt thou serve eloheihem (their g-ds); for that will be a snare unto thee.

[17] If thou shalt say in thine lev, These Goyim are more

than I; how can I dispossess them?

[18] Thou shalt not be afraid of them; but shalt well remember what Hashem Eloheicha did unto Pharaoh, and unto all Mitzrayim; [19] The great temptations which thine eyes saw, and the otot, and the mofetim, and the yad chazakah, and the stretched out zero'a, whereby Hashem Eloheicha brought thee out; so shall Hashem Eloheicha

do unto kol ha'amim of whom thou art afraid.

[20] Moreover Hashem Eloheicha will send the hornet swarm among them, until they that are left, and hide themselves from thee, be destroyed.

[21] Thou shalt not be afraid of them; for Hashem Eloheicha is among you, an El Gadol v'Norah.

[22] And Hashem Eloheicha will put out those Goyim before thee m'at m'at (little by little); thou mayest not consume them at once, lest the beasts of the sadeh increase upon thee.

[23] But Hashem Eloheicha shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be shmad.

[24] And He shall deliver their melachim into thine hand, and thou shalt destroy their shem from under Shomayim; there shall no man be able to stand before thee, until thou have destroyed them.

[25] The peselim of eloheihem shall ye burn with eish; thou shalt not desire the kesef or zahav that is on them, nor take it unto thee, lest thou be snared therein; for it is a to'evah (abomination) to Hashem Eloheicha.

[26] Neither shalt thou bring a to'evah (abomination) into thine bais, lest thou be a cherem like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cherem.

8 Kol hamitzvot which I command thee today shall ye be shomer to do, lema'an (in order that) ye may live, and multiply, and go in and possess ha'aretz which Hashem swore unto Avoteichem.

[2] And thou shalt remember kol haderech which Hashem Eloheicha led thee these arba'im shanah in the midbar, to humble thee, and to prove thee, to know what was in thine lev, whether thou wouldest be shomer over His mitzvot, or no.

[3] And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did Avoteicha know; that He might make thee know that man doth not live by lechem only, but by every word that proceedeth out of the mouth of Hashem doth man live.

[4] Thy raiment did not increase old upon thee, neither did thy foot swell, these arba'im shanah.

[5] Thou shalt also consider in thine lev, that, as a man chasteneth bno, so Hashem Eloheicha chasteneth thee.

[6] Therefore thou shalt be shomer over the mitzvot of Hashem Eloheicha, to walk in His ways, and to fear Him.

[7] For Hashem Eloheicha bringeth thee into an eretz tovah, a land of brooks of mayim, of fountains and depths that spring out of valleys and hills;

[8] An eretz chittah, and se'orah (barley), and gefen, and te'enah, and pomegranates; an eretz zayit shemen, and devash; [9] An eretz wherein thou shalt eat lechem without scarceness, thou shalt not lack anything in it; an eretz whose stones are barzel, and out of whose hills thou mayest dig nechoshet (bronze).

[10] When thou hast eaten and art full, then thou shalt bless Hashem Eloheicha for ha'aretz hatovah which He hath given thee.

[11] Beware that thou forget not Hashem Eloheicha, in not being shomer over His mitzvot, and His mishpatim, and His chukkot, which I command thee today;

[12] Lest when thou hast eaten and art full, and hast built goodly batim (houses) and dwelt therein;

[13] And when thy herds and thy flocks multiply, and thy kesef and thy zahav is multiplied, and all that thou hast is multiplied;

[14] Then thine lev be lifted up, and thou forget Hashem Eloheicha which brought thee forth out of Eretz Mitzrayim, from the bais avadim;

[15] Who led thee through that great and terrible midbar, wherein were fiery nachash, and akrov (scorpions), and parched earth, where there was no mayim; Who brought thee forth mayim out of the rock of flint;

[16] Who fed thee in the midbar with manna, which Avoteicha knew not, that He might humble thee, and that He might prove thee, to do thee good at thy acharit;

[17] And thou say in thine lev, My ko'ach (power) and the might of mine hand hath gotten me this chayil (wealth).

[18] But thou shalt remember Hashem Eloheicha; for it is

He that giveth thee power to get wealth, that He may establish His Brit which He swore unto Avoteicha, as it is yom hazeh.

[19] And it shall be, if thou do at all forget Hashem Eloheicha, and walk after acharei elohim, and serve them, and worship them, I testify against you today that ye shall surely perish.

[20] As the Goyim which Hashem destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of Hashem Eloheichem.

9 Shema, Yisroel: Thou art to pass over Yarden today, to go in to possess Goyim greater and mightier than thyself, cities great and walled up to Shomayim, [2] A people great and tall, the Bnei Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the Bnei Anak!

[3] Understand therefore this day, that Hashem Eloheicha is He which goeth over before thee; as a consuming eish He shall destroy them, and He shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as Hashem hath said unto thee.

[4] Speak not thou in thine lev, after that Hashem Eloheicha hath cast them out from before thee, saying, For my tzedakah (righteousness) Hashem hath brought me in to possess this land; but for the wickedness of these Goyim Hashem doth drive them out from before thee.

[5] Not for thy tzedakah, or for the yosher (uprightness) of thine lev, dost thou go to possess their land; but for the wickedness of these Goyim Hashem Eloheicha doth drive them out from before thee, and that He may perform the word which Hashem swore unto Avoteicha, Avraham, Yitzchak, and Ya'akov.

[6] Understand therefore, that Hashem Eloheicha giveth thee not this ha'aretz hatovah to possess it for thy tzedakah; for thou art an Am Kesheh Oref (a stiffnecked people).

[7] Remember, and forget not, how thou provokedst Hashem Eloheicha to wrath in the midbar; from the yom that thou didst depart out of Eretz Mitzrayim, until ye came unto this place, ye have been rebellious against Hashem.

[8] Also in Chorev ye provoked Hashem to wrath, so that Hashem was angry with you to have destroyed you.

[9] When I was gone up into the mount to receive the luchot ha'avanim, even the luchot HaBrit which Hashem cut with you, then I abode in the mount arba'im yom and arba'im lailah; I neither did eat lechem nor drink mayim;

[10] And Hashem delivered unto me shnei luchot ha'avanim written with the etzba Elohim (finger of C-d); and on them was written according to all the words, which Hashem spoke with you in the mount out of the midst of the eish in the Yom HaKahal.

[11] And it came to pass at the end of arba'im yom and arba'im lailah, Hashem gave me the shnei luchot ha'avanim, even the Luchot HaBrit.

[12] And Hashem said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of

Mitzrayim have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a massekchah (molten image).

[13] Furthermore Hashem spoke unto me, saying, I have seen this people, and, behold, it is an Am Kesheh Oref (stiffnecked people):

[14] Let Me alone, that I may destroy them, and blot out their shem from under Shomayim; and I will make of thee a nation mightier and greater than they.

[15] So I turned and came down from the mount, and the mount burned with eish; and the shnei Luchot HaBrit were in my two hands.

[16] And I looked, and, hinei, ye had sinned against Hashem Eloheicha, and had made you an egel massekchah (a molten calf); ye had turned aside quickly out of HaDerech (The Way) which Hashem had commanded you.

[17] And I took the shnei haluchot, and cast them out of my two hands and broke them before your eyes.

[18] And I fell down before Hashem, as at the first, arba'im yom and arba'im lailah; I did neither eat lechem, nor drink mayim, because of kol chattatchem ye sinned, in doing wickedly in the sight of Hashem, to provoke Him to anger.

[19] For I was afraid of the anger and hot displeasure, wherewith Hashem was angry against you to destroy you. But Hashem listened unto me at that time also.

[20] And Hashem was very angry with Aharon to have made him shmad; and I davened on behalf of Aharon also at that time.

[21] And I took your sin, the egel which ye had made, and burned it with eish, and

stamped it, and ground it very small, even until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.

[22] And at Taverah, and at Massah, and at Kivrot Hattaavah, ye provoked Hashem to wrath.

[23] Likewise when Hashem sent you from Kadesh-Barnea, saying, Go up and possess ha'aretz which I have given you; then ye rebelled against the commandment of Hashem Eloheichem, and ye believed Him not, nor gave heed to His voice.

[24] Ye have been rebellious against Hashem from the yom that I knew you.

[25] Thus I fell down before Hashem arba'im hayom and arba'im halailah, as I fell down at the first; because Hashem had said He would destroy you.

[26] I davened therefore unto Hashem, and said, Adonoi Hashem, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Mitzrayim with a yad chazakah.

[27] Remember Thy avadim, Avraham, Yitzchak, and Ya'akov; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

[28] Lest ha'aretz whence Thou broughtest us out say, Because Hashem was not able to bring them into ha'aretz which He promised them, and because He hated them, He hath brought them out to slay them in the midbar.

[29] Yet they are Thy people and Thine nachalah, which Thou broughtest out by Thy koach hagadol and by Thy outstretched zero'a.

10 At that time Hashem said unto me, Carve thee

shnei luchot avanim like unto the first, and come up unto Me into the mount, and make thee an aron etz.

[2] And I will write on the luchot the devarim that were in haluchot harishonim which thou didst brake, and thou shalt put them in the aron.

[3] And I made an aron of sheetim wood, and hewed shnei luchot avanim like unto the first, and went up into the mount, having the shnei luchot in mine hand.

[4] And He wrote on the luchot, according to the first writing, the Aseres HaDibros (Ten Commandments), which Hashem spoke unto you in the mount out of the midst of the eish in the Yom HaKahal; and Hashem gave them unto me.

[5] And I turned myself and came down from the mount, and put the luchot in the aron which I had made; and there they are, as Hashem commanded me.

[6] And the Bnei Yisroel took their journey from Be'erot (Wells) of the Bnei Yaakan to Moserah; there Aharon died, and there he was buried; and Eleazar bno ministered in the office of kohen in his place.

[7] From thence they journeyed unto Gudgodah; and from Gudgodah to Yotvatah, an eretz of rivers of waters.

[8] At that time Hashem separated the shevet (tribe) of Levi, to bear the Aron Brit Hashem, to stand before Hashem to minister unto Him, and to bless in Shmo, unto yom hazeh.

[9] Therefore Levi hath no chelek nor nachalah with his brethren; Hashem is his nachalah, according as Hashem Eloheicha promised him.

[10] And I stayed in the mount, according to the first time, arba'im yamim and arba'im lailah; and Hashem listened unto me at that time also, and Hashem would not destroy thee.

[11] And Hashem said unto me, Arise, take thy journey before the people, that they may go in and possess ha'aretz, which I swore unto their avot to give unto them.

[12] And now, Yisroel, what doth Hashem Eloheicha require of thee, but to fear Hashem Eloheicha, to walk in all His ways, and to love Him, and to serve Hashem Eloheicha with all thy lev and with all thy nefesh,

[13] To be shomer over the mitzvot Hashem, and His chukkot, which I command thee today for thy good?

[14] Behold, the Shomayim and Shomei HaShomayim (the Highest Heaven) belongs to Hashem Eloheicha; Ha'Aretz also, with all that therein is.

[15] Yet Hashem had a delight in Avoteicha to love them, and He chose their zera after them, even you above kol ha'amim, as it is yom hazeh.

[16] Circumcise therefore the arlat (foreskin) of your lev, and be no more stiffnecked.

[17] For Hashem Eloheichem is Elohei HaElohim, and Adonei HaAdonim, HaEl HaGadol, HaGibbor v'HaNorah, which regardeth not persons, nor taketh shochad (bribe):

[18] He doth execute the mishpat for the yatom and almanah, and loveth the ger, in giving him lechem and simlah (clothing).

[19] Love ye therefore the ger; for ye were gerim in Eretz Mitzrayim.

[20] Thou shalt fear Hashem Eloheicha; Him shalt thou serve, and to Him shalt thou

have thy deveykus, and swear by Shmo.

[21] He is thy tehillah (praise), and He is Eloheicha, that hath done for thee these great and terrible things, which thine eyes have seen.

[22] Avoteicha went down into Mitzrayim with shivim nefesh; and now Hashem Eloheicha hath made thee as the kokhavim of Shomayim for multitude.

11 Therefore thou shalt love Hashem Eloheicha, and be shomer over His

mishmeret (charge, what is to be preserved), and His chukkot, and His mishpatim, and His mitzvot, always.

[2] And know ye today; for I speak not with your children which have not known, and which have not seen the musar [see *Yeshayah 53:5*] of Hashem Eloheicha, His greatness, His yad chazakah, and His outstretched zero'a,

[3] And His otot, and His ma'asim, which He did in the midst of Mitzrayim unto Pharaoh Melech Mitzrayim, and unto all his land;

[4] And what He did unto the army of Mitzrayim, unto their susim, and to their chariots; how He made the mayim of Yam Suf to overflow them as they pursued after you, and how Hashem hath destroyed them unto yom hazeh;

[5] And what He did unto you in the midbar, until ye came into this place;

[6] And what He did unto Datan and Aviram, the bnei Eliav ben Reuven; how ha'aretz opened her mouth, and swallowed them up, and their households, and their

oholim, and every living thing in their possession, in the midst of kol Yisroel;

[7] But your eyes have seen kol ma'aseh Hashem which He did.

[8] Therefore shall ye be shomer over all the mitzvot which I command you today, that ye may be strong, and go in and possess ha'aretz, whither ye go to possess it;

[9] And in order that ye may prolong your yamim on ha'adamah, which Hashem swore unto Avoteichem to give unto them and to their zera, Eretz Zavot Cholov U'devash (land that floweth with milk and honey).

[10] For ha'aretz, whither thou goest in to possess it, is not as Eretz Mitzrayim, from whence ye came out, where thou sowedst thy zera, and wateredst it with thy foot, as a gan (garden) of herbs:

[11] But ha'aretz, whither ye go to possess it, is an eretz of harim (hills) and beka'ot (valleys), and drinketh mayim of the matar of Shomayim;

[12] An eretz which Hashem Eloheicha careth for; the eyes of Hashem Eloheicha are always upon it, from the reshit hashanah (beginning of the year) even unto the acharit shanah (end of the year).

[13] And it shall come to pass, if ye shall give heed diligently unto My mitzvot which I command you today, to love Hashem Eloheichem, and to serve Him with all your lev and with all your nefesh,

[14] That I will give you the matar (rain) of your land in its due season, the yoreh (early rain) and the malkosh (latter rain, spring rain), that thou mayest gather in thy dagan (grain), and thy tirosh (new wine), and thine yitzhar (fresh oil).

[15] And I will send esev in thy fields for thy cattle, that thou mayest eat and be full.

[16] Take heed to yourselves, that your lev be not deceived, and ye turn aside, and serve elohim achirim, and worship them;

[17] And then Hashem's wrath be kindled against you, and He shut up the Shomayim, that there be no matar, and that ha'aretz yield not her fruit; and lest ye perish meherah (quickly) from off ha'aretz hatovah which Hashem giveth you.

[18] Therefore shall ye lay up these My devarim in your lev and in your nefesh, and bind them for an ot upon your hand, that they may be as totafos (ornaments, *Shemot 13:16, Shabbos 57a*) between your eyes.

[19] And ye shall teach them your banim, speaking of them when thou sittest in thine bais, and when thou walkest by the way, when thou liest down, and when thou risest up.

[20] And thou shalt write them upon the mezuzot of thine bais, and upon thy she'arim;

[21] That your yamim may be multiplied, and the yamim of your banim, in ha'adamah which Hashem swore unto Avoteichem to give them, as the yamim of Shomayim upon ha'aretz (*i.e., as long as the heavens are above the earth*).

[22] For if ye shall be shomer diligently over all these mitzvot which I command you, to do them, to love Hashem Eloheichem, to walk in all His ways, and to have deveykus unto Him;

[23] Then will Hashem drive out all these Goyim from before you, and ye shall possess Goyim gedolim and mightier than yourselves.

[24] Every place whereon the soles of your feet shall tread

shall be yours; from the midbar and the Levanon, from the River, the river Euphrates, even unto the Western [*Mediterranean*] Sea shall your border be.

[25] There shall no man be able to stand before you; for Hashem Eloheichem shall lay the pachad (terror, fear) of you and the dread of you upon kol ha'aretz that ye shall tread upon, as He hath said unto you.

[RE' EH]

[26] See, I set before you today a berakhah and a kelalah;

[27] A berakhah, if ye obey the mitzvot Hashem Eloheicha, which I command you today;

[28] And a kelalah, if ye will not obey the mitzvot Hashem Eloheicha, but turn aside out of HaDerech which I command you today, to go after acharei elohim, which ye have not known.

[29] And it shall come to pass, when Hashem Eloheicha hath brought thee in unto ha'aretz whither thou goest to possess it, that thou shalt put the berakhah upon Mt Gerizim, and the kelalah upon Mt Eival.

[30] Are they not on the other side of the Yarden, in the direction of the setting shemesh, in the Eretz Kena'ani, which dwell in the Aravah opposite Gilgal, near the oak of Moreh?

[31] For ye shall pass over Yarden to go in to possess ha'aretz which Hashem Eloheichem giveth you, and ye shall possess it, and dwell therein.

[32] And ye shall be shomer to do all the chukkim and mishpatim

which I set before you today.

12 These are the chukkim and mishpatim over which ye shall be shomer to do in ha'aretz, which Hashem Elohei Avoteicha giveth thee to possess it, kol hayamim that ye live upon ha'adamah.

[2] Ye shall utterly destroy all the places, wherein the Goyim which ye shall possess served their elohim, upon the high mountains, and upon the hills, and under every green tree;

[3] And ye shall overthrow their mizbechot, and break their matzeivot, and burn their Asherim with eish; and ye shall hew down peselim of their elohim, and destroy the names of them out of that place.

[4] Ye shall not do so unto Hashem Eloheichem.

[5] But unto the place which Hashem Eloheichem shall choose out of all your shevatim to put Shmo there, even unto His habitation shall ye seek, and thither thou shalt come:

[6] And thither ye shall bring your olot, and your zevakhim, and your ma'aseros (tithes), and terumot (heave offerings) of your hand, and your nedarim (vows), and your nedavot (freewill offerings), and the bekhorot (firstlings) of your herds and of your flocks;

[7] And there ye shall eat before Hashem Eloheichem, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein Hashem Eloheicha hath blessed thee.

[8] Ye shall not do after all the things that we do here today, ish koh hayashar be'einav (every man whatsoever is right in his own eyes).

[9] For ye are not as yet come to the menuchah (resting

place) and to the nachalah, which Hashem Eloheicha giveth you.

[10] But when ye go over Yarden, and dwell in ha'aretz which Hashem Eloheichem giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety;

[11] Then there shall be a place which Hashem Eloheichem shall choose to cause Shmo to dwell there; thither shall ye bring all that I command you; your olot, and your zevakhim, your ma'aseros (tithes), and the terumah (heave offering) of your hand, and all your choice nedarim (vows) which ye vow unto Hashem;

[12] And ye shall rejoice before Hashem Eloheichem, ye, and your banim, and your banot, and your avadim, and your maidservants, and the Levi that is within your she'arim; forasmuch as he hath no chelek nor nachalah with you.

[13] Take heed to thyself that thou offer not thy olot in every place that thou seest;

[14] But in the place which Hashem shall choose in one of thy shevatim, there thou shalt offer thy olot, and there thou shalt do all that I command thee.

[15] Notwithstanding, thou mayest kill and eat basar in all thy she'arim, whatsoever thy nefesh desireth, according to the birkat Hashem Eloheicha which He hath given thee; hatameh (the unclean) and hatahor (the clean) may eat thereof, as if it were gazelle or deer.

[16] Only ye shall not eat the dahm; ye shall pour it upon ha'aretz as mayim.

[17] Thou mayest not eat it within thy she'arim the ma'aser (tithe) of thy dagan (grain), or of thy tirosh (new

wine), or of thy yitzhar (fresh oil), or the bekhorot (firstlings) of thy herds or of thy flock, nor any of thy nedarim (vows) which thou vowest, nor thy nedavot (freewill offerings), or terumah (heave offering) of thine hand;

[18] But thou must eat them before Hashem Eloheicha in the place which Hashem Eloheicha shall choose, thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi that is within thy she'arim; and thou shalt rejoice before Hashem Eloheicha in all that thou puttest thine hands unto.

[19] Be shomer to thyself that thou forsake not the Levi as long as thou livest upon ha'aretz.

[20] When Hashem Eloheicha shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat basar, because thy nefesh longeth to eat basar; thou mayest eat basar, whatsoever thy nefesh desireth after.

[21] If the place which Hashem Eloheicha hath chosen to put Shmo there be too far from thee, then thou shalt kill of thy herd and of thy flock, which Hashem hath given thee, as I have commanded thee, and thou shalt eat in thy she'arim whatsoever thy nefesh desireth after.

[22] Even as the gazelle and the deer is eaten, so thou shalt eat them; the tameh (unclean) and the tahor (clean) shall eat of them alike.

[23] Only be sure that thou eat not the dahm; for the dahm is the nefesh; and thou mayest not eat the nefesh with the basar.

[24] Thou shalt not eat it; thou shalt pour it upon ha'aretz as mayim.

[25] Thou shalt not eat it; that it may go well with thee, and with thy banim after thee, when thou shalt do that which is yashar in the sight of Hashem.

[26] Only thy kadashim (holy things) which thou hast, and thy nedarim (vows), thou shalt take, and go unto the place which Hashem shall choose;

[27] And thou shalt offer thy olot, the basar and the dahm, upon the Mizbe'ach of Hashem Eloheicha; and the dahm of thy zevakhim (sacrifices) shall be poured out upon the mizbe'ach of Hashem Eloheicha, and thou shalt eat the basar.

[28] Be shomer and heed all these devarim which I command thee, that it may go well with thee, and with thy banim after thee ad olam, when thou doest that which is tov and yashar in the sight of Hashem Eloheicha.

[29] When Hashem Eloheicha shall cut off the Goyim from before thee, whither thou goest to possess them, and thou displace them, and dwellst in their land;

[30] Be shomer to thyself that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not after their elohim, saying, How did these Goyim serve their elohim? Even so will I do likewise.

[31] Thou shalt not do so unto Hashem Eloheicha; for kol to'avat Hashem (every abomination to Hashem), which He hateth, have they done unto their elohim; for even their banim and their banot they have burned in the eish to their elohim.

[32 (13:1)] What thing soever I command you, be shomer to do it; thou shalt not add thereto, nor take away or diminish from it.

13 If there arise among you a navi, or a dreamer of dreams, and giveth thee an ot (sign) or a mofet (wonder), [2 (13:3)] And the ot (sign) or the mofet (wonder) come to pass, whereof he spoke unto thee, saying, Let us go after elohim acherim, which thou hast not known, and let us serve them;

[3 (13:4)] Thou shalt not give heed unto the devarim of that navi, or that dreamer of dreams; for Hashem Eloheichem is testing you, to know whether ye love Hashem Eloheichem with all your lev and with all your nefesh.

[4 (13:5)] Ye shall walk after Hashem Eloheichem, and fear Him, and be shomer over His mitzvot, and obey His voice, and ye shall serve Him, and have deveykus unto Him.

[5 (13:6)] And that navi, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from Hashem Eloheichem, which brought you out of Eretz Mitzrayim, and redeemed you out of the bais avadim, to entice thee from HaDerech which Hashem Eloheicha commanded thee to walk in. So shalt thou put harah away from the midst of thee.

[6 (13:7)] If achicha (thy brother), the ben of thy em, or thy ben, or thy bat, or the eshet kheyk of thee (wife of thy bosom), or thy friend, which is as thine own nefesh, entice thee secretly, saying, Let us go and serve elohim acherim, which thou hast not known, thou, nor thy avot;

[7 (13:8)] Namely, of the elohei ha'amim which are round about you, near unto thee, or far off from thee, from the one ketzeh ha'aretz (end of

the earth) even unto the other ketzeh ha'aretz;

[8 (13:9)] Thou shalt not yield unto him, nor give heed unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

[9 (13:10)] But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of kol HaAm.

[10 (13:11)] And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from Hashem Eloheicha, which brought thee out of Eretz Mitzrayim, from the bais avadim.

[11 (13:12)] And kol Yisroel shall hear, and fear, and shall not again do such wickedness as this is among you.

[12 (13:13)] If thou shalt hear say in one of thy towns, which Hashem Eloheicha hath given thee to dwell there, saying,

[13 (13:14)] Certain men, the bnei Beliyaal (reprobate, worthless men), are gone out from among you, and have enticed the inhabitants of their town, saying,

Let us go and serve elohim acherim, which ye have not known;

[14 (13:15)] Then shalt thou inquire, and make search, and ask diligently; and, hinei, if it be emes, and the thing certain, that such to'evah (abomination, detestable action) is wrought among you;

[15 (13:16)] Thou shalt surely strike the inhabitants of that town with the edge of the cherev, in cherem destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the cherev.

[16 (13:17)] And thou shalt gather all the

plunder of it into the midst of the street thereof, and shalt burn with eish the town, and all the plunder thereof completely for Hashem Eloheicha; and it shall be a tel olam (heap forever); it shall not be built again.

[17 (13:18)] And there shall cling none of the accursed thing to thine hand; that Hashem may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto Avoteicha;
[18 (13:19)] When thou shalt give heed to the voice of Hashem Eloheicha, to be shomer over all His mitzvot which I command thee today, to do that which is yashar (right, straight) in the eyes of Hashem Eloheicha.

14 Ye are the bnei Hashem Eloheichem; ye shall not cut yourselves, nor make any baldness between your eyes for the dead.
[2] For thou art an Am Kadosh unto Hashem Eloheicha, and Hashem hath chosen thee to be an Am Segullah (treasured people) unto Himself, above kol ha'amim that are upon ha'adamah.

[3] Thou shalt not eat any to'evah (detestable thing).
[4] These are the beasts which ye shall eat: the shor, the seh, and the izzim,
[5] The deer, and the gazelle, and the yachmur, and the akko, and the antelope, and the wild ox, and the wild goat.
[6] And every beast that parteth the hoof, and is separated in two hooves, and cheweth the cud among the beasts, that ye shall eat.
[7] Nevertheless, these ye shall not eat of them that only chew the cud, or of them that only divide the cloven hoof; as

the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore they are tameh (unclean) unto you.

[8] And the chazir, because it divideth the hoof, yet cheweth not the cud, it is tameh (unclean) unto you; ye shall not eat of their basar, nor touch their nevelah (dead carcass).

[9] These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat,

[10] And whatsoever hath not fins and scales ye may not eat; it is tameh (unclean) unto you.

[11] Of all tahorah (clean) birds ye shall eat.

[12] But these are they of which ye shall not eat: the nesher, and the vulture, and the bearded vulture,

[13] And the kite, and the buzzard after its kind,

[14] And every raven after its kind,

[15] And the owl, and the night hawk, and the seagull, and the hawk after its kind,

[16] The little owl, and the great owl, and the horned owl,

[17] And the pelican, and the osprey, and the cormorant,
[18] And the stork, and the heron after its kind, and the hoopoe, and the bat.

[19] And every creeping thing that flieth is tameh (unclean) unto you; they shall not be eaten.

[20] But of all tavor (clean) fowls ye may eat.

[21] Ye shall not eat of anything that dieth of itself; thou shalt give it unto the ger that is in thy she'arim, that he may eat it; or thou mayest sell it unto an alien; for thou art an Am Kadosh unto Hashem Eloheicha. Thou shalt not boil a young goat in its mother's cholov.

[22] Thou shalt truly give ma'aser (tithe) of all the

increase of thy zera, that the sadeh bringeth forth year by year.

[23] And thou shalt eat before Hashem Eloheicha, in the place which He shall choose to place Shmo there, the ma'aser (tithe) of thy dagan (grain), of thy tirosh (new wine), and of thine yitzhar (fresh oil), and the bekhorot (firstlings) of thy herds and of thy flocks; that thou mayest learn to stand in awe of Hashem Eloheicha always.

[24] And if the journey be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which Hashem Eloheicha shall choose to set Shmo there, when Hashem Eloheicha hath blessed thee;

[25] Then shalt thou exchange it for kesef, and bind up the money in thine hand, and shalt go unto the place which Hashem Eloheicha shall choose;

[26] And thou shalt spend that kesef for whatsoever thy nefesh desireth after, for cattle, or for sheep, or for yayin, or for shekhar (fermented drink), or for whatsoever thy nefesh desireth; and thou shalt eat there before Hashem Eloheicha, and thou shalt rejoice, thou, and thine household,

[27] And the Levi that is within thy she'arim; thou shalt not forsake him; for he hath no chelek nor nachalah with thee.

[28] At the end of shalosh shanim thou shalt bring forth all the ma'aser (tithe) of thine increase the same year, and shalt store it up within thy she'arim:

[29] And the Levi (because he hath no chelek nor nachalah with thee)

and the ger, and the yatom, and the almanah, which are within thy she'arim, shall come, and shall eat and be satisfied; that Hashem Eloheicha may bless thee in all the work of thine hand which thou doest.

15 At the end of every shevat shanim thou shalt make a shemittah (release).

[2] And this is the manner of the shemittah: Every creditor that lendeth whatever unto his neighbor shall cancel the debt; he shall not exact it of his neighbor, or of his brother; because it is called Hashem's Shemittah.

[3] Of a nokhri thou mayest require a debt to be repaid; but that which is thine with thy brother thine hand shall release the claim;

[4] There shall be no evyon (needy, poor) among you; for Hashem shall greatly bless thee in ha'aretz which Hashem Eloheicha giveth thee for a nachalah to possess it;

[5] If only thou carefully give heed unto the voice of Hashem Eloheicha to be shomer to do all these mitzvot which I command thee today.

[6] For Hashem Eloheicha blesseth thee, as He promised thee: and thou shalt lend unto Goyim rabbim, but thou shalt not borrow; and thou shalt reign over Goyim rabbim, but they shall not reign over thee.

[7] If there be among you a poor man of one of thy brethren within any of thy she'arim in thy land which Hashem Eloheicha giveth thee, thou shalt not harden thine lev, nor shut thine hand from thy poor brother:

[8] But thou shalt open thine hand wide unto him, and

shalt surely lend him sufficient for his machsor (need), in that which he wanteth.

[9] Beware that there be not a thought in thy lev beliyaal, saying, The seventh year, the shnat hashemittah (the year of release), is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto Hashem against thee, and it be chet (sin) unto thee.

[10] Thou shalt surely give him, and thine lev shall not be grieved when thou givest unto him; because that for this thing Hashem Eloheicha shall bless thee in all thy works, and in all that thou puttest thine hand unto.

[11] For the poor shall never cease out of ha'aretz; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

[12] And if thy brother, an Ivri (a Hebrew), or an Ivriyyah (Hebrew woman), be sold unto thee, and serve thee shesh shanim; then in the shanah hashevi'i thou shalt let him go free from thee.

[13] And when thou sendest him out chafshi (free) from thee, thou shalt not let him go away empty-handed:

[14] Thou shalt furnish him liberally out of thy tzon, and out of thy threshing floor, and out of thy winepress; of that wherewith Hashem Eloheicha hath blessed thee thou shalt give unto him.

[15] And thou shalt remember that thou wast an eved in Eretz Mitzrayim, and Hashem Eloheicha redeemed thee; therefore I command thee this thing today.

[16] And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine bais, because he fares well with thee;

[17] Then thou shalt take an awl, and thrust it through his ear unto the delet, and he shall be thy eved olam. And also unto thy maidervant thou shalt do likewise.

[18] It shall not seem hard unto thee, when thou sendest him away chafshi (free) from thee; for he hath been worth twice that of a hired eved to thee, in serving thee shesh shanim; and Hashem Eloheicha shall bless thee in all that thou doest.

[19] Kol habechor (all firstling males) that come of thy herd and of thy flock thou shalt set apart as kodesh unto Hashem Eloheicha; thou shalt do no work with the bechor of thy ox, nor shear the bechor of thy sheep.

[20] Thou shalt eat it before Hashem Eloheicha shanah b'shanah (year by year) in the place which Hashem shall choose, thou and thy household.

[21] And if there be any mum therein, as if it be lame, or blind, or have any serious defect, thou shalt not sacrifice it unto Hashem Eloheicha.

[22] Thou shalt eat it within thy she'arim; the tameh (unclean) and the tahir (clean) person shall eat it alike, as the gazelle, and as the deer.

[23] Only thou shalt not eat the dahm thereof; thou shalt pour it upon ha'aretz as mayim.

16 Be shomer of the month of Aviv [springtime, i.e., Nisan], and perform the Pesach offering unto Hashem Eloheicha; for in the month of Aviv Hashem Eloheicha brought thee forth out of Mitzrayim by lailah.

[2] Thou shalt therefore sacrifice the Pesach unto Hashem Eloheicha, of the tzon and the herd, in the place which Hashem shall choose to place Shmo there.

[3] Thou shalt eat no chametz with it; shivat yamim shalt thou eat matzot therewith, even the lechem oni (bread of affliction); for thou camest forth out of Eretz Mitzrayim in haste in order that thou mayest remember the yom when thou camest forth out of Eretz Mitzrayim kol yemei chayyechah (all the days of thy life).

[4] And there shall be no se'or (leaven) seen with thee in all thy territory shivat yamim; neither shall there any thing of the basar, which thou sacrificedst ba'Erev baYom HaRishon, remain overnight until the boker.

[5] Thou mayest not sacrifice the Pesach within any of thy she'arim, which Hashem Eloheicha giveth thee;

[6] But at the place which Hashem Eloheicha shall choose to place Shmo in, there thou shalt sacrifice the Pesach at erev, at the going down of the shemesh, at the mo'ed (appointed time) that thou camest forth out of Mitzrayim.

[7] And thou shalt roast and eat it in the place which Hashem Eloheicha shall choose; and thou shalt turn back in the boker, and go unto thy oholim.

[8] Sheshet yamim thou shalt eat matzot; and on the yom ha'shevi'i shall be an atzeret (assembly) to Hashem Eloheicha; thou shalt do no melachah (work) therein.

[9] Shivah shavu'ot (seven weeks) shalt thou number unto thee; begin to number the shivah shavu'ot from such time as thou begin to put the sickle to the standing crop.

[10] And thou shalt observe Chag Shavu'os unto Hashem Eloheicha by giving a terumah (freewill offering) of thine hand, which thou shalt give unto Hashem Eloheicha, according as Hashem Eloheicha hath blessed thee:

[11] And thou shalt rejoice before Hashem Eloheicha, thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi that is within thy she'arim, and the ger, and the yatom (orphan), and the almanah, that are among you, in the place which Hashem Eloheicha hath chosen to place Shmo there.

[12] And thou shalt remember that thou wast an eved in Mitzrayim: and thou shalt be shomer and do these chukkim.

[13] Chag HaSukkot shalt thou observe shivat yamim, after that thou hast gathered in from thy threshing floor and from thy winepress:

[14] And thou shalt rejoice in thy chag (feast), thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi, the ger, and the yatom (orphan), and the almanah, that are within thy she'arim.

[15] Shivat yamim shalt thou observe the chag (feast) unto Hashem Eloheicha in the place which Hashem shall choose, because Hashem Eloheicha shall bless thee in all thine increase, and in all the works of thine hands, so that thou shalt surely rejoice.

[16] Shalosh p'amim bashanah shall all thy males appear before Hashem Eloheicha in the place which He shall choose; in the Chag Matzot, and in the Chag HaShavu'os, and in the Chag HaSukkot, and they shall not appear before Hashem empty-handed:

[17] Every man shall give as he is able, according to the

Birkat Hashem Eloheicha which He hath given thee.

[SHOFOTIM]

[18] Shofetim and shoterim shalt thou appoint thee in all thy she'arim, which Hashem Eloheicha giveth thee, throughout thy shevatim: and they shall judge HaAm with mishpat-tzedek.

[19] Thou shalt not pervert mishpat; thou shalt not show partiality, neither take a shochad: for a bribe doth blind the eyes of the chachamim, and twist the devarim of the tzaddikim.

[20] Tzedek tzedek (that which is altogether just) shalt thou follow, that thou mayest live, and inherit ha'aretz which Hashem Eloheicha giveth thee.

[21] Thou shalt not set up any tree as an Asherah near unto the Mizbe'ach of Hashem Eloheicha, which thou shalt make thee.

[22] Neither shalt thou set thee up any matzeivah (pillar); which Hashem Eloheicha hateth.

T.N. What, then, is the Besuras HaGeulah (Good News of Redemption) according to Moshe Rabbeinu? "Speak not thou in thine lev, after that Hashem Eloheicha hath cast them out from before thee, saying, For my tzedakah (righteousness) Hashem hath brought me in to possess this land; but for the wickedness of these Goyim, Hashem doth drive them out from before thee. Not for thy tzedakah, or for the yosher (uprightness) of thine lev, dost thou go to possess their land; but for the wickedness of these Goyim, Hashem Eloheicha doth drive them out from before thee, and that He may perform the word which Hashem swore unto Avoteicha, Avraham, Yitzchak,

and Ya'akov" (Dt.9:4-5). Here we see that Redemption is the work of Hashem and not something man can boast of. Salvation is not something earned by self-achieved righteousness. Moshe warns not to even think that in exchange for "my tzedakah (righteousness) Hashem hath brought me in to possess this land." Redemption from bondage in Egypt and the gift of Eretz Yisroel did not come about on the basis of human merits or deserts. So there is no room for human boasting in the message of salvation that Moshe proclaims. By grace are ye saved through faith, and this salvation is not of yourselves—it doesn't derive from your goodness or your merit or your righteousness. It is a gift of Hashem. It must be humbly received as a gift by faith. It cannot be proudly acquired or earned by man who is essentially a rebel (Num.17:10). This is the Besuras HaGeulah according to Moshe Rabbeinu. Have you heard the Besuras HaGeulah? On the day after the rest day (the rest day was Pesach, Nisan 15, 3793 on the Jewish Calendar), Moshiaich, as a matter of eye-witnessed historical fact, stood up from the dead ones. This happened Nisan 16, 3793. It was also "The Third Day." Moshiaich died three days before Nisan 16, shedding his blood on Nisan 14, at the time that the lambs were being slaughtered (see Dt 16:5-6 and cf Yn 19:14). Here we see that Moshiaich himself is the Korban Pesach of our Redemption (Isa 53:7). When Moshiaich stood up alive on Nisan 16, Moshiaich did so as the "First-fruits" of the ones having fallen asleep [in death]. He was raised for your acceptance [with Hashem]

according to the Scriptures (Lv 23:11). On Yom HaRishon, Nisan 16, 3793 (33 C.E.), Moshiaich had his Tachiyah (Resurrection) from the Mesim (Dead ones) on Yom HaShlishi as the Bikkurim (First-fruits) of the ones having fallen asleep in death. See Gn 1:11-13, which states that Elohim said, Let the land produce bikkurim and "there was evening and there was morning, Yom Shelishi (the Third Day)." Hashem, You will not allow your Chassid (Moshiaich Ben Dovid) to see corruption—Ps 16:10, as it says, On Yom HaShelishi (the Third Day) He will raise us up that we may live in His Presence—Hos 6:2. On Pesach, 3793 (33 C.E.) Moshiaich was led as our Korban Pesach "lamb to the slaughter" (Isaiah 53:7, Sanhedrin 98b) that we might have an Exodus from the Olam Hazev and for the Olam HaBah purchased by the redemption payment of his covenant blood ("He was excluded out of the land of the living [he died, in other words] for the transgression of my people" (Isaiah 53:8)). Moshiaich died for our sins according to this Scripture. His covenant blood was sprinkled (Isaiah 52:15) to make us tahor (clean) in order that we might be raised spiritually and (in the Olam HaBah, bodily) in Moshiaich with a lev chadash and a ruach chadasha (Ezek 36:26) by emunah (faith) in the Kitvei HaKodesh (the Holy Scriptures). Thus Moshiaich Our Kohen Forever (Psalm 110:4) fulfilled the Mo'adim (Appointed time, Festivals) of Hashem, including the Korban Pesach Nisan 14, 3793, and the Korban Omer HaBikkurim Nisan 16, 3793, for our acceptance with Hashem

according to Leviticus 23:11. At the end of the Y'mei HaSefirah (Days of the Counting [of the Omer]) came Shavuot and the Tevilah of the Ruach HaKodesh given to Moshiaich's Talmidim to empower them to proclaim the Besuras HaGeulah (the Good News of Redemption) everywhere, to the Jewish people first, of course, but also the non-Jew. This is true Spirit-filled Second Temple era Messianic Judaism. Look at MJ 10:25; 13:17. As we see in Dt. 12:13-14 Moshe also taught the importance of faithfulness in a community of ma'aminim (believers). "Take heed to thyself that thou offer not thy otol in every place that thou seest; But in the place which Hashem shall choose in one of thy shevatim, there thou shalt offer thy otol, and there thou shalt do all that I command thee." Notice also Dt.14:23, "And thou shalt eat before Hashem Eloheicha, in the place which He shall choose to place Shmo there, the ma'aser (tithe) of thy dagan (grain), of thy tirosh (new wine), and of thine yitzhar (fresh oil), and the bekhorot (firstlings) of thy herds and of thy flocks; that thou mayest learn to stand in awe of Hashem Eloheicha always." The person who insists that he or she can worship G-d in the park or under a beautiful tree, and that no other venue is needed, does not follow what Moshe is teaching. Moshe instructs that G-d wants the kohen and the kohen's teaching and the Scriptures and the avodas kodesh worship involved and specifically warns against the worshiper choosing any place he likes (see Dt 12:13). On the kohen as a teacher see

Mal 2:5-7: "My Brit was with him [Levi] of chayyim and shalom; and I gave them to him that he might fear Me; so he feared Me and stood in reverence before My Name. Torat emes was in his mouth, and iniquity was not found on his lips: he walked with Me in shalom and yashrus, and did turn rabbim (many) away from avon (iniquity). For the kohen's lips should preserve da'as, and they should seek torah at his mouth: for he is the malach Hashem Tzva'os." The Scriptures warn not to go beyond what is written. And Hashem has provided spiritual gifts for the upbuilding of each believer in the household of faith. Some are shluchim, and some nevi'im and some gifted spiritually to be used in Kiruv efforts for Moshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) are ro'im and morim in the kehillah (see Ep 4:11). This is for the equipping of the Kadoshim for the work of avodas kodesh ministry. We are no longer to be olalim tossed by waves and carried around by every wind of limmud (instruction). Hashem has given to each believer certain spiritual gifts. However, in many cases these gifts are latent in an individual without his being aware of them, because he has never committed to any kehillah long enough to exercise them. But Hashem expects each one of us to use the gifts that He has invested in us. We have the responsibility to locate in a kehillah atmosphere where we can systematically grow and mature and our gifts can come to their full expression. Every believer should begin a heart-felt quest after the true and

living alternative of Spirit-filled Second Temple era faith and the true Moshiach. This means correct doctrine. Look at Dan 7:14, 3:7, 11-12, 15. The word **יָיָהּ** (see Brown, Driver, Briggs Heb English Lexicon p.1108 "pay reverence to deity") found there in all those passages in Daniel makes it self-evident from this Biblical data that although Daniel's friends would not reverence as deity Babylon's idols, all peoples will in fact pay homage to Hashem's Moshiach when he comes on the heavenly clouds of glory; yet Moshiach so revered will not be an idol. Notice the word **יָיָהּ** is used negatively regarding idols but positively and approvingly regarding Moshiach. One can be revered as deity in the book of Daniel and the other cannot. We believe that the **יָיָהּ** found in Isaiah 6:3 and in Isaiah chapter 63 and in Gn 18:1-2 and in the Orthodox Jewish Prayer Book is the locus classicus of Hashem's Kedushah HaMeshuleshet (Three-fold Holiness) and that this Jewish doctrine is found in the Zohar and in other Rabbinic literature. We believe that Adonoi and His saving Messianic Dvar Hashem and His Ruach Hakodesh, though three, is Echad (Dt 6:4), essentially One, even as a man and his wife, though two, is Echad (Gn 2:24) or a cluster of grapes is echad (Num 13:23). A true kehillah is where this doctrine is faithfully taught. Whoever runs ahead and does not remain in the torah of Moshiach does not have Hashem (see II Yn 9). This translation, the Orthodox

Jewish Bible, was prepared the way it is for the additional purpose [not the only purpose] of assisting in Messianic congregations planted for the sake of the lost sheep of the House of Israel. See the translator's books, Everything You Need To Grow A Messianic Synagogue, William Carey Library, 1974; Everything You Need To Grow a Messianic Yeshiva, William Carey Library, 1981.

17 Thou shalt not sacrifice unto Hashem Eloheicha any ox, or sheep, wherein is mum (blemish), or any evil thing, any defect: for that is a to'avat (abomination) unto Hashem Eloheicha.

[2] If there be found among you, within any of thy she'arim which Hashem Eloheicha giveth thee, ish or isha, that hath wrought wickedness in the sight of Hashem Eloheicha, in transgressing His Brit,

[3] And hath gone and served elohim acherim, and worshiped them, either the shemesh, or yarei'ach, or any of the tz'vah HaShomayim, which I have not commanded;

[4] And it be told thee, and thou hast heard of it, and inquired diligently, and, hinei, it be emes, and the thing nakhon (certain, correct), that such to'evah (abomination) is wrought in Yisroel,

[5] Then shalt thou bring forth that ish or that isha, which have committed that wicked thing, unto thy she'arim, even that ish or that isha, and shalt stone them with avanim, till they die.

[6] At the mouth of shneyim edim, or shloshah edim, shall he that is worthy of death be put

to death; but at the mouth of ed echad (one witness) he shall not be put to death.

[7] The hands of the edim shall be first upon him to put him to death, and afterward the hands of kol haAm. So thou shalt put harah (the evil) away from among you.

[8] If there arise a matter too hard for thee in mishpat, between dahm and dahm, between din and din, and between nega and nega, being matters of controversy within thy she'arim, then shalt thou arise, and get thee up into the place which Hashem Eloheicha shall choose;

[9] And thou shalt come unto the kohanim, who are the Levi'im, and unto the Shofet that shall be in those days, and inquire; and they shall show thee the devar hamishpat (word of judgment);

[10] And thou shalt do according to the devar, which they of that place which Hashem shall choose shall show thee; and thou shalt be shomer to do according to all that they teach thee;

[11] According to the pi hatorah which they shall teach thee, and according to the mishpat which they shall tell thee, thou shalt do; thou shalt not turn aside from the devar which they shall show thee, to the right hand, nor to the left.

[12] And the ish that will do presumptuously, and will not give heed unto the kohen that standeth to minister there before Hashem Eloheicha, or unto the Shofet, even that ish shall die; and thou shalt put away harah from Yisroel.

[13] And kol haAm shall hear, and fear, and do no more presumptuously.

[14] When thou art come unto ha'aretz which Hashem Eloheicha giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I

will set a melech over me, like Kol HaGoyim that are about me;

[15] Thou shalt in any wise set him as melech over thee, whom Hashem Eloheicha shall choose; one from among thy achim shalt thou set as melech over thee; thou mayest not set an ish nokhri over thee, which is not achicha (thy brother, *i.e., a fellow Hebrew*).

[16] But he shall not multiply susim to himself, nor cause the people to return to Mitzrayim, to the end that he should multiply the sus; forasmuch as Hashem hath said unto you, Ye shall henceforth return no more that way.

[17] Neither shall he multiply nashim to himself, that his lev turn not away; neither shall he greatly multiply to himself kesef and zahav.

[18] And it shall be, when he sitteth upon the kisei mamlakhto (throne of his kingdom), that he shall write him a mishneh hatorah hazot (copy of this torah) in a sefer out of that which is before the kohanim, the Levi'im;

[19] And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Hashem Elohav, to be shomer over kol divrei hatorah hazot and these chukkim, to do them;

[20] That his lev be not lifted up in pride above his brethren, and that he turn not aside from the mitzvah, to the right hand, or to the left; to the end that he may prolong his days in his mamlachah, he, and his banim, in the midst of Yisroel.

18 The kohanim, who are Levi'im, and all the tribe of Levi, shall have no chelek nor nachalah with Yisroel; they shall eat the offerings of

Hashem made by eish, even His nachalah.

[2] Therefore shall they have no nachalah among their achim; Hashem is their nachalah, as He hath said unto them.

[3] And this shall be the mishpat hakohanim (the right of the kohanim) from the people, from them that offer the zevach, whether it be shor or seh; and they shall give unto the kohen the shoulder, and the two jowls, and the stomach.

[4] The reshit also of thy grain, of thy wine, and of thine oil, and the reshit of the shearing of thy tzon, shalt thou give him.

[5] For Hashem Eloheicha hath chosen him out of all thy tribes, to stand to minister in the Shem of Hashem, he and his banim kol hayamim.

[6] And if a Levi come from any of thy she'arim (gates, *i.e., towns*) out of kol Yisroel, where he is living, and come with all the earnestness of his nefesh unto the place which Hashem shall choose;

[7] Then he shall minister in the Shem of Hashem Elohav, as all his achim the Levi'im do, which stand there before Hashem.

[8] They shall have chelek k'chelek (like portions) to eat, beside that which cometh of the sale of his patrimony.

[9] When thou art come into ha'aretz which Hashem Eloheicha giveth thee, thou shalt not learn to imitate the to'avot (abominations) of those Goyim.

[10] There shall not be found among you any one that maketh his ben or his bat to pass through the eish (*i.e., be burned as an idol's offering*) or kosem kesamim (a diviner of divination) or a m'onen (soothsayer, astrologer),

or a m'nachesh (one who interprets omens), or a mekhashshef (witch).

[11] Or one who casts spells, or one who inquires of a ghost or a familiar spirit, or a doresh el hamesim (a consulter of the dead ones, *i.e., a necromancer*).

[12] For all that do these things are a to'avat Hashem; and because of these to'evot, Hashem Eloheicha is about to drive them out before thee.

[13] Thou shalt be tamim (blameless) before Hashem Eloheicha.

[14] For these Goyim, which thou shalt dispossess, paid heed unto soothsayers, and unto diviners; but as for thee, Hashem Eloheicha hath not suffered thee so to do.

[15] Hashem Eloheicha will raise up unto thee a Navi from among thee, of thy achim, kamoni (like me [*Moshe, Ex 32:30*]); unto him ye must listen;

[16] According to all that thou desiredst of Hashem Eloheicha in Chorev in the Yom HaKahal, saying, Let me not hear again the voice of Hashem Elohav, neither let me see this eish hagedolah any more, that I die not.

[17] And Hashem said unto me, They have well spoken that which they have spoken.

[18] I will raise them up a Navi from among their achim, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him [*In 10:18*].

[19] And it shall come to pass, that whosoever will not listen unto My words which he shall speak Bishmi (in My Name), I will require it of him. [20] But the navi, which shall presume to speak a word Bishmi (In My Name), which I have not commanded him to speak, or that shall speak in

the shem of elohim acharim, even that navi shall die.

[21] And if thou say in thine lev, How shall we know the word which Hashem hath not spoken?

[22] When a navi speaketh b'Shem Hashem, if the thing follow not, nor come to pass, that is the thing which Hashem hath not spoken, but the navi hath spoken it bezadon (in zadon [presumption, arrogance]); thou shalt not be afraid of him.

19 When Hashem Eloheicha hath cut off the Goyim, whose land Hashem Eloheicha giveth thee, and thou dispossess them, and dwellest in their towns, and in their batim (houses),

[2] Thou shalt separate shalosh arim (three towns) for thee in the midst of thy land, which Hashem Eloheicha giveth thee to possess it.

[3] Thou shalt prepare yourselves roads, and divide the territory of thy land, which Hashem Eloheicha giveth thee to inherit, into three parts, that every slayer may flee there.

[4] And this is the case of the slayer, which shall flee there, that he may live: Whoso killeth his neighbor without da'as, whom he hated not in time past;

[5] As when an ish goeth into the wood with his neighbor to cut wood, his hand swings a stroke with the axe to cut down the tree, the head slip-peth from the handle, and strikes upon his neighbor, that he die; he shall flee unto one of those towns, and live;

[6] Lest the Go'el HaDahm pursue the slayer, while his lev is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

[7] Therefore I command thee, saying, Thou shalt separate shalosh arim for thee.

[8] And if Hashem Eloheicha enlarge thy territory, as He hath sworn unto Avoteicha, and give thee kol ha'aretz which He promised to give unto Avoteicha;

[9] If thou shalt be shomer over all these mitzvot to do them, which I command thee today, to love Hashem Eloheicha, and to walk ever in His ways; then shalt thou add three towns more for thee, beside these three;

[10] That dahm naki (innocent blood) be not shed in thy land, which Hashem Eloheicha giveth thee for a nachalah, and so dahmim be upon thee.

[11] But if any ish hate his neighbor, and lie in wait for him, and rise up against him, and strike him mortally that he die, and flee into one of these towns;

[12] Then the zekenim of his town shall send and have him taken from there, and deliver him into the yad of the Goel HaDahm, that he may die.

[13] Thine eye shall not pity him, but thou shalt put away the guilt of dahm naki from Yisroel, that it may go well with thee.

[14] Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine nachalah, which thou shalt inherit in the eretz that Hashem Eloheicha giveth thee to possess it.

[15] Ed echad shall not rise up against an ish for any avon (iniquity), or for any chattat (sin), in any sin that he sinneth: at the mouth of shney edim, or at the mouth of shloshah edim, shall the matter be established.

[16] If an ed chamas (malicious, false

witness) rise up against any ish to testify against him that which is wrong;

[17] Then both the men, between whom the controversy is, shall stand before Hashem, before the kohanim and the shofetim, which shall be in those days;

[18] And the shofetim shall make diligent inquiry; and, hinei, if the witness be an ed sheker (false witness), and hath testified falsely against his brother;

[19] Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put harah away from among you.

[20] And those which remain shall hear, and fear, and shall henceforth commit no more any such rah among you.

[21] And thine eye shall not pity; but nefesh shall go for nefesh, eye for eye, tooth for tooth, yad for yad, regel for regel.

20 When thou goest out to milchamah against thine enemies, and seest sus (horses), and chariots, and a people more than thou, be not afraid of them; for Hashem Eloheicha is with thee, which brought thee up out of Eretz Mitzrayim.

[2] And it shall be, when ye are come nigh unto the milchamah, that the kohen shall approach and speak unto the people,

[3] And shall say unto them, Shema, Yisroel, ye approach today unto milchamah against your enemies; let not your hearts faint; fear not, and do

not tremble, neither be ye terrified because of them;

[4] For Hashem Eloheicha is He that goeth with you, to fight for you against your enemies, to save you.

[5] And the shoterim shall speak unto the people, saying, What ish is there that hath built a bais chadash, and hath not dedicated it? Let him go and return to his bais, lest he die in the milchamah, and another ish dedicate it.

[6] And what ish is he that hath planted a kerem (vineyard), and hath not yet eaten of it? Let him also go and return unto his bais, lest he die in the milchamah, and another ish eat of it.

[7] And what ish is there that hath betrothed an isha, and hath not taken her? Let him go and return unto his bais, lest he die in the milchamah, and another ish take her.

[8] And the shoterim shall speak further unto the people, and they shall say, What ish is there that is fearful and fainthearted? Let him go and return unto his bais, lest his brethren's lev faint as well as his lev.

[9] And it shall be, when the shoterim have made an end of speaking unto the people that they shall appoint sarei tzvaos to lead the people.

[10] When thou comest nigh unto a town to fight against it, then proclaim an offer of shalom unto it.

[11] And it shall be, if it make thee answer of shalom, and open unto thee, then it shall be, that kol haAm that is found therein shall be servants, placed under tribute unto thee, and they shall serve thee.

[12] And if it will make no shalom with thee, but engages in milchamah against thee, then thou shalt besiege it;

[13] And when Hashem Eloheicha hath delivered it into thine hands, thou shalt strike every male thereof with the edge of the cherev;

[14] But the nashim, and the little ones, and the behemah, and all that is in the town, even all the plunder thereof, shalt thou take unto thyself; and thou shalt eat the plunder of thine enemies Hashem Eloheicha hath given thee.

[15] Thus shalt thou do unto all the towns which are very far off from thee, which are not of the towns of these Goyim.

[16] But of the towns of these people, which Hashem Eloheicha doth give thee for a nachalah, thou shalt save alive nothing that breatheth;

[17] But thou shalt utterly put them under cherem of destruction; namely, the Chitti, and the Emori, the Kena'ni, and the Perizzi, the Chivi, and the Yevusi; as Hashem Eloheicha hath commanded thee;

[18] That they teach you not to do after all their to'evot (abominations) which they have done unto their elohim; so that ye would sin against Hashem Eloheichem.

[19] When thou shalt besiege a town yamim rabbim, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; although thou mayest eat of them, thou shalt not cut them down. Are the etz hasadeh men that they should come under your siege?

[20] Only the trees which thou knowest that they be not trees for food, thou shalt destroy and cut them down; and thou shalt build siege works against the town that maketh milchamah with thee, until it be subdued.

21 If one be found slain in ha'adamah which Hashem

Eloheicha giveth thee to possess it, lying in the sadeh, and it be not known who hath slain him;

[2] Then thy zekenim and thy shofetim shall come forth, and they shall measure unto the towns which are round about him that is slain;

[3] And it shall be, that the town which is next unto the slain man, even the zekenim of that town shall take a heifer, which hath not been worked with, and which hath not pulled the ol (yoke);

[4] And the zekenim of that town shall bring down the heifer unto a wadi with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the wadi;

[5] And the kohanim the Bnei Levi shall come near; for them Hashem Eloheicha hath chosen to minister unto Him, and to bless in the Shem of Hashem; and by their word shall every controversy and every assault be tried;

[6] And all the zekenim of that town, that are next unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley;

[7] And they shall answer and say, Yadeinu (our hands) are not guilty of shefach dahm (shedding blood), neither have our eyes seen it.

[8] Kapper (atone), O Hashem, for Thy people Yisroel, whom Thou hast redeemed, and lay not dahm naki (innocent blood) unto the charge of Thy people Yisroel. And the shefach dahm shall be atoned for.

[9] So shalt thou put away the guilt of dahm naki from among you, when thou shalt do that which is right in the sight of Hashem.

[KI TETZE]

[10] When thou goest forth to milchamah against thine enemies, and Hashem Eloheicha hath delivered them into thine hands, and thou hast taken them captive,

[11] And seest among the captives an eshet yefat to'ar (a woman who is beautiful of form), and hast a desire unto her, that thou wouldest have her to be thy wife;

[12] Then thou shalt bring her home to thine bais, and she shall shave her rosh, and trim her nails;

[13] And she shall put the raiment of her captivity from off her, and shall remain in thine bais, and mourn her av and her em a full month; and after that thou shalt go in unto her, and be her ba'al, and she shall be thy isha.

[14] And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for kesef, thou shalt not make merchandise of her, because thou hast humbled her.

[15] If an ish have two nashim, one beloved, and another hated, and they have born him banim, both the beloved and the hated; and if the bechor be hers that was hated;

[16] Then it shall be, on the yom when he wills his possessions to his banim, that he may not make the ben of the beloved bechor before the ben of the hated, which is indeed the bechor;

[17] But he shall acknowledge the ben of the hated for the bechor, by giving him a double portion of all that he hath; for he is the beginning of his strength; the mishpat habechorah (right of the firstborn) is his.

[18] If an ish have a stubborn and rebellious ben, which will

not obey the voice of his av, or the voice of his em, and that, when they have chastened him, will not give heed unto them;

[19] Then shall his av and his em lay hold on him, and bring him out unto the zekenim of his town, and unto the sha'ar (gate) of his place;

[20] And they shall say unto the zekenim of his town, This our ben is stubborn and rebellious, he will not obey our voice; he is a zolel (glutton) and a soveh (drunkard).

[21] And all the men of his town shall stone him with avanim (stones), that he die; so shalt thou put harah away from among you; and all Yisroel shall hear and fear.

[22] And if an ish have committed a chet (sin) mishpat mavet (worthy of death), and he is put to death, and thou hang him on an etz;

[23] His nevelah shall not remain all night upon the etz, but thou shalt in any wise bury him that day; for he that is talui (hanged) is under Kilelat Elohim (curse of G-d); that thy adamah be not defiled, which Hashem Eloheicha giveth thee for a nachalah [see 2Sm 18:14; Yn 19:31; Ga 3:13].

22 Thou shalt not see thy brother's shor or his seh go

astray, and ignore them; thou shalt in any case bring them back unto thy brother.

[2] And if thy brother be not near unto thee, or if thou know him not, then thou shalt bring it unto thine own bais, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

[3] In like manner shalt thou do with his chamor; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not ignore it.

[4] Thou shalt not see thy brother's chamor or his shor fall down by the road, and ignore them; thou shalt surely help him to lift them up again.

[5] The isha shall not wear that which pertaineth unto a gever (man) neither shall a gever put on simlat isha (garment of a woman); for all that do so are to'avat unto Hashem Eloheicha.

[6] If a bird's ken (nest) chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the mother is roosting upon the young, or upon the eggs, thou shalt not take the mother with the young;

[7] But thou shalt in any wise let the mother go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy yamim.

[8] When thou buildest a bais chadash, then thou shalt make a parapet for thy roof, that thou bring not dahm (blood guiltiness) upon thine bais, if any fall from thence.

[9] Thou shalt not sow thy kerem with different seeds; lest the fruit of thy zera which thou hast sown, and the fruit of thy kerem, be defiled.

[10] Thou shalt not plow with a shor and a chamor together.

[11] Thou shalt not wear a garment of different sorts, as of woolen and linen together.

[12] Thou shalt make thee gedilim (fringes, tzitzis, twisted threads) upon the four corners of thy garment, wherewith thou coverest thyself.

[13] If any ish take an isha, and go in unto her, and hate her,

[14] And give occasions of speech against her, and bring up a shem rah (bad name) upon her, and say, I took this isha, and when I came to her, I found her with no betulim (proofs of virginity);

[15] Then shall the av of the na'arah, and her em, take and bring forth the betulim (proofs of virginity) unto the zekenim of the town in the sha'arah (gate);

[16] And the avi hana'arah shall say unto the zekenim, I gave my bat unto this ish as isha (wife) and he hateth her; [17] And, hinei, he hath given occasions of speech against her, saying, I found not thy bat with betulim; and yet these are my bat's betulim.

And they shall spread the simlah (clothing) before the zekenim of the town.

[18] And the zekenim of that town shall take that ish and punish him;

[19] And they shall fine him a hundred shekels of kesef, and give them unto the avi hana'arah, because he hath brought a shem rah (bad name) upon a betulat Yisroel; and she shall be his isha; he may not put her away all his yamim.

[20] But if this thing be emes, and the betulim be not found for the na'arah;

[21] Then they shall bring out the na'arah to the door of her bais avi, and the anashim of her town shall stone her with avanim that she die; because she hath committed an outrage in Yisroel, to play the whore in her bais avi; so shalt thou put away the rah from among you.

[22] If an ish be found lying with an isha married to a husband then they shall both of them die, both the ish that

lay with the isha, and the isha; so shalt thou put away the rah from Yisroel.

[23] If a na'arah that is a betulah be betrothed unto a husband, and an ish find her in the town, and lie with her;

[24] Then ye shall bring them both out unto the sha'ar of that town, and ye shall stone them with avanim that they die; the na'arah, because she cried not, being in the town; and the ish, because he hath humbled his neighbor's isha; so thou shalt put away the rah from among you.

[25] But if the ish find a na'arah hame'orasah (betrothed woman) in the sadeh, and the ish overpower her, and lie with her; then the ish only that lay with her shall die.

[26] But unto the na'arah thou shalt do nothing; there is in the na'arah no chet mavet (sin worthy of death); for as when an ish riseth against his neighbor, and slayeth him, even so is this matter;

[27] For he found her in the sadeh, and the na'arah hame'orasah cried, and there was no moshia (savior) for her [see 2C 11:2-3 regarding Moshiach and his Kehillah Kallah and Hasatan's evil interference with the betrothal and the above three Scriptures T.N.].

[28] If an ish find a na'arah that is a betulah, which is not orasah (betrothed), and lay hold on her, and lie with her, and they be found;

[29] Then the ish that lay with her shall give unto the avi hana'arah fifty [shekels] of kesef, and she shall be his isha; because he hath humbled her, he may not put her away all his yamim.

[30 (23:1)] An ish shall not take eshet aviv (his father's wife), nor uncover his father's robe.

23 He that is wounded in the testicles, or hath a severed organ, shall not enter into the Kahal Hashem.

[2 (3)] A mamzer shall not enter into the Kahal Hashem; even to his tenth generation shall he not enter into the Kahal Hashem.

[3 (4)] An Amoni or Moavi shall not enter into the Kahal Hashem; even to their tenth generation shall they not enter into the Kahal Hashem ad olam;

[4 (5)] Because they met you not with lechem and with mayim in the way, when ye came forth out of Mitzrayim; and because they hired against thee Balaam ben Beor from Petor in Aram Naharaim, to curse thee.

[5 (6)] Nevertheless Hashem Eloheicha would not give heed unto Balaam; but Hashem Eloheicha turned the kelalah into a berakhah unto thee, because Hashem Eloheicha loved thee.

[6 (7)] Thou shalt not seek their shalom nor their tovat all thy yamim lolam.

[7 (8)] Thou shalt not abhor an Edomi; for he is thy brother: thou shalt not abhor a Mitzri (an Egyptian); because thou wast a ger in his land.

[8 (9)] The banim that are begotten of them shall enter into the Kahal Hashem in their third generation.

[9 (10)] When the machaneh (camp) goeth forth against thine enemies, then be shomer over thee against every wicked thing.

[10 (11)] If there be among you any ish, that is not tahor (clean) by reason of a nocturnal occurrence, then shall he go outside the machaneh, he shall not come within the machaneh;

[11 (12)] But it shall be, when erev cometh on, he shall wash himself with mayim; and when the shemesh is down, he shall come into the machaneh again.

[12 (13)] Thou shalt have a place also outside the machaneh, whither thou shalt go forth outside;

[13 (14)] And thou shalt have a shovel in addition to thy weapon; and it shall be, when thou wilt relieve thyself outside, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

[14 (15)] For Hashem Eloheicha walketh in the midst of thy machaneh, to deliver thee, and to give up thine enemies before thee; therefore shall thy machaneh be kadosh; that He see no ervat davar (shameful thing) in thee, and turn away from thee.

[15 (16)] Thou shalt not give back unto his adon the eved which is rescued from his adon unto thee [see PM]:

[16 (17)] He shall dwell with thee, even among you, in that place which he shall choose in one of thy she'arim, where it pleases him best; thou shalt not oppress him.

[17 (18)] There shall be no kedeshah (ritual prostitute) of the banot Yisroel, nor a kadesh (sodomite ritual prostitute) of the bnei Yisroel.

[18 (19)] Thou shalt not bring the hire of a zonah, or the price of a kelev (male prostitute), into the Bais Hashem Eloheicha for any neder; for even both of these are to'avat Hashem Eloheicha.

[19 (20)] Thou shalt not lend upon neshekh (interest) to thy brother; neshekh of kesef, neshekh of okhel, neshekh of any thing that is lent upon neshekh;

[20 (21)] Unto a nokhri thou mayest lend upon neshekh; but unto thy brother thou shalt not lend upon neshekh; that Hashem Eloheicha may bless thee in all that thou settest thine hand to in ha'aretz whither thou goest to possess it.

[21 (22)] When thou shalt vow a neder unto Hashem Eloheicha, thou shalt not delay to pay it; for Hashem Eloheicha will surely require it of thee; and it would be chet (sin) in thee.

[22 (23)] But if thou shalt abstain from vowing, it shall be no chet in thee.

[23 (24)] That which is gone out of thy lips thou shalt be shomer over and perform; even a vow thou hast voluntarily vowed unto Hashem Eloheicha, which thou hast promised with thy mouth.

[24 (25)] When thou comest into thy neighbor's kerem (vineyard), then thou mayest eat thy fill of grapes at thine own pleasure; but thou shalt not put any in thy vessel. [25 (26)] When thou comest into the standing grain of thy neighbor, then thou mayest pluck the ears with thine yad; but thou shalt not use a sickle unto thy neighbor's standing grain [see Mt 12:1; Mk 2:23; Lk 6:1 on the fact that where the Spirit of the L-rd is, there is liberty.T.N.].

24 When an ish hath taken an isha, and married her, and it come to pass that she find no chen (favor) in his eyes, because he hath found some ervat davar (matter of immorality) in her; then let him write her a sefer keritut and give it in her hand, and send her out of his bais; [2] And when she is departed out of his bais, she may go and be

an ish acher (wife of another).

[3] And if the latter husband hate her, and write her a sefer keritut and giveth it in her hand, and sendeth her out of his bais; or if the latter husband die, which took her to be his isha;

[4] Her former husband, which sent her away, may not take her again to be his isha, after that she is hutamma'ah (defiled); for that is to'evah (abomination) before Hashem; and thou shalt not cause ha'aretz to sin, which Hashem Eloheicha giveth thee for a nachalah.

[5] When an ish hath taken an isha chadasha, he shall not go out to milchamah, neither shall he be charged with any business; but he shall be free in his bais shanah echat, and shall gladden his isha which he hath taken.

[6] No ish shall take the lower or the upper millstone to pledge; for he taketh a man's nefesh in pledge.

[7] If an ish be found kidnapping any of his brethren of the Bnei Yisroel, and enslaves him, or selleth him; then that ganav shall die; and thou shalt put the rah away from among you.

[8] Take heed in the nega hatzara'at, that thou be shomer me'od and do according to all that the kohanim, the Levi'im, shall teach you; as I commanded them, so ye shall be shomer to do.

[9] Remember what Hashem Eloheicha did unto Miryam by the way, after that ye were come forth out of Mitzrayim.

[10] When thou dost lend thy brother any thing, thou shalt not go into his bais to get his pledge.

[11] Thou shalt stand outside, and the ish to whom

thou dost lend shall bring out the pledge outside unto thee.

[12] And if the ish be oni (poor), thou shalt not keep his pledge overnight;

[13] In any case thou shalt deliver to him the pledge again when the shemesh goeth down, that he may sleep in his own raiment, and bless thee; and it shall be tzedakah unto thee before Hashem Eloheicha.

[14] Thou shalt not oppress a hired servant that is oni (poor) and evyon (needy), whether he be of thy brethren, or of thy ger that are in thy land within thy she'arim;

[15] Each day thou shalt give him his wages, neither shall the shemesh go down upon it; for he is oni, and setteth his lev upon it; lest he cry against thee unto Hashem, and it be chet unto thee.

[16] The avot shall not be put to death for the banim, neither shall the banim be put to death for the avot; every ish shall be put to death for his own chet.

[17] Thou shalt not pervert the mishpat due the ger, nor of the yatom; nor take an almanah's raiment to pledge;

[18] But thou shalt remember that thou wast an eved in Mitzrayim, and Hashem Eloheicha redeemed thee thence; therefore I command thee to do this thing.

[19] When thou cuttest down thine katzir in thy sadeh, and hast forgot an omer (sheaf) in the sadeh, thou shalt not go again to bring it back; it shall be for the ger, for the yatom (orphan), and for the almanah; that Hashem Eloheicha may bless thee in all the ma'aseh of thine hands.

[20] When thou beatest thine [etz] hazayit (olive tree), thou shalt not go over the branches again; it shall be for the ger,

for the yatom (orphan), and for the almanah.

[21] When thou gatherest the grapes of thy kerem, thou shalt not glean it afterward; it shall be for the ger, for the yatom, and for the almanah.

[22] And thou shalt remember that thou wast an eved in Eretz Mitzrayim; therefore I command thee to do this thing.

25 If there be a dispute between anashim, and they come unto hamishpat (the court) that the shofetim may judge them; then they shall justify the tzaddik (*i.e., declare him to be in the right*), and condemn the guilty.

[2] And it shall be, if the reshah be worthy to be beaten, that the shofet shall cause him to lie down, and to be beaten in his presence, according to his fault, by a certain number.

[3] Arba'im he may give him, and not exceed; lest, if he should exceed, and beat him above these with makkah rabbah (many stripes), then thy brother would be degraded in your sight.

[4] Thou shalt not muzzle the shor when he treadeth out the grain [1C 9:9; 1Ti 5:18].

[5] If achim dwell together, and one of them die, and ben ain lo (have no child), the eshet hamet (wife of the dead) shall not marry outside unto an ish zar (strange man); her yevam (deceased husband's brother) shall go in unto her, and take her to him as a wife, and perform the levirate marriage.

[6] And it shall be, that the bechor which she beareth shall succeed in the shem of his brother which is dead, that shmo be not blotted out from Yisroel [see Ruth].

[7] And if the ish like not to take his brother's isha, then let his brother's isha go up to the sha'ar unto the zekenim, and say, My husband's brother refuseth to raise up unto his brother a shem in Yisroel, he will not perform the levirate marriage with me.

[8] Then the zekenim of his town shall call him, and speak unto him; and if he stand to it, and say, I like not to take her;

[9] Then shall his brother's isha come unto him in the presence of the zekenim, and remove his sandal from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that ish that will not build up the bais achiv (the house of his brother).

[10] And shmo shall be called in Yisroel, The bais of him that hath his sandal loosed.

[11] When anashim strive together one with another, and the eshet (wife) of the one draweth near for to deliver her husband out of the hand of him that striketh him, and putteth forth her hand, and taketh him by the private parts,

[12] Then thou shalt cut off her kaf (palm, hollow or flat of the hand), thine eye shall not pity her.

[13] Thou shalt not have in thy bag differing weights, a gedolah and a ketannah.

[14] Thou shalt not have in thine bais differing eifah (measures), a gedolah and a ketannah.

[15] But thou shalt have a shleimah and tzedek weight, a perfect and just measure shalt thou have; that thy yamim may be lengthened in ha'adamah which Hashem Eloheicha giveth thee.

[16] For all that do such things, and all that do unrighteously, are a to'evah

(abomination) unto Hashem Eloheicha.

[17] Remember what Amalek did unto thee by the way, when ye were come forth out of Mitzrayim;

[18] How he met thee by the way, and struck your rear ranks, even all that were feeble behind thee, when thou wast faint and weary; and he feared not Elohim.

[19] Therefore it shall be, when Hashem Eloheicha hath given thee rest from all thine enemies round about, in ha'arets which Hashem Eloheicha giveth thee for a nachalah to possess it, that thou shalt blot out the remembrance of Amalek from under Shomayim; thou shalt not forget it.

[KI TAVO]

26 And it shall be, when thou art come in unto ha'arets which Hashem Eloheicha giveth thee for a nachalah, and possessest it, and dwellest therein,
[2] That thou shalt take of the reshit kol pri ha'adamah which thou shalt bring of thy land that Hashem Eloheicha giveth thee, and shalt put it in a basket, and shalt go unto the place which Hashem Eloheicha shall choose to place Shmo there.

[3] And thou shalt go unto the kohen that shall be in those yamim, and say unto him, I declare today unto Hashem Eloheicha, that I am come unto the country which Hashem swore unto Avoteinu to give us.

[4] And the kohen shall take the basket out of thine hand,

and set it down before the mizbe'ach of Hashem Eloheicha.

[5] And thou shalt speak and say before Hashem Eloheicha, An Aramean ready to perish was Avi, and he went down into Mitzrayim, and sojourned there with a few, and became there a nation, great, mighty, and populous;

[6] And the Egyptians mistreated us, and afflicted us, and laid upon us avodah kashah (hard labor);

[7] And when we cried unto Hashem Elohei Avoteinu, Hashem heard our voice, and looked on our affliction, and our labor, and our oppression;

[8] And Hashem brought us forth out of Mitzrayim with a yad chazakah, and with an outstretched zero'a, and with great awesomeness, and with otot, and with mofetim;

[9] And He hath brought us into this place, and hath given us this land, even an eretz zavat cholov udevash.

[10] And now, hinei, I have brought the reshit pri ha'adamah (firstfruits of the fruit of the land), which Thou, Hashem, hast given me. And thou shalt set it before Hashem Eloheicha, and worship before Hashem Eloheicha;

[11] And thou shalt rejoice in kol hatov which Hashem Eloheicha hath given unto thee, and unto thine bais, thou, and the Levi, and the ger that is among you.

[12] When thou hast made an end of tithing kol ma'aser (all the tithe) of thine tevu'at bashanah hashelishit (increase in the third year), which is the Shnat HaMa'aser (Year of Tithing), and hast given it unto the Levi, the ger, the yatam (orphan), and the almanah, that they may

eat within thy she'arim, and be filled;

[13] Then thou shalt say before Hashem Eloheicha, I have brought away HaKodesh (the Holy) out of mine bais, and also have given them unto the Levi, and unto the ger, to the yatom (orphan), and to the almanah, according to all Thy mitzvot which Thou hast commanded me; I have not transgressed Thy mitzvot, neither have I forgotten them.

[14] I have not eaten thereof in my mourning, neither have I taken away whatever thereof while I was tameh, nor given thereof for the dead; but I have given heed to the voice of Hashem Elohai, and have done according to all that Thou hast commanded me.

[15] Look down from Thy me'on kadosh (holy dwelling place), from Shomayim, and bless Thy people Yisroel, and ha'adamah which Thou hast given us, as Thou didst swear unto Avoteinu, Eretz zavat cholov udevash.

[16] This day Hashem Eloheicha hath commanded thee to do these chukkim and mishpatim; thou shalt therefore be shomer over and do them with kol levavecha, and with kol nafshecha.

[17] Thou hast distinguished Hashem this day to be thy Elohim, and to walk in His ways, and to be shomer over His chukkim, and His mitzvot, and His mishpatim, and to give heed unto His voice;

[18] And Hashem hath distinguished thee today to be His Am Segullah (treasured people), as He hath promised thee, and that thou shouldst be shomer over all His mitzvot;

[19] And to set thee high above kol HaGoyim which He hath made, in tehillah (praise), and in shem, and in tiferet; and that thou mayest

be an Am Kadosh unto Hashem Eloheicha, as He hath spoken.

27 And Moshe with the zekenim of Yisroel

commanded the people, saying, Be shomer over all the mitzvot which I command you today.

[2] And it shall be on the yom when ye shall pass over Yarden unto Ha'Aretz which Hashem Eloheicha giveth thee, that thou shalt set thee up avanim gedolot, and plaster them with plaster;

[3] And thou shalt write upon them kol divrei hatorah hazot, when thou art passed over, that thou mayest go in unto Ha'Aretz which Hashem Eloheicha giveth thee, Eretz zavat cholov udevash; as Hashem Elohei Avoteicha hath promised thee.

[4] Therefore it shall be when ye be gone over Yarden, that ye shall set up these avanim, which I command you today, in Mt Eival, and thou shalt plaster them with plaster.

[5] And there shalt thou build a mizbe'ach unto Hashem Eloheicha, a mizbe'ach of avanim; thou shalt not use any barzel (iron [tool]) upon them.

[6] Thou shalt build the mizbe'ach of Hashem Eloheicha of avanim shleimot (uncut stones); and thou shalt offer olot thereon unto Hashem Eloheicha;

[7] And thou shalt offer shelamim, and shalt eat there, and rejoice before Hashem Eloheicha.

[8] And thou shalt write very clearly upon the avanim kol divrei hatorah hazot.

[9] And Moshe and the kohanim who are Levi'im spoke unto kol Yisroel,

saying, Take heed, and shema, Yisroel; today thou art become the people of Hashem Eloheicha.

[10] Thou shalt therefore obey the voice of Hashem Eloheicha, and do His mitzvot and His chukkim, which I command thee today.

[11] And Moshe charged the people the same yom, saying,

[12] These shall stand upon Mt Gerizim to bless the people, when ye are come over Yarden; Shimeon, and Levi, and Yehudah, and Yissakhar, and Yosef, and Binyamin;

[13] And these shall stand upon Mt Eival for the curse: Reuven, Gad, and Asher, and Zevulun, Dan, and Naphtali.

[14] And the Levi'im shall speak, and say unto all the men of Yisroel with a loud voice,

[15] Arur (cursed) be the ish that maketh any pesel (graven image) or massekchah (molten image), a to'evah (abomination) unto Hashem, the work of the hands of the charash (craftsman), and sets it up in a secret place. And kol HaAm shall answer and say, Omein.

[16] Arur (cursed) be he that treats with contempt aviv or immo. And kol HaAm shall say, Omein.

[17] Arur (cursed) be he that moveth his neighbor's boundary marker. And kol HaAm shall say, Omein.

[18] Arur (cursed) be he that maketh the iver (blind) to wander out of the way. And kol HaAm shall say, Omein.

[19] Arur (cursed) be he that perverteth the mishpat of the ger, yatom, and almanah. And kol HaAm shall say, Omein.

[20] Arur (cursed) be he that lieth with eshet aviv (his father's wife); because he uncovereth the robe of his father. And kol HaAm shall say, Omein.

[21] Arur be he that lieth with any manner of beast. And kol HaAm shall say, Omein.

[22] Arur be he that lieth with his achot, the bat aviv, or the bat immo. And kol HaAm shall say, Omein.

[23] Arur be he that lieth with his chotenet (mother-in-law). And kol HaAm shall say, Omein.

[24] Arur be he that attacks his re'a (neighbor) secretly. And kol HaAm shall say, Omein.

[25] Arur be he that taketh shochad (bribe, reward) to slay the nefesh dahm naki.

And kol HaAm shall say, Omein.

[26] Arur be he that confirmeth not divrei haTorah hazot by doing them. And kol HaAm shall say, Omein. [Ga 3:10]

28 And it shall come to pass, if thou shalt give heed diligently unto the voice of Hashem Eloheicha, to be shomer and to do all His mitzvot which I command thee today, that Hashem Eloheicha will set thee on high above kol Goyei Ha'Aretz; [2] And all these berakhot shall come on thee, and overtake thee, if thou shalt give heed unto the voice of Hashem Eloheicha.

[3] Baruch atah baIr (blessed shalt thou be in the town), and baruch atah basadeh (blessed shalt thou be in the field, country).

[4] Baruch shall be the pri of thy womb, and the pri of thy adamah, and the pri of thy animals, the increase of thy livestock, and the flocks of thy sheep.

[5] Baruch shall be thy basket and thy kneading bowl.

[6] Baruch atah when thou comest in, and baruch atah when thou goest out.

[7] Hashem shall cause thine enemies that rise up against thee to be defeated before thy face; they shall come out against thee derech echad, and flee before thee shivah derakhim.

[8] Hashem shall command the berakhah upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in ha'aretz which Hashem Eloheicha giveth thee.

[9] Hashem shall establish thee an Am Kadosh unto Himself, as He hath sworn unto thee, if thou shalt be shomer over the mitzvot of Hashem Eloheicha, and walk in His ways.

[10] And all people of ha'aretz shall see that thou art called by the Shem of Hashem; and they shall be afraid of thee.

[11] And Hashem shall make thee plenteous in goods, in the pri of thy womb, and in the pri of thy livestock, and in the pri of thy ground, in ha'adamah which Hashem swore unto Avotecha to give thee.

[12] Hashem shall open unto thee His otzar hatov, the Shomayim, to give the matar unto thy land in its season, and to bless all the work of thine hand; and thou shalt lend unto Goyim rabbim, and thou shalt not borrow.

[13] And Hashem shall make thee the rosh, and not the zanav (tail); and thou shalt be above only, and thou shalt not be beneath; if that thou give heed unto the mitzvot Hashem Eloheicha, which I command thee today, to be shomer to do them;

[14] And thou shalt not turn aside from any of the devarim which I command thee today, to the right, or to the left, to go after elohim acherim to serve them.

[15] But it shall come to pass, if thou wilt not give heed unto the voice of Hashem

Eloheicha, to be shomer to do all His mitzvot and His chukkot which I command thee today, that all these kelalot (curses) shall come upon thee, and overtake thee: [16] Arur shalt thou be in the town, and Arur shalt thou be in the sadeh.

[17] Arur shall be thy basket and thy kneading bowl.

[18] Arur shall be the pri of thy womb, and the pri of thy adamah, the increase of thy livestock, and the flocks of thy sheep.

[19] Arur shalt thou be when thou comest in, and Arur shalt thou be when thou goest out.

[20] Hashem shall send upon thee me'erah (curse), mehumah (confusion), and migeret (rebuke), in all that thou settest thine hand unto to do, until thou be shmad, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me.

[21] Hashem shall make the dever (plague, pestilence) have deveykus with thee, until He have consumed thee from off ha'adamah, whither thou goest to possess it.

[22] Hashem shall strike thee with a shachefet

(consumption), and with a kaddachat (fever, Mk 1:31), and with an inflammation, and with an extreme burning, and with the cherev, and with scorching, and with mildew; and they shall pursue thee until thou perish.

[23] And thy Shomayim that is over thy head shall be nechoshet, and Ha'Aretz that is under thee shall be barzel.

[24] Hashem shall make the matar of thy land powder and dust; from Shomayim

shall it come down upon thee, until thou be shmad.

[25] Hashem shall cause thee to be defeated before thine enemies; thou shalt go out derech echad against them, and flee shivah derakhim before them; and shalt be an object of horror unto all the kingdoms of the earth.

[26] And thy nevelah shall be okhel unto all fowls of the air, and unto the beasts of ha'aretz, and no ish shall frighten them away.

[27] Hashem will strike thee with the shekhin (boils) of Mitzrayim, and with the tumors, and with the scab, and with the itch, whereof thou canst not be healed.

[28] Hashem shall strike thee with shiga'on (insanity), and ivvaron (blindness), and timhon levav (confusion of heart);

[29] And thou shalt grope at noonday, as the ivver gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and plundered evermore, and thou shalt have no moshi'a.

[30] Thou shalt betroth an isha, and another ish shall lie with her; thou shalt build a bais, and thou shalt not dwell therein; thou shalt plant a kerem, and shalt not gather the grapes thereof.

[31] Thine shor shall be slain before thine eyes, and thou shalt not eat thereof; thine chamor shall be violently taken away from before thy face, and shall not be restored to thee; thy tzon shall be given unto thine enemies, and thou shalt have no moshi'a.

[32] Thy banim and thy banot shall be given unto another people, and thine eyes shall look, and fail with longing for them kol hayom; and there shall be nothing you can do.

[33] The pri of thy adamah, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed kol hayamim;

[34] So that thou shalt be driven meshuga because of the sight of thine eyes which thou shalt see.

[35] Hashem shall strike thee in the birkayim (knees), and in the legs, with shekhin rah (foul boil) that cannot be healed, from the sole of thy foot unto the top of thy head.

[36] Hashem shall bring thee, and thy melech which thou shalt set over thee, unto a Goy which neither thou nor Avoteicha have known; and there shalt thou serve elohim acherim, etz va'even (wood and stone). [2Kgs 25:7]

[37] And thou shalt become an object of horror, a masha, and a byword, among kol haCoyim whither Hashem shall lead thee.

[38] Thou shalt carry much zera out into the sadeh, and shalt gather but little in; for the arbesh shall devour it.

[39] Thou shalt plant kramim, and dress them, but shalt neither drink of the yayin, nor gather the grapes; for the tola'at (worm) shall eat them.

[40] Thou shalt have olive trees throughout all thy territory, but thou shalt not anoint thyself with the shemen; for thine olives shall drop off.

[41] Thou shalt father banim and banot, but thou shalt not enjoy them; for they shall go into shevi (captivity, the golus).

[42] All thy trees and pri of thy adamah shall the locust consume.

[43] The ger that is within thee shall get up above thee very high; and thou shalt come down very low.

[44] He shall lend to thee, and thou shalt not lend to him; he shall be the rosh, and thou shalt be the zanav.

[45] Moreover all these kelalot shall come upon thee, and shall pursue thee, and overtake thee, till thou be shmad; because thou gavest not heed unto the voice of Hashem Eloheicha to be shomer over His mitzvot and His chukkot which He commanded thee;

[46] And they shall be upon thee for an ot and for a mofet, and upon thy zera ad olam.

[47] Because thou servedst not Hashem Eloheicha with simchah, and with gladness of heart, because of the abundance of all things;

[48] Therefore shalt thou serve thine enemies which Hashem shall send against thee, in ra'av (hunger, famine), and in tzama (thirst), and in eirom (nakedness), and in choser (want) of all things; and He shall put an ol barzel (yoke of iron) upon thy tzavvar (neck), until He hath made thee shmad.

[49] Hashem shall bring a nation against thee from afar, from the ketzeh ha'aretz, as swift as the nesher flieth; a nation whose lashon thou shalt not understand;

[50] A nation of fierce countenance, which shall not respect the zaken's person, nor show favor to the na'ar; [51] And he shall eat the pri of thy animals, and the pri of thy adamah, until thou be shmad; which also shall not leave thee either dagan, tirosh, or yitzhar, or the increase of thy livestock, or flocks of thy sheep, until it hath destroyed thee.

[52] And it shall besiege thee in all thy she'arim, until thy high and fortified walls come down, wherein thou

trusted, throughout all thy land; and it shall besiege thee in all thy she'arim throughout all thy land, which Hashem Eloheicha hath given thee.

[53] And thou shalt eat the pri of thine own womb, the basar of thy banim and of thy banot, which Hashem Eloheicha hath given thee, in the matzor (siege), and in the desperate straits, wherewith thine enemies shall distress thee;

[54] So that the ish that is sensitive among you, and very refined, his eye shall be hostile toward his brother, and toward his eshet kheyk (wife of his bosom), and toward the remnant of his banim which he shall leave;

[55] So that he will not give to any of them of the basar of his banim whom he shall eat; because he hath nothing left him in the matzor (siege), and in the desperate straits, wherewith thine enemies shall distress thee in all thy she'arim.

[56] The sensitive and refined woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, she shall be hostile toward her ish kheyk (husband of her bosom), and toward her ben, and toward her bat,

[57] And toward her afterbirth that cometh out from between her feet, and toward her banim which she shall bear; for she shall eat them for choser (want) of all things secretly in the matzor (siege) and desperate straits, wherewith thine enemy shall distress thee in thy she'arim.

[58] If thou wilt not be shomer to do kol divrei hatorah hazot that are written in this sefer, that thou mayest fear this glorious and fearful

Shem, HASHEM ELOHEICHA,

[59] Then Hashem will make thy makkot (plagues) extraordinary, and the makkot of thy zera, even makkot gedolot, and of long continuance, and cholayim ra'im (evil sicknesses), and of long continuance.

[60] Moreover He will bring upon thee all the diseases of Mitzrayim, which thou wast afraid of; and they shall have deveykus unto thee.

[61] Also every choli (sickness), and every makkah (plague), which is not written in the sefer of this torah, them will Hashem bring upon thee, until thou be shmad.

[62] And ye shall be left few in number, whereas ye were as the kokhavim of Shomayim for multitude; because thou wouldst not obey the voice of Hashem Eloheicha.

[63] And it shall come to pass, that as Hashem rejoiced over you to do you good, to multiply you, so Hashem will rejoice over you to make you shmad, to bring you to nothing; and ye shall be plucked from off the adamah whither thou goest to possess it.

[64] And Hashem shall scatter thee among kol ha'ammim, from the one end of ha'aretz even unto the other; and there thou shalt serve elohim acherim, which neither thou nor Avoteicha have known, even etz va'even.

[65] And among these Goyim shalt thou find no mano'ach [see Ruth], neither shall the sole of thy foot have rest; but Hashem shall give thee there a lev rogez (anxious heart), and failing of eyes, and da'avon nefesh (suffering of soul);

[66] And thy life shall hang in doubt before thee; and thou shalt fear lailah and yomam, and shalt have none assurance of thy life;

[67] In the boker thou shalt say, Would it were erev! And at erev thou shalt say, Would it were boker! For the pachad of thine lev wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

[68] And Hashem shall bring thee into Mitzrayim again with oniyot, by the way whereof I spoke unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for avadim and shefachot, and no ish shall buy you.

29 These are the devarei HaBrit, which Hashem commanded Moshe to cut with the Bnei Yisroel in Eretz Moav, besides the Brit which He cut with them in Chorev.

[2 (1)] And Moshe called unto kol Yisroel, and said unto them, Ye have seen all that Hashem did before your eyes in Eretz Mitzrayim unto Pharaoh, and unto all his avadim, and unto all his land;

[3 (2)] The massot hagedolot (great trials) which thine eyes have seen, the otot, and those mofetim hagedolim;

[4 (3)] Vlo natan Hashem lakhem lev lada'at v'einayim lirot v'ozna'im lishmoa ad hayom hazeh (Yet Hashem hath not given you a lev for da'as, and eyes to see, and ears to hear, to this day.)

[5 (4)] And I have led you arba'im shanim in the midbar; your clothes are not worn out upon you, and thy sandal is not worn out upon thy foot.

[6 (5)] Ye have not eaten lechem, neither have ye drunk yayin or shekhar; that ye might have da'as that Ani Hashem Eloheicha.

[7 (6)] And when ye came unto this place, Sichon Melech Cheshbon, and Og Melech HaBashan, came out against us unto milchamah, and we defeated them:

[8 (7)] And we took their land, and gave it for a nachalah unto the Reuveni, and to the Gadi, and to the half tribe of Menasheh.

[NITZAVIM]

[9 (8)] Therefore be shomer over the divrei HaBrit hazot, and do them, lema'an (in order that) ye may prosper in all that ye do.

[10 (9)] Ye stand today all of you before Hashem Eloheichem; your rashei shvatim (heads of tribes), your zekenim, and your shoterim, with kol Ish Yisroel,

[11 (10)] Your little ones, your nashim, and the ger that is in thy machaneh, from the hewer of thy wood unto the drawer of thy mayim;

[12 (11)] That thou shouldest enter into Brit with Hashem Eloheicha, and into His alah (oath, imprecation) which Hashem Eloheicha cuts with thee today:

[13 (12)] In order that He may establish thee today for a people unto Himself, and that He may be unto thee Elohim, as He hath said unto thee, and as He hath sworn unto Avoteicha, to Avraham, to Yitzchak, and to Ya'akov.

[14 (13)] Neither with you only do I cut this Brit and this alah (oath, imprecation);

[15 (14)] But with him that standeth here with us today before Hashem Eloheinu, and also with him that is not here with us today;

[16 (15)] For ye know how we have dwelt in Eretz Mitzrayim; and how we came through the Goyim which ye passed by;

[17 (16)] And ye have seen their shikkutzim (abominations), and their gillulim (idols), etz va'even, kesef and zahav, which were among them:

[18 (17)] Lest there should be among you ish, or isha, or mishpochah, or shevet, whose lev turneth away today from Hashem Eloheinu to go and serve the elohei hagoyim haheh (the g-ds of these Goyim); lest there should be among you a shoresh that beareth bitter poison and wormwood [*MJ 12:15*];

[19 (18)] And it come to pass, when he heareth the divrei haalah (words of this oath, imprecation) that he bless himself in his lev, saying, Shalom be with me, though I walk in the stubbornness of mine lev—thus bringing disaster on both the watered and the thirsty.

[20 (19)] Hashem will not spare him, but then the wrath of Hashem and His kina (jealousy) shall burn against that ish, and kol haalah (all the curses) that are written in this sefer shall fall upon him, and Hashem shall blot out shmo from under Shomayim.

[21 (20)] And Hashem shall him separate out for disaster from all the Shivtei Yisroel, according to all the curses of HaBrit that are written in Sefer HaTorah Hazeh;

[22 (21)] So that the dor ha'acharon (later generation) to come of your banim that shall rise up after you, and the ger that shall come from an eretz rechokah (a far land), shall say, when they see the makkot of that land, and the diseases which Hashem hath laid upon it;

[23 (22)] And that the whole land thereof is gofrit (sulfur), and melach (salt), and serefah (burning), that it is not sown, nor beareth, nor any esev groweth therein, like the overthrow of Sodom, and Amora, Admah, and Tzvoyim, which Hashem overthrew in His anger, and in His wrath:

[24 (23)] Even Kol HaGoyim shall say, Why hath Hashem done thus unto this land? What meaneth the heat of this af hagadol (great anger)?

[25 (24)] Then men shall say, Because they have forsaken the Brit Hashem Elohei Avotam, which He cut with them when He brought them forth out of Eretz Mitzrayim;

[26 (25)] For they went and served elohim acherim, and worshiped them, elohim whom they knew not, and whom He had not allotted unto them;

[27 (26)] And the Af Hashem was kindled against this land, to bring upon it kol hakelalah that are written in this sefer;

[28 (27)] And Hashem uprooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is yom hazeh.

[29 (28)] The nistarot (secret things) belong unto Hashem Eloheinu: but the niglot (those things which are revealed) belong unto us and to baneinu ad olam, that we may do unto the divrei haTorah hazot.

30 And it shall come to pass, when all these things are come upon thee, the berakhah and the kelalah, which I have set before thee, and thou shalt cause them to return to thy

heart among kol HaGoyim,
whither Hashem Eloheicha
hath driven thee,
[2] And shalt return unto
Hashem Eloheicha, and shalt
obey His voice according to all
that I command thee today,
thou and thy banim, bekhoh
levavcha uvekhoh nafshecha;
[3] That then Hashem
Eloheicha will bring you back
from the golus, and have
compassion upon thee, and
will return and gather thee
from kol ha'amim whither
Hashem Eloheicha hath
dispersed thee.
[4] If any of thine be driven
out unto the outmost parts of
Shomayim, from thence will
Hashem Eloheicha gather
thee, and from thence will He
bring thee back;
[5] And Hashem Eloheicha
will bring thee into ha'aretz
which Avoteicha possessed,
and thou shalt possess it; and
He will do thee good, and
multiply thee above Avoteicha.
[6] And Hashem Eloheicha
will circumcise thine lev, and
the lev of thy zera, to love
Hashem Eloheicha bekhoh
levavcha uvekhoh nafshecha;
that thou mayest live [Yn 3:3].
[7] And Hashem Eloheicha
will put all these curses upon
thine enemies, and on them
that hate thee, which
persecuted thee.
[8] And thou shalt return and
obey the voice of Hashem, and
do all His mitzvot which I
command thee today.
[9] And Hashem Eloheicha
will make thee abound in
every work of thine hand, in
the pri of thy womb, and in
the pri of thy animals, and in
the pri of thy adamah, for
tovah; for Hashem will again
rejoice over thee for tov, as He
rejoiced over Avoteicha;
[10] If thou shalt give heed
unto the voice of Hashem
Eloheicha, to be shomer over

His mitzvot and His chukkot
which are written in
this sefer hatorah, for thou
will turn unto Hashem
Eloheicha bekhoh levavcha
uvekhoh nafshecha.
[11] For this mitzvah which I
command thee today, it is not
too hidden from thee, neither
is it too distant.
[12] It is not in Shomayim,
that thou shouldst say, Who
shall go up for us to
Shomayim, and bring it unto
us, that we may hear it, and
do it?
[13] Neither is it beyond the
yam, that thou shouldst say,
Who shall go over the yam for
us, and bring it unto us, that
we may hear it, and do it?
[14] But the Davar is very
near unto thee, in thy mouth,
and in thy lev, that thou
mayest do it.
[15] See, I have set before
thee today HaChayyim and
HaTov, and Mavet and Rah;
[16] In that I command thee
today to love Hashem
Eloheicha, to walk in His
ways, and to be shomer over
His mitzvot and His chukkot
and His mishpatim, that thou
mayest live and multiply; and
Hashem Eloheicha shall bless
thee in ha'aretz whither thou
goest to possess it.
[17] But if thine lev turn
away, so that thou wilt not
hear, but shalt be drawn away,
and worship elohim acherim,
and serve them;
[18] I announce unto you
today, that ye shall surely
perish, and that ye shall not
prolong your yamim upon
ha'adamah, whither
thou passest over Yarden to go
to possess it.
[19] I call Shomayim and
HaAretz to record today as
witnesses against you, that I
have set before you
HaChayyim and HaMavet,
HaBerakhah and HaKelalah;

therefore choose Chayyim,
that both thou and thy zera
may live;
[20] That thou mayest love
Hashem Eloheicha, and that
thou mayest obey His voice,
and that thou mayest have
deveykus unto Him: for He is
Chayyeicha (your life, *Pp 1:21*;
Ac 17:28), and the orech
yameicha (length of your
days); that thou mayest
dwell in ha'adamah which
Hashem swore unto
Avoteicha, to Avraham, to
Yitzchak, and to Yaakov, to
give them.

[VAYYELECH]

31 And Moshe went
and spoke these
devarim unto kol
Yisroel.

[2] And he said unto them, I
am me'ah vesrim shanah
today; I can no more go out
and come in; also Hashem
hath said unto me, Thou shalt
not go over this Yarden.
[3] Hashem Eloheicha, He
will go over before thee, and
He will make shmad these
Goyim from before thee, and
thou shalt dispossess them;
and Yehoshua (*see Nechemyah
8:17 for Aramaic form,
Yeshua*), he shall go over
before thee, as Hashem hath
said.
[4] And Hashem shall do
unto them as He did to Sichon
and to Og, melachim of the
Emori, and unto the land of
them, whom He made shmad.
[5] And Hashem shall give
them up before your face, that
ye may do unto them
according unto kol hamitzvot
which I have commanded you.
[6] Be strong and of good
courage, fear not, nor be
afraid of their faces; for
Hashem Eloheicha,
He it is that

doth go with thee; He will not fail thee, nor abandon thee.

[7] And Moshe called unto Yehoshua, and said unto him in the sight of kol Yisroel, Chazak! (be strong) and of a good courage; for thou must go with this people unto Ha'Aretz which Hashem hath sworn unto their avot to give them; and thou shalt cause them to inherit it. [See *Yeshayah 49:8; Yn 14:1-3.*]
[8] And Hashem, He it is that doth go before thee; He will be with thee, He will not fail thee, neither abandon thee: fear not, neither be dismayed.
[9] And Moshe wrote this torah, and delivered it unto the kohanim, the Bnei Levi, which bore the Aron Brit Hashem and unto kol Ziknei Yisroel.

[10] And Moshe commanded them, saying, At the end of every shevah shanim, in the mo'ed (appointed time) of the shnat hashemittah (year of release), in Chag HaSukkot,
[11] When kol Yisroel is come to appear before Hashem Eloheicha in the place which He shall choose, thou shalt read this torah before kol Yisroel in their hearing.
[12] Gather the people together, anashim and nashim, and banim, and ger that is within thy she'arim, in order that they may hear, and that they may learn, and fear Hashem Eloheichem, and be shomer to do kol divrei hatorah hazot;

[13] And that their banim, which have not known anything, may hear, and learn to fear Hashem Eloheichem, as long as ye live in ha'adamah whither ye go over Yarden to possess it.

[14] And Hashem said unto Moshe, Behold, thy yamim approach that thou must die; call Yehoshua, and present yourselves in the Ohel Mo'ed,

that I may give him a charge. And Moshe and Yehoshua went, and presented themselves in the Ohel Mo'ed.

[15] And Hashem appeared in the Ohel in an amhud anan (pillar of cloud); and the amhud anan stood over the petach (entrance) of the Ohel.

[16] And Hashem said unto Moshe, Behold, thou shalt sleep with Avoteicha; and this people will rise up, and play the harlot going after the elohei nekhar ha'aretz (g-ds of the foreigners of the land), whither they go to be among them, and will forsake Me, and break My Brit which I have cut them.

[17] Then My anger shall be kindled against them in Yom Hahu, and I will forsake them, and I will hide My face from them, and they shall be devoured, and ra'ot rabbot (many evils) and tzarot (troubles) shall befall them; so that they will say in Yom Hahu, Are not these evils come upon us, because Elohai is not among us?

[18] And I will surely hide My face in Yom Hahu for kol hara'ah which they shall have done, in that they are turned unto elohim acherim.

[19] Now therefore write ye this shirah for you, and teach it the Bnei Yisroel; put it in their mouths, in order that this shirah may be an ed (witness) for Me against the Bnei Yisroel.

[20] For when I shall have brought them into ha'adamah which I swore unto Avotav (their fathers), zavat cholov u'devash (that floweth with milk and honey); and they shall have eaten and filled themselves, and grown fat; then will they turn unto elohim acherim, and serve them, and provoke Me, and break My Brit.

[21] And it shall come to pass, when ra'ot rabbot and tzarot are befallen them, that this shirah shall testify against them as an ed (witness); for it shall not be forgotten out of the mouths of their zera; for I know their yetzer (inclination) in which they go about, even now, before I have brought them into ha'aretz which I swore.

[22] Moshe therefore wrote this shirah on that day, and taught it the Bnei Yisroel.

[23] And he gave Yehoshua ben Nun a charge, and said, Chazak! And of a good courage; for thou shalt bring the Bnei Yisroel into Ha'Aretz which I swore unto them; and I will be with thee. [Isa 49:8]

[24] And it came to pass, when Moshe had made an end of writing the divrei HaTorah hazot in a sefer, until they were finished,

[25] That Moshe commanded the Levi'im, which bore the Aron Brit Hashem, saying,
[26] Take this sefer haTorah, and put it at the side of the Aron Brit Hashem Eloheichem, that it may be there for an ed (witness) against thee.

[27] For I know thy meri (rebellion), and thy oref hakasheh (stiff neck); behold, while I am yet alive with you today, ye have been mamrim (rebellious) against Hashem; and how much more after my death!

[28] Gather unto me kol ziknei shvatim of you, and your shoterim, that I may speak these devarim in their hearing, and call Shomayim and Ha'Aretz to record as witnesses against them.

[29] For I know that after my death ye will utterly corrupt yourselves, and turn aside from HaDerech which I have commanded you; and hara'ah will

befall you in the acharim hayamim; because ye will do rah (evil) in the sight of Hashem, to provoke Him to anger through the work of your hands.

[30] And Moshe spoke in the ears of kol Kahal Yisroel the divrei hashirah hazot (words of this song), until they were ended.

[HAAZINU]

32 Give ear, O Shomayim, and I will speak; and hear, O Ha'Aretz, the words of my mouth.

[2] My teaching shall drop as the matar, my speech shall distil as the tal, as the small rain upon the tender herb, and as the showers upon the esev;

[3] Because I will publish the Shem of Hashem; ascribe ye greatness unto Eloheinu.

[4] He is the Tzur, His po'al is tamim; for all His ways are mishpat; El Emunah and without avel (iniquity), tzaddik and yashar is He.

[5] They have corrupted themselves, their mum is not His; the defect is in His banim; a dor ikesh u'petaltol (a perverse and crooked generation).

[6] Do ye thus repay Hashem, O foolish people without chacham? Is not He Avicha that hath bought thee? Hath He not made thee, and established thee?

[7] Remember the yemot olam, consider shenot dor v'dor: ask Avicha, and he will show thee; thy zekenim, and they will tell thee.

[8] When Ha'Elyon divided to the Goyim their nachalah,

when He separated the Bnei Adam, He set the gevulot (borders) of the people according to the number of the Bnei Yisroel.

[9] For Hashem's chelek is His people; Ya'akov is the chevel (allotment) of His nachalah.

[10] He found him in an eretz midbar, and in a barren and howling wilderness; He encircled him, He granted him discernment, He preserved him as the pupil of His eye.

[11] As a neshet stirreth up her ken (nest), fluttereth over her young, spreadeth her wings, taketh them up, beareth them on her wings,

[12] So Hashem alone did lead him, and there was no el nekhar (strange g-d) with him.

[13] He made him ride on the high places of Eretz, that he might eat the tenuvot sadeh (increase of the fields); and He made to suckle him devash out of the rock, and shemen out of the flinty rock;

[14] Butter of cattle, and cholorv tzon, with fat of lambs, and rams of the breed of Bashan, and goats, with chittah (wheat) as fat as kidneys; and thou didst drink the pure dahm of the grape.

[15] But Yeshurun grew fat, and kicked; thou art grown fat, thou art grown thick, thou art covered with fatness; then he forsook G-d which made him, and lightly esteemed the Tzur of his Yeshuah (Salvation).

[16] They provoked Him to jealousy with zarim (foreign g-ds), with to'evot (abominations) provoked they Him to anger.

[17] They sacrificed unto shedim (demons), not to G-d; to elohim whom they knew not, to chadashim (new g-ds), new arrivals, whom Avoteichem feared not.

[18] Of the Tzur that

fathered thee thou art unmindful, and hast forgotten El that formed thee.

[19] And when Hashem saw it, He spurned them, because of the provoking of His banim, and of His banot.

[20] And He said, I will hide My face from them, I will see what their end shall be; for they are a very perverse generation, banim in whom is no faithfulness.

[21] They have moved Me to jealousy with that which is lo El (not G-d), they have provoked Me to anger with their vanities; and I will move them to jealousy with those which are lo Am (a non-people); I will provoke them to anger with a goy naval (foolish, senseless nation) [Ro 10:19].

[22] For an eish is kindled in Mine anger, and shall burn unto the lowest Sheol, and shall devour Eretz and her increase, and set on fire the foundations of harim.

[23] I will heap disasters upon them; I will spend Mine khitzim (arrows) upon them.

[24] They shall be burned with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the venom of serpents of the aphar (dust).

[25] The cherev without, and terror within, shall destroy both the bochor and the betulah, the suckling also with the man of gray hairs.

[26] I said, I will dash them in pieces, I would make the remembrance of them to cease from among men;

[27] Were it not that I feared the wrath of the enemy, lest their adversaries should misinterpret, and lest they should say, Our hand is triumphant, and Hashem hath not done all this.

[28] For they are a goy (nation) void of sense, neither is there any seichel in them.

[29] O that they were wise, that they had seichel, that they would consider their acharit (latter end, future)!

[30] How should echad chase an elef (thousand), and shnayim (two) put ten thousand to flight, except their tzur had sold them, and Hashem had shut them up?

[31] For their tzur is not like Tzureinu, even our enemies themselves being conciders.

[32] For their gefen is of the gefen of Sodom, and of the fields of Amora (Comorrah); their grapes are grapes of poison, their clusters are bitter;

[33] Their yayin is the venom of serpents, and the deadly poison of asps.

[34] Is not this laid up in store with Me, and sealed up among My otzrot (treasures)?

[35] To Me belongeth nakam (vengeance) and recompence; their foot shall slip in due time; for the Yom of their calamity is at hand, and the things that shall come upon them make haste.

[36] For Hashem shall judge His people, and relent for His avadim, when He seeth that their power is gone, and there is none left, slave or free.

[37] And He shall say, Where are their elohim, their tzur in whom they trusted,

[38] Which did eat the fat of their zevakhim (sacrifices), and drank the yayin of their nesakhim (drink offerings)? Let them rise up and help you, and be your shelter.

[39] See now that I, even I, am He, and there is no elohim besides Me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand.

[40] For I lift up My hand to Shomayim, and say, Chai Anochi L'Olam (I live forever).

[41] If I sharpen My glittering cherev, and Mine hand take hold on mishpat; I will render nakam (vengeance) to Mine enemies, and will reward them that hate Me.

[42] I will make Mine khitzim (arrows) drunk with dahm, and My cherev shall devour basar; and that with the dahm of the slain and of the captives, from the head of leaders of the foe.

[43] Rejoice, O ye Goyim, with His people: for He will avenge the dahm of His avadim, and will render nakam (vengeance) to His adversaries, and will make apporah for the land of His people.

[44] And Moshe came and spoke kol divre hashirah in the hearing of the people, he, and Hoshea ben Nun.

[45] And Moshe made an end of speaking all these devarim to kol Yisroel;

[46] And he said unto them, Set your hearts unto all the devarim which I testify among you today, which ye shall command your banim to be shomer to do, kol divrei hatorah hazot.

[47] For it is not an idle thing for you; because it is Chayyeichem (your life); and through this thing ye shall prolong your yamim in ha'adamah, whither ye go over Yarden to possess it.

[48] And Hashem spoke unto Moshe that very same day, saying,

[49] Get thee up into this mountain range Avarim, unto Mt Nevo, which is in Eretz Moav, that is opposite Yericlio; and view Eretz Kena'an, which I give unto the Bnei Yisroel for a possession;

[50] And in the mount whither thou goest up ye will

die, and be gathered unto thy people; as Aharon thy brother died in Mt Hor, and was gathered unto his people;

[51] Because you trespassed against Me among the Bnei Yisroel at the waters of Merivat Kadesh, in the midbar of Tzin; because lo kiddashtem (not ye upheld as holy) Me in the midst of the Bnei Yisroel.

[52] Therefore from a distance thou shalt see ha'aretz; but thou shalt not enter thither into ha'aretz which I give the Bnei Yisroel.

[VEZOS HABERACHAH]

33 And this is the berakhah, wherewith Moshe the Ish Ha'Elohim blessed the Bnei Yisroel before moto (his death).

[2] And he said, Hashem came from Sinai, and rose up from Seir unto them; He shined forth from Mt Paran, and He came with ten thousands of kodesh; from His right hand went a fiery law for them.

[3] Yea, He loved the amim; kol kedoshav (all His holy ones) are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy devarot.

[4] Moshe charged us with a torah, even the morashah kehillat Ya'akov (heritage of the Congregation of Ya'akov).

[5] And He was Melech in Yeshurun, when the Rashei Am and the Shivtei Yisroel were gathered together.

[6] Let Reuven live, and not die; and let not his men be few.

[7] And this to Yehudah: and he said, Shema, Hashem, the voice of Yehudah, and bring him unto his people; let his hands contend for him; and be Thou an ezer (help) to him from his enemies.

[8] And of Levi he said, Let Thy Tummim and Thy Urim be with Thy chasid, whom Thou didst prove at Massah, and with whom Thou didst strive at the waters of Merivah; [9] Who said unto his av and to his em, I have not seen him; neither did he acknowledge his brethren, nor knew his own banim; for they [Levi'im] have been shomer over Thy word, and Thy Brit they have preserved.

[10] They shall teach Ya'akov Thy mishpatim, and Yisroel Thy torah; they shall put ketorah before Thee, and kalil (whole burnt offerings) upon Thine mizbe'ach.

[11] Bless, O Hashem, his resources, and accept the work of his hands; strike through the loins of them that rise against him, and of them that hate him, that they rise not again.

[12] And of Binyamin he said, Yedid Hashem shall dwell in safety by Him; and Hashem shall hover over him all day long, and he (Yedid Hashem, beloved of Hashem) shall rest between His shoulders.

[13] And of Yosef he said, Mevorkhet Hashem (Blessed of Hashem) be his land, for the precious things of Shomayim, for the tal, and for the tehom (deep waters) that coucheth below,

[14] With the choice fruits brought forth by the shemesh, and choice crops put forth by the yare'ach,

[15] And with the choicest of the harrei kedem (eternal mountains), and for the

precious things of the everlasting hills,

[16] And for the precious things of ha'aretz and fullness thereof, and for the good will of Him whose [shechinah] dwelling is in the [burning] bush; let the blessing come upon the head of Yosef, and upon the top of the head of him that was separated from his brethren.

[17] His glory is like the bechor of his shor, and his horns are like the horns of a wild ox; with them he shall push the people together to the ends of ha'aretz; and they are the ten thousands of Ephrayim, and they are the thousands of Menasheh.

[18] And of Zevulun he said, Rejoice, Zevulun, in thy going out; and, Yissakhar, in thy oholim.

[19] They shall call the people unto the mountain; there they shall offer zivkhei tzedek; for they shall draw out of the abundance of the seas, and of treasures hid in the sand.

[20] And of Gad he said, Baruch be he that enlargeth Gad; he dwelleth as a lion, and tearth the zero'a as well as the crown of the head.

[21] And he provided the reshit for himself, when the chelkat mechokek (lawgiver's chelek) was assigned. When the Rashei Am came, he executed the Tzidkat Hashem, and His mishpatim with Yisroel.

[22] And of Dan he said, Dan is a guryeh (lion's whelp); he shall leap from Bashan.

[23] And of Naphtali he said, O Naphtali, satisfied with ratzon, and full with the Birkat Hashem; possess thou the west and the south.

[24] And of Asher he said, Baruch be Asher with banim; let him be acceptable to his brethren, and let him tovel

(dip, immerse *as in tevilah*) his foot in shemen.

[25] Thy bars shall be barzel (iron) and nechoshet (bronze); and as thy yamim, so shall thy strength be.

[26] There is none like unto El Yeshurun, who rideth upon Shomayim to be thy ezer (help), and on the sky in His majesty.

[27] Elohei Kedem is thy me'onah (dwelling place), and underneath are the Zero'ot Olam (Everlasting Arms); and He shall thrust out the enemy from before thee; and shall say, Make them shmad.

[28] Yisroel then shall dwell in safety alone; the fountain of Ya'akov shall be upon an eretz dagan (land of grain) and tirosh (new wine); also His heavens shall drop down tal.

[29] Happy art thou, O Yisroel; who is like unto thee, O people saved by Hashem, the mogen of thy ezer and the cherev of thy majesty! Thine enemies shall come fawning unto thee; and thou shalt trample down their high places.

34 And Moshe went up from the plains of Moav unto Mt Nevo to the top of Pisgah, that is, over against Yericho. And Hashem showed him all Eretz Gil'ad, unto Dan, [2] And all Naphtali, and Eretz Ephrayim, and Menasheh, and all Eretz Yehudah, unto the Western [Mediterranean] Sea, [3] And the Negev, and the plain of the valley of Yericho, the Ir Hatemarim (City of Date Palms), unto Tzoar.

[4] And Hashem said unto him, This is Ha'aretz which I swore unto Avraham, unto Yitzchak, and unto Ya'akov, saying, I will give it unto thy zera; I have caused thee to see it with thine eyes, but

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thou shalt not go over thither.

[5] So Moshe Eved Hashem died there in Eretz Moav, as Hashem had said.

[6] And He buried him in a valley in Eretz Moav, over against Beit Peor; but no man knoweth of his kever unto this yom. [See *Yeshayah 53:9 on Moshiach's kever.*]

[7] And Moshe was me'ah vesrim shanah when he died; his eyesight was not weakened, nor his natural force reduced.

[8] And the Bnei Yisroel wept for Moshe in the plains of Moav shloshim yom; then the yamim of weeping and mourning for Moshe were ended.

[9] And Yehoshua ben Nun was full of the ruach chochmah; for Moshe had laid his hands upon him; and the Bnei Yisroel were heedful unto him, and did as Hashem commanded Moshe.

[10] And there arose not a navi since in Yisroel like unto Moshe, whom Hashem knew panim el panim (face to face),

[11] In all the otot and the mofetim, which Hashem sent him to do in Eretz Mitzrayim to Pharaoh, and to all his avadim, and to all his land,
[12] And in all that yad hachazakah, and in all the morah hagadol (great terror) which Moshe did in the sight of kol Yisroel.

YEHOSHUA

1 Now after the mot Moshe Eved Hashem it came to pass, that Hashem spoke unto Yehoshua ben Nun, mesharet Moshe, saying,
[2] Moshe Avdi is dead; now therefore arise, cross over this Yarden, thou, and kol HaAm Hazeh, unto HaAretz which I do give to them, even to the Bnei Yisroel.

[3] Every place that the sole of your regel shall tread upon, that have I given unto you, just as I said unto Moshe.

[4] From the midbar and this Levanon even unto the Nahar Hagadol, the river Euphrates, all the land of the Chittim, and unto the Yam HaGadol toward the going down of the shemesh, shall be your territory.

[5] There shall not any ish be able to stand before thee all the days of thy life; as I was with Moshe, so I will be with thee; I will not fail thee, nor forsake thee.

[6] Chazak! (be strong!) And be of good courage: for unto HaAm Hazeh shalt thou divide for a nachalah HaAretz, which I swore unto their avot to give them.

[7] Only chazak (be strong) and very courageous, that thou mayest be shomer to do according to kol HaTorah, which Moshe Avdi commanded thee; turn not from it to the yamin or to the semol, in order that thou mayest succeed everywhere thou goest.

[8] This Sefer HaTorah shall not depart out of thy mouth; but thou shalt meditate on it yomam valailah so that thou mayest be shomer to do according to all that is written therein; for then thou shalt make thy derech prosperous, and then thou shalt have good success.

[9] Have not I commanded thee? Chazak! And be of good courage; be not afraid, neither be thou dismayed; for Hashem Eloheicha is with thee everywhere thou goest.

[10] Then Yehoshua commanded the Shotrei HaAm, saying,

[11] Pass through the machaneh, and command HaAm, saying, Prepare

you supplies; for within shloshet yamim ye shall pass over this Yarden, to go in to possess HaAretz, which Hashem Eloheichem giveth you to possess it.

[12] And to the Reuben, and to the Gadi, and to the half tribe of Menasheh, spoke Yehoshua, saying,

[13] Remember the devar which Moshe Eved Hashem commanded you, saying, Hashem Eloheichem hath given you menuchah, and hath given you HaAretz Hazot.

[14] Your nashim, your little ones, and your livestock, shall remain in the land which Moshe gave you beyond the Yarden; but ye shall cross over ahead of your achim armed, all the gibborei hachayil, and help them;

[15] Until Hashem has given your achim menuchah, as He hath given you, and they also have possessed HaAretz which Hashem Eloheichem giveth them; then ye shall return unto the land of your possession, and occupy it, which Moshe Eved Hashem gave you beyond Yarden toward the rising of the shemesh.

[16] And they answered Yehoshua, saying, All that thou commandest us we will do, and everywhere thou sendest us, we will go.

[17] According as we paid heed unto Moshe in all things, so will we pay heed unto thee; only Hashem Eloheicha be with thee, just as He was with Moshe.

[18] Whosoever he be that doth rebel against thy commandment, and will not pay heed unto thy devarim in all that thou commandest him, he shall be put to death; rak chazak (only be strong) and be of good courage.

2 And Yehoshua ben Nun sent out of Sheetim shnayim anashim (two men) to spy secretly, saying, Go view HaAretz, even

Yericho. And they went, and entered into bais isha zonah, and her name was Rachav, and they lodged there.

[2] And it was told Melech Yericho, saying, Hinei, anashim have come here halailah of the Bnei Yisroel to spy out HaAretz.

[3] And the Melech Yericho sent unto Rachav, saying, Bring forth the anashim that are come to thee, who entered into thine bais; for they have come to spy out kol HaAretz.

[4] And the isha took the two anashim, and hid them, and said thus, There came anashim unto me, but I knew not where they had come from;

[5] And it came to pass about the time of the shutting of the sha'ar, when it was choshech, that the anashim went out; where the anashim went I know not; pursue after them quickly; for ye may overtake them.

[6] But she had brought them up to the gag (roof), and hid them with the pishtei haetz (stalks of flax), which she had laid out upon the gag.

[7] So the anashim pursued after them the derech (road) to Yarden unto the fords; and as soon as they which pursued after them were gone out, they closed the sha'ar.

[8] And before they [the two spies] lay down, she went up unto them upon the gag;

[9] And she said unto the anashim, I know that Hashem hath given you HaAretz, and that your terror is fallen upon us, and that all the inhabitants of HaAretz faint because of you.

[10] For we have heard how Hashem dried up the waters

of the Yam Suf from before you, when ye came out of Mitzrayim; and what ye did unto the two melachim of the Emori, that were beyond the Yarden, Sichon and Og, whom ye utterly destroyed [put under cherem ban].

[11] And as soon as we had heard these things, levaveinu (our hearts) did melt, neither did there remain any more ruach in any ish, because of you; for Hashem Eloheichem hu Elohim baShomayim above, and on HaAretz beneath.

[12] Therefore, now, swear unto me by Hashem, since I have showed you chesed, that ye will also show chesed unto Bais Avi, and give me an ot emes (sign of truth);

[13] And that ye will save alive avi, and immi, and my ach and my achot, and all that they have, and deliver nafshoteinu (our lives, souls) from mavet (death).

[14] And the anashim answered her, Nafsheinu (our soul) shall die for you, if ye utter not what we are doing. And it shall be, when Hashem hath given us HaAretz, that we will deal chesed vemes with thee.

[15] Then she let them down by a chevel (cord, rope) through the chalon (window); for her bais was in the city wall, and she dwelt in the chomah (wall).

[16] And she said unto them, Get you to the hill country, lest the rodefim (pursuers) meet you; and hide yourselves there shloshet yamim, until the rodefim return; and afterward may ye go your way.

[17] And the anashim said unto her, We will be nekiyyim (free ones) of this thine shevu'ah (oath) which thou hast made us swear,

[18] Unless when we come into HaAretz, thou shalt tie

this rope of scarlet cord in the chalon by which thou didst let us down; and thou shalt bring thy av, and thy em, and thy achim, and all thy bais avi, with thee inside the bais.

[19] And it shall be, that whosoever shall go out of the delatot of thy bais into the chutzah (street, outside), his dahm shall be upon his rosh, and we will be nekiyyim (free ones); and whosoever shall be with thee in the bais, his dahm shall be on rosheinu (our head), if any yad be laid upon him.

[20] And if thou utter what we are doing, then we will be nekiyyim (free ones) of thine shevu'ah (oath) which thou hast made us to swear.

[21] And she said, According unto your devarim, so be it. And she sent them away, and they departed; and she tied the scarlet cord in the chalon.

[22] And they went, and came unto the hill country, and abode there shloshet yamim, until the rodefim returned; and the rodefim sought them all along the derech, but found them not.

[23] So the two anashim returned, and descended from the hill country, and passed over, and came to Yehoshua ben Nun, and told him all things that befell them;

[24] And they said unto Yehoshua, Truly Hashem hath delivered into yadeinu kol HaAretz; for even all the inhabitants of HaAretz do faint because of us.

3 And Yehoshua rose early in the boker; and they set out from Sheetim, and came to the Yarden, he and Kol Bnei Yisroel, and camped there before they crossed over.

[2] And it came to pass after shloshet yamim, that the Shoterim went

through the Machaneh;

[3] And they commanded HaAm, saying, When ye see the Aron Brit Hashem Eloheichem, and the Kohanim who are Leviim bearing it, then ye shall move out from your makom, and follow after it.

[4] Yet there shall be a rachok (distance, space) between you and it, about two thousand cubits by measure; come not near unto it, that ye have da'as of the Derech by which ye must go; for ye have not passed this way heretofore.

[5] And Yehoshua said unto HaAm, Set yourselves apart as kodesh; for tomorrow Hashem will do nifla'ot among you.

[6] And Yehoshua spoke unto the Kohanim, saying, Take up the Aron HaBrit, and cross over before HaAm. And they took up the Aron HaBrit, and went before HaAm.

[7] And Hashem said unto Yehoshua, This day will I begin to magnify thee in the sight of kol Yisroel, that they may know that, as I was with Moshe, so I will be with thee.

[8] And thou shalt command the Kohanim that bear the Aron HaBrit, saying, When ye are come to the brink of the water of the Yarden, ye shall stand still in the Yarden.

[9] And Yehoshua said unto the Bnei Yisroel, Come here, and hear the Divrei Hashem Eloheichem.

[10] And Yehoshua said, Hereby ye shall have da'as that the El Chai is among you, and that He will without fail drive out from before you the Kena'ani, and the Chitti, and the Chivi, and the Perizzi, and the Girgashi, and HaEmori, and the Yevusi.

[11] Hinei, the Aron HaBrit Adon Kol HaAretz passeth over before you into the Yarden.

[12] Now therefore take you Shnei Asar Ish out of the Shivtei Yisroel, out of every tribe an ish.

[13] And it shall come to pass, as soon as the soles of the feet of the Kohanim bearing the Aron Hashem, Adon Kol HaAretz, shall rest in the waters of the Yarden, that the waters of the Yarden shall be cut off from the waters that flow down from above; and they shall stand in a heap.

[14] So it came to pass, when HaAm moved out from their ohalim, to cross over the Yarden, and the Kohanim bearing the Aron HaBrit ahead of HaAm;

[15] And as they bearing the Aron were come unto the Yarden, and the feet of the Kohanim bearing the Aron touched the edge of the mayim, (for the Yarden overfloweth all its banks all the days of katzir [harvest]),

[16] That the waters which flowed down from above stood and rose up in a heap very far away at a town called Adam in the vicinity of Tzartan; and that which flowed down toward Yam HaAravah, the Yam HaMelach was completely cut off; and HaAm crossed over right by Yericho.

[17] And the Kohanim bearing the Aron Brit Hashem stood firm on dry ground in the middle of the Yarden, and Kol Yisroel passed over on dry ground, until Kol HaGoy were passed completely over the Yarden.

4 And it came to pass, when Kol HaGoy had completely passed over the Yarden, that Hashem spoke unto Yehoshua, saying, [2] Take you Shneym Asar Anashim out of HaAm, out of every Shevet an ish, [3] And command ye them, saying, Take you from here

out of the middle of the Yarden, out of the place where the feet of the Kohanim stood firm, twelve avanim (stones), and ye shall carry them over with you, and leave them in the malon (lodging place), where ye shall lodge halailah (tonight).

[4] Then Yehoshua called the Shneym Asar Ish, whom he had prepared of the Bnei Yisroel, out of every tribe an Ish;

[5] And Yehoshua said unto them, Pass over before the Aron Hashem Eloheichem into the middle of the Yarden, and take you up every ish of you an even (stone) upon his shoulder, according unto the number of the Shivtei Bnei Yisroel;

[6] That this may be an ot among you, that when your banim ask in time to come, saying, What mean ye by these avanim?

[7] Then ye shall answer them, That the waters of the Yarden were cut off from before the Aron Brit Hashem; when it passed over the Yarden, the waters of the Yarden were cut off; and these avanim shall be for a zikaron (memorial) unto the Bnei Yisroel ad olam (forever).

[8] And the Bnei Yisroel did so just as Yehoshua commanded, and took up Shtei Esreh Avanim out of the middle of the Yarden, just as Hashem spoke unto Yehoshua, according to the number of the Shivtei Bnei Yisroel, and carried them over with them unto the malon where they lodged, and laid them down there.

[9] And Yehoshua set up Shteym Esreh Avanim in the middle of the Yarden, in the place where the feet of the Kohanim bearing the Aron HaBrit stood; and they are there unto this day.

[10] For the Kohanim bearing the Aron stood in the middle of the Yarden, until everything was finished that Hashem commanded Yehoshua to speak unto HaAm, according to all that Moshe commanded Yehoshua; and HaAm hurried and crossed over.

[11] And it came to pass, when Kol HaAm had completely crossed over, that the Aron Hashem crossed over, and the Kohanim, ahead of HaAm.

[12] And the Bnei Reuven, and the Bnei Gad, and the half-tribe of Menasheh, crossed over armed ahead of the Bnei Yisroel, just as Moshe directed them;

[13] About forty thousand, battle-ready, crossed over before Hashem for milchamah, to the plains of Yericho.

[14] On Yom Hahu Hashem magnified Yehoshua in the eyes of Kol Yisroel; and they feared him, just as they feared Moshe, all the days of his life.

[15] And Hashem spoke unto Yehoshua, saying,

[16] Command the Kohanim bearing the Aron HaEdut, so that they come up out of the Yarden.

[17] Yehoshua therefore commanded the Kohanim, saying, Come ye up out of the Yarden.

[18] And it came to pass, when the Kohanim bearing the Aron Brit Hashem were come up out of the middle of the Yarden, and the soles of the feet of the Kohanim were set on dry land, that the waters of the Yarden returned unto their place, and overflowed all its banks, as they did before.

[19] And HaAm came up out of the Yarden on the tenth day of the chodesh harishon, and

camped at Gilgal, by the eastern border of Yericho.

[20] And those twelve avanim, which they took out of the Yarden, did Yehoshua set in a pile at Gilgal.

[21] And he spoke unto the Bnei Yisroel, saying, When your banim shall ask their avot in time to come, saying, What mean these avanim?

[22] Then ye shall let your banim know, saying, Yisroel crossed over this Yarden on yabashah (dry land [*Gn 1:9*]).

[23] For Hashem Eloheichem dried up the waters of the Yarden from before you, until ye were passed over, just as Hashem Eloheichem did to Yam Suf, which He dried up from before us, until we were crossed over;

[24] So that Kol Ammei HaAretz (all the peoples of the earth) might know the Yad Hashem, that it is chazakah; so that ye might fear Hashem Eloheichem kol hayamim (all the days, forever).

5 And it came to pass, when all the melachim of the HaEmori, which were beyond the Yarden westward, and all the melachim of the Kena'ani, which were by the Yam, heard that Hashem had dried up the waters of the Yarden from before the Bnei Yisroel, until they had passed over, their levav sank, neither was there ruach in them any more, because of the Bnei Yisroel.

[2] At that time Hashem said unto Yehoshua, Make thee knives of flint, and do a second time the Bris Milah to the Bnei Yisroel.

[3] And Yehoshua made him flint knives, and did Bris Milah to the Bnei Yisroel at Givat HaAralot.

[4] And this is the reason why Yehoshua did the Bris Milah: Kol HaAm that came out of Mitzrayim, that were zekharim

(males), even Kol Anshei HaMilchamah, died in the midbar baderech, after they came out of Mitzrayim.

[5] Now Kol HaAm that came out were Mulim (circumcised); but Kol HaAm that were born in the midbar baderech when they came forth out of Mitzrayim, them they had not given Bris Milah.

[6] For the Bnei Yisroel walked arba'im shanah in the midbar, until Kol HaGoy that were Anshei HaMilchamah, which came out of Mitzrayim, were consumed, because they obeyed not the Kol Hashem (voice of Hashem); unto whom Hashem swore that He would not show them HaAretz, which Hashem swore unto their Avot that He would give us, Eretz zavav cholov u'devash.

[7] And their banim, whom He raised up in their place, them Yehoshua gave Bris Milah; for they were arelim (uncircumcised), because they had not given them Bris Milah baderech. [*See Ep 2:11 OJBC.*]

[8] And it came to pass, when they had done giving Bris Milah to Kol HaGoy, that they abode in their places in the machaneh, until they were chayyah (healed, whole, restored alive).

[9] And Hashem said unto Yehoshua, This day galloti (have I rolled away) the reproach of Mitzrayim from off you. Therefore the shem of the place is called Gilgal unto this day.

[10] And the Bnei Yisroel encamped at Gilgal, and observed the Pesach on the fourteenth day of the month at erev in the plains of Yericho.

[11] And they did eat of the produce of HaAretz on the day after the Pesach, on that very day, matzot, and roasted grain.

[12] And the manna ceased on the following

day after they had eaten of the produce of HaAretz; neither had the Bnei Yisroel manna any more; but they did eat of the increase of Eretz Kena'an that year.

[13] And it came to pass, when Yehoshua was there by Yericho, that he lifted up his eyes and looked, and, hinei, there stood an ish in front of him with his cherev drawn in his yad; and Yehoshua went unto him, and said unto him, Art thou for us, or for our adversaries?

[14] And he said, Lo (no); but as Sar Tze'va Hashem am I now come. And Yehoshua fell on his face to the ground, and did prostrate himself, and said unto him, What saith Adoni unto his eved?

[15] And the Sar Tze'va Hashem said unto Yehoshua, Take off thy sandals from off thy feet; for the makom whereon thou standest is kodesh. And Yehoshua did so.

6 Now Yericho was closely shut up because of the Bnei Yisroel; none went out, and none came in.

[2] And Hashem said unto Yehoshua, See, I have given into thine yad Yericho, and the melech thereof, and the gibborei hechayil.

[3] And ye shall march around the Ir, all ye anshei hamilchamah, and go around the Ir once. Thus shalt thou do sheshet yamim.

[4] And shivah Kohanim shall bear before the Aron shivah shoferot hayovelim; and the Yom HaShevi'i ye shall march around the Ir sheva times, and the Kohanim shall sound the shoferot.

[5] And it shall come to pass, that when they make a long blast with the keren hayovel, when ye hear the sound of the shofar, Kol HaAm shall shout with a teruah gedolah; and the Chomat HaIr shall fall down,

and HaAm shall go up every ish charging straight in.

[6] And Yehoshua ben Nun called the Kohanim, and said unto them, Take up the Aron HaBrit, and let shivah Kohanim bear shivah shoferot yovelim (seven ram-shofars) before the Aron Hashem.

[7] And he ordered HaAm, Pass on, and march on the Ir, and let him that is armed pass on ahead of the Aron Hashem.

[8] And it came to pass, when Yehoshua had spoken unto HaAm, that the shivah Kohanim bearing the shivah shoferot hayovelim passed on before Hashem, and sounded the shoferot; and the Aron Brit Hashem followed after them.

[9] And the armed men marched ahead of the Kohanim that blew with the shoferot, and the rear guard came after the Aron, with the shoferot of the Kohanim going on sounding.

[10] Yehoshua had commanded HaAm, saying, Ye shall not shout, nor make any noise with your voice, neither shall any davar proceed out of your mouth, until the Yom I tell you to shout; then shall ye shout.

[11] So the Aron Hashem circled the Ir, going about it once; and they returned to the machaneh, and spent the night in the machaneh.

[12] And Yehoshua rose early in the boker, and the Kohanim took up the Aron Hashem.

[13] And shivah kohanim bearing shivah shoferot hayovelim before the Aron Hashem went on continually, and sounded the shoferot; and the armed men went before them; with the rearguard after the Aron Hashem, the Kohanim going on, and sounding the shoferot.

[14] And the Yom HaSheni they circled the Ir once, and

returned to the machaneh; so they did sheshet yamim.

[15] And it came to pass on the Yom HaShevi'i, that they got up early about shachar, circled the Ir after the same manner sheva times; only on that Yom they marched around the Ir sheva p'amim.

[16] And it came to pass on the Shevi'it, when the Kohanim sounded the shoferot, Yehoshua said unto HaAm, Shout; for Hashem hath given you the Ir.

[17] And the Ir shall be cherem, even it, and all that are therein, to Hashem; only Rachav the zonah shall live, she and all that are with her in the bais, because she hid the malachim that we sent.

[18] And ye, be shomer to keep yourselves from the cherem, lest ye make yourselves cherem, when ye take of the cherem, and make the Machaneh Yisroel cherem, and trouble it.

[19] But all the kesef, zahav, and vessels of nechoshet and barzel, are kodesh unto Hashem; they shall come into the Otzar Hashem.

[20] So HaAm shouted when the Kohanim sounded the shoferot; and it came to pass, when HaAm heard the kol (sound) of the shofar, and HaAm shouted with a teruah gedolah, that the chomah fell down, so that HaAm went up into the Ir, every ish straight before him, and they took the Ir.

[21] And they utterly destroyed [devoted as cherem] all that was in the Ir, both ish and isha, na'ar and zaken, and shor, and seh, and chamor, with the edge of the cherev.

[22] But Yehoshua had said unto the two anashim that had spied out HaAretz, Go into the bais haisha hazonah,

and bring out from there the isha, and all that she hath, just as ye swore unto her.

[23] And hane'arim (the young men) that were spies went in, and brought out Rachav, and her av, and her em, and her achim, and all that she had; and they brought out all her mishpechot, and put them outside the Machaneh Yisroel.

[24] And they burned the Ir with eish, and all that was therein; only the kesef, and the zahav, and the vessels of nechoshet and of barzel (iron), they put into the Otzar Bais Hashem.

[25] And Yehoshua saved Rachav the zonah alive, and her Bais Avi, and all that she had; and she dwelleth in Yisroel even unto this day; because she hid the malachim, which Yehoshua sent to spy out Yericho.

[26] And Yehoshua made them take this shevu'ah, saying, Arur (cursed) be the ish before Hashem, that riseth up and rebuildeth this Ir Yericho; he shall lay the foundation thereof with his bechor, and with his tza'ir (youngest son) shall he set up the delatot (gates) thereof [See fulfillment 1Kgs 16:34].

[27] So Hashem was with Yehoshua; and his fame was noised throughout kol HaAretz.

7 But the Bnei Yisroel broke [covenant] faith in regard to the Cherem; for Achan ben Carmi ben Zavdi ben Zerach of the tribe of Yehudah, took of the Cherem (that which was devoted to destruction); and the Af Hashem was kindled against the Bnei Yisroel.

[2] And Yehoshua sent anashim from Yericho to Ai, which is near Beit-Aven, on the east of Beit-El, speaking unto them, saying, Go up and

spy out HaAretz. And the anashim went up and spied out Ai.

[3] And they returned to Yehoshua, and said unto him, Let not Kol HaAm go up; but let about two or three thousand Ish go up and attack Ai; and weary not kol HaAm there; for they are but few.

[4] So there went up there of HaAm about three thousand Ish; and they fled before the anashim of Ai.

[5] And the anashim of Ai struck down of them about thirty and six ish; for they chased them from before the sha'ar even unto Shevarim, and struck them down on the descent; therefore the levav HaAm melted, and became like mayim.

[6] And Yehoshua tore his clothes, and fell to the ground upon his face before the Aron Hashem until erev, he and the Ziknei Yisroel, and they put dust upon their heads.

[7] And Yehoshua said, Alas, Adonoi Hashem, why hast Thou at all brought HaAm Hazeh over the Yarden, to deliver us into the yad HaEmori, to destroy us? If only we had been content, and dwelt on the other side of the Yarden!

[8] O Adonoi, what shall I say, when Yisroel turneth their backs before their enemies!

[9] For the Kena'ani and all the inhabitants of HaAretz shall hear of it, and shall surround us, and cut off Shemeinu (our name) from HaAretz; and what wilt Thou do unto Thy Shem Hagadol?

[10] And Hashem said unto Yehoshua, Stand up; why liest thou thus upon thy face?

[11] Yisroel hath sinned, and they have also violated My Brit which I commanded them; for they have even taken of the Cherem, and have also played the ganav, and lied

also, and they have put it even among their own possessions.

[12] Therefore the Bnei Yisroel could not stand before their enemies, but turned their backs before their enemies, because they are for Cherem; neither will I be with you any more, except ye destroy the Cherem from among you.

[13] Up, set HaAm apart as kodesh, and say, Set yourselves apart as kodesh against tomorrow: for thus saith Hashem Elohei Yisroel, There is Cherem among you, O Yisroel; thou canst not stand before thine enemies, until ye take away the Cherem from among you.

[14] In the boker therefore ye shall be brought according to your tribes; and it shall be, that the shevet (tribe) which Hashem taketh shall come near according to the mishpekhah thereof; and the mishpaklah which Hashem shall take shall come near by batim; and the bais which Hashem shall take shall come near man by man.

[15] And it shall be, that he that is taken with the Cherem shall be burned with eish, he and all that he hath; because he hath violated the Brit Hashem, and because he hath wrought shame in Yisroel.

[16] So Yehoshua rose up early in the boker, and brought Yisroel near by their tribes; and the Shevet Yehudah was taken;

[17] And he brought the Mishpakhat Yehudah; and the Mishpakhat Zarchi was taken; and he brought the Mishpakhat HaZarchi man by man; and Zavdi was taken;

[18] And he brought near his Bais man by man; and Achan ben Carmi ben Zavdi ben Zerach, of the tribe of Yehudah, was taken.

[19] And Yehoshua said unto Achan, Beni (my son), give, now, kavod to Hashem Elohei Yisroel, and give to Him todah; and tell me now what thou hast done; hide it not from me.

[20] And Achan answered Yehoshua, and said, Indeed I have sinned against Hashem Elohei Yisroel, and thus and thus have I done;

[21] When I saw among the plunder a beautiful robe of Shinar (Babylon), and two hundred shekels of kesef, and a wedge of zahav of fifty shekels weight, then I coveted them, and took them; and, hinei, they are hid in ha'aretz in the midst of my ohel, and the kesef under it.

[22] So Yehoshua sent malachim, and they ran unto the ohel; and, hinei, it was hid in his ohel, and the kesef under it!

[23] And they took them out of the midst of the ohel, and brought them unto Yehoshua, and unto all the Bnei Yisroel, and laid them out before Hashem.

[24] And Yehoshua, and kol Yisroel with him, took Achan ben Zerach, and the kesef, and the robe, and the wedge of zahav, and his banim, and his banot, and his oxen, and his donkeys, and his tzon, and his ohel, and all that he had; and they brought them unto the Emek Achor (Valley of Trouble).

[25] And Yehoshua said, Why hast thou troubled us?

Hashem shall trouble thee yom hazeh. And kol Yisroel stoned him with even (stones), and burned them with eish, after they had stoned them with avanim (stones).

[26] And they raised over him a heap of avanim gadol unto this day. So Hashem turned from the fierceness of His Af (Anger). Therefore the shem of

that place was called, Emek Achor, unto this day.

8 And Hashem said unto Yehoshua, Fear not, neither be thou discouraged; take kol Am HaMilchamah with thee, and arise, go up to Ai; see, I have given into thy yad the melech HaAi, and his people, and his city, and his land;

[2] And thou shalt do to Ai and her melech just as thou didst unto Yericho and her melech; only the plunder thereof, and the livestock thereof, shall ye carry off for yourselves. Behind it set thee an ambush for the Ir (city [of Ai]).

[3] So Yehoshua arose, and kol Am HaMilchamah, to go up against Ai; and Yehoshua chose out shloshim elef ish gibborei hachayil, and sent them out by lailah.

[4] And he commanded them, saying, See, ye shall set an ambush against the Ir, even behind the Ir; go not very far from the Ir, but be ye all nekhonim (ready, on alert, set, prepared);

[5] And I, and Kol HaAm that are with me, will approach unto the Ir; and it shall come to pass, when they come out against us, as at the rishonah, that we will flee before them,

[6] (For they will come out after us) until we have drawn them from the Ir; for they will say, They flee before us, just as at the rishonah; therefore we will flee before them.

[7] Then ye shall rise up from the ambush, and seize upon the Ir; for Hashem Eloheichem will deliver it into your yad.

[8] And it shall be, when ye have taken the Ir, that ye shall set eish to the Ir; according to

the Davar Hashem shall ye do. See, I have commanded you.

[9] Yehoshua therefore sent them forth; and they went to the place of ambush, and waited between Beit-El and Ai, on the west side of Ai; but Yehoshua spent that lailah among HaAm.

[10] And Yehoshua rose up early in the boker, and mustered HaAm, and went up, he and the Ziknei Yisroel, before HaAm to Ai.

[11] And Kol HaAm HaMilchamah that were with him, went up, and drew near, and came before the Ir, and encamped on the north side of Ai; now there was the gey (valley) between them and Ai.

[12] And he took about chameshet alafim ish, and set them to lie in ambush between Beit-El and Ai, on the west side of the Ir.

[13] And when they had set HaAm, even Kol HaMachaneh that was on the north of the Ir, and the ambush to the west of the Ir, Yehoshua went that lailah into the midst of the emek (valley).

[14] And it came to pass, when the melech of Ai saw it, that they hastened and rose up early, and the anshei HaIr went out against Yisroel in the milchamah, he and all his people, at the place, before the Aravah; but he had no da'as that there was an ambush against him set up behind the Ir.

[15] And Yehoshua and kol Yisroel let themselves be driven before them, and fled by the derech hamidbar.

[16] And kol HaAm that were in Ai were called together to pursue after them; and they pursued after Yehoshua, and were lured from the Ir.

[17] And there was not an ish left in Ai or Beit-El, that went not out after Yisroel; and they left the Ir open,

and pursued after Yisroel.

[18] And Hashem said unto Yehoshua, Stretch out the kidon (javelin) that is in thy yad toward Ai; for I will give it into thine yad. And Yehoshua stretched out the kidon that he had in his yad toward the Ir. [19] And the ambush arose quickly out of their makom, and they ran as soon as he had stretched out his yad; and they entered into the Ir, and took it, and hastened and set eish to the Ir.

[20] And when the men of Ai looked behind them, they saw, and, hinei, the ashan HaIr (smoke of the city) ascended up to Shomayim, and they had no way to flee here or there; and HaAm that fled to the midbar turned back upon the pursuers.

[21] And when Yehoshua and kol Yisroel saw that the ambush had taken the Ir, and that the ashan HaIr ascended, then they turned again, and attacked the anshei HaAi.

[22] Then these came out of the Ir against them; so they were in the midst of Yisroel, some on this side, and some on that side; and they struck them down, until they left none of them sarid (remnant, survivor) or palit (refugee, fugitive).

[23] And the melech HaAi (literally, the King of Ruin) they took alive, and brought him to Yehoshua.

[24] And it came to pass, when Yisroel had made an end of slaying all the inhabitants of Ai in the sadeh, in the midbar wherein they chased them, and when they were all fallen on the edge of the cherev, until they were consumed, that kol Yisroel returned unto Ai, and struck it with the edge of the cherev.

[25] And so it was, that all that fell that yom, both of ish

and isha, were sheneym asar elef, even kol anshei HaAi.

[26] For Yehoshua drew not his yad back, wherewith he stretched out the kidon, until he had utterly destroyed kol yoshvei HaAi.

[27] Only the behemah and the plunder of that Ir Yisroel carried off for themselves, according to the Davar Hashem which He commanded Yehoshua.

[28] And Yehoshua burned Ai, and made it a tel olam (heap forever), even a desolation unto yom hazeh.

[29] And the melech HaAi he hanged on HaEtz until the time of erev; and as soon as the shemesh was down, Yehoshua commanded that they should take his nevelah (body) down from HaEtz, and cast it at the petach sha'ar HaIr, and raised thereon a pile of avanim, that remaineth unto Yom Hazeh.

[30] Then Yehoshua built a Mizbe'ach unto Hashem

Elohei Yisroel in Har Eval,

[31] Just as Moshe Eved Hashem commanded the Bnei Yisroel, as it is written in the Sefer Torah Moshe, a Mizbe'ach avanim shelemot, over which no man hath lift up any barzel (iron); and they offered thereon olot unto Hashem, and sacrificed shelamim.

[32] And he wrote there upon the avanim a mishneh (copy) Torat Moshe, which he wrote in the presence of the Bnei Yisroel.

[33] And Kol Yisroel, and their Zekenim, and shoterim, and their shofetim, stood on this side the Aron and on that side facing the Kohanim the Levi'im, which bore the Aron Brit Hashem, as well the ger as the ezech (he that was born among them); half of them over against Har Gerizim, and half of them

over against Har Eval; just as Moshe Eved Hashem had commanded before, in connection with the blessing of HaAm Yisroel.

[34] And afterward he read kol divrei HaTorah, the berakhah and kelalah, according to all that is written in the Sefer HaTorah.

[35] There was not a davar of all that Moshe commanded, which Yehoshua read not before kol Kehal Yisroel, with the nashim, and the little ones, and the ger that were living among them.

9 And it came to pass, when kol hamelachim which were beyond the Yarden, in the har, and in the Shefelah, and in all the coasts of the Yam Hagadol [*i.e., the Mediterranean*] over against the Levanon, the Chitti, and HaEmori, the Kena'ani, the Perizzi, the Chivi, and the Yevusi, heard thereof;

[2] That they gathered themselves together, to make war with Yehoshua and with Yisroel, with one peh (mouth, *i.e., one accord*).

[3] And when the inhabitants of Giv'on heard what Yehoshua had done unto

Yericho and to Ai,

[4] They did work in a cunning, crafty manner [*see Genesis 3:1*], and went and made as if they had been ambassadors, and took old sakkim (sacks) upon their donkeys, and skins of yayin, old, and cracked, and mended;

[5] And sandals old and patched upon their feet, and selamot ballot (old garments) upon them; and all the lechem of their food supply was dry and moldy.

[6] And they went to Yehoshua unto the machaneh at Gilgal, and

said unto him, and to the Ish Yisroel, We are come from an eretz rechokah (far country); now therefore cut ye a brit with us.

[7] And the Ish Yisroel said unto the Chivi (Hivites), Perhaps ye dwell among us; how then shall we cut a brit with you?

[8] And they said unto Yehoshua, We are thy avadim. And Yehoshua said unto them, Who are ye? And from where do ye come?

[9] And they said unto him, From an eretz rechokah me'od thy avadim are come because of the Shem of Hashem

Eloheicha; for we have heard the report of Him, and all that He did in Mitzrayim, [10] And all that He did to the two melachim of

HaEmori, that were beyond the Yarden, to Sichon Melech Cheshbon, and to Og Melech HaBashan, which was at Ashtarot.

[11] Therefore Zekeinenu and all the inhabitants of Arzteinu spoke to us, saying, Take food supplies with you for the derech, and go to meet them, and say unto them, We are your avadim; therefore now cut ye a brit with us.

[12] This our lechem we packed cham (hot) for our provision out of our batim (houses) on the day we came forth to go unto you; but now, hinei, it is dry, and it is moldy; [13] And these skins of yayin, which we filled, were chadashim; and, hinei, they are cracked; and these our garments and our sandals are become worn out by reason of the derech me'od.

[14] And the anashim took of their food supplies, and asked not counsel at the pi Hashem (mouth of Hashem).

[15] And Yehoshua made shalom with them, and cut a brit with them, to let them

live; and the Nasi'im of the Edah so ratified by oath unto them.

[16] And it came to pass at the end of shloshet yamim after they had cut a brit with them, that they heard that they were their kerovim (neighbors), and that they dwelt near them.

[17] And the Bnei Yisroel journeyed, and came unto their towns on the yom hashelishi. Now their towns were Giv'on, and Kephirah, and Be'erot, and Kiryat-Ye'arim.

[18] And the Bnei Yisroel did not strike them down, because the Nasi'im of the Edah had sworn unto them by Hashem Elohei Yisroel. And Kol HaEdah murmured against the Nasi'im.

[19] But all the Nasi'im said unto Kol HaEdah, We have sworn unto them by Hashem Elohei Yisroel; now therefore we may not touch them.

[20] This we will do to them; we will even let them live, lest ketze'f (wrath) be upon us, because of the shevu'ah (oath) which we swore unto them.

[21] And the Nasi'im said unto them, Let them live; but let them be woodcutters and water carriers unto Kol HaEdah; as the Nasi'im had promised them.

[22] And Yehoshua called for them, and he spoke unto them, saying, Why have ye beguiled us, saying, Rechokim anachnu from you when ye dwell near us?

[23] Now therefore ye are arurim, and there shall none of you be yikaret (be cut off) from being eved, and woodcutters and water carriers for the Bais Elohai.

[24] And they answered Yehoshua, and said, Because it was certainly told thy avadim, how that Hashem Eloheicha commanded His

Eved Moshe to give you kol HaAretz, and to destroy all the inhabitants of HaAretz from before you, therefore we were greatly afraid for nafshoteinu because of you, so we have done this thing.

[25] And now, behold, we are in thine yad; as it seemeth tov and yashar unto thee to do unto us, do.

[26] And so did he unto them, and saved them out of the yad of the Bnei Yisroel, that they slaughtered them not.

[27] And Yehoshua made them that day woodcutters and water carriers for the Edah, and for the Mizbe'ach of Hashem, even unto this day, in the makom which He would choose.

10 Now it came to pass, when Adoni-Tzedek Melech

Yerushalayim had heard how Yehoshua had taken Ai, and had utterly destroyed it; just as he had done to Yericho and its melech, so he had done to Ai and its melech; and how the inhabitants of Giv'on had made terms of shalom with Yisroel, and were near them; [2] That they feared greatly, because Giv'on was an ir gedolah, like one of the royal cities, and because it was larger than Ai, and all the men thereof were gibborim. [3] Therefore Adoni-Tzedek Melech Yerushalayim, sent unto Hoham Melech Chevron, and unto Piram Melech Yarmut, and unto Yaphia Melech Lachish, and unto Devir Melech Eglon, saying,

[4] Come up unto me, and help me, that we may attack Giv'on; for it hath made terms of shalom with Yehoshua and with the Bnei Yisroel. [5] Therefore the five kings of HaEmori, the Melech Yerushalayim, the Melech Chevron, the

Melech Yarmut, the Melech Lachish, the Melech Eglon, gathered themselves together, and went up, they and all their machanot, and encamped before Givon, and made war against it.

[6] And the anshei Givon sent unto Yehoshua to the machaneh at Gilgal, saying, Abandon not thy yad from thy avadim; come up to us quickly, save us, help us; for all the melachim of HaEmori that dwell in the har are gathered together against us.

[7] So Yehoshua ascended from Gilgal, he, and kol Am HaMilchamah with him, and kol gibborei hachayil.

[8] And Hashem said unto Yehoshua, Fear them not; for I have delivered them into thine yad; there shall not an ish of them stand before thee.

[9] Yehoshua therefore came unto them pitom, and went up from Gilgal kol halailah.

[10] And Hashem threw them into confusion before Yisroel, and struck them with a makah gedolah at Givon, and pursued them along the derech that goeth up to Beit-Choron, and cut them down to Azekah, and to Makkedah.

[11] And it came to pass, as they fled from before Yisroel, and were in the going down to Beit-Choron, that Hashem cast down avanim gedolot from Shomayim upon them unto Azekah, and they died; they were more which died with avnei habarad (hail-stones) than they whom the Bnei Yisroel slaughtered with the cherev.

[12] Then spoke Yehoshua to Hashem in the day when Hashem delivered up HaEmori before the Bnei Yisroel, and he said in the sight of Yisroel, Shemesh, stand thou still upon Givon; and thou, Yarei'ach, in the Emek Ayalon.

[13] And the shemesh stood still, the yarei'ach stopped, until the Goy had avenged themselves upon their enemies. Is not this written in the Sefer HaYasher? So the shemesh stood still in the middle of Shomayim, and hastened not to go down about a yom tamim (whole day).

[14] And there was no day like that before it or after it, that Hashem paid heed unto the voice of an ish; for Hashem fought for Yisroel.

[15] And Yehoshua returned, and kol Yisroel with him, unto the machaneh at Gilgal.

[16] But these five melachim fled, and hid themselves in a me'arah (cave) at Makkedah.

[17] And it was told Yehoshua, saying, The five melachim are found hiding in a me'arah at Makkedah.

[18] And Yehoshua said, Roll avanim gedolot upon the mouth of the me'arah, and post anashim by it to be shomer over them;

[19] And stop ye not, but pursue after your enemies, and attack them; allow them not to enter into their towns; for Hashem Eloheichem hath delivered them into your yad.

[20] And it came to pass, when Yehoshua and the Bnei Yisroel had made an end of striking them with a makkah gedolah me'od, until they were consumed, that the rest which remained of them entered into fortified cities.

[21] And kol HaAm returned to the machaneh to Yehoshua at Makkedah in shalom; none moved his tongue against any of the Bnei Yisroel.

[22] Then said Yehoshua, Open the mouth of the me'arah, and bring out those five melachim unto me out of the me'arah.

[23] And they did so, and brought forth those five melachim unto him out of the

me'arah, Melech Yerushalayim, Melech Chevron, Melech Yarmut, Melech Lachish, and Melech Eglon.

[24] And it came to pass, when they brought out those melachim unto Yehoshua, that Yehoshua called for kol Ish Yisroel, and said unto the Ketzinei Anshei

HaMilchamah which went with him, Come near, put your feet upon the necks of these melachim. And they came near, and put their feet upon the necks of them.

[25] And Yehoshua said unto them, Fear not, nor be discouraged, be strong and of good courage; for thus shall Hashem do to all your enemies against whom ye fight.

[26] And afterward Yehoshua struck them down, and slaughtered them, and hanged them on chamishah etzim; and they were hanging upon the etzim until the erev.

[27] And it came to pass at the time of the going down of the shemesh, that Yehoshua commanded, and they took them down off the etzim, cast them into the me'arah wherein they had been hiding, and laid avanim gedolot on the mouth of the me'arah, which remain until this very day.

[28] And that day Yehoshua took Makkedah, and struck it down with the edge of the cherev, and the Melech thereof he utterly destroyed, them, and every nefesh that was therein; he let none remain; and he did to the Melech of Makkedah as he did unto the Melech of Yericho [See *Yehoshua 6:21*].

[29] Then Yehoshua passed from Makkedah, and kol Yisroel with him, unto Livnah, and fought against Livnah; [30] And Hashem delivered it also, and the melech thereof, into the yad Yisroel; and he

struck it down with the edge of the cherev, and kol hanefesh therein; he let none remain in it; but did unto the melech thereof as he did unto the melech of Yericho [See *Yehoshua 6:21*].

[31] And Yehoshua passed from Livnah, and kol Yisroel with him, unto Lachish, and encamped against it, and fought against it;

[32] And Hashem delivered Lachish into the yad Yisroel, which took it on the yom hasheni, and struck it down with the edge of the cherev, and kol hanefesh therein, according to all that he had done to Livnah.

[33] Then Horam Melech Gezer came up to help Lachish; and Yehoshua struck him down and his army, until he had left him none remaining.

[34] And from Lachish, Yehoshua passed unto Eglon, and kol Yisroel with him; and they encamped against it, and fought against it;

[35] And they took it on that day, and struck it down with the edge of the cherev, and kol hanefesh therein he utterly destroyed that day, according to all that he had done to Lachish.

[36] And Yehoshua went up from Eglon, and kol Yisroel with him, unto Chevron; and they fought against it;

[37] And they took it, and struck it down with the edge of the cherev, and the melech thereof, and all the towns thereof, and kol hanefesh therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and kol hanefesh therein.

[38] And Yehoshua returned, and kol Yisroel with him, to Devir; and fought against it;

[39] And he took it, and the melech thereof, and all the

towns thereof; and they struck them down with the edge of the cherev, and utterly destroyed kol nefesh therein; he left none remaining; as he had done to Chevron, so he did to Devir, and to the melech thereof; as he had done also to Livnah, and to its melech.

[40] So Yehoshua subdued kol HaAretz HaHar, and of the Negev, and of the Shefelah, and of the asedot (slopes), and all their melachim; he left none remaining, but utterly destroyed kol haneshamah, as Hashem Elohei Yisroel commanded.

[41] And Yehoshua struck them down from Kadesh-Barnea even unto Azah (Gaza), and all the country of Goshen, even unto Gi'von.

[42] And all these melachim and their land did Yehoshua take at one time, because Hashem Elohei Yisroel fought for Yisroel.

[43] And Yehoshua returned, and kol Yisroel with him, unto the machaneh at Gilgal.

11 And it came to pass, when Yavin Melech Chatzor had heard those things, that he sent to Yovav Melech Madon, to the Melech Shimron, and to the Melech Achshaph,
[2] And to the melachim to the north, in the har, and the Aravah south of Kinnarot, and in the Shefelah, and in the regions of Dor on the west,
[3] And to the Kena'ani on the east and on the west, and to Emori, and the Chitti, and the Perizzi, and the Yevusi in the har, and to the Chivi at the base of Chermon in Eretz HaMitzpah.

[4] And they went out, they and all their machanot with them, am rav, even as the sand that is upon the sea in

multitude, with susim and chariots rav me'od.

[5] And when all these melachim were met together, they came to encamp together at the waters of Merom, to fight against Yisroel.

[6] And Hashem said unto Yehoshua, Be not afraid before them; for machar about this time will I deliver them up all slain before Yisroel; thou shalt lame their susim, and burn their merkevot with eish.

[7] So Yehoshua, kol Am HaMilchamah with him, came against them by the waters of Merom pitom (suddenly); and they fell upon them.

[8] And Hashem delivered them into the yad Yisroel, who struck them down, and pursued them unto Tzidon Rabbah, and unto Misrefot-Mayim, and unto the Valley of Mitzpeh eastward; and they struck them down, until they left them none sarid (remaining).

[9] And Yehoshua did unto them just as Hashem directed him; he lamed their susim, and burned their merkevot with eish.

[10] And Yehoshua at that time turned back, and took Chatzor, and struck down the melech thereof with the cherev; for Chatzor formerly had been the rosh kol hamamlachot haelleh.

[11] And they struck down kol hanefesh that were therein with the edge of the cherev, utterly destroying them; there was not left kol neshamah; and with eish he burned Chatzor.

[12] And all the towns of those melachim, and all the melachim of them, did Yehoshua take, and struck them down with the edge of the cherev, and he utterly destroyed them, just as Moshe Eved Hashem commanded.

[13] But as for the towns that stood on their tel (mound, old site), Yisroel burned none of them, except Chatzor only; that did Yehoshua burn.

[14] And all the plunder of these towns, and the behemah, the Bnei Yisroel carried off for themselves; but kol haAdam they struck down with the edge of the cherev, until they had destroyed them, neither left they kol neshamah.

[15] Just as Hashem commanded Moshe His Eved, so did Moshe command Yehoshua, and so did Yehoshua; he left nothing undone of all that Hashem commanded Moshe.

[16] So Yehoshua took kol HaAretz hazot, the har, and kol haNegev, and kol Eretz HaGoshen, and the Shefelah, and the Aravah, and the har Yisroel, and Shefelah;

[17] Even from the Har HeChalak, that goeth up to Seir, even unto Baal-Gad in the valley of the Levanon under Mt Chermion; and all their melachim he took, and struck them down, and slaughtered them.

[18] Yehoshua made milchamah yamim rabbim with all those melachim.

[19] There was not an ir that made terms of shalom with the Bnei Yisroel, except Chivi the inhabitants of Giv'on; all others they took in milchamah.

[20] For it was of Hashem to harden their hearts, that they should come against Yisroel in milchamah, that he might destroy them utterly, that there might be to them no techinnah (mercy plea), but that he might destroy them, just as Hashem commanded Moshe.

[21] And at that time came Yehoshua, and cut off the Anakim from the har, from

Chevron, from Devir, from Anav, from kol har Yehudah, from kol har Yisroel;

Yehoshua destroyed them utterly with their towns.

[22] There were none of the Anakim left in the Eretz Bnei Yisroel; only in Azah (Gaza), in Gat, and in Ashdod, there remained.

[23] So Yehoshua took Kol HaAretz, according to all that Hashem said unto Moshe; and Yehoshua gave it for a nachalah unto Yisroel according to their divisions by their shevatim. And HaAretz rested from milchamah.

12 Now these are the melachim HaAretz, which the Bnei Yisroel conquered, and possessed their land beyond the Yarden toward the rising of the shemesh, from the Arnon Valley unto Mt Chermion, and kol HaAravah on the east;

[2] Sichon Melech HaEmori, who reigned in Cheshbon, and ruled from Aroer, which is upon the rim of the Arnon Valley, and from the middle of the valley, and from half Gil'ad, even unto the River Yabbok, which is the border of the Bnei Ammon;

[3] And from the Aravah to the Yam Kinnerot on the east, and unto the Yam HaAravah, even the Yam HaMelach [*i.e.*, *Dead Sea*] on the east, derech to Beit-HaYeshimot; and from the south, below Ashdot-HaPisgah;

[4] And the territory of Og Melech HaBashan, from the last of the Repha'im, that reigned at Ashtarot and at Edrei;

[5] And reigned in Mt Chermion, and in Salkhah, and in kol HaBashan, unto the border of the Geshuri and

the Maachati, and half Gil'ad, the border of Sichon Melech Cheshbon.

[6] These did Moshe Eved Hashem and the Bnei Yisroel conquer; and Moshe Eved Hashem gave it for a possession unto the Reuveni, and the Gadi, and the half shevet HaMenasheh.

[7] And these are the melachim of HaAretz which Yehoshua and the Bnei Yisroel conquered on the west side of the Yarden, from Baal-Gad in the valley of Levanon even unto the Har HeChalak, that goeth up to Seir; which Yehoshua gave unto the Shivtei Yisroel for a yerushah (possession) according to their divisions;

[8] In the har, and in the Shefelah, and in the Aravah, and in the slopes, and in the midbar, and in the Negev; the Chivi, HaEmori, and the Kena'ani, the Perizzi, the Chivi, and the Yevusi;

[9] The Melech Yericho, one; the Melech Ai, which is near Beit-El, one;

[10] The Melech Yerushalayim, one; the Melech Chevron, one;

[11] The Melech Yarmut, one; the Melech Lachish, one;

[12] The Melech Eglon, one; the Melech Gezer, one;

[13] The Melech Devir, one; the Melech Geder, one;

[14] The Melech Chormah, one; the Melech Arad, one;

[15] The Melech Livnah, one; the Melech Adullam, one;

[16] The Melech Makkedah, one; the Melech Beit-El, one;

[17] The Melech Tapuach, one; the Melech Chepher, one;

[18] The Melech Aphek, one; the Melech Lasharon, one;

[19] The Melech Madon, one; the Melech Chatzor, one;

[20] The Melech Shimron-Meron, one; the Melech Achshaph, one;

[21] The Melech Taanach,
one; the Melech Megiddo, one;
[22] The Melech Kedesh, one;
the Melech Yokne'am in
Carmel, one;
[23] The Melech Dor in the
heights of Dor, one; the
Melech Goyim of Gilgal, one;
[24] The Melech Tirtzah, one:
kol melachim sheloshim
vechad.

13 Now Yehoshua was
zaken, advanced
in yamim; Hashem
said unto him, Thou art old,
advanced in yamim; HaAretz
there remaineth yet harebbeh
me'od to be possessed.
[2] This is HaAretz that yet
remaineth; all the regions of
the Pelishtim, and all Geshuri,
[3] From Sichor, which is
before Mitzrayim, even unto
the territory of Ekron north-
ward, which is counted to the
Kena'ani; five rulers of the
Pelishtim; the Azzati, the Ash-
dodi, the Eshkaloni, the Gitti,
the Ekroni; also the Avim;
[4] From the south, all the
Eretz HaKena'ani, and from
Arah that belongs to the
Tzidonim unto Aphek, to the
region of HaEmori;
[5] And the area of the
Byblos, and all the Levanon,
toward the rising of the
shemesh, from Baal-Gad
under Mt Chermon unto Levo
Chamat.
[6] All the inhabitants of the
har from the Levanon unto
Misrephot Mayim, and all the
Tzidonim, them will I drive
out from before the Bnei
Yisroel; only divide thou it by
lot unto Yisroel for a
nachalah, as I have
commanded thee.
[7] Now therefore divide
HaAretz Hazot for a
nachalah unto the nine
Shevatim, and the half tribe of
Menasheh,
[8] With whom the Reuveni
and the Gadi have received

their nachalah, which Moshe
gave them, beyond Yarden
eastward, even as Moshe Eved
Hashem gave them;
[9] From Aroer, that is upon
the rim of the Arnon Valley,
and the town that is in the
middle of the valley, and all
the plain of Medeva unto
Divon;
[10] And all the towns of
Sichon Melech HaEmori,
which reigned in Cheshbon,
unto the border of the Bnei
Ammon;
[11] And Gil'ad, and the
territory of the Geshuri and
Maachati, and all Mt
Chermon, and all Bashan as
far as Salkhah;
[12] All the Mamlechet Og in
Bashan, which reigned in
Ashtarot and in Edrei, who
remained of the remnant of
Repha'im; for these did Moshe
conquer, and dispossessed
them.
[13] Nevertheless the Bnei
Yisroel dispossessed not the
Geshuri, nor the Maachati;
but the Geshuri and the
Maachati dwell among Yisroel
until this day.
[14] Only unto the shevet
HaLevi he gave no nachalah;
the sacrifices made by eish of
Hashem Elohei Yisroel are
their nachalah, as He said
unto them.
[15] And Moshe gave unto the
tribe of the Bnei Reuven
according to their mishpekhot;
[16] Territory to them from
Aroer, that is on the rim of the
Arnon Valley, and the town
that is in the middle of the
valley, and all the plain past
Medevah;
[17] Cheshbon, and all its
towns that are in the plain;
Divon, and Bamot-Baal, and
Beit-Baal Me'on,
[18] And Yahatz, and
Kedemot, and Mephaat,
[19] And Kiryatayim, and
Sivmah, and Tzeret-
HaShachar on the har in

the valley,
[20] And Beit-Peor, and
slopes of Pisgah, and Beit
HaYeshimot,
[21] And all the towns of the
plain, and kol mamlechet
Shichon Melech HaEmori,
who reigned in Cheshbon,
whom Moshe conquered with
the nasiim of Midyan, Evi,
and Rekem, and Tzur,
and Chur, and Reva, which
were vassal princes under
Sichon, dwelling in HaAretz.
[22] Also Balaam ben Beor,
the kosem (soothsayer,
practicer of divination), did
the Bnei Yisroel put to death
with the cherev among them
that were slain by them.
[23] And the boundary of the
Bnei Reuven was the Yarden,
and the bank thereof. This
was the nachalat Bnei Reuven
after their mishpekhot, the
towns and villages thereof.
[24] And Moshe gave unto the
tribe of Gad, even unto the
Bnei Gad according to their
mishpekhot;
[25] Territory to them, Yazer,
and all the towns of Gil'ad,
and half the Eretz Bnei
Ammon, as far as Aroer that is
near Rabbah;
[26] And from Cheshbon
unto Ramat HaMitzpeh, and
Betonim; and from
Machanayim unto the
territory of Devir;
[27] And in the valley, Beit-
Haram, and Beit-Nimrah, and
Sukkot, and Tzaphon, the rest
of the Mamlechet Sichon
Melech Cheshbon, the Yarden
and its territory, even unto the
end of the Yam Kinneret on
the other side of the Yarden
eastward.
[28] This is the nachalah of
the Bnei Gad after their
mishpekhot, the towns, and
their villages.
[29] And Moshe gave unto the
half tribe of Menasheh;

and this was the possession of the half tribe of the Bnei Menasheh by their mishpekhoh.

[30] Their territory was from Machanayim, all Bashan, kol Mamlechoth Og Melech HaBashan, and all the towns of Ya'ir, which are in Bashan, shishim ir;

[31] And half Gil'ad, and Ashtarot, and Edrei, towns of the Mamlechoth Og in Bashan, were pertaining unto the Bnei Machir ben Menasheh, even to the one half of the Bnei Machir by their mishpekhoh.

[32] These which Moshe did distribute for nachalah in the plains of Moav, on the other side of the Yarden, by Yericho, eastward.

[33] But unto the Shevet HaLevi Moshe gave not any nachalah; Hashem Elohei Yisroel was their nachalah, as He said unto them.

14 And these are that which the Bnei Yisroel inherited in Eretz Kena'an, which Eleazar HaKohen, and Yehoshua ben Nun, and the Roshei Avot of the tribes of the Bnei Yisroel, distributed for nachalah to them.

[2] By goral (lot) was their nachalah, just as Hashem commanded by the yad Moshe, for the nine tribes, and for the half-tribe.

[3] For Moshe had given the nachalah of two and a half tribes on the other side of the Yarden; but unto the Levi'im he gave no nachalah among them.

[4] For the Bnei Yosef were two tribes, Menasheh and Ephrayim; therefore they gave no chelek unto the Levi'im in HaAretz, except arim (cities) to dwell in, with their open land for their livestock and for their herds.

[5] Just as Hashem commanded Moshe, so the Bnei Yisroel did, and they divided HaAretz.

[6] Then the Bnei Yehudah came unto Yehoshua in Gilgal; and Kalev ben Yephunneh the Kenezi said unto him, Thou knowest the thing that Hashem said unto Moshe Ish HaElohim concerning me and thee in Kadesh-Barnea.

[7] I was forty years old when Moshe Eved Hashem sent me from Kadesh-Barnea to spy out HaAretz; and I brought him back davar just as it was in my lev.

[8] Nevertheless my brethren that went up with me made the lev of HaAm melt; but I wholly followed after Hashem Elohai.

[9] And Moshe swore on that day, saying, Surely HaAretz whereon thy feet have trodden shall be thine nachalah, and that of thy banim ad olam, because thou hast wholly followed after Hashem Elohai. [T.N. See *Rv 3:15-16*]

[10] And now, hinei, Hashem hath kept me alive, just as He said, these forty and five shanah, even since Hashem spoke this word unto Moshe, while the Bnei Yisroel wandered in the midbar; and now, hinei, I am this day fourscore and five shanah.

[11] As yet I am chazak, as strong this day as I was in the day that Moshe sent me; as my koach was then, even so is my koach now, for milchamah, both to go out, and to come in.

[12] Now therefore give me hahar hazeh (this mountain), whereof Hashem spoke in that day; for thou heardest in that day how the Anakim were there, and that the cities were gedolot and fortified; but, Hashem with me, I shall be able to drive them out, just as Hashem said.

[13] And Yehoshua put a bracha on him, and gave unto Kalev ben Yephunneh Chevron for a nachalah.

[14] Chevron therefore became the nachalah of Kalev ben Yephunneh the Kenezi unto this day, because that he wholly followed Hashem Elohei Yisroel.

[15] And the shem of Chevron before was Kiryat Arba; which Arba was ha'adam hagedol among the Anakim. And HaAretz had rest from milchamah.

15 This then was the goral (lot) of the tribe of the Bnei Yehudah by their mishpekhoh; even to the territory of Edom, to the midbar of Tzin toward the Negev in the extreme south.

[2] And their southern boundary was from the shore of the Yam HaMelach, from the bay that looketh southward;

[3] And it went out to the south side to Maaleh Akrabim, passed along to Tzin, ascended up on the south side unto Kadesh-Barnea, passed along to Chetzron, went up to Adar, and turned toward Karka;

[4] From there it passed toward Atzmon, and went out unto the Wadi Mitzrayim; and the boundary ended at the Yam [*Mediterranean Sea*]; this shall be your south border.

[5] And the east boundary is the Yam HaMelach, even unto the mouth of the Yarden. And their boundary in the north quarter was from the bay of the Yam [*Dead Sea*] at the mouth of the Yarden;

[6] And the boundary went up to Beit-Chogla, and passed along by the north of Beit-Aravah; and the boundary went up

to the Even Bohan ben Reuven;

[7] And the boundary went up toward Devir from the Achor Valley, and so northward, looking toward Gilgal, which faces Ma'aleh-Adumim, which is on the south side of the wadi; and the boundary passed toward the Ein-Shemesh Spring, and ended at Ein Rogel;

[8] And the boundary went up by Ben Hinnom Valley unto the slope of the Yevusi (that is, Yerushalayim); and the boundary went up to the top of the har that is before the Hinnom Valley westward, which is at the end of the Repha'im Valley northward;

[9] From the top of the har the boundary ran unto the source of Nephtoach Spring, and went out to the towns of Har Ephron; and the boundary went to Baalah (that is, Kiryat Yearim);

[10] And the boundary curved from Baalah westward unto Mt Seir, and ran along unto the slope of Mt Yearim (that is, Kesalon), on the north side, and went down to Beit Shemesh, and passed on to Timnah;

[11] And the boundary went out unto the side of Ekron northward; and the boundary ran over to Shikeron, and passed along to Mt Baalah, and went out unto Yavne'el; and the boundary ended at the Yam [*Mediterranean Sea*].

[12] And the western boundary is HaYamah HaGadol, and the coast thereof. This is the boundary around the Bnei Yehudah according to their mishpekhoh.

[13] And unto Kalev ben Yephunneh he gave chelek among the Bnei Yehudah, according to the commandment of Hashem to Yehoshua, even Kiryat-Arba (avi HaAnak), which is Chevron.

[14] And Kalev drove from there the three Bnei Anak: Sheshai and Achiman and Talmai, the descendants of Anak.

[15] And he went up from there to the inhabitants of Devir; and the shem of Devir formerly was Kiryat Sefer.

[16] And Kalev said, He that strikes down Kiryat Sefer, and taketh it, to him will I give Achsah my bat as isha.

[17] And Otniel ben Kenaz, the brother of Kalev, took it; and he gave him Achsah his bat as isha.

[18] And it came to pass, as she came unto him, that she urged him to ask of her av a sadeh; and she got off her chamor; and Kalev said unto her, What wouldest thou?

[19] She answered, Give me a berakhah; for thou hast given me eretz HaNegev [*land in the southern desert*]; give me also springs of water. And he gave her the upper springs, and the lower springs.

[20] This is the nachalah of the tribe of the Bnei Yehudah according to their mishpekhoh.

[21] And the towns at the extremity of the tribe of the Bnei Yehudah toward the boundary of Edom southward were Kavtze'el, and Eder, and Yagur,

[22] And Kinah, and Dimonah, and Adadah,

[23] And Kedesh, and Chatzor, and Yitnan,

[24] Ziph, and Telem, and Bealot,

[25] And Chatzor, Chadattah, and Keriot, and Chetzron, which is Chatzor,

[26] Amam, and Shema, and Moladah,

[27] And Chatzar Gaddah, Cheshmon, and Beit-Pelet,

[28] And Chatzar Shual, Beer-Sheva, and Bizyot-Yah,

[29] Baalah, Iyim, Etzem,

[30] And Eltolad, and Kesil, and Chormah,

[31] And Ziklag, and Madmannah, and Sansannah,

[32] And Levaot, and Shilchim, and Ayin, and Rimmon; all the cities are 29, with their villages.

[33] And in the Shefelah: Eshtaol, and Tzoreah, and Ashnah,

[34] And Zanoach, and Ein-Gannim, Tapuach, and Enam,

[35] Yarmut, and Adulam, Socho, and Azekah,

[36] And Shearim, and Aditayim, and Gederah, and Gederotayim; 14 cities with their villages.

[37] Tzenan, and Chadashah, and Migdal-Gad,

[38] And Dilean, and Mitzpeh, and Yokte'el,

[39] Lachish, and Botzkat, and Eglon,

[40] And Kabbon, and Lachmas, and Kitlish,

[41] And Cederot, Beit-Dagon, and Naamah, and Makkedah; 16 cities with their villages.

[42] Livnah, and Eter, and Ashan,

[43] And Yiphtach, and Ashnah, and Netziv,

[44] And Keilah, and Achziv, and Mareshah; 9 cities with their villages.

[45] Ekron, with her towns and her villages.

[46] From Ekron even unto the Yam, all that lay near Ashdod, with their villages.

[47] Ashdod with her towns and her villages, Azah (Gaza) with her towns and her villages, unto the Wadi Mitzrayim, and the Yam HaGadol, and the coastline thereof.

[48] And in the har, Shamir, and Yatir, and Socho,

[49] And Dannah, and Kiryat Sannah, which is Devir,

[50] And Anav, and Eshthemoh, and Anim,

[51] And Goshen, and Cholon, and Giloh;

11 cities with their villages;
 [52] Arav, and Dumah, and Esh'an,
 [53] And Yanum, and Beit Tappuach, and Aphekah,
 [54] And Chumtah, and Kiryat Arba, which is Chevron, and Tzior; 9 cities with their villages;
 [55] Maon, Carmel, and Ziph, and Yutah,
 [56] And Yizre'el, and Yokdeam, and Zanoah,
 [57] Kayin, Giveah, and Timnah; 10 cities with their villages;
 [58] Chalchul, Beit-Tzur, and Gedor,
 [59] And Maarat, and Beit-Anot, and Eltekon; 6 cities with their villages;
 [60] Kiryat Baal, which is Kiryat-Ye'arim, and Rabbah; 2 cities with their villages;
 [61] In the midbar, Beit Aravah, Middin, and Sechachah,
 [62] And Nivshan, and the Ir HaMelach, and Engedi; 6 cities with their villages.
 [63] As for the Yevusi, the inhabitants of Yerushalayim, the Bnei Yehudah could not drive them out; but the Yevusi dwell with the Bnei Yehudah at Yerushalayim unto HaYom Hazeh.

16 And the goral (lot) of the Bnei Yosef ran from the Yarden by Yericho, east of the spring at Yericho, to the midbar that goeth up from Yericho into the hill country of Beit-El,
 [2] And goeth out from Beit-El to Luz, and passeth along unto the territory of Arkhi to Atarot,
 [3] And goeth down westward to the territory of Yaphleti, unto the territory of Lower Beit Choron, and to Gezer; ending at the Yam [Mediterranean Sea].

[4] So the Bnei Yosef, Menasheh and Ephrayim, inherited their nachalah.
 [5] And the boundary of the Bnei Ephrayim according to their mishpekhoh was thus: the boundary of their nachalah on the east side was Atarot Addar, unto Upper Beit Choron;
 [6] And the boundary ran toward the Yam to Michmetat on the north side; and the boundary ran eastward unto Taanat Shiloh, and passed by it on the east to Yanochah;
 [7] And it ran down from Yanochah to Atarot, and to Naarah, and came to Yericho, and ran to an end at the Yarden.
 [8] The boundary ran from Tapuach westward unto the Wadi Kanah; and the end thereof ran to the Yam. This is the nachalah of the tribe of the Bnei Ephrayim by their mishpekhoh.
 [9] And the towns set aside for the Bnei Ephrayim were inside the Bnei Menasheh, all the towns with their villages.
 [10] And they drove not out the Kena'ani that dwelt in Gezer: but the Kena'ani dwell among the Ephrayim unto yom hazeh, and serve under forced labor.

17 There was also a goral (lot) for the tribe of Menasheh; for he was the bechor of Yosef; Machir was the bechor of Menasheh and the av of Gil'ad, and because he was an ish milchamah, therefore he got Gil'ad and Bashan.
 [2] There was also a goral (lot) for the rest of the Bnei Menasheh by their mishpekhoh; for the Bnei Aviezer, for the Bnei Chelek, for the Bnei Asriel, for the Bnei Shechem, for the Bnei Chepher, and for the Bnei Shemida; these were the zekharim of the Menasheh

ben Yosef by their mishpekhoh.
 [3] But Tzelophehad ben Chepher ben Gil'ad ben Machir ben Menasheh had no banim, but banot; and these are the shmot of his banot, Machlah, and Noah, Choglah, Milcah, and Tirtzah.
 [4] And they came near before Eleazar HaKohen, and before Yehoshua ben Nun, and before the nasi'im saying, Hashem commanded Moshe to give us a nachalah among acheinu. Therefore according to the commandment of Hashem he gave them a nachalah among the achim of their av.
 [5] And there fell ten tracts of land to Menasheh, in addition to Eretz Gil'ad and Bashan, which were on the other side of the Yarden;
 [6] Because the banot of Menasheh had inherited a nachalah among his banim; and the rest of the Bnei Menasheh had Eretz Gil'ad.
 [7] And the boundary of Menasheh was from Asher to Michmetat, that lieth before Shechem; and the boundary ran along to the right to the inhabitants of Ein Tapuach.
 [8] Now Menasheh had Eretz Tapuach; but Tapuach on the border of Menasheh belonged to the Bnei Ephrayim;
 [9] And the boundary descended unto the Wadi Kanah, southward of the Wadi; these towns of Ephrayim are among the towns of Menasheh; the boundary of Menasheh also was on the north side of the Wadi, and ended at the Yam;
 [10] Southward it was Ephrayim's, and northward it was Menasheh's, and the Yam is its boundary; and they met together in Asher on the north, and

in Yissakhar on the east.

[11] And Menasheh had in Yissakhar and in Asher Beit Sh'an and its towns, and Yivleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Ein-dor and its towns, and the inhabitants of Megiddo and its towns, sheloshet (three) of Nafet.

[12] Yet the Bnei Menasheh could not drive out the inhabitants of those towns; but the Kena'ani persisted dwelling in that land.

[13] Yet it came to pass, when the Bnei Yisroel increased in chozek (strength) that they put the Kena'ani to forced labor, but did not utterly drive them out.

[14] And the Bnei Yosef spoke unto Yehoshua, saying, Why hast thou given me for a nachalah but one goral and one chevel (portion, lot) to inherit, seeing I am an am rav, forasmuch as Hashem hath blessed me hitherto?

[15] And Yehoshua answered them, If thou be an am rav, then get thee up to the wood country, and cut down for thyself there in the Eretz HaPerizzi and HaRepha'im, if Har Ephrayim be too small for thee.

[16] And the Bnei Yosef said, The har is not enough for us; and all the Kena'ani that dwell in the eretz haemek have chariots of barzel (iron), both they who are of Beit Sh'an and her towns, and they who are of the emek Yizre'el.

[17] And Yehoshua spoke unto Bais Yosef, even to Ephrayim and to Menasheh, saying, Thou art an am rav, and hast ko'ach gadol; thou shalt not have goral echad only;

[18] But the har shall

be thine; for it is a forest, and thou shalt cut it down; and the rest of the cleared land shall be thine; for thou shalt drive out the Kena'ani, though they have chariots of barzel (iron), and though they be chazak.

18

And the kol Adat Bnei Yisroel assembled together at Shiloh, and set up the Ohel Mo'ed there. And HaAretz was subdued before them.

[2] And there remained among the Bnei Yisroel shivah shevatim (seven tribes), which had not yet received their nachalah.

[3] And Yehoshua said unto the Bnei Yisroel, How long are ye mitrapim (slack ones, cowardly) going to take to go in and possess HaAretz, which Hashem Elohei Avoteichem hath given you?

[4] Appoint from among you shloshah anashim for each tribe; and I will send them, and they shall rise, and go through and survey the land, and write down a description of it, according to the nachalah of each; and they shall come again to me.

[5] And they shall divide it into shivah chalakim (seven portions); Yehudah shall abide in their territory on the south, and Bais Yosef shall abide in their territory on the north.

[6] Ye shall therefore write a description of HaAretz in shivah chalakim, and bring the description here to me, that I may cast goral for you here before Hashem Eloheinu.

[7] But the Levi'im have no chelek among you; for the Kehunah Hashem is their nachalah; and Gad, and Reuven, and the half tribe of Menasheh, have received their nachalah beyond the Yarden on the

east, which Moshe Eved Hashem gave them.

[8] And the men arose, and went away; and Yehoshua charged them that went to map HaAretz, saying, Go and survey the land, and write a description of it, and come again to me, that I may here cast goral for you before Hashem in Shiloh.

[9] And the men went and passed through HaAretz, and described it by towns in shivah chalakim in a sefer, and came again to Yehoshua to the machaneh at Shiloh.

[10] And Yehoshua cast goral for them in Shiloh before Hashem; and there Yehoshua divided HaAretz unto the Bnei Yisroel according to their portions.

[11] And the goral of the tribe of the Bnei Binyamin came up according to their mishpekhos; and the territory of their goral (allotment) came forth between the Bnei Yehudah and the Bnei Yosef.

[12] And their boundary on the north side was from the Yarden; and the boundary went up along the side of Yericho on the north, and went up through the har westward; and ended at the midbar of Beit Aven.

[13] And the boundary went over from there toward Luz, to the side of Luz (that is, Beit-El) southward; and the boundary descended to Atarot Adar, near the har that lieth on the south side of the Lower Beit Choron.

[14] And the boundary ran from there and extended around the west side southward, from the har that lieth before Beit Choron southward; and ends at Kiryat Ba'al, which is Kiryat Ye'arim, a town of the Bnei Yehudah; this was the west side.

[15] And the southern side was from the end of Kiryat Ye'arim, and the boundary went out on the west, and went out to the ma'ayan (spring) of the waters of Nephtoeach;
 [16] And the boundary came down to the foot of the har that lieth before the Ben Hinnom Valley, and which is in the Emek Repha'im on the north, and descended to the Hinnom Valley, to the south of the Yevusi, and descended to Ein Rogel,

[17] And ran from the north, and went to Ein Shemesh, and went toward Gelilot, which is opposite the ascent of

Adummim, and descended to the Even Bohan ben Reuven,

[18] And passed along toward the slope opposite Aravah northward, and went down unto the Aravah;

[19] And the boundary passed along to the slope of Beit Choglah northward; and the end of the boundary was at the north bay of the Yam HaMelach (the Salt Sea, the Dead Sea) at the south end of the Yarden; this was the southern boundary.

[20] And the Yarden was the boundary of it on the east side. This was the nachalah of the Bnei Binyamin, to its boundaries all around, according to their mishpekhhot.

[21] Now the towns of the tribe of the Bnei Binyamin according to their mishpekhhot were Yericho, and Beit Choglah, and the valley of Ketzitz,

[22] And Beit HaAravah, and Tzemarayim, and Beit-El,

[23] And Avim, and Parah, and Ophrah,

[24] And Chephar Haammonai, and Ophni, and Gaba; 12 towns with their villages.

[25] Giv'eon, and Ramah, and Be'erot,

[26] And Mitzpeh, and Kephirah, and Motzah,

[27] And Rekem, and Yirpe'el, and Taralah,

[28] And Tzelah, Eleph, and Yevusi, which is Yerushalayim, Givat, and Kiryat; 14 towns with their villages. This is the nachalah of the Bnei Binyamin according to their mishpekhhot.

19 And the second goral (lot) came to Shim'on, even for the tribe of the Bnei Shim'on according to their mishpekhhot; and their nachalah was within the nachalah of the Bnei Yehudah.

[2] And they had in their nachalah Beer-Sheva, and Sheva, and Moladah,

[3] And Chatzar Shual, and Balah, and Atzem,

[4] And Eltolad, and Beitul, and Chormah,

[5] And Ziklag, and Beit-HaMarkavot, and Chatzar Susah,

[6] And Beit-Levaot, and Sharuchen; 13 towns and their villages;

[7] Ain, Rimmon, and Eter, and Ashan; 4 towns and their villages;

[8] And all the villages that were around these towns as far as Baalat Be'er, Ramat Negev. This is the nachalah of the tribe of the Bnei Shim'on according to their mishpekhhot.

[9] Out of the chevel (portion, lot) of the Bnei Yehudah was the nachalah of the Bnei Shim'on; for the chelek of the Bnei Yehudah was too much for them; therefore the Bnei Shim'on had their nachalah within the nachalah of them.

[10] And the third goral came up for the Bnei Zevulun according to their mishpekhhot; and the boundary of their nachalah was as far as Sarid;

[11] And their boundary went up to the west, and Maralah, and reached to Dabbashet, and reached to the wadi that is opposite Yokneam;

[12] And turned from Sarid eastward toward the rising of the shemesh unto the territory of Kislot Tavor, and then goeth out to Dovrat, and goeth up to Yaphia,

[13] And from there passeth on along on the east to Gat-Chepher, to Et-Katzin, and goeth out to Rimmon being bent unto Neah;

[14] And the boundary goes around it on the north to Chanaton; and ends at the valley of Yiphtach-El;

[15] And Kattat, and Nahallal, and Shimron, and Yidalah, and Beit-Lechem; 12 towns with their villages.

[16] This is the nachalah of the Bnei Zevulun according to their mishpekhhot, these towns with their villages.

[17] And the fourth goral came out to Yissakhar, for the Bnei Yissakhar according to their mishpekhhot.

[18] And their territory was toward Yizre'el, and Kesulot, and Shunem,

[19] And Chaphrayim, and Shi'on, and Anacharat,

[20] And Rabit, and Kishyon, and Evetz,

[21] And Remet, and Ein-Ganim, and Ein Chaddah, and Beit Patzetz;

[22] And the boundary reacheth to Tavor, and Shachatzimah, and Beit Shemesh; and the end of their boundary was at the Yarden; 16 towns with their villages.

[23] This is the nachalah of the tribe of the Bnei Yissakhar according to their mishpekhhot, the towns and their villages.

[24] And the fifth goral came out for the tribe of Bnei Asher

according to their mishpekhoh.

[25] And their territory was Chelkat, and Chali, and Beten, and Achshaph,
[26] And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shichor-Livnat;
[27] And turneth toward the rising of the shemesh toward Beit Dagon, and reacheth to Zevulun, and to the valley of Yiphthach-El toward the north side of Beit Emek, and Ne'el, and goeth unto to Kavul-Misemo'l,

[28] And Evron, and Rechov, and Chammon, and Kanah, even as far as Tzidon Rabbah;
[29] And then the boundary turneth to Ramah, and to the fortress-city of Tzor; and the boundary turneth to Chossah; and the end thereof is at the Yam [*Mediterranean*] in the region of Akhziv;

[30] Ummah also, and Aphek, and Rechov; 22 towns with their villages.

[31] This is the nachalah of the tribe of the Bnei Asher according to their mishpekhoh, these towns with their villages.
[32] The sixth goral came out to the Bnei Naphtali, even for the Bnei Naphtali according to their mishpekhoh.

[33] And their boundary ran from Cheleph, from Elon in Tzaanananim, Adami-Nekev, and Yavne'el, unto Lakum; and ended at the Yarden;

[34] And the boundary ran westward to Aznot Tavor, and goeth out from there to Chukok, and reacheth to Zevulun on the south side, and reacheth to Asher on the west side, and to Yehudah upon the Yarden toward the rising of the shemesh.

[35] And the fortified cities are Tzidim, Tzer, and Chammat, Rakat, and Kinneret,

[36] And Adamah, and Ramah, and Chatzor,

[37] And Kedesh, and Edrei, and Ein Chatzor,

[38] And Yiron, and Migdal-El, Choreem, and Beit Anat, and Beit Shemesh; 19 towns with their villages.

[39] This is the nachalah of the tribe of the Bnei Naphtali according to their mishpekhoh, the towns and their villages.

[40] And the seventh goral came out for the tribe of the Bnei Dan according to their mishpekhoh.

[41] And the territory of their nachalah was Tzorah, and Eshtaol, and Ir-Shemesh,

[42] And Shaalabbin, and Ayalon, and Yitlah,

[43] And Eilon, and Timnah, and Ekron,

[44] And Eltekeh, and Gib'ton, and Baalat,

[45] And Yehud, and Bnei Berak, and Gat Rimmon,

[46] And Yarkon, and Rakkon, with the boundary facing Yafu.

[47] And the territory of the Bnei Dan went out being too small for them; therefore the Bnei Dan went up to fight against Leshem, and took it, and struck it down with the edge of the cherev, and possessed it, and dwelt therein, and called Leshem Dan, after the shem of Dan their av.

[48] This is the nachalah of the tribe of the Bnei Dan according to their mishpekhoh, these towns with their villages.

[49] When they had made an end of dividing HaAretz for nachalah by their portions, the Bnei Yisroel gave a nachalah to Yehoshua ben Nun among them.

[50] According to the Devar Hashem they gave him the Ir for which he asked, even Timnat-Serach in Mt Ephrayim; and he built the town, and dwelt therein.

[51] These are hanechalot (the inheritances), which Eleazar HaKohen, and Yehoshua ben Nun, and the Roshei HaAvot of the tribes of the Bnei Yisroel, distributed by lot in Shiloh before Hashem, at the petach of the Ohel Mo'ed. So they made an end of dividing up HaAretz.

20 Hashem also spoke unto Yehoshua, saying,

[2] Speak to the Bnei Yisroel, saying, Designate for you cities of refuge, whereof I spoke unto you by the yad Moshe:

[3] That the slayer that killeth any nefesh unawares and unwittingly may flee there; and they shall be your refuge from the Go'el HaDahm.

[4] And when he that doth flee unto one of those cities shall stand at the petach (entrance) of the sha'ar ha'ir, and shall declare his cause in the ears of the zekenim of that city, they shall admit him into the Ir unto them, and give him a makom, that he may dwell among them.

[5] And if the Go'el HaDahm pursue after him, then they shall not surrender the slayer up unto his yad; because he struck his neighbor unwittingly, and not with malice against him beforetime.

[6] And he shall dwell in that city, until he stand before HaEdah L'Mishpat, and until the Mot of the HaKohen HaGadol that shall be in those yamim; then shall the slayer return, and come unto his own city, and unto his own bais, unto the Ir from whence he fled.

[7] And they appointed Kedesh in the Galil in Har Naphtali and Shechem in Har Ephrayim, and Kiryat Arba, which is Chevron, in Har Yehudah.

[8] And on the other side of the Yarden by Yericho eastward, they assigned Betzer in the midbar upon the plain out of the tribe of Reuven, and Ramot in Gil'ad out of the tribe of Gad, and Colan in Bashan out of the tribe of Menasheh.

[9] These were the cities designated for kol Bnei Yisroel, and for the stranger that sojourneth among them, that whosoever killeth any nefesh unawares might flee there, and not die by the yad of the Go'el HaDahm, until he stood before HaEdah.

21 Then came near the Rashei Avot Levi'im unto Eleazar HaKohen, and unto Yehoshua ben Nun, and unto the Rashei Avot of the tribes of the Bnei Yisroel;

[2] And they spoke unto them at Shiloh in Eretz Kena'an, saying, Hashem commanded by the yad Moshe to give us towns to dwell in, with the migrashim thereof for our livestock.

[3] And the Bnei Yisroel gave unto the Levi'im out of their nachalah, at the commandment of Hashem, these towns and their migrashim.

[4] And the goral (lot) came out for the mishpekhoh of the Kehati. And the Bnei Aharon HaKohen, which were of the Levi'im, had by lot 13 towns out of the tribe of Yehudah, and out of the tribe of Shim'on, and out of the tribe of Binyamin.

[5] And the rest of the Bnei Kehat had by goral out of the mishpekhoh of the tribe of

Ephrayim, and out of the tribe of Dan, and out of the half tribe of Menasheh, 10 towns.

[6] And the Bnei Gershon had by goral out of the mishpekhoh of the tribe of Yissakhar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Menasheh in Bashan, 13 towns.

[7] The Bnei Merari by their mishpekhoh had out of the tribe of Reuven, and out of the tribe of Gad, and out of the tribe of Zevulun, 12 towns.

[8] And the Bnei Yisroel gave by goral unto the Levi'im these towns with their migrashim, just as Hashem commanded by the yad Moshe.

[9] And they allotted out of the tribe of the Bnei Yehudah, and out of the tribe of the Bnei Shim'on, these towns which are here called b'shem (by name),

[10] Which the Bnei Aharon, being of the mishpekhoh of the Kehati, who were of the Bnei Levi, had; for theirs was the goral rishonah.

[11] And they gave them Kiryat-Arba (Arba, Avi HaAnak), which is Chevron, in the har Yehudah, with the migrash (pastureland) thereof around it.

[12] But the sodeh ha'Ir, and the villages thereof, they gave to Kalev ben Yephunneh for his achuzzah (possession, property, estate).

[13] Thus they gave to the Bnei Aharon HaKohen Chevron with its migrash, to be an Ir Miklat HaRotzeiach (City of Refuge of the Slayer); and Livnah with its migrash,

[14] And Yatir with its migrashim, and Eshtemoa with its migrash,

[15] And Cholon with its migrash, and Devir with its migrash,

[16] And Ayin with its migrash, and Yutah with its

migrash, and Beit Shemesh with its migrash; 9 towns out of those two shevatim (tribes).

[17] And out of the tribe of Binyamin, Gibeon with its migrash, Geva with its migrash,

[18] Anatot with its migrash, and Almon with its migrash; 4 towns.

[19] All the towns of the Bnei Aharon, the Kohanim, were 13 towns with their migrash.

[20] And the mishpekhoh of the Bnei Kehat, the Levi'im which remained of the Bnei Kehat, even they had the towns of their goral out of the tribe of Ephrayim.

[21] For they gave them Shechem with its migrash in har Ephrayim, to be an Ir Miklat HaRotzeiach; and Cezer with its migrash,

[22] And Kivtzayim with its migrash, and Beit Choron with its migrash; 4 towns.

[23] And out of the tribe of Dan, Eltekeh with its migrash, Gibbeton with its migrash,

[24] Ayalon with its migrash, Gat-Rimmon with its migrash; 4 towns.

[25] And out of the half-tribe of Menasheh, Tanach with its migrash, and Gat-Rimmon with its migrash; 2 towns.

[26] All the towns were 10 with their migrash for the mishpekhoh of the Bnei Kehat that remained.

[27] And unto the Bnei Gershon, of the mishpekhoh Levi'im, out of the other half tribe of Menasheh they gave Golan in Bashan with its migrash, to be an Ir Miklat HaRotzeiach; and Beeshterah with its migrash; 2 towns.

[28] And out of the tribe of Yissakhar, Kishyon with its migrash, Dovrat with its migrash,

[29] Yarmut with its migrash, Ein Cannim with its migrash; 4 towns.

[30] And out of the tribe of Asher, Mishal with its migrash, Avdon with its migrash,
 [31] Chelkat with its migrash, and Rechov with its migrash; 4 towns.
 [32] And out of the tribe of Naphtali, Kedesh in the Galil with its migrash, to be an Ir Miklat HaRotzeiach; and Chammmot Dor with its migrash, and Kartan with its migrash; 3 towns.
 [33] All the towns of the Gershuni according to their mishpekhoh were 13 towns with their migrash.
 [34] And unto the mishpekhoh Bnei Merari, the rest of the Levi'im, out of the tribe of Zevulun, Yokneam with its migrash, and Kartah with its migrash,
 [35] Dimnah with its migrash, Nahalal with its migrash; 4 towns.
 [36] And out of the tribe of Reuven, Betzer with its migrash, and Yachtzah with its migrash,
 [37] Kedemot with its migrash, and Mephaat with its migrash; 4 towns.
 [38] And out of the tribe of Gad, Ramot in Gil'ad with its migrash, to be an Ir Miklat HaRotzeiach; and Machanayim with its migrash,
 [39] Cheshbon with its migrash, Yazer with its migrash; 4 towns in all.
 [40] So all the towns for the Bnei Merari by their mishpekhoh, which were remaining of the mishpekhoh Levi'im, were by their goral 12 towns.
 [41] All the towns of the Levi'im within the achuzzat Bnei Yisroel (possession, estate of the Sons of Israel) were 48 towns with their migrashim.
 [42] These towns were every one with their migrash around them; thus were all these towns.

[43] And Hashem gave unto Yisroel Kol HaAretz which He swore to give unto their Avot; and they possessed it, and dwelt therein.
 [44] And Hashem gave them manoach (rest, peace) on every side, according to all that He swore unto their Avot; and there stood not a man of all their enemies before them; Hashem delivered all their enemies into their yad.
 [45] There naphal (failed, fell) not davar mikol hadavar hatov (any promise from all the good promises) which Hashem had spoken unto Bais Yisroel; hakol bo (all came, all came to pass).

22 Then Yehoshua summoned the Reuveni, and the Gadi, and the half-tribe of Menasheh,
 [2] And said unto them, Ye have been shomer over all that Moshe Eved Hashem commanded you, and have obeyed my voice in all that I commanded you;
 [3] Ye have not deserted your achim these yamim rabbim to yom hazeh, but have been shomer over the mishmeret mitzvah Hashem Eloheichem (charge, duty of the commandment of Hashem your G-d.)
 [4] And now Hashem Eloheichem hath given manoach unto your achim, just as He promised them; therefore now return ye, and get you unto your ohalim, and unto the Eretz Achuzatechem, which Moshe eved Hashem gave you on the other side of the Yarden.
 [5] But be shomer to do the mitzvah and the torah, which Moshe Eved Hashem charged you, to love Hashem Eloheichem, and to walk in all the darkhei Hashem (*see Ac 21:21 OJBC*), and

to be shomer mitzot regarding His commandments, and to have deveyekus (attachment, cleaving to G-d) to Him, and to serve Him in avodas [kodesh] with kol levavchem uvkol nafshechem (all your heart, with all your nefesh).
 [6] So Yehoshua gave them a berakhah, and sent them away; and they went unto their ohalim.
 [7] Now to the one half of the tribe of Menasheh Moshe had given possession in Bashan; but unto the other half thereof gave Yehoshua among their achim on this side Yarden westward. And when Yehoshua sent them away also unto their ohalim, then he gave them a berakhah,
 [8] And he spoke unto them, saying, Return with nekasim rabbim (many possessions) unto your ohalim, and with mikneh rav me'od (very much cattle), with kesef, and with zahav, and with nechoshet, and with barzel (iron), and with very much selamot (clothes); divide the plunder of your enemies with your achim.
 [9] And the Bnei Reuven and the Bnei Gad and the half-tribe of Menasheh returned, and departed from the Bnei Yisroel at Shiloh, which is in Eretz Kana'an, to go unto Eretz Gil'ad, to the Eretz Achuzzatam (the land of their possession, estate), whereof they had taken as a possession, according to the word of Hashem by the yad Moshe.
 [10] And when they came unto the Celilot of the Yarden, that is in eretz Kena'an, the Bnei Reuven and the Bnei Gad and the half-tribe of Menasheh built there a mizbe'ach by the Yarden, a mizbe'ach gadol in appearance.
 [11] And the Bnei Yisroel heard, Hinei,

the Bnei Reuven and the Bnei Gad and the half-tribe of Menasheh have built a mizbe'ach at the edge of Eretz Kena'an, in the region of the Yarden, on the side belonging to the Bnei Yisroel.

[12] And when the Bnei Yisroel heard of it, the kol Adat Bnei Yisroel gathered themselves together at Shiloh, to go up to war against them.

[13] And the Bnei Yisroel sent unto the Bnei Reuven, and to the Bnei Gad, and to the half-tribe of Menasheh, into Eretz Gil'ad, Pinchas ben Eleazar the Kohen,

[14] And with him ten nasi'im, one each of the bais av for all the tribes of Yisroel; and each one was a Rosh Bais Avotam among the Alephei Yisroel.

[15] And they came unto the Bnei Reuven, and to the Bnei Gad, and to the half-tribe of Menasheh, unto Eretz Gil'ad, and they spoke with them, saying,

[16] Thus saith the Kol Adat Hashem, What ma'al (trespass, disobedience, breach of faith, treachery, breaking faith) is this that ye have committed against the Elohei Yisroel, to turn away this day from following Hashem, in that ye have built you a mizbe'ach, that ye might rebel this day against Hashem?

[17] Is the avon Peor too little for us, from which we are not tahir until this day, even though there was the negef (plague) in the Adat Hashem,

[18] But that ye must turn away this day from following Hashem? And it will be, seeing ye rebel hayom (today) against Hashem, that machar (tomorrow) He will be angry with the kol Adat Yisroel.

[19] Notwithstanding, if the erez achuzzatechem be tamei (unclean), then pass ye over unto the erez achuzzat

Hashem, wherein Hashem's Mishkan dwelleth, and take possession among us; but rebel not against Hashem, nor rebel against us, in building you a mizbe'ach other than the mizbe'ach Hashem Eloheinu.

[20] Did not Achan ben Zerach break faith in the cherem, and ketzef (wrath) fell on kol Adat Yisroel? And that ish perished not alone in his avon (iniquity).

[21] Then the Bnei Reuven and the Bnei Gad and the half-tribe of Menasheh answered, and said unto the Rashei Alephei Yisroel, [22] El Elohim, Hashem El Elohim, He knoweth, and Yisroel shall have da'as; if it be in mered (rebellion), or if in ma'al against Hashem, (al toshieini hayom hazeh [save us not this day]),

[23] That we have built us a mizbe'ach to turn away from following Hashem, or if to offer thereon olah or minchah, or if to offer zivkhei shelamim thereon, let Hashem Himself call it to account;

[24] No, rather have we not done it for fear, for this reason, saying, In time to come your banim might speak unto our banim, saying, What have ye to do with Hashem Elohei Yisroel?

[25] For Hashem hath made the Yarden a boundary between us and you, ye Bnei Reuven and Bnei Gad; ye have no chelek in Hashem; so might your banim make our banim cease from fearing Hashem.

[26] Therefore we said, Let us now prepare to build us the mizbe'ach, not for olah nor for zevach,

[27] But that it may be an ed (witness) between us, and you, and doroteinu (our generations) after us, that we might

do the avodas Hashem before Him with oloteinu, and with zevakheinu, and with shelameinu; that your banim may not say to our banim in time to come, Ye have no chelek in Hashem.

[28] Therefore we said, that it shall be, when they should so say to us or to doroteinu in time to come, that we may say again, See the tavnit (pattern, replica) of the mizbe'ach Hashem, which Avoteinu built, not for olah, nor for zevach; but it is an ed (witness) between us and you.

[29] Chalilah lanu (far be it from us) that we should rebel against Hashem, and turn today from following Hashem, to build a mizbe'ach for olah, for minchah, or for zevach, other than the Mizbe'ach Hashem Eloheinu that is before His Mishkan.

[30] And when Pinchas HaKohen, and the nasi'im of the Edah and Rashei Alephei Yisroel which were with him, heard the words that the Bnei Reuven and the Bnei Gad and the Bnei Menasheh spoke, it pleased them.

[31] And Pinchas ben Eleazar HaKohen said unto the Bnei Reuven, and to the Bnei Gad, and to the Bnei Menasheh, Today we have da'as that Hashem is among us, because ye have not broken faith with Hashem; now ye have saved the Bnei Yisroel out of the yad Hashem.

[32] And Pinchas ben Eleazar HaKohen, and the nasi'im, returned from the Bnei Reuven, and from the Bnei Gad, out of Eretz Gil'ad, unto Eretz Kena'an, to the Bnei Yisroel, and reported the matter unto them.

[33] And the thing pleased the Bnei Yisroel; and the Bnei Yisroel made berakhah unto Elohim, and spoke

no more about going up against them in battle, to destroy HaAretz wherein the Bnei Reuven and Gad dwelt. [34] And the Bnei Reuven and the Bnei Gad called the mizbe'ach Ed (Witness), for it is between us that Hashem is HaElohim.

23 And it came to pass yamim rabbim after Hashem had given manoch unto Yisroel from all their surrounding enemies, that Yehoshua was zaken and advanced in days. [2] And Yehoshua called for Kol Yisroel, and for their zekenim, and for their Rashim, and for their Shofetim, and for their Shoterim, and said unto them, I am zaken and advanced in days;

[3] And ye have seen all that Hashem Eloheichem hath done unto all these Goyim for your sakes; for Hashem Eloheichem is He that hath fought for you.

[4] Remember I have allotted unto you these Goyim that remain, to be a nachalah for your shvatim, from the Yarden, even kol HaGoyim that I have cut off, even unto the Yam HaGadol [*Mediterranean Sea*] toward the setting of the shemesh.

[5] And Hashem Eloheichem, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, just as Hashem Eloheichem hath promised unto you.

[6] Therefore chazak! Be very courageous to be shomer and to do all that is written in the Sefer Torah Moshe, that ye turn not aside therefrom to the right or to the left;

[7] That ye come not among these Goyim, these that

remain among you; neither make mention of the shem of eloheihem, nor have to swear by them, neither serve them, nor bow down unto them; [8] But have deveykus unto Hashem Eloheichem, just as ye have done unto this day. [9] For Hashem hath driven out from before you Goyim Gedolim and atzumim (powerful ones); but as for you, no man hath been able to stand before you unto this day.

[10] Ish echad of you shall chase eleph; for Hashem Eloheichem, He it is that fighteth for you, just as He hath promised you.

[11] Be shomer me'od therefore unto yourselves, that ye love Hashem Eloheichem.

[12] Else if ye do in anywise turn back, and have deveykus unto the remnant of these Goyim, even these that remain among you, and shall intermarry with them, associate with them, and they with you; [13] Have da'as for a certainty that Hashem Eloheichem will no more drive out any of these Goyim from before you; but they shall be pach (snares) and mokesheh (traps) unto you, and shot (scourges) on your sides, and thorns in your eyes, until ye perish from off this adamah hatovah which Hashem Eloheichem hath given you.

[14] And, hinei, now I am going the derech kol ha'aretz; and ye know in all your hearts and in all your nefashot, that not one thing hath failed of all the devarim hatovim which Hashem Eloheichem promised concerning you; all are come to pass unto you, and not one thing hath failed thereof.

[15] Therefore it shall come to pass, that just as kol hadavar hatov are come upon you, which Hashem

Eloheichem promised you; so shall Hashem bring upon you kol hadavar harah, until He hath destroyed you from off this adamah hatovah which Hashem Eloheichem hath given you.

[16] When ye have transgressed the Brit Hashem Eloheichem, which He commanded you, and have gone and served elohim acharim, and bowed down yourselves to them; then shall the Af Hashem be kindled against you, and ye shall perish quickly from off HaAretz Hatovah which He hath given unto you.

24 And Yehoshua gathered Kol Shivtei Yisroel to Shechem, and called for the Ziknei Yisroel, and for their Rashim, and for their shofetim, and for their shoterim; and they presented themselves before HaElohim. [2] And Yehoshua said unto Kol HaAm, Thus saith Hashem Elohei Yisroel, Avoteichem dwelt on the other side of the [*Euphrates*] River long ago, even Terach, Avi Avraham, and Avi Nachor: and they served elohim acherim.

[3] But I took Avichem Avraham from the other side of the [*Euphrates*] River, and led him through Kol Eretz Kena'an, and multiplied his zera, and gave him Yitzchak.

[4] And I gave unto Yitzchak Ya'akov and Esav; and I gave unto Esav Mt Seir, to possess it; but Ya'akov and his banim went down into Mitzrayim.

[5] I sent Moshe also and Aharon, and I plagued Mitzrayim, according to that which I did among them; and afterward I brought you out.

[6] And I brought Avoteichem out of Mitzrayim; and ye came unto the Yam [Suf]; the Mitzrayim pursued after Avoteichem with chariots and parashim unto the Yam Suf.

[7] And when they cried unto Hashem, He put darkness between you and the Mitzrayim, and brought the yam upon them, and covered them; and your eyes have seen what I have done in Mitzrayim; and ye dwelt in the midbar yamim rabbim.

[8] And I brought you into the Eretz HaEmori, the ones dwelling on the other side of the Yarden; they fought against you; I gave them into your yad, that ye might possess their land; I destroyed them from before you.

[9] Then Balak ben Tzippor Melech Moav arose and warred against Yisroel, and sent and summoned Balaam ben Beor to curse you;

[10] But I would not pay heed unto Balaam; therefore he made a berakhah over you; so I saved you out of his yad.

[11] And you went over the Yarden, and came unto Yericho; and the Ba'alei Yericho fought against you, and HaEmori, and the Perizzi, and the Kena'ani, and the Chitti, and the Girgashi, the Chivi, and the Yevusi; and I gave them into your yad.

[12] And I sent the tzirah (hornet) before you, which drove them out ahead of you, even the two melachim of the Emori; but not with thy cherev, nor with thy keshet.

[13] So I have given you an Eretz for which ye did not toil, and towns which ye built not, and ye dwell in them; kramim

and zetim (olive groves) which ye eat but did not plant.

[14] Now therefore fear Hashem, serve Him batamim (completely) and in emes; put away the elohim which Avoteichem served on the other side of the [*Euphrates*] River, and in Mitzrayim; and serve ye Hashem.

[15] And if it seem rah unto you to serve Hashem, choose you this day whom ye will serve; whether the elohim which Avoteichem served that were on the other side of the River, or the elohei HaEmori, in whose land ye dwell; but as for me and my bais, we will serve Hashem.

[16] And the people answered and said, Chalilah lanu (far be it from us) that we should forsake Hashem, to serve elohim acharim;

[17] For Hashem Eloheinu, He it is that brought us up and Avoteinu out of Eretz Mitzrayim, from the bais avadim, and which did those haotot hagedolot in our sight, and was shomer over us in kol HaDerech in which we went, and among Kol HaAmim through whom we passed;

[18] And Hashem drove out from before us Kol HaAmim, even HaEmori which dwelt in HaAretz; therefore will we also serve Hashem; for He is Eloheinu.

[19] And Yehoshua said unto HaAm, Ye are not able to serve Hashem; for He is an Elohim Kedoshim; He is an El Kanno (jealous G-d); He will not forgive your paysha'im nor your chattot.

[20] If ye forsake Hashem, and serve elohei nekhar (foreign g-ds), then He will turn and bring you rah, and consume you, after that He hath done you tov.

[21] And HaAm said unto Yehoshua, No; but we will serve Hashem.

[22] And Yehoshua said unto HaAm, Ye are edim against yourselves that ye have chosen for you Hashem, to serve Him. And they said, We are edim.

[23] Now therefore put away, said he, the elohei hanechar which are among you, and yield your levav unto Hashem Elohei Yisroel.

[24] And HaAm said unto Yehoshua, Hashem Eloheinu will we serve, and His voice will we obey.

[25] So Yehoshua made a Brit with HaAm that day, and set them a chok and a mishpat at Shechem.

[26] And Yehoshua wrote these words in the Sefer Torah Elohim, and took an Even Gedolah, and set it up there under an oak, that was near the Mikdash Hashem.

[27] And Yehoshua said unto kol HaAm, Hinei, this Even (Stone) shall be as an edah (witness) unto us; for it hath heard all the words of Hashem which He spoke unto us; it shall be therefore as an edah (witness) unto you, lest ye are untrue to Eloheichem.

[28] So Yehoshua sent HaAm away, every man unto his nachalah.

[29] And it came to pass after these things, that Yehoshua ben Nun Eved Hashem, died, being an hundred and ten years old.

[30] And they buried him in the territory of his nachalah in Timnat Serach, which is in har Ephrayim, north of Mt Ga'ash.

[31] And Yisroel served Hashem all the days of Yehoshua, and all the days of the Zekenim that outlived Yehoshua, and which had da'as of kol ma'asei Hashem, that He had done for Yisroel.

[32] And the atzmot Yosef, which the Bnei Yisroel brought up out of Mitzrayim, they

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buried at Shechem, in a parcel of ground which Ya'akov bought of the Bnei Chamor Av Shechem for a hundred pieces of silver; and it became the nachalah of the Bnei Yosef.

[33] And Eleazar ben Aharon died; and they buried him on a hill that belonged to Pinchas his son, which was given him in har Ephrayim.

SHOFETIM

1 Now after the mot Yehoshua it came to pass, that the Bnei Yisroel asked Hashem, saying, Who shall go up for us against the Kena'ani first, to fight against him [them]?

[2] And Hashem said, Yehudah shall go up; hinei, I have delivered HaAretz into his yad.

[3] And Yehudah said unto Shim'on his brother, Come up with me into my goral (lot), and we will fight against the Kena'ani; and I likewise will go with thee into thy goral. So Shim'on went with him.

[4] And Yehudah went up; and Hashem delivered the Kena'ani and the Perizzi into their yad; and they struck them down at Bezek ten thousand ish.

[5] And they found Adoni-Bezek at Bezek; and they fought against him, and they struck down the Kena'ani and the Perizzi.

[6] But Adoni-Bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his big toes.

[7] And Adoni-Bezek said, Threescore and ten melachim, having their thumbs and their big toes cut off, picked up their scraps under

my shulchan; as I have done, so Elohim hath requited me. And they brought him to Yerushalayim, and there he died.

[8] Now the Bnei Yehudah had fought against Yerushalayim, and had taken it, and put it to the edge of the cherev, and set eish to the Ir.

[9] And afterward the Bnei Yehudah went down to fight against the Kena'ani that dwelt in the har, and in the Negev, and in the western foothills.

[10] And Yehudah went against the Kena'ani that dwelt in Chevron; (now the shem of Chevron formerly was Kiryat-Arba); and they struck down Sheshai, and Achiman, and Talmi.

[11] And from thence Yehudah went against the inhabitants of Devir; and the shem of Devir formerly was Yiryat-Sepher;

[12] And Kalev said, He that striketh Yiryat-Sepher, and taketh it, to him will I give Achsah my bat as isha.

[13] And Otniel ben Kenaz, Kalev's younger brother, took it; and he gave him Achsah his bat as isha.

[14] And it came to pass, when she came to him, that she urged him to ask of her av the sadeh; and she dismounted her donkey; and Kalev said unto her, What wilt thou?

[15] And she said unto him, Give me bracha; since thou hast given me eretz hanegev; give me also gullot mayim. And Kalev gave her the upper gullot and the lower gullot.

[16] And the Bnei Keni, khoten Moshe, went up out of the Ir HaTemarim with the Bnei Yehudah into the midbar of Yehudah, which lieth in the Negev of Arad; and they went and dwelt among the people.

[17] And Yehudah went with Shim'on his brother, and they struck down the Kena'ani that inhabited Tzephath, and utterly destroyed it.

And the shem of the Ir was called Chormah.

[18] Also Yehudah took Azah (Gaza) and the territory thereof, and Askelon and the territory thereof, and Ekron and the territory thereof.

[19] And Hashem was with Yehudah; and he possessed the inhabitants of the hill country; but could not drive out the inhabitants of the [broad] valley [areas], because they had chariots of barzel (iron).

[20] And they gave Chevron unto Kalev, just as Moshe promised; and he expelled from there the three Bnei Anak.

[21] And the Bnei Binyamin did not drive out the Yevusi that inhabited Yerushalayim; and the Yevusi dwell with the Bnei Binyamin in Yerushalayim unto this day.

[22] And Bais Yosef, they also went up against Beit-El; and Hashem was with them.

[23] And Bais Yosef sent shomrim (spies) to Beit-El. (Now the shem of the Ir formerly was Luz.)

[24] And the shomrim saw an ish come forth out of the Ir, and they said unto him, Show us, now, the way to enter into the Ir, and we will show thee chesed.

[25] And when he showed them the way to enter into the Ir, they struck down the Ir with the edge of the cherev; but they spared the ish and all his mishpaklah.

[26] And the ish went into the eretz HaChittim, and built an Ir, and called the shem thereof Luz; which is the shem thereof unto this day.

[27] Neither did Menasheh drive out the

Beit-Sh'an and her villages, nor Ta'nach and her villages, nor the inhabitants of Dor and her villages, nor the inhabitants of Yivleam and her villages, nor the inhabitants of Megiddo and her villages; so the Kena'ani were determined to dwell in that land.

[28] And it came to pass, when Yisroel was chazak, that they put the Kena'ani to forced labor, and did not utterly drive them out.

[29] Neither did Ephrayim drive out the Kena'ani that dwelt in Gezer; but the Kena'ani dwelt in Gezer among them.

[30] Neither did Zevulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Kena'ani dwelt among them, and became subject to forced labor.

[31] Neither did Asher drive out the inhabitants of Akko, nor the inhabitants of Tzidon, nor of Achlav, nor of Achziv, nor of Chelbah, nor of Aphik, nor of Rechov;

[32] But the Asheri dwelt among the Kena'ani, the inhabitants of HaAretz: for they did not drive them out.

[33] Neither did Naphtali drive out the inhabitants of Beit-Shemesh, nor the inhabitants of Beit-Anat; but he dwelt among the Kena'ani, the inhabitants of HaAretz: nevertheless the inhabitants of Beit-Shemesh and of Beit-Anat were unto them subject to forced labor.

[34] And the Emori forced the Bnei Dan into the hill country; for they would not allow them to come down into the [broad] valley [area];

[35] But the Emori would dwell in Mt Cheres in Ayalon, and in Shaalvim: yet the yad Bais Yosef prevailed, so that

they became subject to forced labor.

[36] And the territory of the Emori was from the Akrabbim Ascent and the Rock, upward.

2 And Malach Hashem went up from Gilgal to Bochim, and said, I made you to go up out of Mitzrayim, and have brought you unto HaAretz which I swore unto your avot; and I said, I will never (l'olam) break My brit (covenant) with you.

[2] And ye shall make no brit with the inhabitants of HaAretz HaZot; ye shall throw down their mizbechot. But ye have not obeyed My voice; why have ye done this?

[3] Therefore I said, I will not drive them out from before you; but they shall flank you in, and their elohim shall be a mokesh unto you.

[4] And it came to pass, when the Malach Hashem spoke these words unto kol Bnei Yisroel, that HaAm lifted up their voice, and wept.

[5] And they called the shem of that place Bochim; and they sacrificed there unto Hashem.

[6] And when Yehoshua had let HaAm go, the Bnei Yisroel went every ish unto his nachalah to possess HaAretz.

[7] And HaAm served Hashem all the days of Yehoshua, and all the days of the zekenim that outlived Yehoshua, who had seen kol ma'aseh Hashem hagadol, that He did for Yisroel.

[8] And Yehoshua ben Nun, the Eved Hashem, died, being a hundred and ten years old.

[9] And they buried him in the territory of his nachalah in Timnat-Cheres, in the Har Ephrayim, on the north side of the Har Gaash.

[10] And also all that dor were gathered unto their avot;

and there arose another dor after them, which had no da'as of Hashem, nor yet the ma'aseh which He had done for Yisroel.

[11] And the Bnei Yisroel did harah in the sight of Hashem, and served Baalim;

[12] And they forsook Hashem Elohei Avotam, which brought them out of Eretz Mitzrayim, and followed acharei elohim, of the elohi ha'amim that were round about them, and bowed themselves unto them, and provoked Hashem to anger.

[13] And they forsook Hashem, and served Baal and Ashtarot.

[14] And the Af Hashem was hot against Yisroel, and He delivered them into the hands of plunderers that plundered them, and He sold them into the hands of their enemies round about, that they were not any longer able to stand before their enemies.

[15] Whenever they went out, the yad Hashem was against them for ra'ah, just as Hashem had said, and just as Hashem had sworn unto them; and they were greatly distressed.

[16] Nevertheless Hashem raised up Shofetim, which saved them out of the yad of those that plundered them.

[17] And yet they would not pay heed unto their Shofetim, but they went a-whoring after acharei elohim, and bowed themselves unto them; they turned quickly from

HaDerech which their Avot walked in, the Way of obedience to the mitzvot Hashem; but they did not so.

[18] And when Hashem raised them up Shofetim, then Hashem was with the Shofet, and saved them out of the yad of their enemies all the days of the Shofet; for it relented Hashem because

of their groanings by reason of them that oppressed them and afflicted them.

[19] And it came to pass, when the Shofet was dead, that they turned again, and corrupted themselves more than their avot, in following acharei elohim to serve them, and to bow down unto them; they ceased not from their own doings, nor from their derech hakashah (stubborn way).

[20] And the Af Hashem was hot against Yisroel; and He said, Because this people hath violated My brit (covenant) which I commanded their Avot, and have not paid heed unto My voice;

[21] I also will not henceforth drive out any from before them of the Goyim which Yehoshua left when he died;

[22] That through them I may test Yisroel, whether they will be shomrim Derech Hashem to walk therein, just as their Avot were shomer, or no.

[23] Therefore Hashem let those Goyim remain, without driving them out hastily; neither delivered He them into the yad Yehoshua.

3 Now these are the Goyim which Hashem let remain, to test Yisroel by them, even as many of Yisroel who had not known all the milchamot Kena'an;

[2] Only so that the dorot of Hashem Yisroel might have da'as, to teach them milchamah, such as before knew nothing thereof;

[3] Namely, five rulers of the Pelishtim (Philistines), and all the Kena'ani, and the Tzidoni, and the Chivi that dwelt in Har HaLevanon, from Har Baal-Chermon unto the entrance of Chamat.

[4] And they were to test Yisroel by them, to know whether they would pay heed

unto the Mitzvot Hashem, which He commanded their Avot by the yad Moshe.

[5] And the Bnei Yisroel dwelt among the Kena'ani, Chitti, and Emori, and Perizzi, and Chivi, and Yevusi;

[6] And they took their banot to be their nashim, and gave their banot to their banim, and served their elohim.

[7] And the Bnei Yisroel did evil in the sight of Hashem, and forgot Hashem Eloheihem, and served Baalim and the Asherot.

[8] Therefore the Af Hashem was hot against Yisroel, and He sold them into the yad Chushan Rishataim Melech Aram Naharayim [*i.e., Upper Mesopotamia*]; and the Bnei Yisroel served Chushan Rishataim eight years.

[9] And when the Bnei Yisroel cried unto Hashem, Hashem raised up a Moshia (Deliverer, Savior) to the Bnei Yisroel, who saved them, even Otniel ben Kenaz, Kalev's younger brother.

[10] And the Ruach [Hakodesh] of Hashem came upon him, and he judged Yisroel, and went out to milchamah; and Hashem delivered Chushan Rishataim Melech Aram into his yad; and his yad prevailed against Chushan Rishataim.

[11] And the land had rest arba'im shanah. And Otniel ben Kenaz died.

[12] And the Bnei Yisroel did rah again in the sight of Hashem; and Hashem strengthened Eglon Melech Moav against Yisroel, because they had done rah in the sight of Hashem.

[13] And he gathered unto him the Bnei Ammon and Amalek, and went and attacked Yisroel, and possessed the Ir HaTemarim.

[14] So the Bnei Yisroel served Eglon Melech Moav

eighteen years.

[15] But when the Bnei Yisroel cried unto Hashem, Hashem raised them up a Moshia, Ehud ben Gera, from the tribe of Binyamin, a man left-handed; and by him the Bnei Yisroel sent a minchah unto Eglon Melech Moav.

[16] But Ehud made him a cherev which had two edges of a cubit length; and he did gird it under his raiment upon his right thigh.

[17] And he brought the minchah unto Eglon Melech Moav; and Eglon was an ish bari me'od (very fat man).

[18] And when he had made an end to offer the minchah, he sent away the people that carried the minchah (tribute).

[19] But he himself turned back at the pesilim near Gilgal, and said, I have a devar seter (secret message) for thee O melech; he said, Keep silence! And all that stood by attending him went out from him.

[20] And Ehud came unto him; and he was sitting in an aliyiyat hamekerah (upper room for cooling), which he had for himself alone. And Ehud said, I have a devar Elohim unto thee. And he arose out of his seat.

[21] And Ehud put forth his semol (left hand), and drew the cherev from his right thigh, and thrust it into his belly;

[22] And even the hilt went in after the blade; and the chelev closed upon the blade, so that he could not draw the cherev out of his belly; it came out the back.

[23] Then Ehud went forth through the front hall, and shut the daletot of the aliyiyah behind him, and locked them.

[24] When he was gone out, his avadim came; and when they saw that,

hinei, the daletot of the aliyyah were locked, they said, Surely he covereth his feet [*i.e. relieves himself*] in the chedar hamekerah (inner cool room). [25] And they tarried till bosh (embarrassed); and, hinei, he opened not the daletot of the aliyyah; therefore they took a mafte'ach (key), and unlocked them; and, hinei, their adon was fallen on the floor dead. [26] And Ehud escaped while they tarried, and passed beyond the pesilim, and escaped unto Seirah. [27] And it came to pass, when he arrived, that he blew a shofar in the har Ephrayim, and the Bnei Yisroel went down with him from the har, and he before them. [28] And he said unto them, Follow after me; for Hashem hath delivered your enemies Moav into your yad. And they went down after him, and took the fords of Yarden toward Moav, and allowed not an ish to pass over. [29] And they struck down Moav at that time about ten thousand ish, all strong ish chayil; and there escaped not an ish. [30] So Moav was subdued that day under the yad Yisroel. And HaAretz had rest fourscore shanah. [31] And after him was Shamgar ben Anat, which struck down of the Pelishtim (Philistines) six hundred ish with an ox goad; and he also saved Yisroel.

4 And the Bnei Yisroel again did rah in the sight of Hashem, when Ehud was dead.

[2] And Hashem sold them unto the yad Yavin Melech Kena'an, that reigned in Chatzor; the sar whose tze'va (army) was Sisra, which dwelt in Charoshet HaGoyim. [3] And the Bnei Yisroel cried unto Hashem; for he had nine

hundred chariots of barzel (iron); and twenty shanah he oppressed chazakah the Bnei Yisroel.

[4] And isha Devorah, a neviah, the eshet Lapidot, judged Yisroel at that time.

[5] And she held court under the Tomer Devorah between Ramah and Beit-El in har Ephrayim; Bnei Yisroel came up to her for mishpat.

[6] And she sent and called Barak ben Avinoam out of Kedesh Naphtali, and said unto him, Hath not Hashem Elohei Yisroel commanded, saying, Go and take position at Har Tavor, and take with thee ten thousand ish of the Bnei Naphtali and of the Bnei Zevulun?

[7] And I will lure unto thee to the river Kishon the sar Tzeva Yavin, Sisra, with his chariots and his multitude; and I will deliver him into thine yad.

[8] And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

[9] And she said, I will surely go with thee; notwithstanding the derech of thee shall not take thee to thy teferet (honor); for Hashem shall sell Sisra into the yad of an isha. And Devorah arose, and went with Barak to Kedesh.

[10] And Barak summoned Zevulun and Naphtali to Kedesh; and he went up with ten thousand ish at his feet; and Devorah went up with him.

[11] Now Chever the Keni, which was of the Bnei Chovav the khoten Moshe, had separated from the Kayin [*other Keni*], and camped his ohel unto the oak at Tzaanannim, which is near Kedesh.

[12] And they told Sisra that Barak ben Avinoam was gone up to Har Tavor.

[13] And Sisra gathered together all his chariots, even nine hundred chariots of barzel (iron), and kol haAm that were with him, from Charoshet HaGoyim unto the river Kishon.

[14] And Devorah said unto Barak, Go! For this is the day in which Hashem hath delivered Sisra into thine yad. Is not Hashem gone out before thee? So Barak went down from Har Tavor, and ten thousand ish after him.

[15] And Hashem routed Sisra, and all his chariots, and kol hamachaneh, with the edge of the cherev before Barak; so that Sisra got down from his merkavah (chariot), and fled away on foot.

[16] But Barak pursued after the chariots, and after the machaneh, as far as Charoshet HaGoyim; and kol machaneh Sisra fell by the edge of the cherev; and there was not a man left.

[17] Howbeit Sisra fled away on foot to the ohel Yael the isha of Chever the Keni; for there was shalom between Yavin Melech Chatzor and the Bais Chever Keni.

[18] And Yael went out to meet Sisra, and said unto him, Turn in, adoni, stay with me; fear not. And when he had entered with her into the ohel, she covered him with a covering.

[19] And he said unto her, Give me, now, a little mayim to drink; for I am thirsty. And she opened a skin of cholov, and gave him drink, and covered him.

[20] Again he said unto her, Stand at the petach haohel, and it shall be, when any ish doth come and inquire of thee, and say, Is there any ish here? –thou shalt say, No.

[21] Then Yael eshet Chever took a yetad haohel (tent peg), and

took a makevet (hammer) in her yad, and went softly unto him, and drove the yetad into his temple, and stuck it into the ground; for he was fast asleep exhausted. So he died.
 [22] And, hinei, as Barak pursued Sisra, Yael came out to meet him, and said unto him, Come, and I will show thee the ish whom thou seekest. And when he came into her ohel, hinei, Sisra lay dead, and the yetad was in his temple.

[23] So Elohim subdued on that day Yavin Melech Kena'an before the Bnei Yisroel.

[24] And the yad Bnei Yisroel prospered, and prevailed against Yavin Melech Kena'an, until they had destroyed Yavin Melech Kena'an.

5 Then sang Devorah and Barak ben Avinoam on that day, saying,

[2] Barachu Hashem that the strong in Yisroel put forth strength, that the people willingly offered themselves.

[3] Hear, O ye melachim; give ear, O ye rozenim (princes); I, even I, will sing unto Hashem; I will make music to Hashem Elohei Yisroel.

[4] Hashem, when Thou wentest out from Seir, when Thou marchedst out of the sadeh Edom, Eretz trembled, HaShomayim poured, clouds also poured down mayim.

[5] The harim quaked at the presence of Hashem, this Sinai before Hashem Elohei Yisroel.

[6] In the days of Shamgar ben Anat, in the days of Yael, the roads were abandoned, and the travellers walked the byways.

[7] The warrior ceased, they ceased in Yisroel, until I, Devorah, arose, I Em B'Yisroel arose.

[8] They chose elohim chadashim when war was at

the she'arim (gates); was there a mogen or spear to be seen among forty thousand in Yisroel?

[9] My lev is toward the ones ruling in Yisroel, that offered themselves willingly among the people. Barachu Hashem.

[10] Reflect, ye that ride on white donkeys, ye that sit on saddle blankets, and walk on the derech.

[11] The voice of the singers in the place of drawing mayim, there shall they rehearse the Tzidkot Hashem, even the Tzidkot of His warriors in Yisroel; then shall HaAm Hashem go down to the she'arim.

[12] Awake, awake, Devorah; awake, awake, break out in song; arise, Barak, and lead captive thy captives, thou ben Avinoam.

[13] Then came down a sarid (remnant) to the nobles; the people of Hashem came down to me as gibborim.

[14] Out of Ephrayim was their shoreish against Amalek; after thee, Binyamin, among thy people; out of Machir came down mekhokekim (law givers), and out of Zevulun they that hold the shevet of the sofer (scribe).

[15] And the sarim of Yissakhar were with Devorah; Yissakhar was with Barak; he rushed at his feet into the emek. Among the divisions of Reuven there were gedolim chikkei lev (great searchings, indecisions of heart).

[16] Why abodest thou among the mishpetayim (sheepfolds), to hear the bleatings of the flocks?

Among the divisions of Reuven there were great indecisions of heart.

[17] Gil'ad abode beyond Yarden; and why did Dan linger by oniyot? Asher remained on the seacoast, and dwelt by his landings.

[18] Zevulun and Naphtali were a people that risked their nefesh unto the death in the high places of the sadeh.

[19] The melachim came and fought, then fought the melachim of Kena'an at Taanach by the waters of Megiddo; they took no plunder of kesef.

[20] They fought from Shomayim; the kokhavim in their courses fought Sisra.

[21] The Kishon River swept them away, that nachal kedumim, the Kishon River. O my nefesh, march on with oz.

[22] Then were the ikvei sus (horse hooves) galloping, the prancings of hooves, the prancings of their mighty steeds.

[23] Curse Meroz, said the Malach Hashem, curse bitterly the inhabitants thereof; because they came not to the ezrat Hashem, to the help of Hashem, against the gibborim.

[24] Blessed above nashim shall Yael eshet Chever the Keni be, blessed shall she be above nashim in the ohel.

[25] He asked mayim, and she gave him cholov; she brought forth curds in a noble's dish.

[26] She put her yad to the yetad, and her right hand to the workman's hammer; and with the hammer she struck Sisra, she crushed his rosh, when she had shattered and pierced his temple.

[27] At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, sham (there) he fell down dead.

[28] The Em Sisra looked out through the chalon (window), and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his marekevat (chariots)?

[29] Her chachemot sarot (wisest ladies) answered her, indeed, she repeats to herself her words,

[30] Are they not finding and dividing the prey; to every gever a girl or two; for Sisra colorful garments as plunder, a plunder of dyed work embroidered, of divers colors of needlework on both sides, fit for the necks of them that take the spoil?

[31] So let all thine enemies perish, Hashem; but let them that love Him be as the shemesh in its gevurah. And HaAretz had rest arba'im shanah.

6 And the Bnei Yisroel did evil in the sight of Hashem; Hashem delivered them into the yad Midyan [*See Gn.25:2*] sheva shanim.

[2] And the yad Midyan prevailed against Yisroel; and because of Midyan the Bnei Yisroel made them dens in the mountains, and caves, and strongholds.

[3] And so it was, when Yisroel had sown, that Midyan came up, and Amalek, and the Bnei Kedem, even they came up against them;

[4] And they encamped against them, and destroyed the increase of ha'aretz, till thou come unto Azah (Gaza), and left no sustenance for Yisroel, neither seh, nor ox, nor donkey.

[5] For they came up with their cattle and their ohalim, and they came as a swarm of arbeh for multitude; for both they and their camels were without number; and they entered into ha'aretz to destroy it.

[6] And Yisroel was greatly impoverished because of Midyan; and the Bnei Yisroel cried unto Hashem.

[7] And it came to pass, when the Bnei Yisroel cried unto Hashem because of Midyan,

[8] That Hashem sent an ish navi unto the Bnei Yisroel, which said unto them, Thus saith Hashem Elohei Yisroel, I brought you up from Mitzrayim, and brought you forth out of the bais avadim (house of bondage);

[9] And I delivered you out of the yad Mitzrayim, and out of the yad of all that oppressed you, and drove them out from before you, and gave you their land;

[10] And I said unto you, I am Hashem Eloheichem; fear not the elohei HaEmori (g-ds of the Amorites), in whose land ye dwell; but ye have not obeyed My voice.

[11] And there came Malach Hashem, and sat under a terebith tree which was in Ophrah, that belonged unto Yoash the Aviezri; and bno Gid'on threshed chittim (wheat) in the winepress, to hide it from Midyan.

[12] And the Malach Hashem appeared unto him, and said unto him, Hashem is with thee, thou Gibbor HeChayil.

[13] And Gid'on said unto him, Oh Adoni, if Hashem be with us, why then is all this befallen us? And where be all His nifla'ot (miracles) which Avoteinu told us of, saying, Did not Hashem bring us up from Mitzrayim? But now Hashem hath forsaken us, and delivered us into the hands of Midyan.

[14] And Hashem turned to him, and said, Go in this thy ko'ach, and thou shalt save Yisroel from the yad Midyan; have not I sent thee?

[15] And he said unto Him, O Adoni, wherewith shall I save Yisroel? Hinei, my eleph is poor in Menasheh, and I am the least in the Bais Avi.

[16] And Hashem said unto him, Surely I will be with thee, and thou shalt strike down Midyan as ish echad.

[17] And he said unto Him, If now I have found chen in Thy sight, then show me an ot that Thou speakest with me.

[18] Depart not from here, now, until I come unto Thee, and bring forth my minchah, and set it before Thee. And He said, I will tarry until thou come again.

[19] And Gid'on went in, and made ready a kid, and matzot of an ephah of flour; the basar he put in a basket, and he put the broth in a pot, and brought it out unto Him under the terebith tree, and presented it.

[20] And the Malach HaElohim said unto him, Take the basar and the matzot, and lay them upon this rock, and pour out the broth. And he did so.

[21] Then the Malach Hashem put forth the tip of the staff that was in his yad, and touched the basar and the matzot; and there rose up eish from the rock, and consumed the basar and the matzot.

Then the Malach Hashem departed out of his sight.

[22] When Gid'on perceived that he was the Malach Hashem, Gid'on said, Alas, Adonoi Hashem! I have seen Malach Hashem face to face.

[23] And Hashem said unto him, Shalom l'chah; fear not; thou shalt not die.

[24] Then Gid'on built a Mizbe'ach there unto Hashem, and called it Hashem Shalom; unto this day it is yet in Ophrah of the Aviezri.

[25] And it came to pass the same night, that Hashem said unto him, Take thy father's young bull, even the second bull of sheva shanim, and tear down the mizbe'ach of Ba'al that thy av hath, and cut

down the Asherah that is beside it;

[26] And build a Mizbe'ach unto Hashem Eloheicha upon the top of this rock, in the proper arrangement; take the second bull, offer an olah with the wood of the Asherah pole which thou shalt cut down.

[27] Then Gid'on took ten men from his avadim, and did just as Hashem had said unto him; and so it was, because he feared his Bais Avi, and the men of the Ir, that he could not do it yomam (by day), that he did it by lailah.

[28] And when the men of the Ir arose early in the boker, hinei, the mizbe'ach of Baal was cast down, and the Asherah was cut down that was beside it, and the second bull was offered upon the Mizbe'ach that was built.

[29] And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gid'on ben Yoash hath done this thing.

[30] Then the men of the Ir said unto Yoash, Bring out thy ben, that he may die; because he hath cast down the mizbe'ach of Ba'al, and because he hath cut down the Asherah that was beside it.

[31] And Yoash said unto all that stood against him, Will ye plead for Ba'al? Will ye save him? He that will plead for him, let him be put to death whilst it is yet boker; if he be Elohim, let him plead for himself, because one hath cast down his mizbe'ach.

[32] Therefore on that day he called him Yerubaal, saying, Let Baal contend against him, because he hath torn down his mizbe'ach.

[33] Then kol Midyan and Amalek and the Bnei Kedem were gathered together, and went over, and encamped in the valley of Yizre'el.

[34] But the Ruach [Hakodesh] of Hashem came upon Gid'on; he blew a shofar; and Aviezer was summoned to follow after him.

[35] And he sent malachim throughout all Menasheh; who also was gathered after him; and he sent malachim unto Asher, and unto Zevulun, and unto Naphtali; and they went up to meet them.

[36] And Gid'on said unto HaElohim, If Thou wilt save Yisroel by my yad, as Thou hast said,

[37] Hinei, I will put a fleece of wool in the goren (threshing floor); and if the tal (dew) be on the fleece only, and it be dry upon all ha'aretz, then shall I know that Thou wilt save Yisroel by my yad, as Thou hast said.

[38] And it was so; for he rose up early on the next day, and squeezed the fleece together, and wrung the tal out of the fleece, a bowl full of mayim.

[39] And Gid'on said unto HaElohim, Let not Thine anger be hot against me, and I will speak but this once; let me test, now, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be tal.

[40] And Elohim did so that night; for it was dry upon the fleece only, and there was tal on all the ground.

7 Then Yerubaal, who is Gid'on, and kol haAm that were with him, rose up early and encamped by Ein Charod; so that the Machaneh Midyan was on the north side of them, by the hill of Moreh, in the valley.

[2] And Hashem said unto Gid'on, The people that are with thee are too rav (many) for Me to give Midyan into their hands, lest Yisroel vaunt

themselves against Me, saying, Mine own yad hath saved me.

[3] Now therefore go to, proclaim in the oznei haAm, saying, Whoever is fearful and afraid, let him return and depart early from Har HaGil'ad. And there returned of the people twenty and two thousand; and there remained ten thousand.

[4] And Hashem said unto Gid'on, HaAm are yet too many; bring them down unto the mayim, and I will sift them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

[5] So he brought down haAm unto the mayim; and Hashem said unto Gid'on, Every one that laps the mayim with his leshon, as a kelev laps, him shalt thou separate by himself; likewise every one that kneels down upon his knees to drink.

[6] And the number of the ones lapping, putting their yad to their mouth, were three hundred ish; but all the rest of haAm kneeled down upon their knees to drink mayim.

[7] And Hashem said unto Gid'on, By the three hundred ish that lapped will I save you, and deliver Midyan into thine yad; and let all the other people go every ish unto his makom (place, home).

[8] So the [retained] people took provision in their yad, and their shofarot; and he sent kol ish Yisroel every ish unto his ohel, but retained those three hundred haIsh; and the Machaneh Midyan was below him in the valley.

[9] And it came to pass the same lailah, that Hashem said unto him, Arise, get thee down unto the Machaneh; for I

have delivered it into thine yad.

[10] But if thou fear to go down, go thou with Phurah thy eved down to the machaneh;

[11] And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the machaneh. Then he went down with Phurah his eved unto the outposts of the armed men that were in the machaneh.

[12] And Midyan and Amalek and kol Bnei Kedem lay along in the valley like arbesh for multitude; and their camels were without number, as the chol (sand) on the seashore for multitude.

[13] And when Gid'on arrived, hinei, there was an ish that told a chalom unto his re'a, and said, Hinei, I dreamed a chalom, and, hinei, a round loaf of lechem se'orim tumbled into the Machaneh Midyan, and came unto an ohel, and struck it that it fell, and overturned it, that the ohel collapsed.

[14] And his re'a answered and said, This is nothing else but the cherev Gid'on ben Yoash, an ish Yisroel; for into his yad hath HaElohim delivered Midyan, and kol hamachaneh.

[15] And it was so, when Gid'on heard the telling of the chalom, and the shever (breaking [of a dream, i.e., *its interpretation*]) thereof, that he worshiped, and returned into the machaneh Yisroel, and said, Arise, for Hashem hath delivered into your yad the Machaneh Midyan.

[16] And he divided the three hundred haIsh into three companies, and he put a shofar in every man's yad, with empty jars, and torches within the jars.

[17] And he said unto

them, Look on me, and do likewise; and, hinei, when I come to the edge of the machaneh, it shall be that, as I do, so shall ye do.

[18] When I blow the shofar, I and all that are with me, then blow ye the shofarot also on every side of all the machaneh, and say, 'For Hashem, and for Gid'on.'

[19] So Gid'on, and the hundred ish that were with him, came unto the outside of the machaneh in the beginning of the ashmoret hatikhonah (middle watch); and they had just set the shomrim; and they blew the shofar, and broke the jars that were in their hands.

[20] And the three companies blew the shofar, and broke the jars, and held the torches in their left hands, and the shofarot in their right hands to blow withal; and they cried, A Cherev for Hashem and for Gid'on.

[21] And they held every ish his position round about the machaneh; and kol hamachaneh ran, and cried out, and fled.

[22] And the three hundred blew the shofarot, and Hashem caused every man's cherev to be against his re'a, even throughout all the machaneh; and the machaneh fled to Beit-Sheetah in Tzererah, and to the border of Avel Mecholah, by Tabat.

[23] And the Ish Yisroel gathered themselves together out of Naphtali, out of Asher, and out of all Menasheh, and pursued after Midyan.

[24] And Gid'on sent malachim throughout all Har Ephrayim, saying, Come down against Midyan, and seize ahead of them the mayim as far as Beit Barah and Yarden. Then kol ish Ephrayim gathered themselves together, and took the mayim unto

Beit Barah and Yarden.

[25] And they took two sarim (princes) of Midyan, Orev and Ze'ev; and they killed Orev upon the Tzur Orev, and Ze'ev they killed at the Yekev (winepress) of Ze'ev, and pursued Midyan, and brought the heads of Orev and Ze'ev to Gid'on beyond the Yarden.

8 And the Ish Ephrayim said unto him, Why hast thou served us thus that thou calledst us not, when thou wentest to fight with Midyan? And they did criticize him sharply.

[2] And he said unto them, What have I done now in comparison with you? Is not the gleaning of the grapes of Ephrayim tov (better) than the vintage of Aviezer?

[3] Elohim hath delivered into your hands the sarim of Midyan, Orev and Ze'ev; and what was I able to do in comparison with you? Then their anger was abated toward him, when he had said that.

[4] And Gid'on came to the Yarden, and passed over, he, and the three hundred haIsh that were with him, exhausted yet pursuing them.

[5] And he said unto the Anshei Sukkot, Give, now, loaves of lechem unto the people that follow me; for they be exhausted, and I am pursuing after Zevach and Tzalmunna, melachim of Midyan.

[6] And the sarei Sukkot said, Are the hands of Zevach and Tzalmunna now in thine yad, that we should give lechem unto thine tz'va (army)?

[7] And Gid'on said, Therefore when Hashem hath delivered Zevach and Tzalmunna into mine yad, then I will tear your basar with the kotz (thorns) of the midbar and with briers.

[8] And he went up from there to Penuel [Peniel], and spoke unto them likewise; and the Anshei Penuel [Peniel] answered him as the men of Sukkot had answered him.

[9] And he spoke also unto the Anshei Penuel, saying, When I come again in shalom, I will break down this migdal.

[10] Now Zevach and Tzalmunna were in Karkor, and their machaneh with them, about 15,000, all that were left of all the machaneh of the Bnei Kedem; for there fell a 120,000 Ish that drew the cherev.

[11] And Gid'on went up by the derech of them that dwelt in ohalim on the east of Novach and Yogbehah, and struck down the machaneh; for the machaneh was unsuspecting, thinking themselves secure.

[12] And when Zevach and Tzalmunna fled, he pursued after them, and took the two melachim of Midyan, Zevach and Tzalmunna, and did rout all the machaneh.

[13] And Gid'on ben Yoash returned from milchamah by the Cheres Pass,

[14] And caught a na'ar of the Anshei Sukkot, and inquired of him; and he wrote down for him the sarim of Sukkot, and the zekenim thereof, even threescore and seventeen ish.

[15] And he came unto the Anshei Sukkot, and said, Hinei, Zevach and Tzalmunna, with whom ye did upbraid me, saying, Are the hands of Zevach and Tzalmunna now in thine yad, that we should give lechem unto thy anashim that are exhausted?

[16] And he took the zekenim of the Ir, kotz of the midbar and briers, and with them he taught the Anashim of Sukkot.

[17] And he pulled down the migdal of Penuel [Peniel], and put to death the Anshei HaIr.

[18] Then said he unto Zevach and Tzalmunna, What manner of men were they whom ye slaughtered at Tavor? And they answered, As thou art, so were they; each one with the bearing of Bnei HaMelech.

[19] And he said, They were my brethren, even the Bnei Immi; as Hashem liveth, if ye had saved them alive, I should not have put you to death.

[20] And he said unto Yeter his bechor, Up, and slay them. But the na'ar (youth) drew not his cherev; for he feared, because he was yet a na'ar.

[21] Then Zevach and Tzalmunna said, Rise thou, and fall upon us; for as the ish is, so is his gevurah. And Gid'on arose, and put to death Zevach and Tzalmunna, and took away the ornaments that were on their camels' necks.

[22] Then the Ish Yisroel said unto Gid'on, Rule thou over us, both thou, and thy ben, and the ben of thy ben also; for thou hast delivered us from the yad Midyan.

[23] And Gid'on said unto them, I will not rule over you, neither shall beni rule over you; Hashem shall rule over you.

[24] And Gid'on said unto them, I would desire a request of you, that ye would give me every ish the nezem (earring) of his booty—for they had nizmei zahav (gold earrings), because they were Yishmaelim [descendants of Ishmael].

[25] And they answered, We will willingly give them. And they spread out a simlah (upper garment), and did cast therein every ish the nezem of his booty.

[26] And the weight of the nizmei hazahav that he requested was 1,700 shekels of

zahav; beside ornaments, and pendants, and purple raiment that was on the melachim of Midyan, and apart from the chains that were about their camels' necks.

[27] And Gid'on made an ephod thereof, and put it in his Ir, even in Ophrah; and kol Yisroel went there a-whoring after it; which thing became a mokesh (snare) unto Gid'on, and to his Bais.

[28] Thus was Midyan subdued before the Bnei Yisroel, so that they lifted up their heads no more. And HaAretz was in quietness arba'im shanah in the days of Gid'on.

[29] And Yerubaal ben Yoash went and dwelt in his own bais.

[30] And Gid'on had threescore and ten banim of his own; for he had many nashim.

[31] And his pilegish (concubine) that was in Shechem, she also bore him a ben, whose shem he called Avimelech.

[32] And Gid'on ben Yoash died in a good old age, and was buried in the kever of Yoash his av, in Ophrah of the Aviezri.

[33] And it came to pass, as soon as Gid'on was dead, that the Bnei Yisroel turned again, and went a-whoring after Baalim, and made Baal-brit their elohim.

[34] And the Bnei Yisroel remembered not Hashem Eloheihem, who had delivered them out of the hands of all their enemies on every side;

[35] Neither showed they chesed to the Bais Yerubaal, namely, Gid'on, according to all the tova which he had showed unto Yisroel.

9 And Avimelech ben Yerubaal went to Shechem unto achei immo, and

spoke with them, and with all the mishpakhat bais avi immo, saying,

[2] Speak, now, in the ears of all the ba'alei Shechem, Which is better for you, either that all the Bnei Yerubaal, which are threescore and ten persons, reign over you, or that one man reign over you?

Remember also that I am your etzem (bone) and your basar (flesh).

[3] And the achei immo spoke of him in the ears of all the ba'alei Shechem all these words; and their lev inclined to follow Avimelech; for they said, He is acheinu.

[4] And they gave him 70 pieces of kesef out of the bais Baal-brit, wherewith Avimelech hired morally empty and reckless persons, which followed him.

[5] And he went unto his bais avi at Ophrah, and slaughtered his brethren the Bnei Yerubaal, being 70 persons, upon one even (stone); notwithstanding yet Yotam the youngest ben Yerubaal escaped; for he hid himself.

[6] And all the ba'alei Shechem gathered together, and all the Bais Millo, and went, and crowned Avimelech melech, by the great tree near the pillar that was in Shechem.

[7] And when they told it to Yotam, he went and stood on top of Mt Gerizim, lifted up his voice, cried out, and said unto them, Pay heed unto me, ye ba'alei Shechem, that Elohim may pay heed unto you.

[8] The etzim (trees) went forth one day to anoint a melech over them; and they said unto the zayit (olive tree), Reign thou over us.

[9] But the zayit said unto them, Should I leave my oil, wherewith by me they honor Elohim and anashim, and go

to be promoted over the etzim?

[10] And the etzim (trees) said to the te'elah (fig tree), Come thou, and reign over us.

[11] But the te'elah said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the etzim (trees)?

[12] Then said the etzim (trees) unto the gefen, Come thou, and reign over us.

[13] And the gefen said unto them, Should I leave my tirosh, which cheereth Elohim and anashim, and go to be promoted over the etzim?

[14] Then said all the etzim (trees) unto the thornbush, Come thou, and reign over us.

[15] And the thornbush said unto the etzim (trees), If b'emes ye anoint me melech over you, then come and take refuge in my tzel (shade): and if not, let eish come out of the thornbush, and devour the cedars of the Levanon.

[16] Now therefore, if ye have done b'emes and in good faith, in that ye have made Avimelech melech, and if ye have dealt tovah with Yerubaal [Cid'on] and his bais, and have done unto him according to the deserving of his hands—

[17] For avi [Cidon] fought for you, and risked his nefesh, and delivered you out of the yad Midyan;

[18] And ye are risen up against bais avi this day, and have slain his banim, threescore and ten persons, upon one even (stone), and have made Avimelech, ben amah (son of his slave girl), melech over the ba'alei Shechem, because he is your brother—

[19] If ye then have dealt b'emes and in good faith with Yerubaal and with his bais this day, then rejoice ye in

Avimelech, and let him also rejoice in you;

[20] But if not, let eish come out from Avimelech, and devour the ba'alei Shechem, and the Bais Millo; and let eish come out from the ba'alei Shechem, and from the Bais Millo, and devour Avimelech. [21] And Yotam ran away, and escaped, and went to Be'er, and dwelt there, for fear of Avimelech his brother.

[22] When Avimelech had reigned shalosh shanim over Yisroel,

[23] Then Elohim sent a ruach ra'ah between Avimelech and the ba'alei Shechem; and the ba'alei Shechem dealt treacherously with Avimelech;

[24] That the chamas done to the 70 Bnei Yerubaal might come, and their dahm be laid upon Avimelech their brother, which slaughtered them; and upon the ba'alei Shechem, which aided him in the slaughter of his brethren.

[25] And the ba'alei Shechem set ambushers in wait for him on top of the hills, and they robbed all that passed along that derech by them; and it was told Avimelech.

[26] And Gaal ben Eved came with his achim, went over to Shechem; the ba'alei Shechem put their confidence in him.

[27] And they went out into the sadeh, and gathered their kramim, and trode the grapes, and made merry, and went into the bais eloheihem, and did eat and drink, and cursed Avimelech.

[28] And Gaal ben Eved said, Who is Avimelech, and who is Shechem, that we should serve him? Is not he ben Yerubaal? And Zevul his pakid? Serve the anshei Chamor avi Shechem. For why should we serve him?

[29] O that this people were under my yad! Then

would I remove Avimelech.

And he said to Avimelech,
Gather thine tze'va (army),
and come out!

[30] And when Zevul the sar
of the Ir heard the words of
Gaal ben Eved, his anger was
kindled.

[31] And he sent malachim
unto Avimelech covertly,
saying, Hinei, Gaal ben Eved
and his brethren have come to
Shechem; and, hinei, they
incite the Ir against thee.

[32] Now therefore go up by
lailah, thou and the people
with thee, and lie in wait in
the sadeh:

[33] And it shall be, that in
the boker, as soon as the
shemesh is up, thou shalt rise
early, and set upon the Ir;
and, hinei, when he and the
people with him come out
against thee, then mayest thou
do to them just as thy hand
finds to do.

[34] And Avimelech rose up,
and kol haAm that were with
him, by lailah, and they laid
wait in ambush against
Shechem in four companies.

[35] And Gaal ben Eved went
out, and stood in the petach
sha'ar haIr; and Avimelech
and the people that were with
him rose up from lying in wait
for ambush.

[36] And when Gaal saw the
people, he said to Zevul,
Hinei, there come people
down from the top of the
mountains. And Zevul said
unto him, Thou seest the tzel
of the mountains as if seeing
anashim.

[37] And Gaal spoke again,
and said, Hinei, there come
people down the middle of the
land, and another company
come along by the Elon
Me'onenim.

[38] Then said Zevul unto
him, Where is now thy mouth,
wherewith thou saidst, Who is
Avimelech that we should
serve him? Is not this the

people that thou hast
despised? Go out, now, and
fight against him.

[39] And Gaal went out
before the ba'alei Shechem,
and fought with Avimelech.

[40] And Avimelech chased
him, and he fled before him,
and many were overthrown
and chalalim (wounded), even
unto the petach hash'a'ar.

[41] And Avimelech dwelt at
Arumah; and Zevul thrust out
Gaal and his achim, that they
should not dwell in Shechem.

[42] And it came to pass on
the next day, that the people
went out into the sadeh; and
they told Avimelech.

[43] And he took the people,
and divided them into three
companies, and laid wait
concealed in the sadeh, and
looked, and, hinei, the people
were come forth out of the Ir;
and he rose up against them,
and attacked them.

[44] And Avimelech, and the
company that was with him,
rushed forward, and stood in
the petach sha'ar of the Ir; and
the two other companies
rushed upon all who were in
the sadeh, and slaughtered
them.

[45] And Avimelech fought
against the Ir all that day; and
he took the Ir, and slaughtered
the people that was therein,
and destroyed the Ir, and
sowed it with melach (salt).

[46] And when all the ba'alei
migdal Shechem heard that,
they entered into the
stronghold of the bais el brit.

[47] And it was told
Avimelech, that all the ba'alei
migdal Shechem were
gathered together.

[48] And Avimelech got him
up to Mt Tzalmon, he and all
the people that were with him;
and Avimelech took axes in
his yad, and cut down a
branch from the etzim (trees),
and lifted it, and laid it on his

shoulder, and said unto the
people that were with him,
What ye have seen me do,
make haste, and do as I have
done.

[49] And kol haAm likewise
cut down every man his
branch, and followed
Avimelech, and piled them
against the stronghold, and set
the stronghold on eish over
them; so that all the anshei
migdal Shechem died also,
about a thousand men and
women.

[50] Then went Avimelech to
Tevetz, and encamped against
Tevetz, and captured it.

[51] But there was a migdal
oz within the Ir, and there fled
all the anashim and nashim,
and all ba'alei haIr, and
locked it after them, and got
them up to the top of the
migdal.

[52] And Avimelech came
unto the migdal, and fought
against it, and drew near unto
the petach of the migdal to
burn it with eish.

[53] And a certain woman
dropped an upper millstone
upon Avimelech's head, and
cracked his gulgolet (skull).

[54] Then he called hastily
unto the na'ar his armor-
bearer, and said unto him,
Draw thy cherev, and slay me,
that men say not of me, An
isha slaughtered him. And his
na'ar thrust him through, and
he died.

[55] And when the Ish Yisroel
saw that Avimelech was dead,
they departed every man unto
his place.

[56] Thus Elohim repaid the
wickedness of Avimelech,
which he did unto his av, in
slaying his seventy brethren;
[57] And all the evil of the
anshei Shechem did Elohim
render upon their heads: and
upon them came the Kelalat
Yotam ben Yerubaal.

10 And after Avimelech there arose to save Yisroel Tolah ben Puah ben Dodo, an ish Yissakhar; and he dwelt in Shamir in har Ephrayim. [2] And he judged Yisroel twenty and three shanah, and died, and was buried in Shamir. [3] And after him arose Yair, a Gileadi, and judged Yisroel twenty and two shanah. [4] And he had shloshim banim that rode on shloshim donkeys, and they had shloshim towns, which are called Chavvot Yair unto this day, which are in Eretz Gil'ad. [5] And Yair died, and was buried in Kamon. [6] And the Bnei Yisroel did evil again in the sight of Hashem, and served Baalim, and Ashtarot, and the elohei Aram, and the elohei Tzidon, and the elohei Moav, and the elohei Pelishtim, and forsook Hashem, and served Him not. [7] And the Af Hashem was hot against Yisroel, and He sold them into the yad Pelishtim (Philistines), and into the yad Bnei Ammon. [8] And that year they oppressed and persecuted the Bnei Yisroel; eighteen shanah, all the Bnei Yisroel that were on the other side of the Yarden in the Eretz Emori, which is in Gil'ad. [9] Moreover the Bnei Ammon passed over Yarden to fight also against Yehudah, and against Binyamin, and against the Bais Ephrayim; so that Yisroel was greatly distressed. [10] And the Bnei Yisroel cried unto Hashem, saying, We have sinned against Thee, both because we have forsaken Eloheinu, and also served Baalim.

[11] And Hashem said unto the Bnei Yisroel, Did not I deliver you from Mitzrayim, and from Emori, from the Bnei Ammon, and from the Pelishtim (Philistines)? [12] The Tzidonim also, and the Amalek, and the Maon, did oppress you; and ye cried out to Me, and I saved you out of their yad. [13] Yet ye have forsaken Me, and served elohim achirim; so I will not continue to save you. [14] Go and cry unto the elohim which ye have chosen; let them deliver you in the time of your tribulation. [15] And the Bnei Yisroel said unto Hashem, Chatanu (we have sinned); do Thou unto us whatsoever seemeth hatov unto Thee; only save us, now, this day. [16] And they put away the elohei haneckhar (strange, foreign g-ds) from among them, and served Hashem; and His nefesh was troubled with the amal Yisroel (misery of Yisroel). [17] Then the Bnei Ammon were gathered together, and encamped in Gil'ad. And the Bnei Yisroel assembled themselves together, and encamped in Mitzpah. [18] And HaAm and the Sarei Gil'ad said one to another, What man is he that will begin to fight against the Bnei Ammon? He shall be Rosh over all the inhabitants of Gil'ad.

11 Now Yiftach the Gileadi was a gibbor chayil, and he was the ben of an isha zonah; and Gil'ad fathered Yiftach.

[2] And Gil'ad's isha bore him banim; and the bnei haisha grew up, and they thrust out Yiftach, and said unto him, Thou shalt not

inherit in our bais avi; for thou art the ben isha acheret.

[3] Then Yiftach fled from his achim, and dwelt in Eretz Tov; and there were gathered anashim reikim (outlaws) around Yiftach, and went out with him.

[4] And it came to pass in process of time, that the Bnei Ammon made war against Yisroel.

[5] And it was so, that when the Bnei Ammon made war against Yisroel, the ziknei Gil'ad went to fetch Yiftach out of Eretz Tov;

[6] And they said unto Yiftach, Come, and be our katzin (leader), that we may fight with the Bnei Ammon.

[7] And Yiftach said unto the ziknei Gil'ad, Did not ye hate me, and expel me out of my bais avi? And why are ye come unto me now when ye are in distress?

[8] And the ziknei Gil'ad said unto Yiftach, Nevertheless, we turn again to thee now, that thou mayest go with us, and fight against the Bnei Ammon, and be our rosh over all the inhabitants of Gil'ad.

[9] And Yiftach said unto the ziknei Gil'ad, If ye bring me home again to fight against the Bnei Ammon, and Hashem deliver them before me, shall I be your rosh?

[10] And the ziknei Gil'ad said unto Yiftach, Hashem be witness between us, if we do not so according to thy words.

[11] Then Yiftach went with the ziknei Gil'ad, and the people made him rosh and katzin over them; and Yiftach uttered all his words before Hashem in Mitzpah.

[12] And Yiftach sent malachim unto the melech Bnei Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

[13] And the melech Bnei Ammon answered unto the malachim of Yiftach, Because Yisroel took away my land, when they came up out of Mitzrayim, from Arnon even unto Yabbok, and unto Yarden; now therefore give back those lands again b'shalom (peaceably).
 [14] And Yiftach sent malachim again unto the melech Bnei Ammon;
 [15] And said unto him, Thus saith Yiftach, Yisroel took not away Eretz Moav, nor the Eretz Bnei Ammon;
 [16] But when Yisroel came up from Mitzrayim, and walked through the midbar until Yam Suf, and came to Kadesh;
 [17] Then Yisroel sent malachim unto the melech Edom, saying, Let me, now, pass through thy land; but the melech Edom would not pay heed thereto. In like manner they sent unto the melech Moav; but he would not consent; Yisroel abode in Kadesh.
 [18] Then they went along through the midbar, skirted the Eretz Edom, and Eretz Moav, and came by the east side of Eretz Moav, encamped on the other side of Arnon, but came not within the territory of Moav; for the Arnon was the boundary of Moav.
 [19] And Yisroel sent malachim unto Sichon melech HaEmori, the melech Cheshbon; and Yisroel said unto him, Let us pass, now, through thy land into my makom.
 [20] But Sichon trusted not Yisroel to pass through his territory; but Sichon gathered all his people together, and encamped in Yahatz, and fought against Yisroel.
 [21] And Hashem Elohei Yisroel delivered Sichon and all his people into the yad Yisroel, and they struck them down; so Yisroel possessed all

the Eretz HaEmori, the inhabitants of that country.
 [22] And they possessed all the territory HaEmori, from Arnon even unto Yabbok, and from the midbar even unto Yarden.
 [23] So now Hashem Elohei Yisroel hath dispossessed HaEmori from before His people Yisroel, and shouldst thou possess it?
 [24] Wilt not thou possess that which Kemosh eloheicha giveth thee to possess? So whatever Hashem Eloheinu shall take possession of before us, that will we possess.
 [25] And now art thou anything better than Balak ben Tzippor, melech Moav? Did he ever strive against Yisroel, or did he ever fight against them,
 [26] While Yisroel dwelt in Cheshbon and her towns, and in Aroer and her settlements, and in all the towns that be along by the coasts of Arnon, three hundred shanah? Why therefore did ye not recover them within that time?
 [27] Wherefore I have not sinned against thee, but thou doest me wrong to war against me; Hashem HaShofet be judge this day between the Bnei Yisroel and the Bnei Ammon.
 [28] Howbeit the melech Bnei Ammon paid heed not unto the words of Yiftach which he sent him.
 [29] Then the Ruach Hashem came upon Yiftach, and he passed over Gil'ad, and Menasheh, passed over Mitzpeh of Gil'ad, and from Mitzpeh of Gil'ad he passed over unto the Bnei Ammon.
 [30] And Yiftach vowed a neder unto Hashem, and said, If thou shalt without fail deliver the Bnei Ammon into mine hands,
 [31] Then it shall be, that whatsoever cometh forth of the delet of my bais to meet

me, when I return b'shalom from the Bnei Ammon, shall surely be Hashem's, and I will offer it up for an olah.
 [32] So Yiftach passed over unto the Bnei Ammon to fight against them; and Hashem delivered them into his hands.
 [33] And he struck them down from Aroer, even till thou come to Minnit, even 20 towns, unto Avel-Kramim, with a very great slaughter. Thus the Bnei Ammon were subdued before the Bnei Yisroel.
 [34] And Yiftach came to Mitzpah unto his bais, hinei, his bat came out to meet him with tambourines and with dances; she was his yechidah (only one); beside her he had neither ben nor bat.
 [35] And it came to pass, when he saw her, that he tore his clothes, and said, Alas, my bat! Thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto Hashem, and I cannot go back.
 [36] And she said unto him, Avi, if thou hast opened thy mouth unto Hashem, do to me according to that which hath proceeded out of thy mouth; forasmuch as Hashem hath taken vengeance for thee of thine enemies, even of the Bnei Ammon.
 [37] She said unto her av, Let this thing be done for me; let me alone two chodashim, that I may go up and down upon the hills, and bewail betulai (my virginity), I and my friends.
 [38] And he said, Go. And he sent her away for two chodashim; and she went with her companions, and bewailed her betulim (virginity) upon the hills.
 [39] And it came to pass at the end of two chodashim, that she returned unto her av,

who did with her according to his neder which he had vowed; and she knew no man. And it was a chok in Yisroel,

[40] That the banot Yisroel went yearly to lament the bat Yiftach the Gileadi arba'at yamim bashanah.

12 And the ish Ephrayim gathered themselves

together, and went into Tzafon, and said unto Yiftach, Wherefore passedst thou over to fight against the Bnei Ammon, and didst not call us to go with thee? We will burn thine bais upon thee with eish.

[2] And Yiftach said unto them, I and my people were at great strife with the Bnei Ammon; and when I called you, ye saved me not out of their hands.

[3] And when I saw that you were not my mosh'a, I put my nefesh in my hands, and passed over against the Bnei Ammon, and Hashem delivered them into my yad; why then are ye come up unto me this day, to fight against me?

[4] Then Yiftach gathered together all the Anshei Gil' ad, and fought with Ephrayim; and the anshei Gil' ad struck down Ephrayim, because they said, Ye Gilead are fugitives of Ephrayim among the Ephrayim, and among the Menasheh.

[5] And the Gilead took the fords of the Yarden before the Ephrayim; and it was so, that when those Ephrayim which were escaped said, Let me cross over; that the anshei Gil' ad said unto him, Art thou an Ephrati? If he said, No,

[6] Then said they unto him, Say now Shibboleth; and he said Sibboleth, for he could not pronounce it right. Then they took him, and slaughtered him at the fords of the Yarden;

and there fell at that time of the Ephrayim forty and two thousand.

[7] And Yiftach judged Yisroel shesh shanim. Then died Yiftach the Gileadi, and was buried in one of the towns of Gil' ad.

[8] And after him Ibtzan of Beit-Lechem judged Yisroel.

[9] And he had shloshim banim, and shloshim banot, whom he gave away in marriage outside [*his eleph*], and took in sloshim banot from outside for his banim. And he judged Yisroel shevat shanim.

[10] Then died Ibtzan, and was buried at Beit-Lechem.

[11] And after him Elon, a Zevuloni, judged Yisroel; and he judged Yisroel eser shanim.

[12] And Elon the Zevuloni died, and was buried in Ayalon in Eretz Zevulun.

[13] And after him Avdon ben Hillel, a Piratoni, judged Yisroel.

[14] And he had arba'im banim and thirty grandsons, that rode on threescore and ten donkeys; and he judged Yisroel shmoneh shanim.

[15] And Avdon ben Hillel the Piratoni died, and was buried in Piraton in Eretz Ephrayim, in the har HaAmaleki.

13 And the Bnei Yisroel did harah again in the sight

of Hashem; and Hashem delivered them into the yad Pelishtim arba'im shanah.

[2] And there was a certain ish from Tzorah, of the mishpakhat HaDanai, whose shem was Manoach; and his isha was barren and bore not.

[3] And the Malach Hashem appeared unto the isha, and said unto her, Hinei now, thou art barren, and bearest not; but thou shalt conceive, and bear ben.

[4] Now therefore be shomer and drink not yayin nor shekhar (strong drink), and eat not kol tameh;

[5] For, lo, thou shalt conceive, and bear ben; and no morah (razor) shall come on his rosh; for the na'ar shall be a Nazir Elohim from the beten (womb); and he shall begin to save Yisroel from the yad Pelishtim.

[6] Then the isha came and told her ish, saying, An Ish HaElohim came unto me, and his appearance was like the appearance of a Malach HaElohim, norah me'od; but I asked him not where he came from, neither told he me shmo;

[7] But he said unto me, See thou shalt conceive, and bear ben; and now drink no yayin nor shekhar, neither eat any tumah; for the na'ar shall be Nazir Elohim from the beten to the yom moto (day of his death).

[8] Then Manoach prayed entreating Hashem, and said, O Adonoi, let the Ish HaElohim which thou didst send come again unto us, and teach us what we must do unto the na'ar that shall be born.

[9] And HaElohim paid heed to the kol Manoach; and the Malach HaElohim came again unto the isha as she sat in the sadeh; but Manoach her ish was not with her.

[10] And the isha made haste, and ran, and told her ish, and said unto him, Hinei, the ish hath appeared unto me, that came unto me the other day.

[11] And Manoach arose, and went after his isha, and came to the ish, and said unto him, Art thou the ish that didst speak unto the isha?

And he said, I am.

[12] And Manoach said, Now let thy devar come to pass.

How shall be the mishpat hana'ar (proper treatment of the child), and his ma'aseh (work, [life's] work)?

[13] And the Malach Hashem said unto Manoach, Of all that I said unto the isha let her be shomer (beware, guard, keep watch over).

[14] She may not eat of any thing that cometh of the gefen, neither let her drink yayin or shekhar, nor eat any tumah; all that I commanded her let her be shomer to do.

[15] And Manoach said unto the Malach Hashem, Now, let us detain thee, until we shall have made ready a young goat for thee.

[16] And the Malach Hashem said unto Manoach, Though thou detain me, I will not eat of thy lechem; and if thou wilt offer an olah (burnt offering), thou must offer it unto Hashem. For Manoach knew not that he was Malach Hashem.

[17] And Manoach said unto Malach Hashem, Mi shmehchah? That when thy devar come to pass we may do thee honor?

[18] And the Malach Hashem said unto him, Why askest thou thus after my shem, seeing it is FELY (supremely wonderful [see Isa 9:5(6); Ex 15:11])?

[19] So Manoach took a young goat with a minchah, and offered it upon the tzur unto Hashem; and wonderously did He act; and Manoach and his wife looked on.

[20] For it came to pass, when the flame went up toward Shomayim from off the Mizbe'ach, that the Malach Hashem ascended in the flame of the Mizbe'ach. And Manoach and his wife looked on, and fell on their faces to the ground [cf Ac 1:9].

[21] But the Malach Hashem did no more appear to Manoach and to his isha.

Then Manoach knew that He was the Malach Hashem.

[22] And Manoach said unto his isha, We shall surely die, because we have seen Elohim.

[23] But his isha said unto him, If Hashem were pleased to kill us, He would not have received an olah (burnt offering) and a minchah from yadenu (our hands), neither would He have showed us all these things, nor at this time would have told us such things as these.

[24] And the isha bore ben, and called shmo Shimshon; and the na'ar grew, and Hashem blessed him.

[25] And the Ruach Hashem began to impel him at times in Machaneh Dan between Tzorah and Eshtaol.

14 And Shimshon went down to Timnah, and saw an isha in Timnah of the banot Pelishtim (Philistines).

[2] And he came up, and told his av and his em, and said, I have seen an isha in Timnah of the banot Pelishtim; now therefore get her for me as isha.

[3] Then his av and his em said unto him, Is there not among the banot of thy achim, or among kol Ami (all my people) an isha, that thou goest to take an isha of the Pelishtim haArelim? And Shimshon said unto his av,

Get her for me; for she is yashrah (right) in my eyes. [4] But his av and his em knew not that this was from Hashem, for He sought an occasion against the Pelishtim; for at that time the Pelishtim had dominion over Yisroel.

[5] Then went Shimshon down, and his av and his em, to Timnah, and came to the

kramim (vineyards) of Timnah; and, hinei, a young lion roared against him.

[6] And the Ruach Hashem came mightily upon him, and he tore him as he would have torn a young goat, and he had nothing in his yad; but he told not his av or his em what he had done.

[7] And he went down, and talked with the isha; and she was right in the eyes of Shimshon [cf Prov 16:25].

[8] And after a time he returned to take her [in marriage], and he turned aside to look at the carcass of the lion; and, hinei, there was a swarm of bees and devash in the geviyah of the lion.

[9] And he took thereof in his hands, and went on eating, and came to his av and em, and he gave them, and they did eat; but he told not them that he had taken the devash out of the geviyah of the lion.

[10] So his av went down unto the isha; and Shimshon made there a mishteh; for so used the bocherim to do.

[11] And it came to pass, when they saw him, that they brought shloshim companions to be with him.

[12] And Shimshon said unto them, I will now put forth a khidah (riddle) unto you; if ye can certainly declare it to me within the shivat yemei hamishteh, and find it out, then I will give you shloshim linen garments and shloshim sets of begadim;

[13] But if ye cannot declare it to me, then shall ye give me shloshim linen garments and shloshim begadim. And they said unto him, Put forth thy khidah, that we may hear it.

[14] And he said unto them, Out of the eater came forth the edible, and out of the oz (strong) came forth matok (sweetness). And they could not in

shloshet yamim expound the khidah.

[15] And it came to pass on the yom hashevi'i, that they said unto the isha of Shimshon, Entice thy ish, that he may declare unto us the khidah, lest we burn thee and thy bais avi with eish; Have ye invited us to make us poor? Is it not so?

[16] And the isha of Shimshon wept before him, and said, Thou dost but hate me, and lovest me not; thou hast put forth a khidah unto the bnei ami, and hast not told it me. And he said unto her, Hinei, I have not told it avi nor immi, and shall I tell it thee?

[17] And she wept before him the shivat hayamim, while their mishteh lasted; and it came to pass on the yom hashevi'i, that he told her, because of the pressing of her nagging; and she told the khidah to the bnei of her Am (People).

[18] And the anshei haIr said unto him on the yom hashevi'i before the sun went down, What is sweeter than devash? And what is stronger than an ari? And he said unto them, If ye had not plowed with my heifer, ye had not hit upon my khidah.

[19] And the Ruach Hashem came upon him, and he went down to Ashkelon and struck down shloshim ish of them and took as spoil their garments and gave unto them which expounded the khidah. And his af (anger) was kindled, and he went up to his bais avi.

[20] But the isha of Shimshon was given to his companion, who had been his best man (i.e., *his Shoshvin*. See *Yochanan 3:29 QIBC*).

15 But it came to pass within a while after, in the time of

katzir chittim, that Shimshon visited his isha with a young goat; and he said, I will go in to my isha into the cheder. But her av would not allow him to go in.

[21] And her av said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion; is not her younger achot fairer than she? Take her now, instead of her.

[3] And Shimshon said concerning them, Now shall I be more blameless than the Pelishtim, though I do them rah.

[4] And Shimshon went and caught three hundred foxes, and took torches, and turned them tail to tail, and put a torch in the midst between two tails.

[5] And when he lit eish to the torches, he let them go into the standing grain of the Pelishtim, and burned up both the harvested grain and also the standing grain, and also olive orchards.

[6] Then the Pelishtim said, Who hath done this? And they answered, Shimshon, the choson of the Timni, because he had taken his isha, and given her to his companion. And the Pelishtim came up, and burned her and her av with eish.

[7] And Shimshon said unto them, Since ye have done this, yet will I be avenged of you and after that I will cease.

[8] And he struck them hip and thigh with a makkah gedolah; and he went down and dwelt in the top of the rock Etam.

[9] Then the Pelishtim went up and encamped in Yehudah, and spread themselves out in Lechi.

[10] And the ish Yehudah said, Why are ye come up against us? And they

answered, To bind Shimshon are we come up, to do to him as he hath done to us.

[11] Then three thousand men of Yehudah went to the top of the rock Etam and said to Shimshon, Knowest thou not that the Pelishtim are rulers over us? What is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

[12] And they said unto him, We are come down to bind thee, that we may deliver thee into the yad Pelishtim. And Shimshon said unto them, Swear unto me, that ye will not fall upon me yourselves.

[13] And they spoke unto him, saying, No; but we will bind thee fast, and deliver thee into their yad; but surely we will not kill thee. And they bound him with two avotim chadashim (new ropes), and brought him up from the rock.

[14] And when he came unto Lechi, the Pelishtim shouted against him; and the Ruach of Hashem came mightily upon him, and the avotim that were upon his arms became as flax that was burned with eish, and his binding loosed from off his hands.

[15] And he found a new jawbone of a chamor, and put forth his yad and took it and slaughtered a thousand men therewith.

[16] And Shimshon said, With the lechi (jawbone) of a chamor heaps upon heaps, with the jaw of a chamor have I slain a thousand men.

[17] And it came to pass when he had made an end of speaking that he cast away the jawbone out of his yad, and called that place Ramat Lechi (Jawbone Hill).

[18] And he was very thirsty, and called on Hashem, and said, Thou

hast given this teshu'ah
hagedolah (great victory,
rescue, salvation) into the yad
of thy eved; and now shall I
die for thirst, and fall into the
yad of the arelim?

[19] But Elohim split open
the hollow place that is at
Lechi, and there came mayim
thereout; and when he had
drunk, his ruach came again,
and he revived; wherefore he
called the shem thereof
En HaKorei (Spring of the
Caller), which is in Lechi unto
this day.

[20] And he judged Yisroel in
the days of the Pelishtim
esrim shanah.

16 Then went
Shimshon to Azah
(Gaza), and saw
there a zonah, and went in
unto her.

[2] And it was told the Azah
people, saying, Shimshon is
come here. And they
surrounded him, and laid wait
for him kol halailah in the
sha'ar HaIr, and were quiet
kol halailah, saying, In the ohr
haboker, we shall kill him.

[3] And Shimshon lay till
khatzot halailah, and arose at
khatzot halailah, and took the
daletot sha'ar HaIr, and the
two mezuzot, and went away
with them, bar and all, and
put them upon his shoulders,
and carried them up to the top
of a hill that is before
Chevron.

[4] And it came to pass
afterward, that he fell in love
with an isha in the Sorek
Valley, whose shem was
Delilah.

[5] And rulers of the
Pelishtim came up unto her,
and said unto her, Entice him,
see wherein his ko'ach gadol
lieth, by what means we may
prevail against him, that we
may bind him to afflict him;
and we will give thee every one

of us eleven hundred pieces of
kesef.

[6] And Delilah said to
Shimshon, Tell me, now,
wherein thy koach gadol lieth,
and wherewith thou mightest
be bound to subdue thee.

[7] And Shimshon said unto
her, If they bind me with
shivah fresh bowstrings that
were never dried, then shall I
be weak, and be as any adam.

[8] Then the rulers of the
Pelishtim brought up to her
shivah fresh bowstrings which
had not been dried, and she
bound him with them.

[9] Now there were men lying
in wait, abiding with her in
the cheder. And she said unto
him, The Pelishtim be upon
thee, Shimshon. And he broke
the bowstrings, as a piece of
thread is broken when it
toucheth the eish. So his
ko'ach was not known.

[10] And Delilah said unto
Shimshon, Hinei, thou hast
mocked me, and told me
kezavim (lies); tell me, now,
wherewith thou mightest be
bound.

[11] And he said unto her, If
they bind me fast with avotim
chadashim that never were
used, then shall I be weak,
and be as any adam.

[12] Delilah therefore took
avotim chadashim, and bound
him therewith, and said unto
him, The Pelishtim be upon
thee, Shimshon. For there
were ambushers lying in wait
abiding in the cheder. And he
broke them from off his arms
like thread.

[13] And Delilah said unto
Shimshon, Hitherto thou hast
mocked me, and told me
kezavim; tell me wherewith
thou mightest be bound. And
he said unto her, If thou
weavest the sheva braids of my
head with the web [fabric on
the loom],

[14] And fasten it with the
pin... Again she called to him,

The Pelishtim be upon thee,
Shimshon. And he awakened
out of his sleep, and went
away with the pin of the loom,
and with the web.

[15] And she said unto him,
How canst thou say, I love
thee, when thine lev is not
with me? Thou hast mocked
me these three times, and hast
not told me wherein thy ko'ach
gadol lieth.

[16] And it came to pass,
when she pressed him daily
with her words, and urged
him, so that his nefesh was
vexed unto death;

[17] That he told her all his
lev, and said unto her, There
hath not come a morah (razor)
upon mine head; for I have
been a Nazir Elohim from my
mother's beten; if I be shaven,
then my ko'ach will go from
me, and I shall become weak,
and be like any other adam.

[18] And when Delilah saw
that he had told her all his lev,
she sent and called for the
rulers of the Pelishtim,
saying, Come up this once, for
he hath showed me all his lev.

Then the rulers of the
Pelishtim came up unto her,
and brought kesef in their yad.

[19] And she made him sleep
upon her knees; and she
called for an ish, and she
caused him to shave off the
sheva braids of his head; and
she began to torment him, and
his ko'ach went from him.

[20] And she said, The
Pelishtim be upon thee,
Shimshon. And he awoke out
of his sleep, and said, I will go
out as at other times before
and shake myself. And he
knew not that Hashem was
departed from him.

[21] But the Pelishtim took
him, and gouged out his eyes,
and brought him down to
Azah (Gaza), and bound
him with fetters of
nechoshet; and he did

grind in the prison house.

[22] Howbeit after he was shaven, the hair of his head began l'tzameach [to spring up; *Tzemach is Moshia'ch*] again.

[23] Then rulers of the Pelishtim gathered them together for to offer a zevach gadol unto Dagon eloheihem, and to rejoice; for they said, eloheinu hath delivered Shimshon oyveinu (our enemy) into our yad.

[24] And when the people saw him, they praised eloheihem; for they said, eloheinu hath delivered into our hands oyveinu, and the destroyer of our country, which slaughtered many of us.

[25] And it came to pass, when their hearts were merry, that they said, Call for Shimshon, that he may entertain us. And they called for Shimshon out of the prison house; and he entertained them; and they set him between the ammudiv.

[26] And Shimshon said unto the na'ar that held him by the yad, Put me where I may feel the ammudiv whereupon the bais standeth, that I may lean upon them.

[27] Now the bais (temple) was full of anashim and nashim; and all the rulers of the Pelishtim were there; and there were upon the roof about three thousand ish and isha, that beheld while Shimshon entertained.

[28] And Shimshon called unto Hashem, and said, Adonoi Hashem, remember me, now, and strengthen me, now, only this once, O HaElohim that I may be at once avenged of the Pelishtim for my two eyes.

[29] And Shimshon took hold of the two middle ammudiv upon which the bais stood and he braced himself against

them, one with his right yad, and the other with his left.

[30] And Shimshon said, Let me die with the Pelishtim. And he pushed himself with all his ko'ach; and the bais fell upon the rulers, and upon all the people that were therein.

So the dead which he slaughtered at his death were more than they which he slaughtered in his life.

[31] Then his brethren and all the bais of his av came down, and took him, and brought him up, and buried him between Tzorah and Eshtaol in the kever of Manoach his av. And he judged Yisroel esrim shanah.

17 And there was an ish from har Ephrayim, whose shem was Mikhay'hu.

[2] And he said unto his em, The eleven hundred pieces of kesef that were taken from thee, about which thou did utter a curse, and spoke of also in mine ears, Hinei, the kesef is with me; I took it. And his em said, Baruch beni LaHashem.

[3] And when he had restored the eleven hundred pieces of kesef to his em, his em said, I had wholly set apart as kodesh the kesef unto Hashem from my hand for beni (my son), to make a pesel (carved image, idol [See *Ex 20:4*]) and a masekhah (an image cast from a mold [See *Ex 32:4*]); now therefore I will return it unto thee.

[4] So he restored the kesef unto his em; and his em took two hundred pieces of kesef and gave them to the tzoref (goldsmith), who made thereof a pesel and a masekhah; and they were in the bais Mikhay'hu.

[5] And the ish Mikhay'hu had a bais elohim, and made an ephod, and teraphim, and

ordained one of his banim, who became his kohen.

[6] In those yamim there was no melech in Yisroel, but every man did that which was right in his own eyes.

[7] Meanwhile there was a na'ar from Beit-Lechem Yehudah of the mishpakhat Yehudah, who was a Levi, and he sojourned there.

[8] And the ish departed out of the Ir from Beit-Lechem Yehudah to sojourn where he could find a place; and he came to har Ephrayim to the bais Mikhay'hu, as he made his derech.

[9] And Mikhay'hu said unto him, Whence comest thou? And he said unto him, I am a Levi of Beit-Lechem Yehudah, and I go to sojourn where I may find a place.

[10] And Mikhay'hu said unto him, Dwell with me, and be unto me an av and a kohen, and I will give thee ten pieces of kesef a year, and a set of begadim, and mikhyah (maintenance, livelihood). So the Levi went in.

[11] And the Levi agreed to dwell with the ish; and the na'ar was unto him as one of his banim.

[12] And Mikhay'hu ordained (literally, filled the hands of, consecrated, appointed as his own priest) the Levi; and the na'ar became his kohen, and was in the bais Mikhay'hu.

[13] Then said Mikhay'hu, Now I have da's that Hashem will do me good, seeing I have a Levi as my kohen.

18 In those days there was no melech in Yisroel; and in those days the shevet (tribe) of the Dani sought them a nachalah to dwell in; for unto that day none had fallen for him [Dan] among the Shivtei Yisroel.

[2] And the Bnei Dan sent of their mishpakhat five anashim out of their whole number, anashim, Bnei Chayil, from Tzorah, and from Eshta'ol, to spy out the land, and to explore it; and they said unto them, Go, explore the land; and when they came to har Ephrayim, to the bais Mikhayhu, they lodged there.

[3] When they were at the bais Mikhah, they recognized the voice of the na'ar the Levi; so they turned in there, and said unto him, Who brought thee here? And what doth thou in this place? And what is thy business here?

[4] And he said unto them, Thus and thus dealeth Mikhah with me, and hath hired me, and I am his kohen.

[5] And they said unto him, Ask counsel of Elohim, that we may have da'as of whether our derech shall succeed.

[6] And the kohen said unto them, Go in shalom; your derech wherein ye go is nokhach Hashem (straight in the sight of Hashem).

[7] Then the five anashim departed, and came to Layish, and saw the people that were therein, how they dwelt careless, after the mishpat of the Tzidonim, quiet and unsuspecting; and there was no one in authority in the land, that might put them to shame for anything; but they were far from the Tzidonim, and had no ties with adam.

[8] And they returned unto their achim to Tzorah and Eshta'ol; and their achim said unto them, Mah atem (What do you [report]?)

[9] And they said, Arise, that we may go up against them; for we have seen ha'aretz, and hinei, it is tovah me'od; and will ye do nothing? Be not slothful to go, but enter in to possess ha'aretz.

[10] When ye go, ye shall come unto an Am bote'ach (unsuspecting people), and to ha'aretz rachavat; for Elohim hath given it into your hands; a place where there is no lack of any thing that is in ha'aretz.

[11] And there went from thence of the mishpakhat HaDani, out of Tzorah and out of Eshta'ol, 600 men armed with keli milchamah.

[12] And they went up, and encamped in Kiryat-Yearim, in Yehudah; wherefore they called that place Machaneh Dan unto this day; hinei, it is behind Kiryat-Yearim.

[13] And they passed thence unto har Ephrayim, and came unto the bais Mikhah.

[14] Then answered the five anashim that went to spy out ha'aretz Layish, and said unto their achim, Do ye know that there is in these batim ephod, teraphim, pesel, and maskhah? Now therefore consider what ye have to do.

[15] And they turned thitherward, and came to the bais hana'ar haLevi, even unto the bais Mikhah, and gave him a shalom greeting.

[16] And the 600 men armed with their keli milchamah, which were of the Bnei Dan, stood by the petach hasha'ar.

[17] And the five anashim that went to spy out ha'aretz went up, and came in thither, and took the pesel, and the ephod, and the teraphim, and the masekhah; and the kohen stood in the petach hasha'ar with the 600 men that were armed with keli milchamah.

[18] And these went into bais Mikhah, and fetched the pesel, the ephod, and the teraphim, and the masakhah. Then said the kohen unto them, What are ye doing?

[19] And they said unto him, Hold thy peace, lay thine yad upon thy mouth, and come with us, and be to us an av

and a kohen; is it better for thee to be a kohen unto the bais ish echad, or that thou be a kohen unto a shevet and a mishpakhat in Yisroel?

[20] And the lev hakohen was glad, and he took the ephod, and the teraphim, and the pesel, and went in the midst of the people.

[21] So they turned and departed, and put the little ones and the mikneh and the belongings in front of them.

[22] And when they were a good way from the bais Mikhah, the men that were in the batim (houses) near to bais Mikhah were gathered together, and overtook the Bnei Dan.

[23] And they cried unto the Bnei Dan. And they turned their faces, and said unto Mikhah, What aileth thee, that thou comest with such a company?

[24] And he said, Ye have taken away my g-ds which I made, and the kohen, and ye are gone away; and what have I more? And what is this that ye say unto me, What aileth thee?

[25] And the Bnei Dan said unto him, Let not thy voice be heard among us, lest angry anashim run upon thee, and thou lose thy nefesh, with the nefesh of thy household.

[26] And the Bnei Dan went their way; and when Mikhah saw that they were chazakim, too strong for him, he turned and went back unto his bais
[T.N. By now we are seeing the point of the story, which is how Dan became infected with apostate religion; see their omission Rev chp 7].

[27] And they took the things which Mikhah had made, and the kohen which he had, and came unto Layish unto a people that were peaceful and unsuspecting and they struck them with the

edge of the cherev, and burnt the ir with eish.

[28] And there was no matzil (deliverer, rescuer), because it was far from Tzidon, and they had no tie with adam (any man); and it was in the valley that lieth near Beit-Rechov. And they built an ir, and dwelt therein.

[29] And they called the shem of the Ir Dan, after the shem of Dan their av, who was born unto Yisroel; howbeit the shem of the Ir was Layish previously.

[30] And the Bnei Dan set up the pesel; and Yhonatan ben Gershom ben Menasheh, he and his banim were kohanim to the shevet haDani until the yom Golus HaAretz [722 B.C.E.].

[31] During all the time that the Bais HaElohim was in Shiloh they set up for them pesel Mikhah, which he made.

19 And it came to pass in those days, when there was no melech in Yisroel, that there was a certain Levi sojourning in the remote har Ephrayim country, who took to him a pilegish out of Beit-Lechem Yehudah.

[2] And his pilegish played the zonah against him, and went away from him unto her bais av to Beit-Lechem Yehudah, and was there four whole months.

[3] And her ish arose, and went after her, to speak unto her lev, and to bring her back, having his na'ar (servant) with him, and a couple of donkeys; and she brought him into her bais av; and when the avi hana'arah saw him, he had simcha to welcome him.

[4] And his khoten (father-in-law), the avi hana'arah, held him fast; and he abode with him shloshet yamin; so they

did eat and drink, and lodged there.

[5] And it came to pass on the fourth day, when they arose early in the boker, that he rose up to depart; the avi hana'arah said unto his choson (son-in-law), Refresh thine lev with a morsel of lechem, and afterward go your way.

[6] And they sat down, and did eat and drink both of them together; for the avi hana'arah had said unto the ish, Be pleased, and tarry all night, and let thine lev be content.

[7] And when the ish rose up to depart, his khoten (father-in-law) urged him; therefore he lodged there again.

[8] And he arose early in the boker on the yom hachamishi to depart; and the avi hana'arah said, Refresh now thine lev. Tarry till the yom turns [past midday], and they did eat both of them.

[9] And when the ish rose up to depart, he, and his pilegish, and his na'ar, his khoten (father-in-law), the avi hana'arah, said unto him, Hinei, now the yom draweth toward erev, tarry the night now; hinei, the yom groweth to an end, lodge here, that thine lev may be content; and makhar (tomorrow) get you early on your derech, that thou mayest go to your ohel.

[10] But the ish would not tarry that night, but he rose up and departed, and came to nokhach (straight before, in the direction of) Yevus, which is Yerushalayim; and there were with him two donkeys saddled, his pilegish also was with him.

[11] And when they were near Yevus, the yom was far spent; and the na'ar said unto his adon, Come, now, and let us turn in into ir haYevusi, and lodge in it.

[12] And his adon said unto him, We will not turn aside hither into the ir nochri, that is not of the Bnei Yisroel; we will pass over to Giv'ah.

[13] And he said unto his na'ar, Come, and let us draw near to one of these places to lodge all night, in Giv'ah, or in Ramah.

[14] And they passed on and went their way; and the shemesh went down upon them when they were near Giv'ah, which belongeth to Binyamin.

[15] And they turned aside thither, to go in and to lodge the night in Giv'ah; and when he went in, he sat him down in the rechov of the ir; for there was no ish that took them into his bais to lodge the night [T.N. See *Iyov 31:32 regarding the sin here, made more shameful in that it was committed against a Levi*].

[16] And, hinei, there came an ish zaken from his work out of the sadeh at erev, and the ish was also from har Ephrayim; and he sojourned in Giv'ah; but the anashim of the place were Bnei Yemini (Benjamites).

[17] And when he had lifted up his eyes, he saw haish haoreach (the wayfaring man, traveling man) in the rechov haIr; and the ish hazaken said, Whither goest thou? And whence comest thou?

[18] And he said unto him, We are passing from Beit-Lechem Yehudah toward the remote har Ephrayim country; from thence am I; and I went to Beit-Lechem Yehudah, but I am now going to the Bais Hashem [see *Is:31*]; but there is no ish that receiveth me into the bais.

[19] Yet there is both straw and fodder for our donkeys; and there is

lechেম and yayin also for me, and for thy amah (maidservant), and for the na'ar which is with thy avadim; there is no machsor (want, need) of any thing.

[20] And the ish hazaken said, Shalom lach; howsoever let all thy wants lie upon me; only lodge not in the rechov.

[21] So he brought him into his bais, and mixed fodder for the donkeys; and they washed their feet, and did eat and drink.

[22] Now as they were making their hearts content, hinei, the anshei haIr, anshei bnei Beliya'al, surrounded the bais, and pounded incessantly on the delet, and shouted to the ish, the Ba'al HaBayit, the zaken, saying, Bring out the ish that came into thine bais, that we may know him [T.N. a thin line drawn between homosexual rape and murder].

[23] And the ish, the Ba'al HaBayit, went out unto them, and said unto them, Nay, my brethren, nay, do not so wickedly; seeing that this ish is come into mine bais, do not this nevalah (outrage).

[24] Hinei, here is my bat a betulah, and his pilegesh; them I will bring out now, and humble ye them, and do with them what seemeth hatov unto your eyes; but unto this ish do not so devar hanevalah (vile, wicked a thing).

[25] But the anashim would not pay heed to him; so the ish took his pilegesh, and brought her forth unto them; and they knew her, and abused her kol halailah until the boker; and when the shachar (dawn) came, they let her go.

[26] Then came the isha at the break of haboker, and fell down at the petach bais haish where her adon was, ad haohr (until daylight, sunrise).

[27] And her adon rose up in the boker, and opened the daletot habais, and stepped out to go on his derech; and, hinei, the isha, his pilegesh, was fallen at the petach habais! And her hands were upon the sahf (threshold).

[28] And he said unto her, Up, and let us be going. But there was no answer. Then the ish took [the corpse] upon a donkey, and the ish rose up, and set out for his makom (place, home).

[29] And when he was come into his bais, he took a ma'akhelet (knife), and laid hold on his pilegesh, and divided her, together with her atzmoz, into twelve pieces, and sent her into all the territory of Yisroel.

[30] And it was so, that all that saw it said, There was no such deed done nor seen from the yom that the Bnei Yisroel came up out of Eretz Mitzrayim unto this day; give ye heed unto it, make up your minds [about the punishment], and speak.

20 Then all the Bnei Yisroel came out, and HaEdah was gathered together as ish echad, from Dan even to Beer-Sheva, including Eretz HaGil'ad, unto Hashem at Mitzpah.

[2] And the Pinot (Corner pillars, Leaders, Chiefs) kol HaAm, even of kol Shivtei Yisroel, presented themselves in the Kahal Am HaElohim, four hundred thousand foot soldiers armed with cherev.

[3] (Now the Bnei Binyamin heard that the Bnei Yisroel were gone up to Mitzpah.) Then said the Bnei Yisroel, Tell us, how this ra'ah came to be?

[4] And the Levi, the ish haisha that was murdered, answered and said, I came into Giv'ah that belongeth to

Binyamin, I and my pilegesh, to lodge.

[5] And the ba'alei haGiv'ah rose against me, and surrounded the bais upon me by lailah, and intended to have murdered me; and my pilegesh have they raped, that she is dead.

[6] And I took my pilegesh, and cut her in pieces, and sent her throughout kol sedeh nachalat Yisroel; for they have committed zimmah (lewdness) and nevalah (wickedness, outrage, disgrace) in Yisroel.

[7] Hinei, ye are all Bnei Yisroel; give here your advice and etzah (counsel, verdict).

[8] And kol haAm arose as ish echad, saying, We will not any of us go to his ohel, neither will we any of us return into his bais.

[9] But now this shall be the thing which we will do to Giv'ah; we will go up bigoral (by lot) against it;

[10] And we will take ten anashim of a hundred throughout kol Shivtei Yisroel, and a hundred of a thousand, and a thousand out of ten thousand, to supply provisions for the troops, that they may do, when they come to Giv'ah of Binyamin, according to all the nevalah that they have wrought in Yisroel.

[11] So kol ish Yisroel were gathered against the Ir, kish echad chaverim (comrades as one man, united as one).

[12] And the Shivtei Yisroel sent anashim through all the shivtei Binyamin, saying, What ra'ah is this that is done among you?

[13] Now therefore deliver us the anashim, the Bnei Beliya'al, which are in Giv'ah, that we may put them to death, and purge ra'ah from Yisroel. But the Bnei Binyamin would not pay heed to the voice of their achim the Bnei Yisroel.

[14] But the Bnei Binyamin gathered themselves together out of the towns unto Giv'ah, to go out for milchamah against the Bnei Yisroel.

[15] And the Bnei Binyamin mustered at that time out of the cities twenty and six thousand men armed with cherev, beside the inhabitants of Giv'ah, which mustered seven hundred ish bachur (chosen men).

[16] Among all this people there were seven hundred ish bachur every one could sling stones at the se'ar (the hair), and not miss.

[17] And the ish Yisroel, apart from Binyamin, mustered 400,000 men armed with cherev; all these were ish milchamah.

[18] And the Bnei Yisroel arose, and went up to Beit-El, and asked counsel of Elohim, and said, Which of us shall go up first to the milchamah against the Bnei Binyamin? And Hashem said, Yehudah shall go up first.

[19] And the Bnei Yisroel rose up in the boker, and encamped against Giv'ah.

[20] And the Ish Yisroel went out to battle against

Binyamin; and the Ish Yisroel put themselves in array to fight against them at Giv'ah.

[21] And the Bnei Binyamin came forth out of Giv'ah, and cut down to the ground that day in Yisroel twenty and two thousand men.

[22] And the HaAm Ish Yisroel took courage, and formed their battle line again in the place where they put themselves in array the first day.

[23] (And the Bnei Yisroel went up and wept before Hashem until erev, and asked counsel of Hashem, saying, Shall I go up again to battle against the Bnei Binyamin

achi? And Hashem said, Go up against him.)

[24] And the Bnei Yisroel came near against the Bnei Binyamin the second day.

[25] And Binyamin went forth against them from Giv'ah the second day, and cut down to the ground of the Bnei Yisroel another eighteen thousand men; all these were armed with the cherev.

[26] Then kol Bnei Yisroel, and kol haAm, went up, and came unto Beit-El, and wept, and sat there before Hashem, and did a tzom that day until erev, and offered olot and shelamim before Hashem.

[27] And the Bnei Yisroel inquired of Hashem, (for the Aron Brit HaElohim was there in those days,

[28] And Pinchas ben Eleazar ben Aharon stood ministering before it in those yamim,) saying, Shall I yet again go out to battle against the Bnei Binyamin achi, or shall I cease? And Hashem said, Go up; for makhar (tomorrow) I will deliver them into thine yad.

[29] And Yisroel set an ambush in wait round about Giv'ah.

[30] And the Bnei Yisroel went up against the Bnei Binyamin on the Yom HaShelishi, and put themselves in array against Giv'ah, as before.

[31] And the Bnei Binyamin went out against HaAm, and were drawn away from the Ir; and they began to inflict casualties on HaAm, as at other times, in the sadeh and on the roads, of which one road goeth up to Beit-El, and the other road to Giv'ah, killing about sheloshim ish b'Yisroel.

[32] And the Bnei Binyamin said, They are defeated before us, as at the first. But the Bnei Yisroel said, Let us retreat,

and draw them from the Ir unto the roads.

[33] And Kol Ish Yisroel rose up out of their place, and put themselves in array at Baal-Tamar; meanwhile the ones of Yisroel waiting in ambush came forth out of their places, at Ma'areh Geva.

[34] And there came a frontal assault against Giv'ah by ten thousand ish bachur out of kol Yisroel, and the milchamah was fierce; but they [the Bnei Binyamin] had no da's that for them ra'ah (evil, disaster) was near.

[35] And Hashem defeated Binyamin before Yisroel; and the Bnei Yisroel struck down from Binyamin that day twenty and five thousand and a hundred ish, all these armed with cherev.

[36] So the Bnei Binyamin saw that they were defeated; for the Ish Yisroel gave place before Binyamin, because they relied on the ones ambushing which they had positioned against Giv'ah.

[37] And the ones ambushing hastened, and rushed upon Giv'ah; and the ones ambushing drew themselves along, and struck kol HaIr with the edge of the cherev.

[38] Now there was a mo'ed (appointed agreement) between the Ish Yisroel and the ones ambushing, that they should make a great flame with smoke rise up out of the Ir.

[39] And when the Ish Yisroel turned in the milchamah, Binyamin began to inflict casualties on the Ish Yisroel about sheloshim ish; for they said, Surely they are defeated before us, as in the milchamah harishonah.

[40] But when the smoke cloud began to arise up out of the Ir with an amud ashan (pillar of

smoke), Binyamin looked behind them, and, hinei, the whole Ir ascended up in smoke to Shomayim.

[41] And when the Ish Yisroel turned again, the Ish Binyamin were terrified; for they saw that ra'ah was come upon them.

[42] Therefore they turned their backs before the Ish Yisroel unto the derech hamidbar; but the milchamah overtook them; and them which came out of the towns [of Binyamin] the ones [the Bnei Yisroel] cutting down him [Binyamin] in the midst of it.

[43] Thus surrounding those of Binyamin, they chased them, and trampled them down with ease nokhach Giv'ah (straight before Giv'ah) toward the rising of the shemesh.

[44] And there fell of Binyamin eighteen thousand ish; all these were anshei chayil.

[45] And they turned and fled toward the midbar unto the Rock of Rimmon; and they cut down of them in the roads five thousand ish; and pursued hard after them unto Gidom, and slaughtered two thousand ish of them.

[46] So that all which fell that day of Binyamin were twenty and five thousand ish armed with cherev; all these were anshei chayil.

[47] But six hundred ish turned and fled to the midbar unto the Rock of Rimmon, and abode unto the Rock of Rimmon four months.

[48] And the Ish Yisroel turned back upon the Bnei Binyamin, and struck them with the edge of the cherev, including every town, the people, the behemah, and all that remained; also they burned with eish all the towns that they came to.

21 Now the Ish Yisroel had taken an oath in Mitzpah, saying, There shall not any of us give his bat unto Binyamin as isha.

[2] And HaAm went to Beit-El, and abode there till erev before HaElohim, and lifted up their voices, and wept gadol;

[3] And said, Hashem Elohei Yisroel, why is this come to pass in Yisroel, that there should be today shevet echad lacking in Yisroel?

[4] And it came to pass on the next day, that HaAm rose early, and built there a Mizbe'ach, and offered olot and shelamim.

[5] And the Bnei Yisroel said, Who is there among kol Shivtei Yisroel that came not up with the Kahal unto Hashem? For they had made the shevuah hagedolah concerning him that came not up before Hashem to Mitzpah, saying, He shall surely be put to death.

[6] And the Bnei Yisroel had compassion for Binyamin their brother, and said, There is shevet echad cut off from Yisroel this day.

[7] How shall we do for nashim for them that remain, seeing we have taken an oath by Hashem that we will not give them of our banot as nashim?

[8] And they said, What one is there of the Shivtei Yisroel that came not up to Mitzpah to Hashem? And, hinei, there came none to the machaneh from Yavesh-Gilead to the Kahal.

[9] For HaAm were numbered, and, hinei, there were none of the inhabitants of Yavesh-Gilead there.

[10] And HaEdah sent thither 12,000 ish of the Bnei HeChayil, and commanded them, saying, Go and strike

the inhabitants of Yavesh-Gilead with the edge of the cherev, with the women and the children.

[11] And this is the thing that ye shall do, Ye shall utterly destroy every zakhar, and every isha that hath da'as of lying with man.

[12] And they found among the inhabitants of Yavesh-Gilead four hundred na'arah betulah, that had known no man by lying with any zakhar; and they brought them unto the machaneh at Shiloh, which is in Eretz Kena'an.

[13] And the kol HaEdah sent some to speak to the Bnei Binyamin that were at the Rock of Rimmon, and to proclaim shalom unto them.

[14] And Binyamin came again at that time; and they gave them nashim which they had saved alive of the women of Yavesh-Gilead; but they sufficed not for them.

[15] And HaAm had compassion for Binyamin, because Hashem had made a breach in the Shivtei Yisroel.

[16] Then the Ziknei HaEdah (Elders of the Congregation) said, How shall we do for nashim for them that remain, seeing the isha are destroyed out of Binyamin?

[17] And they said, There must be yerushah (heir) for them that be survivor of Binyamin, that a shevet be not destroyed out of Yisroel.

[18] Howbeit we may not give them nashim of our banot; for the Bnei Yisroel have sworn, saying, Cursed be he that giveth an isha to Binyamin.

[19] Then they said, Hinei, there is chag Hashem (feast of Hashem) in Shiloh yearly in a place which is on the north side of Beit El, on the east side of the road that goeth up from Beit El to

SHMUEL ALEF

Shechem, and on the south of
Levonah.

[20] Therefore they
commanded the Bnei
Binyamin, saying, Go and lie
in wait in the kramim
(vineyards);
[21] And watch, and, hinei, if
the Banot Shiloh come out to
join in dances, then come ye
out of the kramim (vineyards),
and catch you every ish his
isha of the Banot Shiloh, and
go to Eretz Binyamin.

[22] And it shall be, when
their avot or their achim come
unto us for riv (to complain),
we [*the Ziknei HaEdah*] will
say unto them, Give them to
us, for we did not receive every
ish his isha through the war;
for ye have not given them
unto them at this time; now
would ye be guilty.

[23] And the Bnei Binyamin
did so and took them nashim,
according to their number, of
them that danced, whom they
caught; and they went and
returned unto their nachalah,
and repaired the towns, and
dwelt in them.

[24] And the Bnei Yisroel
departed from there at that
time, every ish to his shevet
and to his mishpakah, and
they went out from thence
every ish to his nachalah.

[25] In those days there was
no melech in Yisroel; every
man did that which was
yashar (right) in his own eyes.

SHMUEL ALEF

1 Now there was a certain
man of Ramatayim
Tzophim, of the hill
country of Ephrayim, and his
name was Elkanah ben
Yerocham ben Elihu ben
Tochu ben Tzuph, from
Ephrat;
[2] And he had two wives; the
name of the one was
Channah, and the

name of the other Peninnah;
and Peninnah had children,
but Channah had no children.

[3] And this man went up out
of his city yearly to worship
and to sacrifice unto Hashem
Tzva'os in Shiloh. And the two
banim of Eli, Chophni and
Pinchas, the kohanim of
Hashem, were there.

[4] And when the time was
that Elkanah offered sacrifice,
he gave to Peninnah his wife,
and to all her banim and her
banot, portions;

[5] But unto Channah he
gave a double portion; for he
loved Channah; but Hashem
had shut up her womb.

[6] And her tzarah
(adversary) also provoked her
greatly, for to make her fret,
because Hashem had shut up
her womb.

[7] And as he did so year by
year, when she went up to the
Bais Hashem, so she provoked
her; therefore she wept, and
did not eat.

[8] Then said Elkanah her
husband to her, Channah,
why weepest thou? And why
eatest thou not? And why is
thy lev bitter? Am not I better
to thee than asarah banim?

[9] So Channah rose up after
they had eaten in Shiloh, and
after they had drunk. Now Eli
HaKohen sat upon a chair by
mezuzat Heikhal Hashem.

[10] And she was in
bitterness of nefesh, and
davened unto Hashem,
and wept greatly.

[11] And she vowed a neder
(vow), and said, O Hashem
Tzva'os, if thou wilt indeed
look on the misery of thine
handmaid, and remember
me, and not forget thine
handmaid, but wilt give unto
thine handmaid zera
anashim, then I will give him
unto Hashem kol yamei of his
chayyah, and there shall no
razor come upon his head.

[12] And it came to pass, as
she continued davening before
Hashem, that Eli observed her
mouth.

[13] Now Channah, she
davened in her lev; only her
lips moved, but her voice was
not heard; therefore Eli
thought her to be shikkorah.

[14] And Eli said unto her,
How long wilt thou be drunk?
Put away thy yayin from thee.

[15] And Channah answered
and said, No, adoni, I am an
isha of a keshat ruach
(oppressed spirit); I have
drunk neither yayin nor strong
drink, but have poured out my
nefesh before Hashem.

[16] Take not thine amah
(handmaid, servant) for a bat
Beliyaal; for out of
the abundance of my anguish
and ka'as (grief) have I
davened hitherto.

[17] Then Eli answered and
said, Go in shalom; and
Elohei Yisroel grant thee thy
petition that thou hast asked
of Him.

[18] And she said, Let thine
handmaid find chen (grace,
favor) in thy sight. So the isha
went her way, and did eat, and
her countenance was no more
sad.

[19] And they rose up in the
boker early, and worshiped
before Hashem and returned,
and came to their bais in
Ramah; and Elkanah knew
Channah his wife; and
Hashem remembered her.

[20] And it came to pass in
due time, after Channah had
conceived, that she bore a ben,
and called his name Shmuel
(Heard of G-d) saying, Because
from Hashem I have asked for
him.

[21] And the man Elkanah,
and all his bais, went up to
offer unto Hashem the zevach
hayamim (sacrifice of the
days), and his neder (vow).

[22] But Channah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before Hashem, and there abide forever.

[23] And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only Hashem make good (establish) His devar. So the isha stayed, and nursed her ben until she weaned him.

[24] And when she had weaned him, she took him up with her, with three bulls, and one ephah of flour, and a skin of yayin, and brought him unto the Bais Hashem in Shiloh; and the child was young.

[25] And they slaughtered a bull, and brought the child to Eli.

[26] And she said, Oh adoni, as thy nefesh liveth, adoni, I am the isha that stood by thee here, davening unto Hashem.

[27] For this child I davened; and Hashem hath given me my petition which I asked of Him;

[28] Therefore also I make him one lent to Hashem; as long as he liveth he shall be lent to Hashem. And he worshiped Hashem there.

2 And Channah davened, and said, My lev rejoiceth in Hashem, mine keren is exalted in Hashem; my mouth is opened wide over mine oyevim; because I rejoice with simchah in Thy Yeshuah (Salvation).

[2] There is none kadosh like Hashem; for there is none besides Thee; neither is there any Tzur like Eloheinu.

[3] Talk no more so exceeding proudly; let not atak (insolence) come out of your mouth; for Hashem is El De'ot

(a G-d who intensively knows), and by Him alilot (actions) are weighed.

[4] Keshet gibborim are broken, and they that stumbled are girded with chayil (strength).

[5] They that were full have hired out themselves for lechem; and they that were hungry are such no more; so that the barren hath born shivah; and she that hath rabbat banim withers in grief.

[6] Hashem bringeth mot, and maketh chayyim; He bringeth down to Sheol, and raiseth up.

[7] Hashem maketh poor, and bringeth oisher; He bringeth low, and lifteth up.

[8] He raiseth up the dal (poor) out of the aphar (dust), and lifteth up the evyon (needy) from the dunghill, to seat them among nedivim (nobles), and to make them inherit the kisse kavod; for the pillars of the earth belong to Hashem, and He hath set the tevel (world) upon them.

[9] He is shomer over the feet of His chasidim, and the resha'im shall be silenced in choshech; for by ko'ach shall no ish prevail.

[10] Those striving against Hashem shall be shattered; out of Shomayim shall He thunder upon him [the contentious]; Hashem shall judge the afsei eretz (ends of the earth); and He shall give oz (strength) unto His Melech, and exalt the keren (horn, power) of His Moshiach.

[11] And Elkanah went to Ramah to his bais. And the na'ar was mesharet (minister) unto Hashem under Eli HaKohen.

[12] Now the Bnei Eli were Bnei Belyaal; they knew not Hashem.

[13] And the mishpat hakohananim (kohen's custom) with the people was, that,

when any ish offered zevach, the na'ar hakohen came, while the basar was cooking, with a mazleg (fork) of shlosh hashineayim (three prongs, lit. teeth) in his yad;

[14] And he would plunge it into the kiyor (basin) or dud (kettle) or kalakhat (caldron) or parur (pot); all that the mazleg brought up the kohen took for himself. So they did in Shiloh unto kol Yisroel that came there.

[15] Also before they burned the chelev, the na'ar hakohen came, and said to the ish hazove'ach (man making the sacrifice), Give basar to roast for the kohen; for he will not accept cooked basar of thee, only raw.

[16] And if any ish said unto him, Let them first not fail to burn the chelev, and then take as much as thy nefesh desireth; then he would answer him, Nay; but thou shalt hand it over to me now; and if not, I will take it by chazakah (force).

[17] Wherefore the chattat hane'arim was gedolah me'od before Hashem; for the anashim treated with contempt the minchat Hashem.

[18] But Shmuel was mesharet (minister) before Hashem, being a na'ar, girded with an ephod bad (linen robe).

[19] Moreover immo made him a me'il katon (a little robe), and brought it to him from year to year, when she came up with her ish to offer the zevach hayamim (yearly or annual sacrifice, *Ex. 28:31f*).

[20] And Eli put on Elkanah and his isha a berakhah, and said, Hashem give thee zera of this isha in place of the she'elah (asked for [one] of) Hashem that was lent. And they went unto his makom (place, home).

[21] And Hashem visited Channah, so that she conceived, and bore three banim and two banot. And the na'ar Shmuel grew before Hashem.

[22] Now Eli was zaken me'od, and heard all that his banim did unto kol Yisroel; and how they lay with the nashim hatzove'ot (women in ministry service) at the petach Ohel Mo'ed.

[23] And he said unto them, Why do ye such things? For I hear of your evil deeds from kol HaAm (all the People).

[24] Nay, my banim; for it is no good report that I hear; ye make Am Hashem to transgress.

[25] If one ish sin against another ish, Elohim shall intervene as arbiter for him; but if an ish sin against Hashem, who shall entreat for him? Notwithstanding they paid heed not unto the kol avihem (voice of their father), because Hashem willed to execute them.

[26] And the na'ar Shmuel was growing, and was in favor both with Hashem and also with anashim.

[27] And there came an Ish Elohim unto Eli, and said unto him, Thus saith Hashem, Did I not plainly reveal Myself unto the Bais Avicha, when they were in Mitzrayim under Bais Pharaoh?

[28] And did I not choose him out of kol Shivtei Yisroel to be Kohen to Me, to ascend Mine Mizbe'ach, to burn ketoret, to wear an Ephod in My presence? And did I give unto the Bais Avicha all the fire offerings of the Bnei Yisroel?

[29] Why kick scornfully at My zevach and My minchah, which I have commanded in My ma'on (habitation, dwelling [See *Yn 14:2 OJB*]); and honorest thy banim above Me, to make yourselves

fat with the chiefest of kol minchat Yisroel, before Ami (My People).

[30] Therefore Hashem Elohei Yisroel saith, I said indeed that thy Bais, and the Bais Avicha, should walk before Me ad olam (forever); but now Hashem saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed.

[31] Hinei, the yamim are coming, that I will cut off thine zero'a, and the zero'a of the Bais Avicha, that there shall not be a zaken in thine Bais.

[32] And thou shalt see Tzar Ma'on [See *ISm 4:11 and Jer 7:12-14*] in spite of all that He will do of tov to Yisroel; and there shall not be a zaken in thine Bais kol hayamim.

[33] And the ish of thine, whom I shall not cut off from Mine Mizbe'ach, shall be to consume thine eyes, and to grieve thine nefesh; and all the increase of thine Bais shall die anashim [*i.e., not zekenim*].

[34] And this shall be HaOt unto thee, that shall come upon thy two banim, on Chopni and on Pinchas: in one day they shall die both of them.

[35] And I will raise up for Me a Kohen Ne'eman, that shall do according to that which is in Mine lev and in My nefesh; and I will build for him a Bais Ne'eman; and he shall walk before Mine Moshiaich kol hayamim.

[36] And it shall come to pass, that every one that is left in thine Bais shall come and bow before him [*i.e., the Kohen Ne'eman*] to get an agorot kesef (a silver coin) and a kikar lechem (loaf of bread), and shall say, Put me please into one of the Kehunnot (Divisions of

the Kehunah), that I may get a piece of lechem to eat.

3 And the na'ar Shmuel ministered unto Hashem before Eli. And the Devar Hashem was yakar (precious, dear, rare) in those days; there was no chazon nifratz ([prophetic] vision open, spread out, common, *i.e., prophetic vision was uncommon*).

[2] And it came to pass at that time, when Eli was lying down in his makom (his eyes had began to grow dim, that he could not see);

[3] And the Ner Elohim had not yet gone out in the Heikhal Hashem, where the Aron Elohim was, and Shmuel was lying down;

[4] That Hashem called Shmuel; and he answered, Hineni.

[5] And he ran unto Eli, and said, Hineni; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

[6] And Hashem called yet again, Shmuel. And Shmuel got up and went to Eli, and said, Hineni; for thou didst call me. And he answered, I called not, beni; lie down again.

[7] Now Shmuel did not yet know Hashem; the Devar Hashem was not yet revealed unto him [See *Yn 1:1, 14*].

[8] And Hashem called Shmuel again the third time. And he got up and went to Eli, and said, Hineni; for thou didst call me. And Eli perceived that Hashem was calling the na'ar.

[9] Therefore Eli said unto Shmuel, Go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Hashem; for Thy eved (servant) shomei'a (is listening). So Shmuel went and lay down in his makom.

[10] And Hashem came, and stood, and called as at other times, Shmuel, Shmuel. Then Shmuel answered, Speak; for Thy eved shomei'a.

[11] And Hashem said to Shmuel, Hinei, I am doing a thing in Yisroel, at which both the oznayim of every one that heareth it shall tingle.

[12] In that day I will perform against Eli all things which I have spoken concerning his Bais; from beginning even to the end.

[13] For I have told him that I will judge his Bais ad olam for the avon (iniquity) which he knoweth; because his banim brought klatot (curses) upon themselves, and he restrained them not.

[14] And therefore I have sworn unto the Bais Eli, that there shall be no kapporah for the avon Bais Eli by zevach nor minchah ad olam.

[15] And Shmuel lay until boker, and opened the dlatot Beis Hashem. And Shmuel feared to show Eli the mareh (vision).

[16] Then Eli called Shmuel, and said, Shmuel, beni. And he answered, Hineni.

[17] And he said, What is the davar that Hashem hath said unto thee? Now hide it not from me; Elohim do so to thee, and more also, if thou hide anything from me of all the things that He said unto thee.

[18] And Shmuel told him everything, and hid nothing from him. And he said, It is Hashem; let Him do what seemeth Him tov.

[19] And Shmuel grew, and Hashem was with him, and did let none of his [*Shmuels*] words fall to the ground.

[20] And kol Yisroel from Dan even to Beer Sheva knew that Shmuel was established to be a navi of Hashem.

[21] And Hashem appeared again in Shiloh; for Hashem

revealed Himself to Shmuel in Shiloh by the Devar Hashem.

4 And the davar Shmuel came to kol Yisroel. Now Yisroel went out to meet in milchamah the Pelishtim (Philistines), and encamped at Even-Ezer; and the Pelishtim (Philistines) encamped at Aphek.

[2] And the Pelishtim (Philistines) put themselves in array to meet Yisroel [*in battle*]; and when the milchamah spread, Yisroel was defeated before the Pelishtim; and they slaughtered on the ma'arakhah (battleground) in the sadeh about arba'at alafim ish (four thousand men).

[3] And when HaAm were come into the machaneh, the Ziknei Yisroel said, Why hath Hashem defeated us today before the Pelishtim (Philistines)? Let us bring the Aron Brit Hashem out of Shiloh unto us, that, when it cometh among us, it may save us out of the palm of oyeveinu (our enemies).

[4] So HaAm sent to Shiloh, that they might bring from there the Aron Brit Hashem Tzva'os, Who dwelleth between the keruvim; and the two Bnei Eli, Chophni and Pinchas, were there with the Aron Brit HaElohim.

[5] And when the Aron Brit Hashem came into the machaneh, kol Yisroel shouted with a teru'ah gedolah, so that ha'aretz shook.

[6] And when the Pelishtim (Philistines) heard the kol hateruah, they said, What meaneth kol hateruah hagedolah hazot in the machaneh HaIvrit? And they understood that the Aron Hashem was come into the machaneh.

[7] And the Pelishtim (Philistines) were afraid, for they said, elohim is come into the machaneh. And they said, Oy lanu! For there hath not been such a thing as this heretofore.

[8] Oy lanu! Who shall save us out of the yad of these elohim ha'adirim (mighty g-ds)? These are the g-ds that struck the Mitzrayim with kol makkah (all the plagues) in the midbar.

[9] Be strong and conduct yourselves like anashim, O ye Pelishtim (Philistines), that ye be not avadim unto the Ivrim (Hebrews), as they have been subject to you; conduct yourselves like anashim, and fight.

[10] And the Pelishtim fought, and Yisroel was defeated, and they fled every ish into his ohel; and there was makkah gedolah me'od (a very great slaughter); for there fell of Yisroel shloshim elef foot soldiers.

[11] And the Aron Elohim was captured; and the two Bnei Eli, Chophni and Pinchas, died.

[12] And there ran an ish of Binyamin out of the ma'arakhah (battleground), and came to Shiloh the same day with his clothes torn, and with adamah upon his rosh.

[13] And when he arrived, hinei, Eli sat upon a kisse by the side of the derech, watching; for his lev anxiously trembled for the Aron HaElohim. And when the ish came into the Ir [*of Shiloh*], and told it, kol HaIr cried out.

[14] And when Eli heard the sound of the outcry, he said, What meaneth the noise of this tumult? And the ish came in hastily, and told Eli.

[15] Now Eli was ninety and eight years old; and his eyes were kamah (set, stiff, fixed

motionless), that he could not see.

[16] And the ish said unto Eli, I am he that came out of the ma'arakhah (battle-ground), and I fled today from the ma'arakhah. And he said, What happened there, beni?

[17] And the mevaser (herald, bringer of news, bearer of tidings, evangelist) answered and said, Yisroel is fled before the Pelishtim, and there hath been also a magefah gedolah among HaAm, and thy two banim also, Chopni and Pinchas, are dead, and the Aron HaElohim is captured.

[18] And it came to pass, when he made mention of the Aron HaElohim, that he fell from off the kisse backward by the side of the sha'ar, and his neck was broken, and he died; for the ish was zaken (old) and kaved (heavy). And he had judged Yisroel arba'im shanah.

[19] And his kallah (daughter-in-law), eshet Pinchas, was with child, near to be delivered; and when she heard the tidings that the Aron HaElohim was captured, and that her kham (woman's father-in-law) and her ish were dead, she fell upon her knees in labor and gave birth; for her labor pains came upon her.

[20] And about the time of her mot (death) the attending women said unto her, Fear not; for thou hast born ben. But she answered not, neither did her lev pay attention.

[21] And she named the na'ar Ichavod [Inglorious], saying, The kavod is departed from Yisroel; because the Aron HaElohim is captured, and because of her kham (woman's father-in-law) and her ish.

[22] And she said, The kavod is departed from Yisroel; for

the Aron HaElohim is captured.

5 And the Pelishtim (Philistines) captured the Aron HaElohim, and brought it from Even HaEzer unto Ashdod.

[2] When the Pelishtim (Philistines) took the Aron HaElohim, they brought it into the Bais Dagon, and set it beside Dagon.

[3] And when they of Ashdod arose early the next day, hinei, Dagon was fallen upon his face on the ground before the Aron Hashem. And they took Dagon, and returned him to his makom.

[4] And when they arose baboker on the next day, hinei, Dagon was fallen upon his face on the ground before the Aron Hashem; and the rosh Dagon and both the kapot (palms) of his hands were cut off upon the miftan (threshold); only the trunk of Dagon was left to him.

[5] Therefore neither the kohanim of Dagon, nor any that enter Bais Dagon, tread on the miftan (threshold) of Dagon in Ashdod to this day.

[6] But the Yad Hashem was heavy upon the Ashdodim, and He brought desolation, and struck them with techorim (tumors), even Ashdod and the vicinity thereof.

[7] And when the anshei Ashdod saw that it was so, they said, The Aron Elohei Yisroel shall not abide with us;

for His Yad is hard upon us, and upon Dagon eloheinu.

[8] They sent therefore and gathered all rulers of the Pelishtim (Philistines) unto them, and said, What shall we do with the Aron Elohei

Yisroel? And they answered, Let the Aron Elohei Yisroel be brought about unto Cat. And

they brought the Aron Elohei Yisroel about to there.

[9] And it was so, that, after they had brought it about, the Yad Hashem was against the Ir with a mehumah gedolah me'od (a very great tumult, commotion); and He struck the anshei HaIr, both katon and gadol, so that techorim (tumors) broke out on them.

[10] Therefore they sent the Aron HaElohim to Ekron. And it came to pass, as the Aron HaElohim came to Ekron, that the Ekronim cried out, saying, They have brought about the Aron Elohei Yisroel to us, to slay us and our people.

[11] So they sent and gathered together all the rulers of the Pelishtim (Philistines), and said, Send away the Aron Elohei Yisroel, and let it return to its own makom, [see 2Chr 6:4f], that it slay us not, and our people; for there was a mehumah (tumult, public panic) of mavet (death) throughout kol HaIr; the Yad HaElohim was very heavy there.

[12] And the anashim that died not were struck with the techorim (tumors); and the outcry of the Ir went up to Shomayim.

6 And the Aron Hashem was in the territory of the Pelishtim (Philistines) shivah chodashim.

[2] And the Pelishtim (Philistines) called for the [Dagon] kohanim and the kosemim (sorcerers), saying, What shall we do with the Aron Hashem? Tell us wherewith we shall send it to its makom (place).

[3] And they said, If ye send away the Aron Elohei Yisroel, send it not away empty; but ye

shall surely return to Him an asham (trespass offering); then ye shall be healed, and it shall be known to you why His Yad is not removed from you.

[4] Then they said, What shall be the asham (trespass offering) which we shall return to Him? They answered, Five techorim of zahav, and five akhbarim (rats) of zahav, according to the number of rulers of the Pelishtim: for one magefah (plague) was on you all, and on your rulers.

[5] So ye shall make tzalmei techorim (likenesses of tumors) of yours, and tzalmei akhbarim (likenesses of rats) of yours, of that which mar the land; and ye shall give kavod unto Elohei Yisroel; perhaps He will lighten His Yad from off you, and from off eloheichem (your g-ds), and from off your land.

[6] Now then why do ye harden levavchem, as the Mitzrayim and Pharaoh hardened their hearts? When He had wrought wonderfully among them, did they not send them away, so that they departed?

[7] Now therefore make an agalah chadashah (new cart, wagon), and take two milch [milk-yielding] cows, [*i.e., nursing cows*] on which there hath come no ol (yoke), and hitch the cows to the agalah, and take their calves home, away from them;

[8] And take the Aron Hashem, and lay it upon the agalah; and put the kelei hazahav, which ye send back to Him for an asham (trespass offering), in a box by the side thereof; and send it away, that it may go.

[9] And see: if it [*the Aron Hashem*] goeth up by the derech of its own territory [*i.e., Eretz Yisroel*] toward Beit Shemesh, then He hath done us this rah hagedolah (great

disaster); but if not, then we shall know that it is not His Yad that struck us; the evil came upon us mikreh (by chance, by accident).

[10] And the anashim did so; and took two milch cows, and hitched them to the agalah, and penned up their calves babayit;

[11] And they laid the Aron Hashem upon the agalah, and the box with the akhbarim of zahav and the tzalmei techorim (likenesses of tumors) of theirs.

[12] And the cows took the straight derech to the derech Beit Shemesh, and went along the path, lowing as they went, and turned not aside to the yamin or to the semol; and the rulers of the Pelishtim went after them as far as the border of Beit Shemesh.

[13] And they of Beit Shemesh were kotzerim (harvesting) their ketzir chittim (wheat harvest) in the valley; and they lifted up their eyes, and saw the Aron, and they rejoiced to see it.

[14] And the agalah came into the sadeh of Yehoshua, a man of Beit Shemesh, and stopped there, where there was an even gedolah (a large rock); and they chopped up the wood of the agalah, and offered the cows as an olah (burnt offering) unto Hashem.

[15] And the Levi'im took down the Aron Hashem, and the box that was with it, wherein were the kelei zahav, and put them on the even hagedolah (large rock); and the anashim of Beit Shemesh offered olot (burnt offerings) and sacrificed zevakhim (sacrifices) on that day unto Hashem.

[16] And when the five rulers of the Pelishtim saw it, they returned to Ekron on that same day.

[17] And these are the techorim (tumors) of zahav which the Pelishtim (Philistines) returned for an asham (trespass offering) unto Hashem; for Ashdod one, for Azah (Gaza) one, for Askelon one, for Gat one, for Ekron one;

[18] And the akhbarim of zahav, according to the mispar of all the towns of the Pelishtim (Philistines) belonging to the five rulers, both of fortified cities and of country villages, even unto Avel HaCedolah, whereon they set down the Aron Hashem; it (*the even hagedolah* [*See verse 15*]) remaineth unto this day in the sadeh of Yehoshua, the man of Beit Shemesh.

[19] And He struck down the anashim of Beit Shemesh, because they had looked into the Aron Hashem [*Num 4:20*], even He struck down of HaAm shivim ish [and chamishim elef ish]; and HaAm mourned, because Hashem had struck down many of HaAm with a makkah gedolah (a great stroke, blow).

[20] And the anashim of Beit Shemesh said, Who is able to stand before Hashem HaElohim HaKadosh Hazeh (Hashem this holy G-d)? And to whom shall He [*Hashem dwelling with the Aron Hashem*] go up from us?

[21] And they sent malachim to the inhabitants of Kiryat Ye'arim saying, The Pelishtim (Philistines) have returned the Aron Hashem; come ye down, and take it up to you.

7 And the anshei Kiryat Yearim came, and took up the Aron Hashem, and brought it into the bais Avinadav on the givah (hill), and set apart as kodesh Elazar bno to

be shomer over the Aron Hashem.

[2] And it came to pass, while the Aron abode in Kiryat-Yearim, that the time was long; for it was esrim shanah; and kol Bais Yisroel mourned after Hashem.

[3] And Shmuel spoke unto kol Bais Yisroel, saying, If ye do return unto Hashem with all your hearts, put away the elohei hanekhar and Ashtarot from among you, commit your hearts unto Hashem, serve Him only; and He will deliver you out of the yad Pelishtim.

[4] Then the Bnei Yisroel did put away Baalim and Ashtarot, and served Hashem only.

[5] And Shmuel said, Gather kol Yisroel to Mitzpah, and I will make intercessory prayer and daven for you unto Hashem.

[6] And they gathered together at Mitzpah, and drew mayim, and poured it out before Hashem, and did a tzom on that day, and said there, We have sinned against Hashem. And Shmuel judged the Bnei Yisroel at Mitzpah.

[7] And when the Pelishtim heard that the Bnei Yisroel were gathered together at Mitzpah, the rulers of the Pelishtim went up against Yisroel. And when the Bnei Yisroel heard it, they were afraid of the Pelishtim.

[8] And the Bnei Yisroel said to Shmuel, Cease not to cry out unto Hashem Eloheinu for us, that He will save us out of the yad Pelishtim.

[9] And Shmuel took a suckling lamb, and offered him for an olah unto Hashem; and Shmuel cried out unto Hashem on behalf of Yisroel; and Hashem answered him.

[10] And as Shmuel was offering up the olah, the Pelishtim drew near to battle against Yisroel; but Hashem thundered with a kol gadol on

that day upon the Pelishtim, and threw them into confusion and panic; and they were struck down before Yisroel.

[11] And the Anshei Yisroel went from Mitzpah, and pursued the Pelishtim, and struck them down, until they came to below Beit-Kar.

[12] Then Shmuel took one even (stone), and set it up between Mitzpah and Shen, and called the shem of it Even-Ezer, saying, Hitherto hath Hashem helped us.

[13] So the Pelishtim were subdued, and they came no more into the territory of Yisroel; and the yad Hashem was against the Pelishtim all the days of Shmuel.

[14] And the towns which the Pelishtim had captured from Yisroel were restored to Yisroel, from Ekron even unto Gat; and the territory thereof did Yisroel deliver out of the yad Pelishtim. And there was shalom between Yisroel and HaEmori (the Amorites).

[15] And Shmuel judged Yisroel all the days of his life.

[16] And he went from shanah b'shanah in circuit to Beit-El, and Gilgal, and Mitzpah, and judged Yisroel in all those places.

[17] And his teshuvah (return) was to Ramah; for there was his bais; and there he judged Yisroel; and there he built a Mizbe'ach unto Hashem.

8 And it came to pass, when Shmuel was old, that he made his banim shofetim over Yisroel.

[2] Now the shem of his ben habechor was Yoel; and the shem of his mishneh (second), Aviyah; they were shofetim at Be'er Sheva.

[3] And his banim walked not in his drakhim, but turned aside after betza (dishonest gain), and took shochad

(bribe[s]), and perverted mishpat (justice).

[4] Then kol Ziknei Yisroel gathered themselves together, and came to Shmuel unto Ramah,

[5] And said unto him, Hinei, thou art old, and thy banim walk not in thy drakhim; now appoint for us a Melech to judge us like kol HaGoyim.

[6] But the thing was displeasing in the eyes of Shmuel, when they said, Give us a Melech to judge us. And Shmuel davened unto Hashem.

[7] And Hashem said unto Shmuel, Shema unto the voice of HaAm in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign as Melech over them.

[8] According to all the ma'asim which they have done since the day that I brought them up out of Mitzrayim even unto this day, wherewith they have forsaken Me, and served elohim acherim, so do they also unto thee.

[9] Now therefore pay heed unto their voice; howbeit yet protest solemnly unto them, and show them the mishpat hamelech (customary ways of the king, kingly prerogative) that shall reign over them.

[10] And Shmuel told all the Divrei Hashem unto the people that asked of him a Melech.

[11] And he said, This will be the mishpat hamelech that shall reign over you: he will take your banim, and appoint them for himself for his merkavah and his parashim; and some shall run before his merkavah.

[12] And he will appoint for him sarei elafim, and sarei chamishim and will set them to plow his ground, and to reap his katzir (harvest), and to make his

instruments of war, and his chariot equipment.

[13] And he will take your banot to be perfumers, and to be tabakhot (cooks) and ofe'ot (bakers).

[14] And he will take your fields, and your kramim (vineyards), and your olive groves, even the best of them, and give them to his avadim.

[15] And he will take the tenth of your zera, and of your kramim (vines), and give to his officers, and to his avadim.

[16] And he will take your avadim, and your shifchot, and your finest bochurim, and your donkeys, and put them to his work.

[17] He will take the tenth of your tzon; and ye shall be his avadim.

[18] And ye shall cry out in that day because of your melech which ye shall have chosen for you; and Hashem will not hear you in that day.

[19] Nevertheless the people refused to obey the voice of Shmuel; and they said, No; but we will have a Melech over us;

[20] That we also may be like kol HaGoyim; and that our Melech may judge us, and go out before us, and fight milchamoteinu (our battles).

[21] And Shmuel heard all the words of the people, and he rehearsed them in the ears of Hashem.

[22] And Hashem said to Shmuel, Pay heed unto their voice, and crown them a Melech. And Shmuel said unto the Anshei Yisroel, Go ye back every ish unto his ir (town).

9 Now there was an ish of Binyamin, shmo Kish Ben Aviel Ben Tzeror Ben Bechorat Ben Aphiach, an ish of Binyamin, a gibbor chayil (man of valor).

[2] And he had a ben, shmo Sha'ul, a handsome bochur; and there was not among the Bnei Yisroel one more handsome than he; he was head and shoulders taller than kol HaAm.

[3] And the donkeys of Kish Avi Sha'ul were lost. And Kish said to Sha'ul bno, Take now one of the ne'arim with thee, and arise, go look for the donkeys.

[4] And he passed through har Ephrayim, and passed through Eretz Shalisha, but they found them not; then they passed through Eretz Sha'alim, and they were not there; and he passed through the territory of Binyamin, but they found them not.

[5] And when they were come to Eretz Tzuph, Sha'ul said to his na'ar that was with him, Come, and let us return; lest Avi stop caring for the donkeys, and become concerned for us.

[6] And he said unto him, Hinei now, there is in this town an Ish Elohim, an ish nikhbad (an honorable man); all that he saith cometh surely to pass; now let us go there; perhaps he can show us darkeinu (our way) that we should go.

[7] Then said Sha'ul to his na'ar, But, hinei, if we go, what shall we bring the Ish? For the lechem is all gone in our vessels, and there is not a teshurah (gift) for the Ish HaElohim: what have we?

[8] And the na'ar answered Sha'ul again, and said, Hinei, I have here at hand the fourth part of a shekel of kesef; that will I give to the Ish HaElohim, to tell us darkeinu (our way).

[9] Beforetime in Yisroel, when an ish went to inquire of Elohim, thus he spoke, Come, and let us go to the ro'eh (seer): for he that is now called a navi

was beforetime called a ro'eh (seer).

[10] Then said Sha'ul to his na'ar, Well said; come, let us go. So they went unto the town where the Ish HaElohim was.

[11] And as they went up the hill to the town, they found ne'arot (girls) going out to draw mayim, and said unto them, Is the ro'eh here?

[12] And they answered them, and said, He is; hinei, he is ahead of you; make haste now, for he came today to the town; for there is a zevach (sacrifice) for HaAm today in the bamah (high place);

[13] As soon as ye be come into the town, ye shall straightway find him, before he go up to the high place to eat; for HaAm will not eat until he come, because hu yevarech hazevach (he doth bless the sacrifice); and afterwards hakeru'im (the ones being invited) eat. Now therefore get you up; for about this time ye shall find him.

[14] And they went up into the town; and when they were come into the town, hinei, Shmuel came out toward them as he was going up to the bamah (high place).

[15] Now Hashem galah (had revealed, unveiled) in the ozen (ear) of Shmuel yom echad before Sha'ul came, saying,

[16] Makhar (tomorrow) about this time I will send thee an ish out of Eretz Binyamin, and umeshachto (thou shalt anoint him) to be Nagid over My people Yisroel, that he may save My people out of the yad Pelishtim; for I have looked upon My people, because their cry has come unto Me.

[17] And when Shmuel saw Sha'ul, Hashem said unto him, Hinei haIsh [Zech 6:12] whom I spoke to thee of!

This same shall rule over My people.

[18] Then Sha'ul drew near to Shmuel in the sha'ar, and said, Tell me, now, where is the Bais HaRo'eh.

[19] And Shmuel answered Sha'ul, and said, I am the Ro'eh (seer): go up before me unto the bamah (high place); for ye shall eat with me hayom, and baboker I will let thee go, and will tell thee all that is in thine levav.

[20] And as for thine donkeys that were lost hayom sheloshet hayamim (now three days), set not thy mind on them;

for they are found. And on whom is kol chemdat Yisroel (all the Desire of Yisroel [*See Hag 2:7*])? Is it not on thee, and on Kol Bais Avicha?

[21] And Sha'ul answered and said, Am not I of Binyamin, of the smallest of the Shivtei Yisroel? And my mishpakhat the least of all the mishpekhos of the Shivtei Binyamin? Wherefore then speakest thou so to me?

[22] And Shmuel took Sha'ul and his na'ar, and brought them into the room, and made them sit at the makom berosh (chief place) among hakeru'im (the ones being invited), which were about shloshim ish.

[23] And Shmuel said unto the tabakh (cook), Bring the portion which I gave thee, of which I said unto thee, Set it aside for thee.

[24] And the tabakh took up the shok (thigh piece), and that which was upon it, and set it before Sha'ul. And Shmuel said, Hinei that which is set aside! Set it before thee, and eat; for unto this mo'ed hath it been set aside for thee since I said, I have invited HaAm. So Sha'ul did eat with Shmuel that day.

[25] And when they were come down from the bamah (high place) into the town,

Shmuel communed with Sha'ul upon the gag (rooftop).

[26] And they arose early; and it came to pass about shachar, that Shmuel called Sha'ul to the gag (rooftop), saying, Up, that I may send thee away. And Sha'ul arose, and they went out both of them, he and Shmuel, outside.

[27] And as they were going down to the outskirts of the town, Shmuel said to Sha'ul, Bid the na'ar pass on before us (and he passed on), but stand thou still a while, that I may show thee the Devar Elohim.

10 Then Shmuel took a flask of shemen, and poured it upon his rosh, and kissed him [*Ps 2:12*], and said, Hath not Hashem meshachacha (anointed thee) to be Nagid over His nachalah?

[2] When thou art departed from me today, then thou shalt find two anashim near Kevurat Rachel on the border of Binyamin at Tzeltzach; and they will say unto thee, The donkeys which thou wentest to seek are found; and, hinei, Avicha hath taken leave of caring about the donkeys, and careth for you, saying, What shall I do for beni (my son)?

[3] Then shalt thou go on forward from there, and thou shalt come to the plain of Tavor, and there shall meet thee shloshah anashim going up to HaElohim to Beit-El, one carrying shloshet gedayim (three young goats), and another carrying shloshet kikrot (three loaves) lechem, and another carrying a skin of yayin;

[4] And they will give thee a Shalom greeting, and give thee two of the lechem; which thou shalt receive of their yad.

[5] After that thou shalt come to the Giveat HaElohim, where is the outpost of the Pelishtim (Philistines); and it shall come to pass, when thou art come there to the Ir, that thou shalt meet a chevel (company, band) of nevi'im coming down from the high place with a nevel (lyre), tof (tambourine), khalil (flute), and kinnor (harp) before them; and they shall prophesy;

[6] And the Ruach [*Hakodesh*] of Hashem will come upon thee, and thou shalt prophesy with them, and shalt be changed into an ish acher (another man, a different man).

[7] And let it be, when these otot (signs) are come unto thee, that thou do what yadecha (thy hand) finds [*i.e., what thou seest fit to do*]; for HaElohim is with thee.

[8] And thou shalt go down before me to Gilgal; and, hinei, I will come down unto thee, to offer olot (burnt offerings), and to sacrifice zivkhei shelamim (sacrifices of peace offerings); shivat yamim shalt thou tarry, till I come to thee, and show thee what thou shalt do.

[9] And it was so, that when he had turned his back to go from Shmuel, Elohim changed for him a lev acher (another heart, a different heart); and all those otot (signs) came to pass that day.

[10] And when they came there to the Giveah (Hill), hinei, a chevel (company, band) of nevi'im met him; and the Ruach [*Hakodesh*] of Elohim came upon him, and he prophesied among them.

[11] And it came to pass, when all that knew him beforetime saw that, hinei, he prophesied with the nevi'im, then HaAm said one to another, What is this that hath happened unto

the Ben Kish? Is Sha'ul also among the nevi'im?

[12] And an ish from that place answered and said, And who is avihem (their father, cf *Amos 7:14*)? Therefore it became a mashal (proverb), Is Sha'ul also among the nevi'im? [13] And when he had made an end of prophesying, he came to the bamah (high place).

[14] And the dod Sha'ul said unto him and to his na'ar, Where went ye? And he said, To search for the donkeys; and when we saw that they were nowhere, we came to Shmuel.

[15] And the dod Sha'ul said, Tell me, now, what Shmuel said unto you.

[16] And Sha'ul said unto his dod, He told us plainly that the donkeys were found. But of the matter of the melukkah (kingship), whereof Shmuel spoke, he told him not.

[17] And Shmuel called HaAm together unto Hashem at Mitzpah;

[18] And said unto the Bnei Yisroel, Thus saith Hashem Elohei Yisroel, I brought up Yisroel out of Mitzrayim, and delivered you out of the yad Mitzrayim, and out of the yad kol HaMamlachot, and of them that oppressed you;

[19] And ye have this day rejected Eloheichem, who Himself was Moshia for you out of all your adversities and your tzoroses; and ye have said unto Him, No, but set a Melech over us. Now therefore present yourselves before Hashem by your Shevatim (Tribes), and by your alefim (thousands, larger kinship units).

[20] And when Shmuel had caused all the Shivtei Yisroel to come near, the Shevet (Tribe) of Binyamin was lakhad (taken [by lot], singled out [by lot]).

[21] When he had caused the Shevet (Tribe) of Binyamin to come near by their mishpekhah, the mishpakhat Matri was lakhad (singled out [by lot]), and Sha'ul Ben Kish was lakhad; and when they searched for him, he could not be found.

[22] Therefore they inquired of Hashem further, Has the ish come here yet? And Hashem answered, Hinei he hath hid himself among the kelim (vessels, baggage, stuff). [23] And they ran and brought him out from there; and when he stood among HaAm, he was taller than any of HaAm from his shekhamim (shoulders) upward.

[24] And Shmuel said to kol HaAm, See ye him whom Hashem hath chosen? That there is none like him among kol HaAm? And kol HaAm shouted, and said, May HaMelech live!

[25] Then Shmuel told HaAm the mishpat haMelukkah (right of the monarchy; see also *Dt. 17:14-20*), and wrote it in a sefer, and deposited it up before Hashem. And Shmuel sent kol HaAm away, every ish to his bais.

[26] And Sha'ul also went home to Giveah; and there went with him the valiant whose lev Elohim had touched.

[27] But the Bnei Beliyaal said, How shall this one yoshi'einu (save us)? And they despised him, and brought no minchah (gift). But he held his peace.

11 Then Nachash the Ammoni came up, and laid siege to Yavesh Gil'ad; and all the anashim of Yavesh said unto Nachash, Make a brit with us, and we will serve thee.

[2] And Nachash the Ammoni answered them, On this condition will I cut a brit with

you, that I may gouge out all your ayin yamin (right eyes), and so bring cherpah upon kol Yisroel.

[3] And the Zekenim of Yavesh said unto him, Give us shivat yamim that we may send malachim unto all the territory of Yisroel; and then, if there be no moshi'a to save us, we will come out and surrender to thee.

[4] Then came the malachim to Giveat Sha'ul, and told the devarim in the oznayim of HaAm; and kol HaAm lifted up their kol (voices), and wept.

[5] And, hinei, Sha'ul came after the bakar out of the sadeh; and Sha'ul said, What aileth HaAm that they weep? And they told him the divrei anshei Yavesh.

[6] And the Ruach Elohim came upon Sha'ul when he heard those devarim, and his anger was kindled greatly.

[7] And he took a tzemed bakar, and cut them in pieces, and sent them throughout all the territory of Yisroel by the hands of malachim, saying, Whosoever cometh not forth after Sha'ul and after Shmuel, so shall it be done unto his bakar. And the pachad Hashem fell on HaAm, and they came out as ish echad.

[8] And when he mustered them at Bezek, the Bnei Yisroel were three hundred elef, and the Ish Yehudah thirty elef.

[9] And they said unto the malachim that came, Thus shall ye say unto the Ish Yavesh Gil'ad, Tomorrow, by the time the shemesh is hot, teshuah will come to you. So the malachim came and reported it to the anshei Yavesh; and they had simchah.

[10] Therefore the anshei Yavesh said, Tomorrow we will come out to surrender unto you, and ye shall do

with us all that seemeth tov in your eyes.

[11] And it was so on the next day, that Sha'ul set HaAm into shloshah rashim (three companies); and they came into the midst of the machaneh in the ashmoret haboker (morning watch), and slaughtered Ammon until the chom (heat) of the yom; and it came to pass, that they which survived were scattered, so that no two of them were left together.

[12] HaAm said unto Shmuel, Who is he that said, Shall Sha'ul reign as melech over us? Bring the anashim, that we may put them to death.

[13] And Sha'ul said, There shall not an ish be put to death this day; for today Hashem hath wrought Teshuah (Salvation) in Yisroel.

[14] Then said Shmuel to HaAm, Come, and let us go to Gilgal, and renew the Meluchah (kingdom) there.

[15] And kol HaAm went to Gilgal; and there they made Sha'ul Melech before Hashem in Gilgal; and there they sacrificed zevachim of shelamim before Hashem; and there Sha'ul and kol Anshei Yisroel rejoiced with simchah me'od.

12 And Shmuel said unto kol Yisroel, Hinei, I have paid heed unto your voice in all that ye said unto me, and have set a Melech over you.

[2] And now, hinei, the Melech walketh before you; and I am old and grayheaded; and, hinei, my banim are with you; and I have walked before you from my youth unto hayom hazeh.

[3] Hineni (here I am); testify against me before Hashem, and before His Moshiach.

Whose shor (ox) have I taken? Or whose chamor (donkey) have I taken? Or whom have I

defrauded? Whom have I oppressed? Or from whose yad have I accepted any kofer to blind mine eyes therewith? And I will restitution make to you.

[4] And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken anything from any yad ish.

[5] And he said unto them, Ed Hashem (Hashem is witness) against you, and His Moshiach is ed (witness) this day, that ye have not found anything in my yad. And they answered, He is Ed (witness).

[6] And Shmuel said unto HaAm, It is Hashem that made Moshe and Aharon, and that brought avoteichem up out of Eretz Mitzrayim.

[7] Now therefore stand still, that I may enter into shofet judgment with you before Hashem of kol tzidkot (all the righteous acts [of Hashem]), which He made for you and avoteichem.

[8] When Ya'akov was come into Mitzrayim, and avoteichem cried unto Hashem, then Hashem sent Moshe and Aharon, which brought forth avoteichem out of Mitzrayim, and made them dwell in this makom (place).

[9] And when they forgot Hashem Eloheihem, He sold them into the yad Sisra, Sar Tzeva Chatzor, and into the yad Pelishtim, and into the yad Melech Moav, and they fought against them.

[10] And they cried unto Hashem, and said, Chatanu (we have sinned), because we have forsaken Hashem, and have served Baalim and Ashtarot; but now deliver us out of the yad oyeveinu (power, hand of our enemies), and we will serve Thee.

[11] And Hashem sent Yerubaal [Gideon], and Bedan, and Yiftach, and Shmuel, and

delivered you out of the yad oyeveichem on every side, and ye dwelled betach (in safety).

[12] And when ye saw that Nachash Melech Bnei Ammon came against you, ye said unto me, No; but a Melech shall reign over us: when Hashem Eloheichem was your Melech. [13] Now therefore behold the Melech whom ye have chosen, and for whom ye have made request! And, hinei, Hashem hath set a Melech over you.

[14] If ye will fear Hashem, and serve Him, and obey His voice, and not rebel against the commandment of Hashem, then shall both ye and also the Melech that reigneth over you continue following after Hashem Eloheichem;

[15] But if ye will not obey the voice of Hashem, but rebel against the commandment of Hashem, then shall the yad Hashem be against you, as it was against avoteichem.

[16] Now therefore stand and see this davar hagadol (great thing), which Hashem will make before your eyes.

[17] Is it not ketzir chittim (wheat harvest) today? I will call unto Hashem, and He shall send kolot (thunder) and matar (rain); that ye may perceive and see that your wickedness is rabbah (great), which ye have made in the eyes of Hashem, in requesting for you a Melech.

[18] So Shmuel called unto Hashem; and Hashem sent kolot and matar that day; and kol HaAm greatly feared Hashem and Shmuel.

[19] And kol HaAm said unto Shmuel, Pray for thy avadim unto Hashem Eloheichah, that we die not; for we have added unto kol chattoteinu (all our sins) this ra'ah (evil), to ask for us a Melech.

[20] And Shmuel said unto HaAm, Fear not; ye have done kol hara'ah hazot (all this wickedness); yet turn not aside from following Hashem, but serve Hashem with kol levavchem;

[21] And turn ye not aside; for then should ye go after hatohu (the vain, empty thing, idol), which cannot profit nor deliver; for they are tohu (vain, empty).

[22] For Hashem will not forsake His people for the sake of Shmo Hagedol; because it hath pleased Hashem to make you His people.

[23] Moreover, as for me, chalilah (far be it) from me that I should sin against Hashem in ceasing to pray for you; but horeiti (I will teach) you the derech hatovah v'hayesharah (the good and upright way);

[24] Only fear Hashem, and serve Him in emes with kol levavchem; for consider what great things He hath done for you.

[25] But if ye shall still do wickedly, ye shall be consumed, both ye and your Melech.

13 It was in the first year of Sha'ul's reign, and when he had reigned [his first] two shanim over Yisroel,

[2] Sha'ul chose him shloshet alafim of Yisroel; whereof two elef were with Sha'ul at Michmash and in har Beit-El, and an elef were with Yonatan in Givat Binyamin; and the rest of HaAm he sent back every ish to his ohel.

[3] And Yonatan struck the outpost of the Pelishtim (Philistines) that was in Ceva, and the Pelishtim heard of it. Then Sha'ul blew the shofar throughout kol HaAretz, saying, Let the Ivrim (Hebrews) hear.

[4] And kol Yisroel heard the news that Sha'ul had struck the outpost of the Pelishtim (Philistines), and that Yisroel also had become odious to the Pelishtim. And HaAm were called together after Sha'ul at Gilgal.

[5] And the Pelishtim (Philistines) gathered themselves together to fight against Yisroel, sheloshim elef merkavot and sheshet alafim parashim, and soldiers like the chol (sand) which is on the seashore in multitude; and they came up, and encamped at Michmash, east of Beit-Aven.

[6] When the Ish Yisroel saw that they were in danger (for the army was hard-pressed), then the people did hide themselves in me'arot (caves), and in thickets, and among rocks, and in towers, and in borot (pits).

[7] And some of the Ivrim (Hebrews) went over Yarden to Eretz Gad and Gil'ad. As for Sha'ul, he was yet in Gilgal, and kol HaAm followed him fearfully trembling.

[8] And he tarried shivat yamim, according to the mo'ed (set time) that Shmuel had appointed; but Shmuel came not to Gilgal; and HaAm started slipping away from him.

[9] And Sha'ul said, Bring to me the olah (burnt offering), and shelamim (peace offerings). And he offered the olah (burnt offering).

[10] And it came to pass, that as soon as he had finished offering the olah (burnt offering), hinei, Shmuel came; and Sha'ul went out to meet him, that he might make a berakhah greeting on him.

[11] And Shmuel said, What hast thou done? And Sha'ul said, Because I saw that HaAm were slipping away from me, and that thou

camest not at the mo'ed hayamim, and that the Pelishtim were assembling themselves together at Michmash;

[12] Therefore, said I, the Pelishtim (Philistines) will come down now upon me at Gilgal, and I have not made supplication unto Hashem; I felt compelled therefore, and offered the olah (burnt offering).

[13] And Shmuel said to Sha'ul, Thou hast done foolishly; thou hast not been shomer over the mitzvah Hashem Eloheicha, which He commanded thee; for now would Hashem have established thy mamlachah over Yisroel ad olam.

[14] But now thy mamlachah shall not endure; Hashem hath sought for Him an ish after His own levav, and Hashem hath commanded him to be Nagid over His people, because thou hast not been shomer over that which Hashem commanded thee.

[15] And Shmuel arose, and went up from Gilgal unto Givat Binyamin. And Sha'ul numbered HaAm that were being found with him, about shesh me'ot ish (six hundred men).

[16] And Sha'ul, and Yonatan bno, and HaAm that were being found with them, abode in Ceva of Binyamin; but the Pelishtim encamped in Michmash.

[17] And the raiders came out of the machaneh of the Pelishtim in three companies; one company turned toward the derech Ophrah, unto Eretz Shu'al;

[18] And another company turned toward derech Beit Choron; and another company turned toward derech (the road) of the border that overlooks

Gey HaTzevo'im toward the midbar.

[19] Now there was no charash (blacksmith) found throughout kol Eretz Yisroel; for the Pelishtim (Philistines) said, Lest the Ivrim (Hebrews) make them cherev (sword) or khanit (spear);

[20] But kol Yisroel went down to the Pelishtim, to sharpen every ish his plowshare, and his spade, and his axe, and his hoe.

[21] And a dullness of the edges occurred in the plowshares, hoes, three pronged pitchforks, axes, and for repointing the darvon (goad).

[22] So it came to pass in the yom milchemet (day of battle), that there was neither cherev nor khanit found in the yad kol HaAm that were with Sha'ul and Yonatan; but with Sha'ul and with Yonatan bno was there found.

[23] And the detachment of the Pelishtim (Philistines) went out toward Ma'avar

Michmash

14 (Michmash Pass). Now the day came to pass, that

Yonatan Ben Sha'ul said unto the na'ar (young man) that bore his armor, Come, and let us go over to the outpost of the Pelishtim (Philistines), that is on the other side. But he told not aviv.

[2] And Sha'ul tarried in the outskirts of Giveah under a pomegranate tree which is in Migron; and HaAm (the people, the army) that were with him were about shesh me'ot ish (six hundred men);

[3] And Achiyah Ben Achituv, the ach of Ikhavod Ben Pinchas Ben Eli, kohen Hashem in Shiloh, was wearing an ephod. And HaAm knew not that Yonatan was gone.

[4] And between the passes, by which Yonatan sought to go over unto the outpost of the Pelishtim, there was a rocky cliff on the one side, and a rocky cliff on the other side; and the shem of the one was Botzet, and the shem of the other Seneh.

[5] The one steep rock faced north opposite Michmash, and the other southward toward Giveah.

[6] And Yonatan said to the na'ar that bore his armor, Come, and let us go over unto the outpost of these arelim (uncircumcised); it may be that Hashem will act for us; for nothing restrains Hashem lhoshi'a (to save), by many or by few.

[7] And his armor-bearer said unto him, Do all that is in thine lev; turn thee; hineni, I am with thee according to thy lev.

[8] Then said Yonatan, Hinei, we will pass over unto these anashim, and we will show ourselves unto them.

[9] If they say thus unto us, Stand still until we come to you; then we will stand still tachteinu (in our place), and will not go up unto them.

[10] But if they say thus, Come up unto us; then we will go up; for Hashem hath delivered them into yadenu (our hand, power); and this shall be haot (the sign) unto us.

[11] And both of them showed themselves unto the outpost of the Pelishtim (Philistines); and the Pelishtim said, Hinei, the Ivrim (Hebrews) come forth out of the chorim (holes) where they had hid themselves.

[12] And the anashim of the outpost answered Yonatan and his armor-bearer, and said, Come up to us, and we will teach you a thing. And

Yonatan said unto his armor-bearer, Come up after me, for Hashem hath delivered them into the yad Yisroel.

[13] And Yonatan climbed up upon his hands and upon his feet, and his armor-bearer after him; and they fell before Yonatan; and his armor-bearer slaughtered behind him.

[14] And that first attack, which Yonatan and his armor-bearer made, killed about esrim ish (twenty men), within an area of half a yoke [*i.e., the area an oxen yoke could plow in one day, or rather, half of that*].

[15] And there was fearful panic in the machaneh, in the sadeh, and among kol HaAm; the outpost, and the raiders, they also trembled, and ha'aretz quaked; so it was a cheredat Elohim (a panic from Elohim).

[16] And the tzofim (watchmen, lookouts, sentries) of Sha'ul in Givat Binyamin looked; and, hinei, the multitude melted away, and they went in all directions.

[17] Then said Sha'ul unto HaAm that were with him, Number now, and see who is gone from us. And when they had numbered, hinei, Yonatan and his armor-bearer were not there.

[18] And Sha'ul said unto Achiyah, Bring here the Aron HaElohim. For the Aron HaElohim was at that time with the Bnei Yisroel there.

[19] And it came to pass, while Sha'ul talked to the kohen [*i.e., Achiyah*], that the tumult that was in the machaneh Pelishtim went on and increased; and Sha'ul said unto the kohen, Withdraw thine yad [*i.e., let's go*].

[20] And Sha'ul and kol HaAm that were with him assembled themselves, and they went to the

milchamah; and, hinei, every cherev ish was against his fellow, and there was mehumah gedolah me'od (a very great confusion).

[21] Moreover the Ivrim (Hebrews) that were with the Pelishtim (Philistines) before that time, which went up with them into the machaneh from the country round about, even they also turned to be with them of Yisroel that were with Sha'ul and Yonatan.

[22] Likewise all the Ish Yisroel which had hid themselves in Har Ephrayim, when they heard that the Pelishtim fled, even they also followed hard after them in the milchamah (battle).

[23] So Hashem saved Yisroel that day; and the milchamah continued raging even unto Beit Aven.

[24] And the Ish Yisroel were distressed that day; for Sha'ul had bound under oath HaAm, saying, Arur (cursed) be the ish that eateth lechem before erev, that I may be avenged on mine enemies. So none of HaAm tasted lechem.

[25] And all they of HaAretz came to the wood; and there was devash on the surface of the sadeh.

[26] And when HaAm were come into the wood, hinei, the devash was oozing; but no one put his yad to his mouth; for HaAm feared the shevuah (oath).

[27] But Yonatan heard not when aviv bound HaAm with the oath; wherefore he put forth the end of the matteh (staff) that was in his yad, and dipped it in a honeycomb of the devash, and put his yad to his mouth; and his eyes brightened.

[28] Then answered an ish from HaAm, and said, Avicha strictly bound HaAm with an oath, saying, Arur (cursed) be the ish that eateth lechem this

day. And HaAm were faint with famished exhaustion.

[29] Then said Yonatan, Avi hath troubled HaAretz; see, now, how mine eyes hath brightened, because I tasted a little of this devash.

[30] How much more, if only HaAm had eaten freely today of the plunder of their enemies which they found?

For would there not have been now a much greater makkah (slaughter) among the Pelishtim (Philistines)?

[31] And they drove back the Pelishtim that day from Michmash to Ayalon; and HaAm were very faint.

[32] And the people flew upon the plunder, and took tzon, and bakar, and calves and butchered them on the ground; and HaAm did eat them with the dahm.

[33] Then they told Sha'ul, saying, Hinei, HaAm sin against Hashem, in that they eat with the dahm. And he said, Ye have dealt treacherously; today roll an even gedolah (large stone) over here to me.

[34] Then Sha'ul said, Disperse yourselves among the people, and say unto them, Bring me here every ish his shor (ox), and every ish his seh, and you make shochet slaughter of them here, and eat; and sin not against Hashem in eating with the dahm. And kol HaAm brought every ish his shor with him that lailah, and made shochet slaughter of them there.

[35] And Sha'ul built a Mizbe'ach unto Hashem; it was the first time that he built a Mizbe'ach unto Hashem.

[36] And Sha'ul said, Let us go down after the Pelishtim by lailah, and plunder them until the ohr haboker, and let us not leave an ish of them. And they said, Do whatsoever seemeth tov in thine eyes.

Then said the kohen [*Achiyah*], Let us draw near here unto HaElohim [*to inquire of G-d*].

[37] And Sha'ul asked counsel of Elohim, Shall I go down after the Pelishtim? Wilt Thou deliver them into the yad Yisroel? But He did not answer him on that day.

[38] And Sha'ul said, Draw ye near here, all the pinnot (corners, chiefs of) HaAm; and know and see wherein this chattat hath been this day.

[39] For, as Hashem the Moshia Yisroel liveth, though it be in Yonatan beni (my son), he shall surely die. But there was none among kol HaAm that answered him.

[40] Then said he unto kol Yisroel, Be ye on one side, and I and Yonatan beni will be on the other side. And HaAm said unto Sha'ul, Do what seemeth tov in thine eyes.

[41] Therefore Sha'ul said unto Hashem Elohei Yisroel, Give a tamim (perfect lot). And Sha'ul and Yonatan were taken by lot; but HaAm escaped [*from being taken by lot*].

[42] And Sha'ul said, Cast lots between me and Yonatan beni (my son). And Yonatan was taken by lot.

[43] Then Sha'ul said to Yonatan, Tell me what thou hast done. And Yonatan told him, and said, I did but taste a little devash with the end of the matteh that was in mine yad, and, hineni, I must die.

[44] And Sha'ul answered, Elohim do so and more also if thou shalt not surely die, Yonatan.

[45] And HaAm said unto Sha'ul, Shall Yonatan die, who hath wrought this Yeshuah HaGedolah (Great Salvation, Deliverance, Rescue) in Yisroel? Chalilah (far be it!); as Hashem liveth, there

shall not one hair of his rosh fall to the ground; for he hath wrought with Elohim this day. So HaAm rescued Yonatan, that he died not.

[46] Then Sha'ul stopped following the Pelishtim; and the Pelishtim withdrew to their own makom.

[47] So Sha'ul took the melachah (kingdom, establishment of sovereignty) over Yisroel, and fought against all his oyevim on every side, against Moav, and against the Bnei Ammon, and against Edom, and against the melachim of Tzovah, and against the Pelishtim; and everywhere he turned himself, he terrorized them.

[48] And he gathered an army, and struck Amalek, and delivered Yisroel out of the hands of them that plundered them.

[49] Now the Bnei Sha'ul were Yonatan, and Yishvi, and Malki-Shu'a; and the shmot of his two banot were these; the shem of the bechirah (first born [daughter]), Merav, and the shem of the younger Michal;

[50] And the shem of eshet Sha'ul was Achino'am Bat Achima'atz; and the shem of the Sar of his Tzeva was Avner Ben Ner and Ner was dod Sha'ul (uncle of Sha'ul).

[51] And Kish was Avi Sha'ul; Ner Avi Avner was ben Aviel.

[52] And there was milchamah chazakah against the Pelishtim all the days of Sha'ul; and when Sha'ul saw any ish gibbor, or any valiant man, he recruited him.

15 Shmuel also said unto Sha'ul, Hashem sent me limeshachacha (to anoint thee) to be Melech over His people, over Yisroel; now therefore shema (pay heed) thou unto the voice of the Divrei Hashem.

[2] Thus saith Hashem Tzva'os, I remember that which Amalek did to Yisroel, how he waylaid him on the derech, when he came up from Mitzrayim.

[3] Now go and attack Amalek, and utterly destroy all that they have, and spare them not; but slay both ish and isha, oled, and yonek, shor, seh, gamal, and chamor.

[4] And Sha'ul gathered HaAm together, and numbered them at Tela'im, two hundred elef foot soldiers, and ten elef Ish Yehudah.

[5] And Sha'ul came to a city of Amalek, and lay in wait in the valley.

[6] And Sha'ul said unto the Keni, Go, depart, get you away from among the Amaleki, lest I destroy you with them; for ye showed chesed to kol Bnei Yisroel, when they came up out of Mitzrayim. So the Keni moved away from among Amalek.

[7] And Sha'ul attacked Amalek from Chavilah until where thou comest to Shur, that is alongside Mitzrayim.

[8] And he took Agag Melech Amalek alive, and destroyed with utter cherem destruction kol haAm with the edge of the cherev.

[9] But Sha'ul and HaAm spared Agag, and the best of the tzon, and of the bakar, and of the fat bulls, and the fat sheep, and all that was tov, and would not utterly destroy them; but everything that was despised and worthless, that they destroyed with utter cherem destruction.

[10] Then came the Devar Hashem unto Shmuel, saying,

[11] I greatly regret and relent and reconsider that I have set up Sha'ul to be Melech; for he is turned back from following Me, and hath not performed My Devar. And it grieved Shmuel; and he

cried out unto Hashem kol halailah.

[12] And when Shmuel rose early to meet Sha'ul in the boker, it was told Shmuel, saying, Sha'ul came to Carmel, and, hinei, he set up a yad (hand, *i.e. memorial, monument*) for himself. And he turned and went down to Gilgal.

[13] And Shmuel came to Sha'ul; and Sha'ul said unto him, Baruch atah l'Hashem; I have carried out the Devar Hashem.

[14] And Shmuel said, What meaneth then this bleating of the tzon (sheep) in mine ears, and the lowing of the bakar (cattle) which I hear?

[15] And Sha'ul said, They have brought them from Amalek; for HaAm spared the best of the tzon and of the bakar, in order to sacrifice unto Hashem Eloheicha; and the rest we have destroyed in utter cherem destruction.

[16] Then Shmuel said unto Sha'ul, Stop, and I will tell thee what Hashem hath said to me this night. And he said unto him, Say on.

[17] And Shmuel said, When thou wast katon (little) in thine own eyes, wast thou not made the Rosh Shivtei Yisroel, and Hashem anointed thee Melech over Yisroel?

[18] And Hashem sent thee baderech (on a mission), and said, Go destroy with utter cherem destruction the chatta'im (sinners), Amalek, and make war against them until they be consumed.

[19] Why then didst thou not obey the voice of Hashem, but didst pounce upon the plunder, and didst harah (the evil) in the eyes of Hasham?

[20] And Sha'ul said unto Shmuel, Yes, I have obeyed the voice of Hashem, and have gone baderech

(on the mission) which Hashem sent me, and have brought back Agag Melech Amalek, and have destroyed Amalek with utter cherem destruction.

[21] But HaAm took of the plunder the tzon and bakar, the reshit of the cherem to sacrifice unto Hashem Eloheicha at Gilgal.

[22] And Shmuel said, Hath Hashem as great chefetz (delight) in olot and zevakhim, as in obeying the voice of Hashem? Hinei, to obey is better than zevach (sacrifice), and to pay heed than the chelev eilim (fat of rams).

[23] For meri (rebellion) is as the chattat (sin) of kesem (witchcraft, soothsaying, divination), and stubbornness is as heathenish iniquity and idolatry. Because thou hast rejected the Devar Hashem, He hath also rejected thee from being Melech.

[24] And Sha'ul said unto Shmuel, Chatati (I have sinned): for I have transgressed the commandment of Hashem, and thy words: because I feared HaAm, and listened to their voice.

[25] Therefore, now, pardon my sin, and turn back with me, that I may worship Hashem.

[26] And Shmuel said unto Sha'ul, I will not go back with thee: for thou hast rejected the Davar Hashem, and Hashem hath rejected thee from being Melech over Yisroel.

[27] And as Shmuel turned about to go away, he [Sha'ul] seized the edge of his me'il (robe, mantle), and he tore (it).

[28] And Shmuel said unto him, Hashem hath torn the Mamlechet Yisroel from thee this day, and hath given it to a re'a (neighbor) of thine, that is better than thou.

[29] And also the Netzach Yisroel (Eternal One of Israel) will not lie nor relent: For He is not an adam, that He should change His mind.

[30] Then he said, Chatati (I have sinned): yet honor me now, before the Ziknei Ami, and before Yisroel, and turn back with me, that I may worship Hashem Eloheicha.

[31] So Shmuel turned back after Sha'ul; and Sha'ul worshipped Hashem.

[32] Then said Shmuel, Bring ye to me Agag Melech Amalek. And Agag came unto him confidently. And Agag thought, Surely the mar hamavet (bitterness of death) is past.

[33] And Shmuel said, As thy cherev hath made nashim childless, so shall immecha be childless among nashim. And Shmuel cut Agag in pieces before Hashem at Gilgal.

[34] Then Shmuel went to Ramah; and Sha'ul went up to his bais at Giveat Sha'ul.

[35] Until his [Sha'ul's] yom mot Shmuel came not again to see him: nevertheless Shmuel mourned for Sha'ul: and Hashem relented that He had made Sha'ul Melech over Yisroel.

T.N. This two-part work begins with the pollution of the religious worship by Eli's apostate sons who were kohanim during the time when the great prophet Shmuel (born ca. 1105 B.C.E.) was a child. 1Sm-2Sm ends with a foreshadowing of the purified Beis Hamikdash worship which was the Messianic vision of King Dovid (died ca. 970 B.C.E.). A subtle indication of this is the linen ephod worn both by little Shmuel (1Sm 2:18) and many years later by King Dovid (2 Sm 6:14; Ps 110:4). The ephod of the Kohen Gadol was an apron-

like garment with an ornamented vest containing the Urim and Thummim used to determine the will of G-d (sacred lots that were cast to determine whether to go to war, etc). The kehunah (priesthood) we see being purified as the story of I/II Shmuel unfolds looks forward to the perfect Moshiach-Kohen who is coming (Ps. 110:4). A man of G-d comes to Eli and prophesies to him about the kehunah (priesthood) of his ancestor Aaron (see 1Sm. 2:27f). Eli is told that he and his sons will be replaced by another Aaronic family, which turns out to be the family of Zadok. Eli's branch of the kehunah will be broken off and 'I will raise up for Myself a ne'eman [faithful] kohen' (2:35), says the L-rd. Zadok and his sons will replace Eli and his sons, just as Dovid the king after G-d's own heart will replace Saul the unfaithful monarch and will take his crown (1Sm 28:17; Rv 3:11). Although Zadok was the immediate fulfillment, Moshiach Yehoshua finally and completely fulfills 2:35 through Ps 110:4 and Zech 3:8; 6:11-12 and Isa 53:10. One of the reasons King Saul angered G-d is because he usurped the role of kohen (1Sm 13:8-15), thus showing his lack of respect for G-d's holy kehunah and for the king's covenant obligation to keep the Torah (see Dt. 17:11-20). When he attacked and caused the death of the kohanim at Nob, that was the last straw, though he had already been condemned for rebelliously disobeying G-d in regard to the Amalakites (see 1 Sm 15:1-35; Ex 17:8-16; Dt 25:17-19). The only kohen to survive the massacre at Nob was Ahimelech's son Abiathar,

who, because he later supported David's son Adoniyah instead of Solomon as David's heir to the throne, was finally banished, leaving the Aaronic kehunah to Zadok and his sons. Since Ahimelech and Abiathar are descendants of Eli, we read the story of I-II Shmuel knowing there is a curse on them and that their branch of the Aaronic family tree will eventually lose the kehunah. Eli should have feared G-d enough not to eat and drink judgment on himself, especially in view of his unholy sons who were kohanim (see Lv. 10:1,2,16-20). The backdrop of Eli's decadent kehunah is the ominous military threat of the Philistines, who are on the brink of subjugating the whole land and are already in some sense holding sway (13:19-22), in spite of Shmuel's best efforts (7:2-17). The sinful people discover that the ark will not work as a good-luck charm or a magical weapon. Without teshuvah (repentance) and obedient holiness, Israel will be defeated, as Samson discovered in his own experience with the Philistines. But the Philistine g-d Dagon cannot stand in the presence of the ark; rather, it falls in broken obeisance. This means that if the people of G-d through their sin lose the power of G-d, that does not mean that G-d's Word has lost its power. G-d is the true king of Israel, and the people need to beware of the tyrannical exploitation they may be asking for when they act like other nations. It turns out that King Saul, lacking covenant loyalty to the Word of G-d, falls short of the theocratic ideal, and his life becomes a foil against which to view the description of the Moshiach in

2Sm. 7:12-17, 'But I will not take my steadfast love from him (David's Son, the Moshiach), as I took it from Saul, whom I put away from before you (David).' In I Sm. 17 we see the killing by the youth David of the Philistine champion Goliath (10 feet tall, weighing in with a 150 lb. coat and a 19 lb. spear head). David's victory over Goliath begins to trigger Saul's jealousy and eventual unraveling (18:7-8). Later Saul tries to kill David, but G-d puts a wonderful brotherly love for David in the heart of Saul's son Jonathan, who rescues David from Saul's murderous wrath and seems to hold a serene and unselfish knowledge that David and not he will inherit the throne (20:13-15). Like Jonathan, David's wife Michal, Saul's young daughter, also helps David escape (19:11-17). In the Philistine city of Gath David has to use his wits to save himself, pretending to be mad. The Philistine king Achish later makes David his mercenary and gives him the village of Ziglag (though, as his mercenary, David outwits him, and, in a holy war, destroys non-Israelite villages rather than his own Jewish people). In any event, Achish is convinced enough by David's acting skill to let him do whatever he wants (see 21:10-15) except fight side by side with the Philistine (29:3-11), something David doesn't want to do anyway, especially against his own people. Up to this point David with his own private army seems to act like a sort of Jewish Robin Hood, even hiring himself out as a private police force. When a wealthy sheep owner Nabal (naval = 'fool') rejects David and messianic association with him and thereby proves

himself a true 'fool,' his death opens the door for his widow to become David's wife. This woman, Abigail, is carried off from Ziglag by Amalekites (30:2) along with the women and all who were in "Ziglag. In a foreshadow of the coming rejected Moshiach, David is almost stoned by his own people, very much like Moses (Ex. 17:4; I Sm. 30:6), both David and Moshe being messianic types of the Servant of the L-rd' (Dt. 34:5; I Sm. 25:39; Isa. 53:11). Chapter 8:8 shows that G-d is a rejected G-d; therefore, we should not be surprised that the Moshiach is a rejected Moshiach (Isaiah 53). But notice that when David the King is rejected by the Jewish people, he is accepted by the Gentiles, the Philistines (see Acts 28:28)! Then, after that, the Jewish people accept him and crown him king, as we shall see in II Shmuel. At the end of I Shmuel, signalling that the people of Israel once again have no king and need David their King to be their deliverer, a horrible picture comes into view: Saul and Jonathan and all Saul's sons are killed by the Philistines at Mt Gilboa. 1Sm 3:7; 1Sm 2:12-17 contain ominous warnings against those who are dabbling in religion and have not had the new creation experience of the new birth.

16 And Hashem said unto Shmuel, Ad mosai wilt thou mourn for Sha'ul, seeing I have rejected him as Melech al Yisroel? Fill thine keren with shemen, and go. I will send thee to Yishai of Beit-Lechem: for I have provided Me a melech among his banim. [2] And Shmuel said, How can I go? If Sha'ul hear

it, he will kill me. And Hashem said, Take an eglat bakar (heifer of the herd) with thee, and say, I am come to sacrifice to Hashem.

[3] And call Yishai to the zevach, and I will show thee what thou shalt do; umashachta (and thou shalt anoint) unto Me him whom I say unto thee.

[4] And Shmuel did that which Hashem spoke, and came to Beit-Lechem. And the zekenim of the town trembled at his coming, and said, Comest thou in shalom?

[5] And he said, Shalom; I am come to sacrifice unto Hashem; set yourselves apart as kodesh, and come with me to the zevach. And he set apart as kodesh Yishai and his banim, and called them to the zevach.

[6] And it came to pass, when they were come, that he [Shmuel] took one look at Eliav, and said, Surely Hashem's Moshiach is before Him.

[7] But Hashem said unto Shmuel, Look not on his mareh (appearance), or on the height of his stature; because I have rejected him; for Hashem seeth not as HaAdam seeth; for HaAdam looketh at the einayim (eyes, outward form); Hashem looketh at the lev.

[8] Then Yishai called Avinadav, and made him pass before Shmuel. And he said, Neither hath Hashem chosen this.

[9] Then Yishai made Shammah to pass by. And he said, Neither hath Hashem chosen this.

[10] Again, Yishai made his shivat banim to pass before Shmuel. And Shmuel said unto Yishai, these Hashem hath not bachar (chosen).

[11] And Shmuel said unto Yishai, Are here all thy ne'arim (boys)?

And he said, There remaineth yet the katan (small, young), and, hinei, ro'eh batzon (tending the flock) is he. And Shmuel said unto Yishai, Send and get him; for we will not sit down [to eat] till he come here. [12] And he sent, and brought him in. Now he was adomoni (ruddy, of healthy red complexion) and withal of a yafeh countenance, and good-looking. And Hashem said, Arise, meshachehu (anoint him); ki zeh hu (for this is he).

[13] Then Shmuel took the keren of shemen, v'yimshach (and anointed) him in the midst of his achim; and the Ruach [*Hakodesh*] of Hashem came upon Dovid from that day forward. So Shmuel rose up, and went to Ramah.

[14] But the Ruach [*Hakodesh*] of Hashem departed from Sha'ul, and a ruach ra'ah from Hashem terrified and overwhelmed him [Sha'ul].

[15] And the avdei Sha'ul said unto him, Hinei now, a ruach Elohim ra'ah terrifieth and overwhelmeth thee.

[16] Let adoneinu now command thy avadim, which are before thee, to seek out an ish, who is a menagen (player) on the kinnor (harp); and it shall come to pass, when the ruach Elohim ra'ah is upon thee, that he shall play with his yad, and thou shalt be tov (better, well).

[17] And Sha'ul said unto his avadim, Look for me now an ish that can play well, and bring him to me.

[18] Then answered one of the ne'arim, and said, Hinei, I have seen a ben of Yishai of Beit-Lechem, that is skillful in playing, and a gibbor chayil and an ish milchamah prudent in matters, and an ish to'ar (handsome man), and Hashem is with him.

[19] Wherefore Sha'ul sent malachim unto Yishai, and said, Send me Dovid binecha, which is with the tzon.

[20] And Yishai took a chamor laden with lechem, and a skin of yayin, and a gedi (young goat), and sent them by Dovid bno unto Sha'ul.

[21] And Dovid came to Sha'ul, and stood before him; and he loved him greatly; and he became his no'se kelim (armor-bearer).

[22] And Sha'ul sent to Yishai, saying, Let Dovid, now, stand before me; for he hath found chen (favor) in my eyes.

[23] And it came to pass, when the ruach Elohim was upon Sha'ul, that Dovid took the kinnor, and played with his yad; so Sha'ul was relieved, and was tov, and the ruach hara'ah departed from him.

17 Now the Pelishtim gathered together their machanot (camps, military forces), for milchamah and were gathered together at Shochoh, which belongeth to Yehudah, and encamped between Shochoh and Azekah, in Ephes Dammim.

[2] And Sha'ul and the Ish Yisroel were gathered together, and encamped by the Emek (valley) of Elah, and drew up in battle array against the Pelishtim (Philistines).

[3] And the Pelishtim stood on the har on the one side, and Yisroel stood on the har on the other side; and there was a geg between them.

[4] And there went out an Ish HaBenayim [*i.e., a middle-man champion whose single combat saves the day and decides the victor*] out of the machanot of the Pelishtim, shmo Golyat (Goliath), of Gat, whose height was shesh cubits and a span.

[5] And he had a kova (helmet) of nechoshet upon his rosh, and he was wearing a coat of mail armor; and the weight of the coat of armor was five thousand shekels of nechoshet.

[6] And he had mitzchah (greaves, *i.e.*, *leg plate armor*) of nechoshet upon his legs, and a kidron (javelin) of nechoshet [slung] between his shoulders.

[7] And the khetz (shaft) of his khanit (spear) was like a weaver's beam; and his spear's blade weighed six hundred barzel (iron) shekels; and the no'se tzinnah (great shield bearer) walked ahead of him.

[8] And he stood and cried out unto the ma'arkhot Yisroel (ranks of Israel), and said unto them, Why are ye come out to line up for milchamah? Am not I a Philistine, and ye avadim of Sha'ul? Choose you an ish for you, and let him come down to me.

[9] If he be able to fight with me, and to kill me, then will we be your avadim; but if I prevail over him, and kill him, then shall ye be to us for avadim, and serve us.

[10] And the Philistine said, I defy the maarshot Yisroel this day; give me ish, that we may fight together.

[11] When Sha'ul and kol Yisroel heard those divrei haPelishti, they were dismayed, and greatly afraid.

[12] Now Dovid was the ben ish of that Ephrati from Beit-Lechem Yehudah, shmo Yishai; and he had shmoneh banim; and the ish [Yishai] was zaken in the days of Sha'ul, advanced in age among anashim.

[13] And the shloshet Bnei Yishai hagedolim went and followed Sha'ul to the milchamah; and the shem of his three banim that went to the milchamah were Eliav the

bechor, and mishneh unto him Avinadav, and hashelishi (the third) Shammah.

[14] And Dovid was the katan; and the shloshah hagedolim followed Sha'ul.

[15] But Dovid went and returned from Sha'ul to tend tzon aviv at Beit-Lechem.

[16] And the Pelishti drew near morning and evening, and presented himself arba'im yom.

[17] And Yishai said unto Dovid bno, Take now for thy achim an ephah of this roasted grain, and these ten lechem, and run to the machaneh of thy achim;

[18] And carry these ten charitzei hecholov (cuts of milk, *hence cheeses*) unto the sar of their elef (unit, thousand), and look how thy achim fare for shalom, and take their arvut (pledge).

[19] Now Sha'ul, and they, and all the Ish Yisroel, were in the Emek (Valley) of Elah (Oak), fighting with the Pelishtim (Philistines).

[20] And Dovid rose up early in the boker, and left the tzon with a shomer (watchman), and loaded up, and embarked, as Yishai had commanded him; and he came to the camp, as the army was going forth to the fight and shouted for the milchamah (battle).

[21] For Yisroel and the Pelishtim took their positions, ma'arakhah (battle array) facing ma'arakhah.

[22] And Dovid left his supplies in the yad of the shomer hakelim (supply master), and ran into the ma'arakhah (battle line), and came and gave shalom greeting to his achim.

[23] And as he talked with them, hinei, there came up the Ish HaBenayim Golyat HaPelishti shmo, from Gat, out of the lines of the

Pelishtim, and spoke according to these words; and Dovid heard them.

[24] And all the Ish Yisroel, when they saw the ish, fled from before him, and were greatly afraid.

[25] And the Ish Yisroel said, Have ye seen this ish that is come up? Surely to defy Yisroel is he come up; and it shall be, that the ish who killeth him, the melech will give ashires gadol and will give him bitto (his daughter) [*in marriage*], and bais aviv make khofshi b'Yisroel (free, tax-exempt in Israel).

[26] And Dovid spoke to the anashim that stood by him, saying, What shall be done for the ish that killeth this Pelishti, and taketh away the cherpah (reproach) from Yisroel? For who is this Pelishti hearle (uncircumcised Philistine) that he should defy the ma'arkhot Elohim Chayyim (arrayed battle forces of the living C-d)?

[27] And HaAm answered him after this manner, saying, So shall it be done to the ish that killeth him.

[28] And Eliav achiv hagadol heard when he spoke unto the anashim; and af Eliav was kindled against Dovid, and he said, Why camest thou down hither? And with whom hast thou left those few tzon in the midbar? I know thy zadon (presumptuousness), and the evil of thine levav; for thou art come down l'ma'an (in order that) thou mightest watch the milchamah.

[29] And Dovid said, What have I done now? It was only a davar (word) [*I said*], wasn't it?

[30] And he turned from him toward another, and spoke after the same manner; and HaAm answered him again according to the davar

harishon (the previous word).

[31] And when the devarim (words) were heard which Dovid spoke, they rehearsed them before Sha'ul: and he sent for him.

[32] And Dovid said to Sha'ul, Let no lev adam fail because of him; thy eved will go and fight with this Pelishti.

[33] And Sha'ul said to Dovid, Thou art not able to go against this Pelishti to fight with him: for thou art but a na'ar (boy), and he an ish milchamah (man of war) from his youth.

[34] And Dovid said unto Sha'ul, Thy eved is ro'eh (shepherd) of tzon of aviv, and there came the ari, and the dov, and carried off seh out of the eder (flock):

[35] And I went out after him, and struck him, and saved out of his mouth: and when he arose against me, I caught hold by his zakan (beard), and struck him, and killed him.

[36] Thy eved slaughtered both the ari and the dov: and this Pelishti hearel (uncircumcised Philistine) shall be as one of them, seeing he hath charaf (taunted, defied, disgraced) the maakhot Elohim Chayyim.

[37] Dovid said moreover, Hashem that saved me out of the paw of the ari, and out of the paw of the dov, He will save me out of the yad of this Pelishti. And Sha'ul said unto Dovid, Go, and Hashem be with thee.

[38] And Sha'ul dressed Dovid with his armor-clothes, put a kova of nechoshet upon his rosh; also he dressed him with a coat of mail armor.

[39] And Dovid girded his cherev over his armor-clothes, and he tried to walk; for lo nissah (he had not tested, proved) it. And Dovid said unto Sha'ul, I cannot go with these; for lo nishti (I have not proved them). And Dovid took them off him.

[40] And he took his makel (stick, staff) in his yad, and chose him chamishah chalukei avanim (five smooth stones) out of the nachal (brook), and put them in a keli haro'im (shepherd's bag) which he had, even in a wayfarer's bag; and his kela (slingshot) was in his yad; and he drew near to the Pelishti.

[41] And the Pelishti came on and drew near unto Dovid; and the ish, the no'se hatzinnah, went ahead of him.

[42] And when the Pelishti squinted and saw Dovid, he despised him: for he was but a na'ar (boy), and admoni (ruddy), and yafeh mareh (good-looking).

[43] And the Pelishti said unto Dovid, Am I a kelev (dog), that thou comest to me with maklot (sticks)? And the Pelishti cursed Dovid by his g-ds.

[44] And the Pelishti said to Dovid, Come to me, and I will give thy basar unto the oph hashomayim, and to the behemat hasadeh.

[45] Then said Dovid to the Pelishti, Thou comest against me with a cherev (sword), and with a khanit (spear), and with a kidon (javelin); but I come against thee b'Shem Hashem Tzva'os Elohei Ma'arkhot Yisroel, whom thou hast defied.

[46] This day will Hashem hand thee over into mine yad; and I will strike thee down, and take thine rosh from thee; and I will give the peger machaneh Pelishtim this day unto the oph hashomayim, and to the chayyat ha'aretz; that kol ha'aretz may know that there is Elohim in Yisroel.

[47] And kol hakahal hazeh shall know that Hashem yehoshi'a (saveth) not with cherev or khanit; for the milchamah is Hashem's, and He will give you (*plural*) into yadenu (our hands).

[48] And it came to pass, when the Pelishti arose, and came, and drew nigh to meet Dovid, that Dovid hastened, and ran toward the ma'arakhah (battle line) to meet the Pelishti.

[49] And Dovid put his yad in his keli (bag), and took from there an even (stone), and slung it, and struck the Pelishti in his metzach (forehead), that the even (stone) sunk into his metzach; and he fell upon his face to the ground.

[50] So Dovid prevailed chazak over the Pelishti with a sling and with an even (stone), and struck down the Pelishti, and killed him; but there was no cherev in the yad Dovid.

[51] Therefore Dovid ran, and stood over the Pelishti, and took hold of his cherev, and drew it out of the sheath thereof, and slaughtered him, v'yikhrat (and cut off) *(See Daniel 9:26, Moshiah yikaret (will be cut off) but in Daniel the phrase means "Moshiah will be violently killed")* his rosh therewith. And when the Pelishtim saw their gibbor was dead, they fled.

[52] And the Anshei Yisroel and of Yehudah arose, and shouted, and pursued the Pelishtim, until thou come to the gey (valley), and to the Sha'arei Ekron. And the challei Pelishtim fell by the derech to Shaarayim, even unto Gat, and unto Ekron.

[53] And the Bnei Yisroel returned from chasing after the Pelishtim, and they plundered their machanot.

[54] And Dovid took the rosh of the Pelishti, and brought it to Yerushalayim; but he put his kelim (weapons) in his ohel.

[55] And when Sha'ul saw Dovid go forth to meet the Pelishti, he said

unto Avner, the sar hatzavah, Avner, whose ben is this na'ar? And Avner said, As thy nefesh liveth, O Melech, I cannot tell. [56] And the Melech said, Inquire thou whose ben this elem (young man) is. [57] And as Dovid returned from the slaughter of the Pelishti, Avner took him, and brought him before Sha'ul with the rosh of the Pelishti in his yad. [58] And Sha'ul said to him, Whose ben art thou, na'ar? And Dovid answered, I am the ben avdecha Yishai of Beit-Lechem.

18 And it came to pass, when he had made an end of speaking unto Sha'ul, that the nefesh Yonatan was kashur (tied together) with the nefesh Dovid, and Yonatan loved him as his own nefesh.

[2] And Sha'ul drafted him that day, and would let him return no more to the bais aviv.

[3] Then Yonatan and Dovid made a brit (covenant), because he loved him as his own nefesh.

[4] And Yonatan stripped himself of the me'il (robe) that was upon him, and gave it to Dovid, and his middah [war garments], even to his cherev, and to his keshet, and to his khagor (belt).

[5] And Dovid went out whithersoever Sha'ul sent him, and prospered; and Sha'ul set him over the anshei hamilchamah, and he was accepted in the sight of kol HaAm, and also in the sight of the avdei Sha'ul.

[6] And it came to pass as they came, when Dovid was returned from the slaughter of the Pelishti, that the nashim came out of all towns of Yisroel, singing and dancing, to meet Sha'ul HaMelech, with

tambourines, with simchah, and with cymbals.

[7] And the nashim answered one another as they played, and said, Sha'ul hath slain his alafim, and Dovid his revavot (myriads).

[8] And Sha'ul was very angry, and the saying was displeasing in his eyes and he said, They have ascribed unto Dovid revavot, and to me they have ascribed but alafim; and what can he have more but the maluchah (kingship)?

[9] And there was jealous suspicion in the way Sha'ul eyed Dovid from that day forward.

[10] And it came to pass on the next day, that the ruach Elohim ra'ah came upon Sha'ul, and he prophesied inside the bais; and Dovid made [kinnor] music with his yad, as at other times; and there was a khanit in the yad Sha'ul.

[11] And Sha'ul hurled the khanit; for he said, I will pin Dovid even to the wall with it. And Dovid escaped his presence twice.

[12] And Sha'ul was afraid of Dovid, because Hashem was with him, and was departed from Sha'ul.

[13] Therefore Sha'ul removed him from him, and made him his sar elef; and he went out and came in before HaAm.

[14] And Dovid was maskil (successful) in kol drakhim of him; and Hashem was with him.

[15] Wherefore when Sha'ul saw that he was maskil me'od, he was afraid of him.

[16] But kol Yisroel and Yehudah loved Dovid, because he went out and came in before them.

[17] And Sha'ul said to Dovid, Hinei bitti hagedolah Merav, her will I give thee as isha; only be thou ben chayil

(valiant) for me, and fight Hashem's milchamot. For Sha'ul said, Let not mine yad be upon him, but let the yad Pelishtim be upon him.

[18] And Dovid said unto Sha'ul, Who am I? And what is my life, or the mishpakhat avi in Yisroel, that I should be Choson to HaMelech?

[19] But it came to pass at the time when Merav Bat Sha'ul should have been given to Dovid, that she was given as isha unto Adriel the Mecholati.

[20] And Michal Bat Sha'ul loved Dovid; and they told Sha'ul, and the thing was yashar in [Sha'ul's] eyes.

[21] And Sha'ul said, I will give him her, that she may be a mokesht to him, and that the yad Pelishtim may be against him. Wherefore Sha'ul said to Dovid, Thou shalt this day become Choson to me by one of my two.

[22] And Sha'ul commanded his avadim, saying, Commune with Dovid privately, and say, Hinei, HaMelech hath chafetz (delight) in thee, and all his avadim love thee; now therefore be Choson to HaMelech.

[23] And the avadim of Sha'ul spoke those devarim in the ears of Dovid. And Dovid said, Seemeth it a light thing in your eyes to become Choson to HaMelech, seeing that I am a poor man, and lightly esteemed?

[24] And the avadim of Sha'ul told him, saying, According to these words spoke Dovid.

[25] And Sha'ul said, Thus shall ye say to Dovid, HaMelech has chafetz (desire) for not any mohar (dowry, bride price) but a hundred arelot (foreskins) of the Pelishtim, to be avenged of the oyevei HaMelech. But Sha'ul schemed to make Dovid fall by the yad Pelishtim.

[26] And when his avadim told Dovid these devarim, it pleased Dovid well to be Choson of HaMelech; and the yamim [*leading up to the due-date of the arelot*] were not expired.

[27] Wherefore Dovid arose and went, he and his anashim, and slaughtered of the Pelishtim (Philistines) two hundred ish; and Dovid brought their arelot, and they gave them in full count to HaMelech, that he might be the Choson of HaMelech. And Sha'ul gave him Michal bitto as isha.

[28] And Sha'ul saw and knew that Hashem was with Dovid, and that Michal Bat Sha'ul loved him.

[29] And Sha'ul was yet the more afraid of Dovid; and Sha'ul became oyev to Dovid kol hayamim.

[30] Then the sarim of the Pelishtim went forth [*to fight*]; and it came to pass, after they went forth, that Dovid prospered [*in military success*] more than all the avadim (officers) of Sha'ul; so that shmo became esteemed as of good reputation.

19 And Sha'ul spoke to Yonatan [*Yehonatan*] bno, and to all his avadim, that they should kill Dovid. But Yehonatan Ben Sha'ul liked Dovid me'od.

[2] Yehonatan reported [*this*] to Dovid, saying, Sha'ul aviv seeketh to kill thee; now therefore be shomer in the boker, and abide baseter (in a secret place) and hide thyself;

[3] And I will go out and stand beside avi in the sadeh where thou art, and I will speak of thee with avi; and what I see, that I will tell thee.

[4] And Yehonatan spoke tov of Dovid unto Sha'ul aviv, and said unto him, Let not HaMelech commit chet

against his eved, against Dovid; because he hath not committed chet against thee, and because his ma'asim have been toward thee tov me'od:

[5] For he did put his nefesh in his yad, and slaughtered the Pelishti (Philistine), and Hashem wrought Teshuah Gedolah for kol Yisroel; thou sawest it, and didst rejoice with simcha. Why then wilt thou commit chet against dahm naki (innocent blood), to slay Dovid chinom (without cause)?

[6] And Sha'ul paid heed unto the voice of Yehonatan; and Sha'ul swore a shevuah, As Hashem liveth, he shall not be slain.

[7] And Yehonatan called Dovid, and Yehonatan reported to him all these devarim. And Yehonatan brought Dovid to Sha'ul, and he was in his presence, as in times past.

[8] And there was milchamah again; and Dovid went out, and fought with the Pelishtim (Philistines), and slaughtered them with a makkah gedolah (with a great blow); and they fled from him.

[9] And there was a ruach Hashem ra'ah upon Sha'ul, as he sat in his Bais with his khanit (spear) in his yad; while Dovid menaggen (was playing music) with his yad.

[10] And Sha'ul sought to pin Dovid to the wall with the khanit; but he slipped away out of Sha'ul's presence, and he drove the khanit into the wall; and Dovid fled, and escaped that lailah.

[11] Sha'ul also sent malachim unto Bais Dovid, to put him under surveillance, and to slay him in the boker; and Michal his isha warned Dovid, saying, If thou not escape with thy nefesh halilah (tonight), makhar (tomorrow) thou shalt be slain.

[12] So Michal let Dovid down through the chalon; and he went, and fled, and escaped.

[13] And Michal took the terafim, and laid it in the mittah, and put a piece of woven goat's hair at its head, and covered it with beged (cloth, garment).

[14] And when Sha'ul sent malachim to capture Dovid, she said, He is choleh (ill).

[15] And Sha'ul sent the malachim back to see Dovid, saying [*to them*], Bring him up to me in the mittah (bed), to have him slain.

[16] And when the malachim were come in, hinei, there was the terafim in the mittah, with a piece of woven goats' hair at its head.

[17] And Sha'ul said unto Michal, Why hast thou so deceived me, and sent away mine oyev, that he is escaped? And Michal answered Sha'ul, He said unto me, Let me get away; why should I kill thee?

[18] So Dovid fled, and escaped, and came to Shmuel at Ramah, and told him all that Sha'ul had done to him. And he and Shmuel went and dwelt in the dwellings of the nevi'im.

[19] And it was told Sha'ul, saying, Hinei, Dovid is at the dwellings of the nevi'im in Ramah.

[20] And Sha'ul sent malachim to capture Dovid; and when they saw the kat (sect, group) of the nevi'im prophesying, and Shmuel standing as nitzav (overseeing) them, the Ruach Elohim was upon the malachim of Sha'ul, and they also prophesied.

[21] And when it was told Sha'ul, he sent other malachim, and they prophesied likewise. And Sha'ul sent malachim again shelishim (third ones) and they prophesied also.

[22] Then went he also to Ramah, and came to a bor hagadol (great pit) at Sechu; and he asked and said, Where are Shmuel and Dovid? And one said, Hinei, they are at the dwellings of the nevi'im in Ramah.

[23] And he went there to the dwellings of the nevi'im at Ramah; and the Ruach Elohim was upon him also, and he walked along prophesying, until he came to the dwellings of the nevi'im at Ramah.

[24] And he stripped off his beged also, and prophesied before Shmuel in like manner, and lay down arom (naked) all that day and all that lailah. Thus they say, Is Sha'ul also among the nevi'im?

20 And Dovid fled from Naiot in Ramah, and came and said before Yonatan, What have I done? What is mine avon? And what is my chattat before avicha, that he seeketh my nefesh? [2] And he said unto him, Chalilah (may it never be!); thou shalt not die: hinei, avi will do nothing either gadol or katon, but that he will reveal it to me; and why should avi hide this thing from me? It is not so.

[3] And Dovid took an oath, moreover, and said, Avicha certainly knoweth that I have found chen in thine eyes; and he saith, Let not Yonatan know this, lest he be grieved; but truly as Hashem liveth, and as thy nefesh liveth, there is hardly a peysah (step) between me and mavet.

[4] Then said Yonatan unto Dovid, Whatsoever thy nefesh saith, I will even do it for thee.

[5] And Dovid said unto Yonatan, Hinei, makhar (tomorrow) is Rosh Chodesh,

and I should not fail to sit with HaMelech for tish; but let me go, that I may hide myself in the sadeh unto the erev hashlishit.

[6] If avicha at all miss me, then say, Dovid earnestly asked leave of me that he might run to Beit-Lechem his town; for there is a zevach hayamim there for kol mishpakhat.

[7] If he say thus, It is tov; thy eved shall have shalom; but if he be very wrathful, then be sure that ra'ah is determined by him.

[8] Therefore thou shalt deal with chesed unto thy eved; for thou hast brought thy eved into Brit Hashem with thee; notwithstanding, if there be in me avon (iniquity), slay me thyself; for why shouldst thou bring me to avicha?

[9] And Yonatan said, Chalilah (far be it) from thee; for if I had da'as certainly that ra'ah were determined by Avi to come upon thee, then would not I tell it thee?

[10] Then said Dovid to Yonatan, Who shall tell me? Or what if avicha answer thee roughly?

[11] And Yonatan said unto Dovid, Come, and let us go out into the sadeh. And they went out both of them into the sadeh.

[12] And Yonatan said unto Dovid, Hashem Elohei Yisroel, when I have sounded out Avi at this time on Yom HaShishi from now, and, hinei, if there be tov toward Dovid, and I then send not unto thee, and reveal it in thy ozen (ear);

[13] Hashem do so and much more to Yonatan; but if it please Avi to do thee ra'ah, then I will reveal it in thy ozen (ear), and send thee away, that thou mayest go in shalom; and Hashem be with thee, as He hath been with Avi.

[14] And thou shalt not only while yet I live show me the chesed Hashem, that I die not;

[15] But also thou shalt not cut off thy chesed from my bais ad olam; no, not when Hashem hath cut off the oyevim of Dovid, every one from the pnei ha'adamah.

[16] So Yonatan made Brit with the Bais Dovid, saying, Let Hashem even require it at the hands of the oyevim of Dovid.

[17] And Yonatan caused Dovid to swear a shevua again, because he loved him; for he loved him with the ahavat nafsho (with the love of his own nefesh, self).

[18] Then Yonatan said to Dovid, Makhar (tomorrow) is Rosh Chodesh; and thou shalt be missed, because thy moshav (seat) will be empty.

[19] And when thou hast stayed three days, then thou shalt go down quickly, and come to the makom (place) where thou didst hide thyself on the day of the ma'aseh (deed, *i.e. the eventful earlier day; see v.12*), and shalt remain by the even (stone) Ezel.

[20] And I will shoot three khitzim (arrows) on the side thereof, as though I shot at a matarah (target).

[21] And, hinei, I will send a na'ar, saying, Go, find the khitzim (arrows). If I expressly say unto the na'ar, Hinei, the khitzim (arrows) are on this side of thee, take them; then come thou, for there is shalom to thee, and no davar (problem, concern); as Hashem liveth.

[22] But if I say thus unto the elem (youth, young man), Hinei, the khitzim (arrows) are beyond thee, go thy way; for Hashem hath sent thee away.

[23] And as touching the matter which thou and I have spoken of, hinei,

Hashem be between thee and me ad olam.

[24] So Dovid hid himself in the sadeh; and when Rosh Chodesh was come, HaMelech sat him down to eat lechem.

[25] And HaMelech sat upon his moshav (seat), as at other times, even upon a moshav by the wall; and Yonatan arose, and Avner sat by Sha'ul's side, and Dovid's makom (place) was empty.

[26] Nevertheless Sha'ul spoke not anything that day; for he thought, Something hath befallen him, he is not tahor; surely he is not tahor.

[27] And it came to pass on the day after Rosh Chodesh, which was the second day of the month, that Dovid's makom was empty; and Sha'ul said unto Yonatan bno, Wherefore cometh not Ben Yishai to halechem neither yesterday, nor today?

[28] And Yonatan answered Sha'ul, Dovid earnestly asked leave of me to go to Beit-Lechem;

[29] And he said, Let me go, now; for we have mishpakhat zevach in the Ir; and my brother, he hath commanded me to be there; and now, if I have found chen in thine eyes, let me get away, now, and see my brethren. Therefore he cometh not unto the Shulchan HaMelech.

[30] Then af Sha'ul (anger of Sha'ul) was kindled against Yonatan, and he said unto him, Thou ben of the perverse rebellious woman, do not I have da'as that thou hast chosen Ben Yishai to thine own shame, and unto the shame of ervat immecha (thy mother's nakedness)?

[31] For as long as Ben Yishai liveth al ha'adamah (upon the earth) thou shalt not be established, nor malkhutecha (thy kingdom). Wherefore now send and bring him unto me,

for he is ben mavet (son of death, he shall surely die).

[32] And Yonatan answered Sha'ul Aviv, and said unto him, Wherefore shall he be slain? What hath he done?

[33] And Sha'ul cast the khanit (spear) at him to strike him dead; whereby Yonatan knew that it was determined of Aviv to slay Dovid.

[34] So Yonatan arose from the shulchan in chari af (fierce anger), and did eat no lechem the second day of the month; for he was grieved for Dovid, because Aviv had shamefully humiliated him.

[35] And it came to pass in the boker, that Yonatan went out into the sadeh at the mo'ed (appointed time) with Dovid, and a na'ar katon with him.

[36] And he said unto his na'ar, Run, find out now the khitzim (arrows) which I shoot. And as the na'ar ran, he shot a khetz beyond him.

[37] And when the na'ar was come to the makom of the khetz which Yonatan had shot, Yonatan cried after the na'ar, and said, Is not the khetz beyond thee?

[38] And Yonatan cried after the na'ar, Make speed, haste, stay not. And na'ar Yonatan gathered up the khitzim (arrows), and came to his adon.

[39] But the na'ar had no da'as of anything; only Yonatan and Dovid knew the davar (matter).

[40] And Yonatan gave his weapons unto his na'ar, and said unto him, Go, carry them to the Ir.

[41] And as soon as the na'ar was gone, Dovid arose out of a place toward the negev (south), and fell on his face to the ground, and prostrated himself three times: and they kissed one another, and wept one with another, until Dovid wept exceedingly.

[42] And Yonatan said to Dovid, Go in shalom, forasmuch as we have sworn both of us in the Shem of Hashem, saying, Hashem be between me and thee, and between my zera and thy zera ad olam.

[21:1] And he arose and departed: and Yonatan went into the Ir.

21 Then came Dovid to Nov to Achimelech

HaKohen; and Achimelech was afraid at the meeting of Dovid, and said unto him, Why art thou alone, and no ish with thee?

[2(3)] And Dovid said unto Achimelech HaKohen, HaMelech hath commanded me a matter, and hath said unto me, Let no ish know anything of the davar whereabout I send thee, and what I have commanded thee; and I have directed ne'arim to such and such a makom (place).

[3(4)] Now therefore what is under thine yad? Give me five lechem in mine yad, or whatever there is found.

[4(5)] And the Kohen answered Dovid, and said, There is no lechem chol (ordinary bread) under mine yad, but there is lechem kodesh; if the ne'arim have kept themselves at least from isha.

[5(6)] And Dovid answered the Kohen, and said unto him, Indeed isha have been kept from us yesterday and the day before, since I set out, and the vessels of the ne'arim (young men) are kodesh, and if this is a derech chol (ordinary mission) indeed it will remain kodesh today in their vesels.

[6(7)] So the Kohen gave him kodesh; for there was no lechem there but the Lechem HaPanim, that

was taken from before Hashem, to be replaced with lechem cham on the day when it was taken away.

[7(8)] Now a certain ish of the avadim of Sha'ul was there that day, detained before Hashem; shmo Do'eg, the Edomi, the chief of the ro'im that belonged to Sha'ul.

[8(9)] And Dovid said unto Achimelech, And is there not here under thine yad khanit or cherev? For I have neither brought my cherev nor my weapons with me, because the devar HaMelech (matter of the King) required haste.

[9(10)] And the Kohen said, The cherev of Golyat (Goliath) the Pelishti, whom thou slewest in the Emek Elah, hinei, it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it; for there is no other except that here. And Dovid said, There is none like that; give it me.

[10(11)] And Dovid arose and fled that day from before Sha'ul, and went to Achish Melech Gat.

[11(12)] And the avadim of Achish said unto him, Is not this Dovid Melech HaAretz? Did they not sing one to another of him in dances, saying, Sha'ul hath slain his thousands, and Dovid his myriads?

[12(13)] And Dovid laid up these devarim in his levav, and was very much afraid of Achish Melech Gat.

[13(14)] And he changed his behavior before them, and feigned himself a madman in their hands, and scratched on the daletot hash'a'ar, and let his spittle fall down upon his zakan (beard).

[14(15)] Then said Achish unto his avadim, Hinei, ye see the man is meshugga; wherefore then have ye brought him to me?

[15(16)] Have I need of meshugga'im, that ye have brought this one to play the meshugga in my presence? Shall this one come into my bais?

22 Dovid therefore departed from there, and escaped to the me'arah (cave) of Adullam; and when his brethren and all the bais aviv heard it, they went down there to him.

[2] And every ish that was in distress, and every ish that was in debt, and every ish that was mar-nefesh (bitter in spirit, discontented) gathered themselves unto him; and he became Sar over them; and there were with him about arba me'ot ish (four hundred men).

[3] And Dovid went from there to Mitzpeh Moav; and he said unto the Melech Moav, Let avi and immi now come out, and be with you, until I know what Elohim will do for me.

[4] And he brought them before Melech Moav; and they dwelt with him all the days that Dovid was in the metzudah (stronghold, *i.e.* *Mitzpeh Moav*).

[5] And Gad HaNavi said unto Dovid, Abide not in the metzudah; depart, and get thee into Eretz Yehudah. Then Dovid departed, and came into the Forest of Cheret.

[6] When Sha'ul heard that Dovid was discovered, and the anashim that were with him, (now Sha'ul abode in Giveah under a tamarisk tree in Ramah, having his khanit in his yad, and all his avadim were standing about him);

[7] Then Sha'ul said unto his avadim that stood about him, Hear now, ye of Binyamin; will Ben Yishai give every one of you sadot and kramim

(vineyards), and make you all sarei alafim and sarei me'ot; [8] That all of you have made a kesher against me, and there is none that reveals unto my ear that beni (my son) hath cut a Brit with Ben Yishai, and there is none of you that is concerned for me, or revealeth unto my ear that beni (my son) hath stirred up avdi against me, to lie in wait, as he does today?

[9] Then answered Do'eg the Edomi, which was set over the avadim of Sha'ul, and said, I saw Ben Yishai coming to Nov, to Achimelech ben Achituv.

[10] And he inquired of Hashem for him, and gave him provision, and gave him the cherev Golyat HaPelishti.

[11] Then HaMelech sent to call Achimelech Ben Achituv HaKohen, and kol Bais Aviv, the Kohanim that were in Nov; and they came all of them to HaMelech.

[12] And Sha'ul said, Hear now, thou Ben Achituv. And he answered, Hineni, adoni.

[13] And Sha'ul said unto him, Why have ye made a kesher against me, thou and Ben Yishai, in that thou hast given him lechem, and a cherev, and hast inquired of Elohim for him, that he should rise against me, to lie in wait, as he does this day?

[14] Then Achimelech answered HaMelech, and said, And who is so ne'eman (loyal) among all thy avadim as Dovid, which is the Choson HaMelech, obedient to thy bidding, and is honored in thine bais?

[15] Did I then begin to inquire of Elohim for him? Chalilah li! Let not HaMelech impute anything unto his eved, nor to all the Bais Avi; for thy eved knew nothing of all this, katon or gadol.

[16] And HaMelech said,
Thou shalt surely die,
Achimelech, thou, and
kol Bais Avicha.

[17] And HaMelech said unto
the footmen that stood about
him, Turn, and slay the
Kohanim of Hashem; because
their yad also is with Dovid,
and because they knew when
he fled, and did not reveal it
in my ear. But the avadim of
HaMelech would not put
forth their yad to strike the
Kohanim of Hashem.

[18] And HaMelech said to
Do'eg, Turn thou, and strike
the Kohanim. And Do'eg the
Edomi turned, and he struck
the Kohanim, and slaughtered
on that day fourscore and five
ish that did wear ephod bad
(linen robe).

[19] And Nov, the Ir of the
Kohanim, he struck with the
edge of the cherev, both ish
and isha, olél and nursing
infants, and shor, and
chamor, and seh, with the
edge of the cherev.

[20] And ben echad of
Achimelech Ben Achituv,
shmo Evyatar (his name
Evyatar [Abiathar]), escaped,
and fled after Dovid.

[21] And Evyatar (Abiathar)
told Dovid that Sha'ul had
slain the Kohanim of Hashem.

[22] And Dovid said unto
Evyatar (Abiathar), I knew it
that day, when Do'eg the
Edomi was there, that he
would surely tell Sha'ul. I am
mortally responsible for
nefesh Bais Avicha.

[23] Abide thou with me, fear
not; for he that seeketh my
nefesh seeketh thy nefesh; but
with me thou shalt be
mishmeret (in safeguard).

23 Then they told
Dovid, saying,
Hinei, the
Pelishtim fight against Ke'ilah,
and they rob the granot
(threshing floors).

[2] Therefore Dovid inquired
of Hashem, saying, Shall I go
and strike these Pelishtim?
And Hashem said unto Dovid,
Go, and strike the Pelishtim,
and save Ke'ilah.

[3] And Anshei Dovid said
unto him, Hinei, Anachnu
(we) are afraid here in
Yehudah; how much more
then if we come to Ke'ilah
against the maarkhot (military
lines) of the Pelishtim?

[4] Then Dovid inquired of
Hashem yet again. And
Hashem answered him and
said, Arise, go down to Ke'ilah;
for I will deliver the Pelishtim
into thine yad.

[5] So Dovid and his anashim
went to Ke'ilah, and fought
with the Pelishtim, and
brought away their livestock,
and attacked them with a
makkah gedolah (great defeat).
So Dovid saved the
inhabitants of Ke'ilah.

[6] And it came to pass, when
Evyatar (Abiathar) Ben
Achimelech fled to Dovid to
Ke'ilah, that he came down
with the Ephod [*with oracular
lot; see Ex 28,39*] in his yad.

[7] And it was told Sha'ul that
Dovid was come to Ke'ilah.

And Sha'ul said, Elohim hath
delivered him into mine yad;
for he is shut in, by entering
into an ir (town) that hath
gates and bar.

[8] And Sha'ul called kol
HaAm together for
milchamah, to go down to
Ke'ilah, to besiege Dovid and
his anashim.

[9] And Dovid knew that
Sha'ul secretly plotted ra'iah
(evil, harm) against him; and
he said to Evyatar (Abiathar)
HaKohen, Bring here the
Ephod.

[10] Then said Dovid,
Hashem Elohei Yisroel, Thy
eved hath certainly heard that
Sha'ul seeketh to come to
Ke'ilah, to destroy the ir (town)
on my account.

[11] Will the Ba'alei Ke'ilah
(citizens of Ke'ilah) deliver me
up into his yad? Will Sha'ul
come down, as Thy eved hath
heard? Hashem Elohei
Yisroel, tell now Thy eved. And
Hashem said, He will come
down.

[12] Then said Dovid, Will
the Baalei Ke'ilah shut me and
my anashim up into the yad
Sha'ul? And Hashem said,
They will deliver thee up.

[13] Then Dovid and his
anashim, which were about
shesh me'ot ish, arose and
departed out of Ke'ilah, and
went wherever they could go.

And it was told Sha'ul that
Dovid was escaped from
Ke'ilah; and he refrained from
going forth.

[14] And Dovid stayed in the
midbar in metzadot
(strongholds, masadas) and
remained on a har in the
midbar Ziph. And Sha'ul
searched for him every day,
but Elohim delivered him not
into his yad.

[15] And Dovid saw that
Sha'ul was come out to seek
his nefesh: and Dovid was in
the midbar Ziph at Choreshe.

[16] And Yonatan Ben Sha'ul
arose, and went to Dovid at
Choreshe, and strengthened his
yad in Elohim [*i.e.,
encouraged him in G-d*].

[17] And he said unto him,
Fear not; for the yad Sha'ul
Avi shall not find thee; and
thou shalt be Melech over
Yisroel, and I shall be
mishneh (second) unto thee;
and that also Sha'ul Avi
knoweth.

[18] And they two made a brit
(covenant) before Hashem;
and Dovid stayed at Choreshe,
and Yonatan went to his bais.

[19] Then came up the
Ziphim to Sha'ul to Giveah,
saying, Doth not Dovid hide
himself among us in metzadot
(strongholds, masadas)

at Choresch, in the hill of Chachilah, which is on the south of Yeshimon?

[20] Now therefore, O Melech, come down according to all the desire of thy nefesh to come down; and our part shall be to deliver him into the yad HaMelech.

[21] And Sha'ul said, Berukhim atem l'Hashem (Blessed be ye of Hashem); for ye have compassion on me.

[22] Now go, prepare further, and know and see his makom where his hideouts are, and who hath seen him there; for it is told me that he dealeth very craftily.

[23] See therefore, and take knowledge of all the machavo'im (hideouts) where he hideth himself, and come ye again to me with the certainty, and I will go with you; it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Yehudah.

[24] And they arose, and went to Ziph ahead of Sha'ul; but Dovid and his anashim were in the midbar Ma'on, in the Aravah on the south of Yeshimon.

[25] Sha'ul also and his anashim went to seek him.

When Dovid was told, he descended and came down to the Sela (Rock), and stayed in the midbar Ma'on. And when Sha'ul heard that, he pursued Dovid in the midbar Ma'on.

[26] And Sha'ul went on this side of the har, and Dovid and his anashim on that side of the har; and Dovid made haste to get away for fear of Sha'ul; for Sha'ul and his anashim encircled Dovid and his anashim round about to take them.

[27] But there came a malach unto Sha'ul, saying, Haste thee, and come; for the Pelishtim have invaded HaAretz.

[28] Wherefore Sha'ul returned from pursuing after Dovid, and went against the Pelishtim; therefore they called that makom Sela HaMachlekot (Rock of Escaping).
[29(24:1)] And Dovid went up from there, and dwelt in metzadot at Ein-Gedi.

24 And it came to pass, when Sha'ul was returned from following the Pelishtim, that it was told him, saying, Hinei, Dovid is in the midbar of Ein-Gedi.

[2(3)] Then Sha'ul took shlosket alafim (three thousand) chosen men out of kol Yisroel, and went to search for Dovid and his anashim upon [the area known as] Wild Goat Rocks.

[3(4)] And he came to the gidrot hatzon (sheep pens of the flock) on the derech, where was a me'arah (cave); and Sha'ul went in to cover his feet [*i.e., relieve himself*], and Dovid and his anashim remained in the far end of the me'arah (cave).

[4(5)] And the anashim of Dovid said unto him, Hinei, the day of which Hashem said unto thee, Hinei, I will deliver thine oyev (enemy) into thine yad, that thou mayest do to him as it shall seem tov unto thee. Then Dovid arose, and cut off the corner of the me'il of Sha'ul without his notice.

[5(6)] And it came to pass afterward, that the lev Dovid smote him because he had cut off the corner of Sha'ul.

[6(7)] And he said unto his anashim, Chalilah (far be it) before Hashem that I should do this thing unto adoni, Hashem's moshiah, to stretch forth mine yad against him, seeing he is the moshiah of Hashem.

[7(8)] So Dovid restrained his anashim with these devarim, and allowed them not to rise against Sha'ul. But Sha'ul rose up out of the me'arah (cave), and went on his derech.

[8(9)] Dovid also arose afterward, and went out of the me'arah, and called after Sha'ul, saying, Adoni HaMelech. And when Sha'ul looked behind him, Dovid bowed down with his face to the ground, and prostrated himself.

[9(10)] And Dovid said to Sha'ul, Wherefore hearest thou divrei adam, saying, Hinei, Dovid seeketh thy hurt?
[10(11)] Hinei, this day thine eyes have seen how that Hashem had delivered thee today into mine yad in the me'arah; and some urged me kill thee; but mine [nefesh] spared thee; and I said, I will not put forth mine yad against adoni; for he is the moshiah of Hashem.

[11(12)] Moreover, avi, see, indeed, see the corner of thy me'il (robe) in my yad; for in that I cut off the corner of thy me'il, and killed thee not, know thou and see that there is neither ra'ah nor peyscha (rebellion) in mine yad, and I have not sinned against thee; yet thou huntest my nefesh to take it.

[12(13)] Hashem judge between me and thee, and Hashem avenge me on thee; but mine yad shall not be upon thee.

[13(14)] As saith the mashal (proverb) of the ancients, Resha (wickedness) proceedeth from the resha'im; but mine yad shall not be upon thee.

[14(15)] After whom is the Melech Yisroel come out? After whom dost thou pursue? After a dead kelev (dog), after a parosh (flea).

[15(16)] Hashem therefore be judge, and judge between me and thee, and see, and uphold my cause, and deliver me out of thine yad.

[16(17)] And it came to pass, when Dovid had made an end of speaking these devarim unto Sha'ul, that Sha'ul said, Is this thy voice, beni Dovid? And Sha'ul lifted up his voice, and wept.

[17(18)] And he said to Dovid, Thou art more tzaddik than I; for thou hast rewarded me tovah, whereas I have rewarded thee ra'ah.

[18(19)] And thou hast shown this day how that thou hast dealt tovah with me; forasmuch as when Hashem had delivered me into thine yad, thou killedst me not.

[19(20)] For if an ish find his ovey, will he let him go bederech tovah? Wherefore Hashem reward thee tovah for that thou hast done unto me this day.

[20(21)] And now, hinei, I know that thou shalt surely be Melech, and that the Mamlachet Yisroel shall be established in thine yad.

[21(22)] Swear now therefore unto me by Hashem, that thou wilt not cut off my zera after me, and that thou wilt not destroy my shem out of the Bais Avi.

[22(23)] And Dovid swore unto Sha'ul. And Sha'ul went to his bais; but Dovid and his anashim went up unto the metzudah (stronghold, masada).

25 And Shmuel died; and kol Yisroel were gathered together, and lamented him, and buried him at his bais at Ramah. And Dovid arose, and went down to the midbar Paran.

[2] And there was an ish in Ma'on, whose possessions were in Carmel; and the ish was

gadol me'od, and he had three thousand tzon, and a thousand izzim (goats); and he was shearing his tzon in Carmel.

[3] Now the shem of the ish was Naval; and the shem of his isha Avigal; and she was an isha of tovat seichel, and beautiful; but the ish was kasheh (churlish, difficult) and rah (mean) in his doings; and he was a descendent of Kaleb.

[4] And Dovid heard in the midbar that Naval did shear his tzon.

[5] And Dovid sent out ten ne'arim, and Dovid said unto the ne'arim, Get you up to Carmel, and go to Naval, and give him a shalom greeting in my shem (name);

[6] And thus shall ye say to him, Koh lechai (good fortune to you), shalom to thee, shalom to thine bais, shalom unto all that thou hast.

[7] And now I have heard that thou hast shearers; now thy ro'im (shepherds) which were with us, we hurt them not, and nothing was missing by them, all the while they were in Carmel.

[8] Ask thy ne'arim, and they will show thee. Wherefore let the ne'arim find chen (favor, grace) in thine eyes; for we come on yom tov; give, now, whatsoever cometh to thine yad unto thy avadim, and to thy ben, Dovid.

[9] And when the naarei Dovid came, they spoke to Naval according to all those devarim b'shem Dovid, and ceased.

[10] And Naval answered the avadim of Dovid, and said, Who is Dovid? And who is Ben Yishai? There be many avadim nowadays who break away every ish from his adon.

[11] Shall I then take my lechem, and my mayim, and my meat that I have

slaughtered for my shearers, and give it unto anashim who come from I know not where?

[12] So the ne'arim of Dovid turned to their derech, and went back, and came and told him all those devarim.

[13] And Dovid said unto his anashim, Gird ye on every ish his cherev. And they girded on every ish his cherev; and Dovid also girded on his cherev; and there went up after Dovid about arba me'ot ish; and two hundred stayed by the kelim (supplies).

[14] But one of the ne'arim told Avigal, eshet Naval, saying, Hinei, Dovid sent malachim out of the midbar to put a berakhah on adoneinu; and he drove them off.

[15] But the anashim were tovim unto us, and we were not hurt, neither missed we any thing, as long as we accompanied them, when we were in the sadeh;

[16] They were a chomah (wall) unto us both by lailah gam yomam (night and day), all the while we were with them shepherding hatzon.

[17] Now therefore know and consider what thou wilt do; for ra'ah is determined against adoneinu, and against all his bais; for he is such a ben Beliyaal, that a man cannot speak to him.

[18] Then Avigal made haste, and took two hundred lechem, and two skins of yayin, and five tzon ready cooked, and five measures of roasted grain, and a hundred raisin cakes, and two hundred pressed figs, and laid them on chamorim (donkeys).

[19] And she said unto her ne'arim, Go on ahead of me; hineni, I come after you. But she told not her ish Naval.

[20] And it was so, as she rode on the chamor,

that she came down by the covert on the har, hinei, Dovid and his anashim came down toward her; and she met them.

[21] Now Dovid had said, Surely for sheker have I been shomer over all that this one hath in the midbar, so that nothing was missed of all that pertained unto him; and he hath requited me ra'ah for tovah.

[22] So and more also do Elohim unto the oyvei Dovid, if I leave of all that pertain to him by the boker any that urinate against the wall.

[23] And when Avigal saw Dovid, she hastened, dismounted the chamor, and fell before Dovid on her face, and bowed herself to the ground, [24] And fell at his feet, and said, Upon me, adoni, upon me let this avon be; and let now thine handmaid speak in thine audience, and hear the devarim of thine handmaid.

[25] Let now not adoni regard this ish of Beliyaal, even Naval; for as shmo is, so is he; Naval (fool) is shmo, and nevalah (folly) is with him; but I thine handmaid saw not the ne'arim of adoni, whom thou didst send.

[26] Now therefore, adoni, as Hashem liveth, and as thy nefesh liveth, seeing Hashem hath held thee back from coming to shed dahm, and from avenging thyself with thine own yad, now let thine oyevim, and they that seek ra'ah for adoni, be as Naval. [27] And now this berakhah which thine shifchah (maid-servant) hath brought unto adoni, let it even be given unto the ne'arim that follow at the feet of adoni.

[28] Forgive now the peyscha of thine handmaid; for Hashem will certainly make adoni a bais ne'eman; because adoni fighteth the milchamot of Hashem, and ra'ah hath not

been found in thee all thy yamim.

[29] Yet adam is risen to pursue thee, and to seek thy nefesh; but the nefesh of adoni shall be bound in the bundle of chayyim with Hashem Eloheicha; and the nefesh of thine oyevim, them shall He hurl away, as out of the hollow of a kela (slingshot).

[30] And it shall come to pass, when Hashem shall have done to adoni according to all the tovah that He hath spoken concerning thee, and shall have appointed thee Nagid over Yisroel, [31] There shall be no grief unto thee, nor michshol lev (downfall of conscience) unto adoni, either that thou hast committed shefach dahm chinom, or that adoni hath avenged himself; but when Hashem shall have dealt well with adoni, then remember thine handmaid.

[32] And Dovid said to Avigal, Baruch Hashem Elohei Yisroel, Who sent thee today to meet me; [33] And baruch be thy good sense, and berukhah be thou, who hast kept me this yom from coming to shed blood, and from avenging myself with mine own yad.

[34] For in very deed, as Hashem Elohei Yisroel liveth, Who hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Naval by ohr haboker any that urinates against the wall.

[35] So Dovid received of her yad that which she had brought him, and said unto her, Go up in shalom to thine bais; see, I have paid heed to thy voice, and have granted thy request.

[36] And Avigal came to Naval; and, hinei, he held a

mishteh (feast) in his bais, like the mishteh of a melech; and lev Naval was tov within him, for he was shikkor ad me'od; wherefore she told him nothing, katan or gadol, until the ohr haboker.

[37] But it came to pass in the boker, when the yayin was gone out of Naval, and his isha had told him these things, that his lev died within him, and he became like even (stone).

[38] It came to pass about ten yamim later, Hashem struck Naval, that he died.

[39] And when Dovid heard that Naval was dead, he said, Baruch Hashem, that hath upheld the cause of my cherpah (reproach) from the yad of Naval, and hath kept his eved from ra'ah; for Hashem hath returned the ra'ah (wickedness) of Naval upon his own rosh. And Dovid sent and communed with Avigal, to take her to him as isha.

[40] And when the avadim of Dovid were come to Avigal to Carmel, they spoke unto her, saying, Dovid sent us unto thee, to take thee to him as isha.

[41] And she arose, and bowed herself on her face to the ground, and said, Hinei, let thine handmaid be for a shifchah to wash the feet of the avadim of adoni.

[42] And Avigal hastened, and arose and rode upon a chamor, with five na'arot of hers that attended her; and she went after the malachim of Dovid, and became his isha.

[43] Dovid also took Achinoam of Yizre'el; and they were also both of them his nashim (wives).

[44] But Sha'ul had given Michal bitto (his daughter), Dovid's isha, to Phalti Ben Layish, who was from Gallim.

26 And the Ziphim came unto Sha'ul at Giveah, saying, Doth not Dovid hide himself in the hill of Chachilah, which faces Yeshimon?

[2] Then Sha'ul arose, and went down to the midbar Ziph, having three thousand chosen men of Yisroel with him, to search for Dovid in the midbar Ziph.

[3] And Sha'ul encamped in the hill of Chachilah, which faces Yeshimon, beside the derech (road). But Dovid stayed in the midbar, and he saw that Sha'ul came after him into the midbar.

[4] Dovid therefore sent out scouts, and understood that Sha'ul had indeed come.

[5] And Dovid arose, and came to the makom where Sha'ul had encamped; and Dovid beheld the makom where Sha'ul lay down, and Avner Ben Ner, the sar of his tzava (army); and Sha'ul was lying in the camp, and HaAm encamped round about him.

[6] Then answered Dovid and said to Achimelech the Chitti, and to Avishai Ben Tzeruyah, achi Yoav, saying, Who will go down with me to Sha'ul to the machaneh? And Avishai said, I will go down with thee.

[7] So Dovid and Avishai came to HaAm by lailah; and, hinei, Sha'ul lay sleeping within the camp, and his khanit (spear) stuck in the ground at his head; but Avner and HaAm lay round about him.

[8] Then said Avishai to Dovid, Elohim hath delivered thine oyev into thine yad today; now therefore let me strike him, now, with the khanit, pinning him to the ground once; I will not strike him the second time.

[9] And Dovid said to Avishai, Destroy him not; for who can stretch forth his yad against

Hashem's moshiach, and be guiltless?

[10] Dovid said furthermore, As Hashem liveth, Hashem shall strike him; or his day shall come to die; or he shall descend into milchamah, and perish.

[11] Chalilah (far be it) from me by Hashem that I should stretch forth mine yad against Hashem's moshiach; but, take now thou the khanit (spear) that is at his head, and the flask of mayim, and let us go.

[12] So Dovid took the khanit and the flask of mayim from near Sha'ul's head; and they got them away, and no one saw it, nor knew it, neither awaked; for they were all asleep; because a tardamat Hashem was fallen upon them.

[13] Then Dovid went over to the other side, and stood on the top of the har afar off; a great space being between them;

[14] And Dovid called out to the people, and to Avner Ben Ner, saying, Answerest thou not, Avner? Then Avner answered and said, Who art thou that calls out to HaMelech?

[15] And Dovid said to Avner, Art not thou an ish (man)? And who is like to thee in Yisroel? Wherefore then hast thou not been shomer over adonecha HaMelech? For there came one of HaAm in to destroy HaMelech adonecha.

[16] This thing is not tov that thou hast done. As Hashem liveth, ye are worthy for mavet, because ye have not been shomer over adoneichem, Hashem's moshiach. And now see where the khanit of HaMelech is, and the flask of mayim that was near his head.

[17] And Sha'ul knew the voice of Dovid, and said, Is this thy voice, beni, Dovid? And Dovid said, It is my voice,

adoni HaMelech.

[18] And he said, Why doth adoni thus pursue after his eved? For what have I done? Or what ra'ah is in mine yad?

[19] Now therefore, let adoni HaMelech hear the devarim of his eved. If Hashem have stirred thee up against me, let Him accept a minchah; but if they be bnei adam, cursed be they before Hashem; for they have driven me out this day from abiding in the nachalah of Hashem, saying, Go, serve elohim acharim.

[20] Now therefore, let not my dahm fall to the earth before the face of Hashem; for the Melech Yisroel is come out to search for a parosh (flea), as when one doth hunt the partridge in the harim.

[21] Then said Sha'ul, I have sinned; return, beni Dovid; for I will no more do thee harm, because my nefesh was precious in thine eyes this day; hinei, I was foolish, and have erred exceedingly.

[22] And Dovid answered and said, Hinei the khanit HaMelech! Let one of the ne'arim come over and bring it back.

[23] Hashem repay to every ish his tzedakah and his emunah; for Hashem delivered thee into my yad today, but I would not stretch forth mine yad against Hashem's moshiach.

[24] And, hinei, as thy nefesh was much valued this day in mine eyes, so let my nefesh be much valued in the eyes of Hashem, and let Him deliver me out of all tzarah (trouble).

[25] Then Sha'ul said to Dovid, Baruch atah, beni Dovid; may thou both accomplish many things, and also still succeed. So Dovid went on his derech, and Sha'ul returned to his makom.

27 And Dovid said in his lev, I shall now perish yom echad by the yad Sha'ul; there is nothing tov for me than that I should speedily escape into the Eretz Pelishtim; and Sha'ul shall despair of searching for me any more in kol gevul Yisroel; so shall I escape out of his yad.

[2] And Dovid arose, and he passed over with the shesh me'ot ish that were with him unto Achish Ben Maach Melech Gat.

[3] And Dovid dwelt with Achish at Gat, he and his anashim, every ish with his bais (household), even Dovid with his two nashim, Achinoam of Yizre'el, and Avigal eshet Naval of Carmel.

[4] And it was told Sha'ul that Dovid was fled to Gat; and he sought no more again for him.

[5] And Dovid said unto Achish, If I have now found chen in thine eyes, let them give me a makom (place) in some town in the sadeh (country), that I may dwell there; for why should thy eved dwell in the ir hamamlachah (royal city) with thee?

[6] Then Achish gave him Tziklag that day; therefore Tziklag belongs unto the Melachim of Yehudah unto this day.

[7] And the mispar hayamim that Dovid dwelt in the sadeh of the Pelishtim was four months and two days.

[8] And Dovid and his anashim went up, and raided the Geshuri, and the Girzi, and the Amaleki; for they were of old the inhabitants of HaAretz, as thou goest to Shur, even unto Eretz Mitzrayim.

[9] And Dovid attacked the land, and left neither ish nor isha alive, and took away the tzon, and the bakar, and the chamorim, and the gemalim,

and the begadim, and returned, and came to Achish.

[10] And Achish said, Where have ye raided today? And Dovid said, Against the Negev of Yehudah, or against the Negev of the Yarcheme'eli, or against the Negev of the Keni.

[11] And Dovid saved neither ish nor isha alive, to bring [news] to Gat, saying, Lest they should inform on us, saying, So did Dovid, and so has been his mishpat (practice) all the yamim (days) he dwelleth in the sadeh of the Pelishtim (Philistines).

[12] And Achish believed Dovid, saying, He hath made his people Yisroel utterly to abhor him; therefore he shall be eved to me olam (forever).

28 And it came to pass in those yamim, that the Pelishtim gathered their machanot together for tzava (warfare), to fight with Yisroel. And Achish said unto Dovid, Know thou assuredly, that thou shalt go out with me to machaneh, thou and thy anashim.

[2] And Dovid said to Achish, Surely thou shalt know what thy eved will do. And Achish said to Dovid, Therefore will I make thee my shomer rosh (head bodyguard) kol hayamim.

[3] Now Shmuel was dead, and kol Yisroel had mourned him, and buried him in Ramah, even in his own town. And Sha'ul had deported the ovot (mediums, those with familiar spirits), and the yidanim (spiritists) from HaAretz.

[4] And the Pelishtim gathered themselves together, and came and encamped in Shunem; and Sha'ul gathered kol Yisroel together, and they encamped in Gilboa.

[5] And when Sha'ul saw the machaneh of the Pelishtim, he was afraid, and his lev greatly trembled.

[6] And when Sha'ul inquired of Hashem, Hashem answered him not, neither by chalomot (dreams), nor by Urim, nor by nevi'im.

[7] Then said Sha'ul unto his avadim, Seek me an isha that is a ba'alat ov (medium, a person with a familiar spirit), that I may go to her, and inquire of her. And his avadim said to him, Hinei, there is an eshet ba'alat ov at Ein-Dor.

[8] And Sha'ul disguised himself, and put on begadim acherim, and he went, and two anashim with him, and they came to the isha by lailah; and he said, divine for me by the ov (familiar spirit), and bring him up for me, whom I shall name unto thee.

[9] And the isha said unto him, Hinei, thou knowest what Sha'ul hath done, how he hath cut off the ovot (mediums, those with familiar spirits), and the yidoni (spiritist) from HaAretz; why then layest thou a snare for my nefesh, to cause me to die?

[10] And Sha'ul vowed to her by Hashem, saying, As Hashem liveth, there shall no avon (punishment) happen to thee for this thing.

[11] Then said the isha, Whom shall I bring up for thee? And he said, Bring up Shmuel for me.

[12] And when the isha saw Shmuel, she cried with a kol gadol (loud voice); and the isha spoke to Sha'ul, saying, Why hast thou deceived me? For thou art Sha'ul.

[13] And HaMelech said unto her, Be not afraid: for what sawest thou? And the isha said unto Sha'ul, I see elohim

olim (spirits, ones ascending, a spirit ascending) from HaAretz.

[14] And he said unto her, Of what form is he? And she said, An ish zaken cometh up; and he is wearing a me'il (robe). And Sha'ul had da'as that it was Shmuel, and he bowed with his face to the ground, and prostrated himself.

[15] And Shmuel said to Sha'ul, Why hast thou disquieted me, to bring me up? And Sha'ul answered, I am greatly distressed; for the Pelishtim make war against me, and Elohim has turned away from me, and answereth me no more, neither by nevi'im, nor by chalomot (dreams): therefore I have called on thee, that thou mayest make known unto me what I should do.

[16] Then said Shmuel, Why then dost thou ask of me, seeing Hashem is turned away from thee, and is become thine adversary?

[17] And Hashem hath done for Himself just as He spoke by me; for Hashem hath torn the Mamlachah out of thine yad, and given it to thy re'a (neighbor), even to Dovid:

[18] Because thou obeyedst not the kol (voice) of Hashem, nor executedst His charon af upon Amalek, therefore hath Hashem done this thing unto thee this day.

[19] Moreover Hashem will also deliver Yisroel with thee into the yad (hand, power) of the Pelishtim; and makhar (tomorrow) shalt thou and thy banim be with me; Hashem also shall deliver the machaneh Yisroel into the yad Pelishtim.

[20] Then at once Sha'ul fell his full length on the ground, and was greatly afraid, because of the divrei Shmuel; and there was no ko'ach in him; for he had eaten no

lechem all the yom, nor all the lailah.

[21] And the isha came unto Sha'ul, and saw that he was greatly terrified, and said unto him, Hinei, thine shifcha hath obeyed thy voice, and I have put my nefesh in my palm, and have paid heed unto thy devarim which thou spoke unto me.

[22] Now therefore, shema (pay heed) thou now also unto the voice of thine shifcha, and let me set some lechem before thee; and eat, that thou mayest have ko'ach, when thou goest on thy derech.

[23] But he refused, and said, I will not eat. But his avadim, together with the isha, urged him; and he paid heed unto their voice. So he arose from ha'aretz, and sat upon the mittah (bed).

[24] And the isha had a fattened egel in the bais; and she hastened, and slaughtered it, and took kemakh (flour), and kneaded it, and did bake matzot thereof;

[25] And she brought it before Sha'ul, and before his avadim; and they did eat. Then they rose up, and went away that lailah.

29 Now the Pelishtim gathered together all their machanot to Aphek; and Yisroel also encamped by an ayin (spring) which is in Yizre'el.

[2] And the rulers of the Pelishtim (Philistines) were passing by with me'ot, and with alafim; but Dovid and his anashim were passing at the rearguard with Achish.

[3] Then said the sarim of the Pelishtim, What are these Ivrim doing here? And Achish said unto the sarim of the Pelishtim, Is not this Dovid, the eved of Sha'ul Melech

Yisroel, which hath been with me these yamim, or these shanim, and unto this day I have found no fault in him since he defected?

[4] And the sarim of the Pelishtim were angry with him; and the sarim of the Pelishtim said unto him, Send the ish back, that he may turn again to his makom (place, home) which thou hast assigned him, and let him not go down with us to milchamah, lest in the milchamah he be as satan (adversary, antagonist) to us; for wherewith should he make himself acceptable unto his adon? Is it not with the heads of these anashim?

[5] Is not this Dovid, of whom they sang one to another in mecholot (dances), saying, Sha'ul slaughtered his alafim, and Dovid his revavot (myriads)?

[6] Then Achish called Dovid, and said unto him, Surely, as Hashem liveth, thou hast been yashar (upright), and thy going out and thy coming in with me in the machaneh is tov in my sight; for I have not found ra'ah in thee since the day of thy coming unto me until this day; nevertheless, in the eyes of the rulers thou art not tov.

[7] Wherefore now shuv (turn, turn back), and go in shalom, that thou displease not the rulers of the Pelishtim.

[8] And Dovid said unto Achish, But what have I done? And what hast thou found in thy eved from the day that I am before thee until this day, that I may not go fight against the oyevei adoni HaMelech?

[9] And Achish answered and said to Dovid, I know that thou art tov in my sight, as a malach Elohim; notwithstanding, the sarim of the Pelishtim have said, He

shall not go up with us to the milchamah.

[10] Wherefore now rise up early in the boker with the avadim of thy adon that are come with thee; and as soon as ye get up early in the boker, and have ohr, depart.

[11] So Dovid and his anashim rose up early to depart in the boker, to return to Eretz Pelishtim. And the Pelishtim went up to Yizre'el.

30 And it came to pass, when Dovid and his anashim were come to Tziklag on the Yom HaShelishi, that the Amaleki had made a raid on the Negev and Tziklag and attacked Tziklag, and burned it with eish;

[2] And had captured the nashim, that were therein; they killed not any, either gadol or katon, but carried them off, and went on their derech.

[3] So Dovid and his anashim came to the Ir, and hinei, it was aflame with eish; and their nashim, and their banim, and their banot, had been taken captive.

[4] Then Dovid and HaAm that were with him lifted up their voice and wept, until they had no more ko'ach to weep.

[5] And Dovid's two nashim were taken captive, Achinoam the Yizre'elit, and Avigal eshet Naval the Carmeli.

[6] And Dovid was greatly distressed; for HaAm spoke of stoning him, because the nefesh of kol HaAm was marah (bitter), every ish for his banim and for his banot; but Dovid made himself chazak in Hashem Elohav.

[7] And Dovid said to Evyatar HaKohen Ben Achimelech, Bring me now here the Ephod. And Evyatar brought the Ephod to Dovid.

[8] And Dovid inquired of Hashem, saying, Shall I pursue after this gedood? Shall I overtake it? And He answered him, Pursue; for thou shalt surely overtake, and without fail save.

[9] So Dovid went, he and shesh me'ot ish that were with him, and came to the brook Besor, where those that were left behind stayed.

[10] But Dovid pursued, he and arba me'ot ish; for two hundred stayed behind, which were so exhausted that they could not go over the brook Besor.

[11] And they found an Egyptian in the sadeh, and brought him to Dovid, gave him lechem, and he did eat; they made him drink mayim; [12] And they gave him a piece of pressed fig cake, and two raisin cakes; and when he had eaten, his ruach returned to him; for he had eaten no lechem, nor drunk any mayim, shloshah yamim and shloshah lailot.

[13] And Dovid said unto him, To whom longest thou? And from where art thou? And he said, I am a na'ar Mitzri, eved to an Amaleki; and my adon left me, because yamim sheloshah ago I fell sick.

[14] We made a raid upon the south of the Kereti, and upon the territory of Yehudah, and upon the south of Kalev; and we burned Tziklag with eish.

[15] And Dovid said to him, Canst thou bring me down to this gedood? And he said, Swear unto me by Elohim, that thou wilt neither kill me, nor deliver me into the hands of my adon, and I will lead thee down to this gedood.

[16] And when he had led him down, hinei, they were spread out over the surface of kol ha'aretz, eating and drinking, and revelling, because of all the great

plunder that they had taken from Eretz Pelishtim, and from Eretz Yehudah.

[17] And Dovid struck them from the neshef (twilight, evening) even unto the erev of the next day; and there escaped not an ish of them, except four hundred na'ar, which rode off upon gemalim, and fled.

[18] And Dovid recovered all that Amalek had carried away; and Dovid saved his two nashim.

[19] And there was nothing of them missing, lacking neither katon nor gadol, neither banim nor banot, neither plunder, nor anything that they had taken for them; Dovid recovered all.

[20] And Dovid took all the tzon and the bakar, which they drove before those other mikneh, and said, This is shalal Dovid (the plunder of David).

[21] And Dovid came to the two hundred anashim, which were so exhausted that they could not follow Dovid, whom they had left behind also at the brook Besor; and they went forth to meet Dovid, and to meet HaAm that were with him; and when Dovid came near to the people, he gave them a shalom greeting.

[22] Then answered all the ish rah and the Belyaal among the anashim of those that went with Dovid, and said, Because they went not with us, we will not give them any of the shalal that we have recovered, except to every ish his isha and his banim, that they may take them and leave.

[23] Then said Dovid, Ye shall not do so, my achim, with that which Hashem hath given us, Who hath been shomer over us, and delivered the gedood that came against us into our yad.

[24] For who will pay heed unto you in this matter? But as his chelek is that goeth down to the milchamah (battle), so shall his chelek be that tarrieth by the kelim (supplies): their chelek they shall share alike.

[25] And it was so from that day forward, that he made it a chok (statute) and a mishpat for Yisroel unto this day.

[26] And when Dovid came to Tziklag, he sent of the shalal (plunder) unto the Ziknei Yehudah, even to his re'im (friends), saying, Hinei, a berakhah for you of the shalal (plunder) of the oyevim of Hashem;

[27] To them which were in Beit-El, and to them which were in Ramot of the South, and to them which were in Yatir,

[28] And to them which were in Aro'er, and to them which were in Siphmot, and to them which were in Eshtemoa, [29] And to them which were in Rachal, and to them which were in the cities of the Yerachme'eli, and to them which were in the cities of the Keni,

[30] And to them which were in Chormah, and to them which were in Chor-Ashan, and to them which were in Atach,

[31] And to them which were in Chevron, and to all the mekomot (places) where Dovid himself and his anashim were accustomed to visit.

T.N. I Shmuel is an amazing character study of the tragedy of King Saul. A slow breakdown in his character is carefully presented to us as a warning. We too could become

like him, jealous, cracking under pressure, not obeying G-d with fearful care and attention to detail, taking our eyes off G-d, off His Word, laying down carnal and arbitrary policies, getting out of step with the Ruach Hakodesh, no longer lifting up the glory of G-d but instead building a monument to ourselves [see 1Sm 15:12]. If we are become spoiled, and focus on our own prerogatives rather than G-d's, He may lose patience with us and replace us, if we abuse our privileges. G-d doesn't want to be obeyed our way; He wants to be obeyed His way. See 1Sm 15 and what happens if we rebel against this teaching. Saul's personal Meribah-Massah experience took place at Gilgal where his rebellion cost him his ministry [review 1 Sm. 13:8-14; Ex. 17:1-7; Num. 20:1-13; Ps. 106:32; 95:8; Deut. 33:8; MJ. 3:8.] Here we see Saul repeating in his kingly person the experience of the children of Israel in the wilderness. Every generation has a Kadesh-barnea opportunity to obey the L-rd and to follow Him and to gain new ground for the Kingdom of G-d, or else to hesitate; and, as the story of the wilderness illustrates, he who shrinks back, he who hesitates, is lost. Every generation is put to a test and a trial—either to march ahead in faith and take some ground for G-d, or to rebel and “grumble in your tents” and die with a faithless hardened heart in the wilderness. If even Moses, great though he was, fell short of the L-rd's holy expectations and was punitively replaced, how much more should we be careful not to rebel against G-d's Word. We see that Saul repeated the sins Israel committed when she

entered the Promised Land: Saul committed the sin of Achan (compare Josh.chp 7 and 1 Sm. 15:13-23) and Saul almost caused the death of Jonathan (compare Jephthah's daughter-Judg. 11:39 and 1Sm. 14:28-30). A minister should stay small in his own eyes (1Sm 15:17), unless he wants to be replaced. There is always a young David waiting in the wings to replace an old proud Saul. We see in Saul a man demonized and depressed and very much in need of, among other things, deliverance through music ministry. We see the importance of spiritual song in 1Sm 16:14-23. David's musical skill has left us a rich treasure to worship G-d, but it is also important to remember the demonic oppression of Saul and how it was abated by David's harp. Notice the importance of the ministry of music in 1Sm 18:10-12. 1Sm 16:17 indicates that the L-rd's musician must be an artist who can play well. The man of G-d is necessarily a refugee in a wicked and G-d-hating world, but in 1Sm G-d gives Dovid favor and guides his steps to safety. See chapter 19. In chapter 22 we see the wickedness of Saul, who has no respect for G-d's ministers. This is called anti-clericalism. Increasingly the world is filling up with Sauls and preparing for the Great Tribulation when the Brit Chadasha kehillah will be under a final massive anti-Moshiach assault of anticlericalism. See 1Sm 23:14. Notice that when Dovid seemingly lost everything at Ziklag, he 'strengthened himself in the L-rd his G-d' (1Sm 30:6). However, by contrast, on the verge of losing everything,

Saul turned to the occult. In this we also see the destructive results of involvement with psychics and fortune-tellers or any occult practice. A concordance search of the word "Moshiach" in 1Sm reveals it as a concept lying just under the surface in the Bible's discussion of the first king of Israel. There are also Messianic allusions in 1Sm that are cross-referenced by other parts of the Tanakh. Notice 1Sm 9:17 where you see the words HINEI HAISH (BEHOLD THE MAN). This phrase becomes a Messianic Prophecy in Zech 6:12, which says HINEI ISH and then adds the post-Exilic code word for Moshiach, TZEMACH ("BRANCH" [of Dovid]) SHMO ([is] his Name). The named person is the post-Exilic Kohen Gadol whose Messianic Personal Name is Yehoshua in Hebrew, Yeshua in Aramaic, and in Greek Yoh-tah, ee-tah, seegh-mah, oh-mee-krone, eeps-ee-long, final seegh-mah. The successor to Moses, also named Yehoshua, is a Symbol of King Moshiach. Yehoshua (Joshua, Yeshua, Neh 8:17) is called 'the servant of the L-rd' in the book of Joshua (Josh 24:29). Like Caleb, Joshua is also a sign-man, an ominous mofet of the King Messiah, for Joshua is an agent of chesed (undeserved, unmerited mercy e.g. in the case of the prostitute Rahab) and of wrath and judgment or condemnation, in the holy war of G-d against the seven wicked nations in the Promised Land. The prophet Daniel, who also speaks of both the chesed of chayei olam (eternal life) as well as judgment and condemnation (Dan 12:2), gives us a glorious apocalyptic picture of this coming King, this Moshiach of the Clouds of Himel (Daniel 7:13-14).

Furthermore, Dt 18:15-19 foretells the prophet like Moses that G-d will raise up in the Promised Land, the Prophet-Moshiach. Yeshayah infers that the Moshiach will be a new Moses (Isa 42:15-16; 49:9-10) and a new Joshua (Isa 49:8). The immediate (not final) fulfillment of the Dt 18:15-19 prophecy is Yehoshua (Joshua/Yeshua). The Sages (Avot 1:1) tell us that Moses accepted the Torah from Sinai and transmitted it to Joshua/Yeshua. Not only that, Joshua/Yeshua is indeed a Moses-like prophet, because it was to Joshua and not to Moses that G-d gave the revelation of the boundaries of the tribal portions of Eretz Yisrael. Moses died in the wilderness because he angered G-d, but Joshua led the people victoriously to the promised new life in the Holy Land. Thus, Joshua (the Aramaic form of whose name is Yeshua—see Nehemiah 8:17) is a prophetic sign of the King Moshiach, the ruler from among his brethren who, like Moses and Prince Joseph, the Savior in Egypt, would lead Israel's true faithful remnant all the way from the rebellious unbelief resulting in death in the wilderness to the eternal salvation and Messianic deliverance foreshadowed in the book of Joshua. Another Messianic allusion in 1Sm that is cross-referenced elsewhere in the Tanakh is 1Sm 10:1, where Shmuel anoints King Saul and submissively, showing honor, kisses him. Ps 2:11-12 warns that Moshiach must be approached in this way, "lest ye perish" or be "destroyed in your way."

Still another Messianic allusion in 1Sm is 9:20 where Shmuel says, And on whom is kol chemdat Yisroel (all the Desire of Yisroel)? Is it not on thee, i.e. on the Anointed King, the Moshiach? Now we go to Hag 2:7 where the post-Exilic prophet Chaggai, with great Messianic portent, prophesies that G-d is going to shake the heavens and the Chemdat kol Goyim (the Desired of all Nations, i.e. the Moshiach) will come. Moshiach's coming is referred to many times in the Tanakh. "Until Shiloh Come" is a phrase found in Gn 49:10. Moshe tells us there that the Deliverer will come through the Tribe of Yehudah or Judah. Judah is the tribe of Moshiach and is therefore the first to break camp (Num 2:3,9) and makes the first offering (Num 7:12) and sets out first in the march from Sinai (Num 10:14). See also Prov 8:23 where Hashem's Wisdom, His Word, is also "first" as well as Judg 20:18, where Moshiach's tribe is likewise called "first." Gen 49:10 says, "The shevet (sceptre) shall not depart from Yehudah, nor a Mekhokek (Lawgiver) from between his raglayim (feet), until Shiloh [Shin, lamed, holam vav can mean "until he whose it is"] come; and unto him shall be the obedience of the amim (peoples, nations)."

The inference of Gn 49:10 is that Judah's sovereignty (shepherd's staff) will remain with that tribe until the coming of Dovid and the Ben Dovid Moshiach. See Ezek 21:27 and its reference to Gn 49:10, "until he comes to whom it rightfully belongs." Gn 49:10 says "the obedience of the peoples" is his, that is, the Moshiach's. Sanhedrin 98b says that is indeed a Messianic prophecy.

SHMUEL BAIS

31 Now the Pelishtim fought against Yisroel; and the anshei Yisroel fled from before the Pelishtim, and fell down chalalim (slain ones) on Mt Gilboa.

[2] And the Pelishtim followed hard upon Sha'ul and upon his banim; and the Pelishtim slaughtered Yehonatan [*Yonatan*], and Avinadav, and Malki Shua, the Bnei Sha'ul.

[3] And the milchamah became intense against Sha'ul, and the archers overtook him; and he was mortally wounded by the archers.

[4] Then said Sha'ul unto his nosh keli (armor bearer), Draw thy cherev, and thrust me through therewith; lest these arelim (uncircumcised ones) come and thrust me through, and abuse me. But his nosh keli would not; for he was very afraid. Therefore Sha'ul took a cherev, and fell upon it.

[5] And when his nosh keli saw that Sha'ul was dead, he fell likewise upon his cherev, and died with him.

[6] So Sha'ul died, and his shloshet banim, and his nosh keli, and kol anashim of him, that same day together.

[7] And when the anshei Yisroel that were on the other side of the emek (valley), and they that were on the other side of the Yarden, saw that the anshei Yisroel fled, and that Sha'ul and his banim were dead, they abandoned the towns, and fled; and the Pelishtim came and took occupation of them.

[8] And it came to pass on the next day, when the Pelishtim came to strip the chalalim, that they found Sha'ul and his shloshet banim fallen on Mt Gilboa.

[9] And they cut off his rosh (head), and stripped off his

keli, and sent through erez Pelishtim all around, to publish it in the bais atzabim, and among the people.

[10] And they put his keli in the Bais Ashtarot; and they hung up his body on the chomat Beit Shan.

[11] And when the inhabitants of Yavesh Gilead heard of that which the Pelishtim had done to Sha'ul;

[12] kol ish chayil arose, and went kol halailah, and took the geviyyat Sha'ul and the geviyyot of his banim from the chomat Beit Shan, and came to Yavesh, and cremated them there.

[13] And they took their atzmot, and buried them under a tree at Yavesh, and underwent a tzom shivat yamim.

SHMUEL BAIS

1 Now it came to pass after the mot Sha'ul, when Dovid was returned from the slaughter of Amalek, and Dovid had abode two yamim in Tziklag;

[2] It came even to pass on Yom HaShlishi, that, hinei, an ish came out of the machaneh from Sha'ul with his clothes torn, and adamah upon his rosh; and so it was, when he came to Dovid, that he fell to the ground, and prostrated himself.

[3] And Dovid said unto him, From where comest thou? And he said unto him, Out of the machaneh Yisroel am I escaped.

[4] And Dovid said unto him, How went the matter? Tell me now. And he answered, That the people are fled from the milchamah, and many of the people also are fallen and dead; and Sha'ul and Yonatan bno are dead also.

[5] And Dovid said unto the na'ar that told him, How knowest thou that Sha'ul and Yonatan bno are dead?

[6] And the na'ar that told him said, As I happened to be upon Mt Gilboa, hinei, Sha'ul leaned upon his khanit; and, hinei, the chariots and ba'alei haparashim followed hard after him.

[7] And when he looked behind him, he saw me, and called unto me. And I answered, Hineini.

[8] And he said unto me, Who art thou? And I answered him, I am an Amaleki.

[9] He said unto me again, Stand, now, over me, and slay me; for shavatz (death through agony) is come upon me, because my nefesh is yet still in me.

[10] So I stood over him, and slaughtered him, because I was sure that he could not live after that he was fallen; and I took the nezer (crown, diadem) that was upon his rosh, and the etzadah (bracelet, band) that was on his zero'a, and have brought them here unto adoni.

[11] Then Dovid took hold on his clothes, and made the kri'ah on them; and likewise all the anashim that were with him;

[12] And they mourned, and wept, and did a tzom until the erev, for Sha'ul, and for Yonatan bno, and for the Am Hashem, and for Bais Yisroel; because they were fallen by the cherev.

[13] And Dovid said unto the na'ar that told him, From where art thou? And he answered, I am ben ish ger, an Amaleki.

[14] And Dovid said unto him, How wast thou not afraid to stretch forth thine yad to destroy Hashem's moshia'ch?

[15] And Dovid called one of the ne'arim, and said, Go near, and fall upon him. And he struck him so that he died.

[16] And Dovid said unto him, Thy dahm be upon thy rosh; for thine own peh hath testified against thee, saying, I have slain Hashem's moshiach.

[17] And Dovid lamented with this kinah (lamentation) over Sha'ul and over Yonatan bno;

[18] Also he bade them teach the Bnei Yehudah: The Keshet. Hinei, it is written in the Sefer HaYasher:

[19] The glory of Yisroel is slain upon thy high places; how are the Gibborim fallen!

[20] Tell it not in Gat, proclaim it not in the streets of Askelon; lest the banot Pelishtim rejoice, lest the banot ha'arelim triumph.

[21] Ye mountains of Gilboa, let there be no tal, neither let there be matar, upon you, nor fields of terumot; for there the mogen Gibborim is defiled, the mogen of Sha'ul, as though he had not been mashiach (anointed) with shemen.

[22] From the dahm of the slain, from the chelev of the Gibborim, the keshet Yonatan turned not back, and the cherev Sha'ul returned not empty.

[23] Sha'ul and Yonatan were beloved and gracious in their lives, and in their mot they were not parted; they were swifter than nesharim, they were stronger than arayot.

[24] Ye banot Yisroel, weep over Sha'ul, who clothed you in scarlet, with fineries, who put on ornaments of zahav upon your apparel.

[25] How are the Gibborim fallen in the midst of the milchamah! O Yonatan, thou wast slain on thine heights.

[26] I am distressed for thee, my brother Yonatan; very

pleasant hast thou been unto me; thy ahavah was wonderful to me, passing ahavat nashim.

[27] How are the Gibborim fallen, and the klei milchamah (weapons of war) perished!

2 And it came to pass after this, that Dovid inquired of Hashem, saying, Shall I go up into any of the towns of Yehudah? And Hashem said unto him, Go up. And Dovid said, To where shall I go up? And he said, Unto Chevron.

[2] So Dovid went up there, and his two nashim also, Achinoam the Yizre'elit, and Avigal eshet Nabal the Carmeli.

[3] And his anashim that were with him did Dovid bring up, every ish with his household; and they dwelt in the towns of Chevron.

[4] And anshei Yehudah came, and there they anointed Dovid Melech over Bais Yehudah. And they told Dovid, saying, The Anshei Yavesh-Gilead were they that buried Sha'ul.

[5] And Dovid sent malachim unto the Anshei Yavesh-Gilead, and said unto them, Berukhim atem of Hashem, that ye have showed this chesed unto adoneichem, even unto Sha'ul, burying him.

[6] And now Hashem show chesed and emes unto you; and I also will repay you this tovah, because ye have done this thing.

[7] Therefore now let your hands be strengthened, be ye bnei chayil; for adoneichem Sha'ul is dead, and also the Bais Yehudah have anointed me Melech over them.

[8] But Avner ben Ner, Sar Tzava of Sha'ul, took Ishboshet Ben Sha'ul, and brought him over to Machanayim;

[9] And made him melech over Gil'ad, and over the Ashuri, and over Yizre'el, and over Ephrayim, and over Binyamin, and over all Yisroel.

[10] Ishboshet ben Sha'ul was forty shanah when he began to reign over Yisroel, and reigned two shanim. But Bais Yehudah followed Dovid.

[11] And the time that Dovid was Melech in Chevron over Bais Yehudah was shivah shanah and shishah chodashim.

[12] And Avner ben Ner, and the avadim of Ishboshet Ben Sha'ul, went out from Machanayim to Giveon.

[13] And Yoav Ben Tzeruyah, and the avadim of Dovid, went out, and met together by the pool of Giveon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

[14] And Avner said to Yoav, Let the young men now arise for a contest before us. And Yoav said, Let them arise.

[15] Then there arose and went over by mispar twelve of Binyamin, which pertained to Ishboshet ben Sha'ul, and twelve of the avadim of Dovid.

[16] And they caught every one his re'a by the rosh, and thrust his cherev in his re'a's side; so they fell down together; therefore that makom was called Chelkat-Hatzurim, which is in Giveon.

[17] And there was a very fierce milchamah that day; and Avner was defeated, and the Anshei Yisroel, before the Avadim of Dovid.

[18] And there were three Bnei Tzeruyah there: Yoav, Avishai, Asahel; Asahel was as swift of foot as a gazelle.

[19] Asahel pursued after Avner; and in going he turned not to the right nor to the

left from following Avner.

[20] Then Avner looked behind him, and said, Art thou Asahel? And he answered, I am.

[21] And Avner said to him, Turn thee aside to thy right or to thy left, and lay thee hold on one of the ne'arim, and capture thee his armor. But Asahel would not turn aside from following of him.

[22] And Avner said again to Asahel, Turn thee aside from following me; why should I strike thee to the ground? How then should I hold up my face to Yoav achicha?

[23] Howbeit he refused to turn aside; therefore Avner with the butt end of the khanit struck him under the fifth rib, but the khanit came out his back; and he fell down there, and died in the same place; and it came to pass, that as many as came to the makom where Asahel fell down and died, stopped.

[24] Yoav also and Avishai pursued after Avner; and the shemesh went down when they were come to the hill of Ammah, that lieth before Giach by the derech midbar Giveon.

[25] And the Bnei Binyamin gathered themselves together after Avner, and became aguddah echat (one unit), and stood on the top of one hill.

[26] Then Avner called to Yoav, and said, Shall the cherev devour lanetzach (forever)? Knowest thou not that it will be marah in the latter end? Ad mosai shall it be then, until thou bid the people return from pursuing their brethren?

[27] And Yoav said, As HaElohim liveth, if thou hadst not spoken, HaAm would have continued every one following his brother, not stopping until haboker.

[28] So Yoav blew a

shofar, and kol haAm stood still, and pursued after Yisroel no more, neither fought they any more.

[29] And Avner and his anashim marched kol halailah through the Aravah, and passed over Yarden, and went through all Bitron, and they came to Machanayim.

[30] And Yoav returned from following Avner; and when he had gathered kol HaAm together, there lacked of Dovid's avadim nineteen ish and Asahel.

[31] But the avadim of Dovid had struck down of Binyamin, and of anshei Avner, so that three hundred and threescore ish died.

[32] And they took up Asahel, and buried him in the kever of aviv, which was in Beit-Lechem. And Yoav and his men marched kol halailah, and they came to Chevron at dawn.

3 Now there was long milchamah between the Bais Sha'ul and the Bais Dovid; but Dovid grew stronger and stronger, and the Bais Sha'ul grew weaker and weaker.

[2] And unto Dovid were banim born in Chevron; and his bechor was Amnon, of Achinoam the Yizre'elit;

[3] And his second, Kile'av, of Avigal eshet Naval the Carmeli; and the third, Avshalom ben Maachah bat Talmi Melech Geshur;

[4] And the fourth, Adoniyah Ben Chaggit; and the fifth, Shephatiah Ben Avital;

[5] And the sixth, Yitre'am, by Eglah eshet Dovid. These were born to Dovid in Chevron.

[6] And it came to pass, while there was milchamah between the Bais Sha'ul and the Bais Dovid, that Avner was strengthening his grip on the Bais Sha'ul.

[7] And Sha'ul had a pilegesh (concubine), whose shem was Ritzpah Bat Ayah; and he [Ishboshet] said to Avner, why hast thou gone in unto pilegesh avi?

[8] Then was Avner very angry at the devarim of Ishboshet, and said, Am I Yehudah's rosh kelev? Today do I show chesed unto the Bais Sha'ul avicha, to his brethren, and to his friends, and have not delivered thee into the yad Dovid, and then thou chargest me today with an avon concerning this isha?

[9] So do Elohim to Avner, and more also! As Hashem hath sworn to Dovid, even so I do for him [Dovid];

[10] To transfer the Mamlachah from the Bais Sha'ul, and to set up the Kisse Dovid over Yisroel and over Yehudah, from Dan even to Beer-Sheva.

[11] And he could not answer Avner a davar again, because he feared him.

[12] And Avner sent malachim to Dovid on his behalf, saying, Whose is the eretz? Saying also, Cut thy brit with me, and, hinei, my yad shall be with thee, to bring about kol Yisroel unto thee.

[13] And he [Dovid] said Tov; I will make a brit with thee; but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Bat Sha'ul, when thou comest to see my face.

[14] And Dovid sent malachim to Ishboshet Ben Sha'ul, saying, Deliver ishti Michal, which I took in erusin to me for a hundred arlot (foreskins) of the Pelishtim (Philistines).

[15] And Ishboshet sent, and took her from her ish, even from Phaltiel Ben Layish.

[16] And her ish went with her going along

weeping behind her to Bachurim. Then said Avner unto him, Go, return. And he returned.

[17] And Avner had communication with the Ziknei Yisroel, saying, Ye sought for Dovid in times past to be melech over you; [18] Now then do it; for Hashem hath spoken of Dovid, saying, By the yad of Avdi Dovid I will save My people Yisroel out of the yad Pelishtim, and out of the yad of all their oyevim.

[19] And Avner also spoke in the oznayim of Binyamin; and Avner went also to speak in the oznayim of Dovid in Chevron all that seemed tov to Yisroel, and to the kol Bais Binyamin.

[20] So Avner came to Dovid to Chevron, and esrim anashim with him. And Dovid made Avner and the anashim that were with him a mishteh.

[21] And Avner said unto Dovid, I will arise and go, and will gather kol Yisroel unto adoni HaMelech, that they may cut a Brit with thee, and that thou mayest reign over all that thine lev desireth. And Dovid sent Avner away; and he went in shalom.

[22] And, hinei, the avadim of Dovid and Yoav came from a raid, bringing in shalal rav (great plunder) with them; but Avner was not with Dovid in Chevron; he had sent him away, he was gone in shalom.

[23] When Yoav and all the tzava that was with him were come, they told Yoav, saying, Avner Ben Ner came to HaMelech, and he hath sent him away, and he is gone in shalom.

[24] Then Yoav came to HaMelech, and said, What hast thou done? Hinei, Avner came unto thee; why is it that thou hast sent him away, and he is quite gone?

[25] Thou knowest Avner Ben Ner, that he came to deceive thee, and to have da'as of thy going out and thy coming in, and to have da'as of all that thou doest.

[26] And when Yoav was come out from Dovid, he sent malachim after Avner, which brought him back from the well of Sirah; but Dovid knew it not.

[27] And when Avner was returned to Chevron, Yoav took him aside in the sha'ar to speak with him privately, and struck him there under the fifth rib, that he died, for the dahm of Asahel his brother.

[28] And afterward when Dovid heard it, he said, I and my mamlachah are naki (innocent) before Hashem ad olam from the dahm of Avner Ben Ner;

[29] Let it rest on the rosh Yoav, and on kol Bais Aviv; and let there never fail from the Bais Yoav one that hath a discharge, or that is a metzora (leper), or that leaneth on a pelech (stick, crutch), or that falleth on the cherev, or that lacketh lechem.

[30] So Yoav, and Avishai his brother slaughtered Avner, because he had slain their brother Asahel at Gibeon in the milchamah.

[31] And Dovid said to Yoav, and to kol HaAm that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Avner. And Dovid HaMelech himself followed the mittah (bier, frame or bed holding corpse).

[32] And they buried Avner in Chevron; and HaMelech lifted up his voice and wept at the kever of Avner; and kol HaAm wept.

[33] And in a dirge HaMelech lamented over Avner, and said, Died Avner as a naval (fool) dieth?

[34] Thy hands were not bound, nor thy raglayim put into fetters; as a man falleth before wicked men, so fellest thou. And kol HaAm wept again over him.

[35] And when kol HaAm came to cause Dovid to eat lechem while it was yet day, Dovid swore a shevua (oath), saying, So do Elohim to me, and more also, if I taste lechem, or anything else, till the shemesh go down.

[36] And kol HaAm took notice of it, and it pleased them; whatsoever HaMelech did pleased kol HaAm.

[37] For kol HaAm and kol Yisroel had da'as that day that it was not of HaMelech to murder Avner Ben Ner.

[38] And HaMelech said unto his avadim, Know ye not that there is sar and gadol fallen this day in Yisroel?

[39] And I am this day weak, though moshuah melech (being anointed king); and these anashim the Bnei Tzeruyah are too harsh for me; Hashem shall reward the doer of evil according to his ra'ah (evil).

4 And when Ben Sha'ul [Ish-Boshet] heard that Avner was dead in Chevron, his hands fell limp; kol Yisroel became alarmed.

[2] And Ben Sha'ul had two anashim that were sarei gedudim (captains of raiding parties); the shem of the one was Ba'anah, and the shem of the other Rechav; these were the Bnei Rimmon HaBe'eroti, of the Bnei Binyamin: for [the town of] Be'erot was reckoned as part of Binyamin.

[3] And the Be'eroti fled to Gittayim, and were sojourners there until this day.)

[4] And Yonatan Ben Sha'ul had a ben that was nekheh raglayim (lame in both feet).

He was five years old when the news came of Sha'ul and Yonatan from Yizre'el (Jezreel), and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame, and shmo Mephivoshet.

[5] And the Bnei Rimmon HaBe'erot, Rechav and Baanah, went, and came about chom hayom (the heat of the day) to the bais Ish-Boshet, who lay on a bed at tzahorayim (noon).

[6] And they came into the midst of the bais, as though they would have been getting chittim; and they stabbed him under the fifth rib; and Rechav and Baanah achiv (his brother) escaped.

[7] For when they had gone into the bais, he lay on his mittah (bed) in his chedar mishkav (bedroom), and they stabbed him, and killed him, and beheaded him, and took his rosh, and got away through the derech HaAravah kol halailah.

[8] And they brought the rosh Ish-Boshet unto Dovid at Chevron, and said to HaMelech, Hinei the rosh Ish-Boshet Ben Sha'ul thine oyev (enemy), which sought thy nefesh; and Hashem hath given nekamot (vengeance) against Shaul unto adoni HaMelech this day, and of his zera.

[9] And Dovid answered Rechav and Baanah achiv, the Bnei Rimmon HaBe'erot, and said unto them, As Hashem liveth, who hath padah (ransomed, redeemed) my nefesh out of kol tzarah, [10] When one told me, saying, Hinei, Sha'ul is dead, thinking he was like mevaser (one who brings glad tidings, good news, evangelist), I took hold of him, and slaughtered him in Tziklag, who thought that I would have given him a

reward for his besorah (good news);

[11] How much more, when anashim resh'im have slain an ish tzaddik in his own bais upon his mishkav (bed)? Shall I not therefore now require his dahm of your yad, and take you away from HaAretz?

[12] And Dovid commanded his ne'arim (young men), and they slaughtered them, and cut off their yadayim and their raglayim, and hung them up over the berekhah (pool) in Chevron. But they took the rosh Ish-Boshet, and buried it in the kever of Avner in Chevron.

5 Then came kol Shivtei Yisroel to Dovid unto Chevron, and spoke, saying, Hineni, we are thy etzem and thy basar. [2] Also in time past, when Sha'ul was melech over us, thou wast he that didst lead out and brought in Yisroel; and Hashem said to thee, Thou shalt feed [like a shepherd] My people Yisroel, and thou shalt become Nagid over Yisroel.

[3] So all the zekenim of Yisroel came to HaMelech at Chevron; and Dovid HaMelech cut a Brit with them in Chevron before Hashem; v'yimshechu (and they anointed) Dovid Melech Yisroel.

[4] Dovid was in age shloshim shanah when he began to reign, and he reigned arba'im shanim.

[5] In Chevron he reigned over Yehudah sheva shanim and shishah chodashim; and in Yerushalayim he reigned shloshim v'shalosh shanah over kol Yisroel and Yehudah.

[6] And HaMelech and his anashim went to Yerushalayim unto the Yevusi, the inhabitants of the land; which spoke unto Dovid, saying, Thou shalt not come in here;

but the ivrim (blind ones) and the pisechim (lame ones) shall repel thee; thinking, Dovid cannot come in here.

[7] Nevertheless Dovid captured the Metzudat Tziyon (Fortress of Zion); the same is Ir Dovid (City of Dovid).

[8] And Dovid said on that day, Anyone that striketh the Yevusi will have to reach the water shaft, the pisechim and the ivrim whom the nefesh Dovid hates; thus the saying... The ivver and the piseach are here, he will not enter the bais.

[9] So Dovid dwelt in the Metzudah, and called it Ir Dovid. And Dovid built [Ir Dovid] all around from Millo and inward.

[10] And Dovid went on, and grew gadol, and Hashem Elohei Tzva'os was with him.

[11] And Chiram Melech Tzor sent malachim to Dovid, and cedar trees, and charashim of etz (carpenters) and charashim of even (stone masons) kir (wall, i.e., masons of wall stones); and they built Dovid a Bais (Palace).

[12] And Dovid had da'as that Hashem had established him Melech Yisroel, and that he had exalted his mamlachah for the sake of His people Yisroel.

[13] And Dovid took him more pilagshim and nashim out of Yerushalayim after he was come from Chevron; and there were more banim and banot born to Dovid.

[14] And these are the shmot of those that were born unto him in Yerushalayim:

Shammua, and Shovav, and Natan, and Sh'lomo,

[15] Yivchar also, and Elishua, and Nepheg, and Yaphia,

[16] And Elishama, and Elyada, and Eliphelet.

[17] But when the Pelishtim heard that they had mashechu (anointed) Dovid Melech over Yisroel, all the Pelishtim came up to seek Dovid; but Dovid heard of it, and went down to the metzudah (stronghold).

[18] The Pelishtim also came and spread themselves in the Emek Repha'im.

[19] And Dovid inquired of Hashem, saying, Shall I go up against the Pelishtim? Wilt Thou deliver them into mine yad? And Hashem said unto Dovid, Go up; for I will doubtless deliver the Pelishtim into thine yad.

[20] So Dovid came to Baal-Peratzim, and Dovid struck them there, and said, Hashem hath paratz (broken out) upon mine enemies before me, as of peretz mayim. Therefore he called the shem of that place Baal-Peratzim.

[21] And there they left their atzabim, and Dovid and his anashim burned them.

[22] And the Pelishtim came up yet again, and spread themselves out in the Emek Repha'im.

[23] And when Dovid inquired of Hashem, He said, Thou shalt not go up; but circle around behind them, and come upon them opposite the mulberry trees.

[24] And let it be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall Hashem go out before thee, to strike the machaneh of the Pelishtim.

[25] And Dovid did so, as Hashem had commanded him; and struck the Pelishtim from Geva until thou come to Gazer.

6 Again, Dovid gathered together kol bachur b'Yisroel, shloshim elef.

[2] And Dovid arose, and went with kol HaAm that were with him from Ba'ale-Yehudah, to bring up from there the Aron HaElohim which is called by the Shem; the Shem Hashem Tzva'os that is enthroned on the keruvim is upon it.

[3] And they set the Aron HaElohim upon an agalah chadashah (new wagon, cart), and brought it out of the bais of Avinadav that was in Giveah; and Uzzah and Achyo, the Bnei Avinadav, guided the agalah chadashah.

[4] And they brought it out of the bais Avinadav which was at Giveah, with the Aron HaElohim; and Achyo walked before the Aron.

[5] And Dovid and all Bais Yisroel rejoiced before Hashem on all manner of instruments made of cypress, even on kinnorot, on nevalim (lyres), on tambourines, on castanets, and on cymbals.

[6] And when they came to goren Nachon, Uzzah reached forth to the Aron HaElohim, and took hold of it; for the ox tilted it.

[7] And the Af Hashem was kindled against Uzzah; and HaElohim struck him down there for the shal (error); and there he died by the Aron HaElohim.

[8] And Dovid burned with anger, because Hashem had made a peretz (outburst), breaking out upon Uzzah; and he called the shem of the makom (place) Peretz-Uzzah, which is what it is called to this day.

[9] And Dovid was afraid of Hashem that day, and said, How can the Aron Hashem come to me?

[10] So Dovid would not move the Aron Hashem unto him in Ir Dovid; but Dovid carried it aside into the bais Oved-Edom the Gitti.

[11] And the Aron Hashem remained in the bais Oved-Edom the Gitti three months; and Hashem blessed Oved-Edom, and all his bais.

[12] And it was told Dovid HaMelech, saying, Hashem hath blessed the bais Oved-Edom, and all that pertaineth unto him, because of the Aron HaElohim. So Dovid went and brought up the Aron HaElohim from the bais Oved-Edom into Ir Dovid with simchah.

[13] And it was so, that when they that nosei Aron Hashem (carried the Aron HaShem) had gone six steps, he sacrificed ox and fattened calf.

[14] And Dovid danced before Hashem with kol oz; and Dovid was girded with an ephod bad (linen ephod).

[15] So Dovid and kol Bais Yisroel brought up the Aron Hashem with teruah (shout) and with the sound of the shofar.

[16] And as the Aron Hashem came into Ir Dovid, Michal Bat Sha'u'l looked through a chalon (window), and saw Dovid HaMelech leaping and dancing before Hashem; and she despised him in her lev.

[17] And they brought in the Aron Hashem, and set it in its makom, inside the ohel that Dovid had pitched for it; and Dovid offered olot (burnt offerings) and shelamim (peace offerings) before Hashem.

[18] And as soon as Dovid had made an end of offering the olah (burnt offering) and the shelamim (peace offering), he made berakhah on HaAm b'Shem Hashem Tzva'os.

[19] And he apportioned among kol HaAm, even among kol hamon Yisroel, to isha as well as ish, to every one challat

lechেম, a portion of meat, and a raisin cake. So kol HaAm departed, each to his bais.

[20] Then Dovid returned to make berakhah on his bais. And Michal Bat Sha'ul came out to meet Dovid, and said, How distinguished was the Melech Yisroel today, who disrobed today in the eyes of the amehot (handmaids) of his avadim, as one of the rekim (vain, empty fellows, indecent boors) shamelessly uncovereth himself!

[21] And Dovid said unto Michal, It was before Hashem, which chose me rather than thy av, and rather than all his bais, to appoint me Nagid over Am Hashem, over Yisroel: therefore will I rejoice before Hashem.

[22] And I will yet be more undignified than this, and will be shafal (lowly) in mine own eyes; and of the amahot (maidservants) which thou hast spoken of, of them shall I be held in honor.

[23] Therefore Michal Bat Sha'ul had no yeled unto her yom mot.

7 And it came to pass, when HaMelech sat in his Bais, and Hashem

had given him rest round about from all his oyevim;

[2] That HaMelech said unto Natan HaNavi, See now, I dwell in a Bais of cedar, but the Aron HaElohim dwelleth within the curtain.

[3] And Natan said to HaMelech, Go, do all that is in thine lev; for Hashem is with thee.

[4] And it came to pass that lailah, that the Devar Hashem came unto Natan, saying, [5] Go and tell Avdi Dovid, Thus saith Hashem, Shalt thou build Me a Bais for Me to dwell in?

[6] Whereas I have not dwelt in any Bais since the time that I brought up the Bnei Yisroel

out of Mitzrayim, even to this day, but have walked in an Ohel and in a Mishkan.

[7] In all the places wherein I have walked with kol Bnei Yisroel spoke I a word with any of the Shivtei Yisroel, whom I commanded, to shepherd My people Yisroel, saying, Why build ye not Me a Bais of cedar?

[8] Now therefore so shalt thou say unto Avdi Dovid, Thus saith Hashem Tzva'os, I took thee from the sheepfold, from following the tzon, to be Nagid over My people, over Yisroel:

[9] And I was with thee whithersoever thou didst go, and have cut off all thine oyevim out of thy sight, and have made thee a shem gadol, like unto the shem of the Gedolim that are on ha'aretz.

[10] Moreover I will appoint makom (place, home) for My people Yisroel, and will plant them, that they may dwell in a place of their own, and be disturbed no more; neither shall the bnei avlah (children of wickedness) afflict them any more, as in former times,

[11] Even since the time that I commanded Shofetim to be over My people Yisroel, and have caused thee to rest from all thine oyevim. Also Hashem declareth to thee that He will make thee a Bais.

[12] And when thy yamim be fulfilled, and thou shalt sleep with thy Avot, I will raise up thy Zera after thee, which shall proceed out of thy loins, and I will establish his Mamlachah (Kingdom).

[13] He shall build a Bais for My Shem, and I will establish the kisse (throne) of his Mamlachah ad olam.

[14] I will be his Av, and he shall be My Ben [*HaElohim*]. If he commit iniquity, I will chasten him with the shevet

anashim, and with the floggings of bnei adam;

[15] But My chesed shall not be taken away from him, as I took it from Sha'ul, whom I removed from before thee.

[16] And thine Bais and thy Mamlachah shall be established ad olam before thee; thy kisse (throne) shall be established ad olam (forever) [*See Ps 89:36-39*].

[17] According to all these devarim, and according to all this chizzayon (revelation), so did Natan speak unto Dovid.

[18] Then went HaMelech Dovid in, and sat before Hashem, and he said, Who am I, Adonoi Hashem? And what is my Bais, that Thou hast brought me this far?

[19] And as if this were a small thing in Thy sight, Adonoi Hashem, Thou hast spoken also the future of Bais Avdecha. And is this fitting for haAdam [such as me], Adonoi Hashem?

[20] And what can Dovid say more unto Thee? For Thou, Adonoi Hashem, knowest Avdecha.

[21] For the sake of Thy word, and according to Thine own lev, hast Thou done all this gedullah (great thing), and made it known to Avdecha.

[22] Wherefore Thou art great, Adonoi Hashem; for there is none like Thee, neither is there any Elohim but Thee, according to all that we have heard with our ears.

[23] And what Goy echad in ha'aretz is like Thy people, even like Yisroel, whom Elohim went to redeem for an Am for Himself, and to make Him a Shem, and to do for Thee hagedullah (the great thing) and nora'ot, for Thy land, before Thy people, which Thou redeemedst to Thee

from Mitzrayim, from the Goyim and their g-ds?

[24] For Thou hast confirmed to Thyself Thy people Yisroel to be an Am unto Thee ad olam; and Thou, Hashem, art become their Elohim.

[25] And now, Hashem Elohim, the davar (word, promise) that Thou hast spoken concerning Avdecha, and concerning his Bais, establish it ad olam, and do just as Thou hast said.

[26] And let Thy Shem be magnified ad olam, saying, Hashem Tzivos is Elohim over Yisroel; and let the Bais of Avdecha Dovid be established before Thee.

[27] For Thou, Hashem Tzva'os Elohei Yisroel, hast revealed to ozen Avdecha, saying, I will build thee a Bais; therefore hath Avdecha found in his lev to pray this tefillah unto Thee.

[28] And now, Adonoi Hashem Atah hu HaElohim, and Thy devarim are emes, and Thou hast promised hatovah hazot unto Avdecha;

[29] Therefore now let it please Thee to bless the Bais Avdecha, that it may continue l'olam before Thee; for Thou, Adonoi Hashem, hast spoken it; and with Thy berakhah let the Bais Avdecha be blessed l'olam.

8 And after this it came to pass that Dovid struck the Pelishtim, and subdued them; and Dovid took Meteg Ammah out of the yad (hand, control) of the Pelishtim.

[2] And he struck Moav, and measured them with a chevel (cord, rope), casting them down to the ground; even with two chavalim (ropes, cords) measured he to put to death, and with one full chevel (cord) to keep alive. And so Moav became to Dovid as

avadim, and brought minchah (gifts, tribute).

[3] Dovid struck also Hadadezer Ben Rechov Melech Tzovah, as he went to recover his yad (rule) at the nahar (river) Euphrates.

[4] And Dovid captured from him an elef and seven hundred parashim, and twenty elef foot soldiers; and Dovid hamstringed all the chariot horses, but reserved of them for one hundred chariots.

[5] And when the Syrians of Damascus came to help Hadadezer Melech Tzovah, Dovid struck down the Syrians two and twenty elef ish.

[6] Then Dovid put garrisons in Syria of Damascus; and the Syrians became avadim to Dovid, and brought minchah. And Hashem saved Dovid wherever he went.

[7] And Dovid took the shields of zahav that were on the avadim of Hadadezer, and brought them to Yerushalayim.

[8] And from Betach [*Twichtat*, 1 Chr18:8], and from Berotai [*Kun*, 1 Chr 18:8], cities of Hadadezer, Dovid HaMelech took exceeding much nechoshet.

[9] When To'u Melech Chamat heard that Dovid had defeated all the army of Hadadezer,

[10] Then To'u sent Yoram bno unto Dovid HaMelech, to give him shalom greetings, and to put a berachah on him, because he had fought against Hadadezer, and defeated him; for Hadadezer had been at war with To'u. And Yoram brought with him vessels of kesef, and vessels of zahav, and vessels of nechoshet;

[11] Which also Dovid HaMelech did dedicate as kodesh unto Hashem, with

the kesef and zahav that he had dedicated as kodesh of kol HaGoyim which he subdued; [12] Of Syria, and of Moav, and of the Bnei Ammon, and of the Pelishtim, and of Amalek, and of the plunder of Hadadezer Ben Rechov Melech Tzovah.

[13] And Dovid made himself a shem when he returned from striking down Edom in the Gey Melach, being eighteen elef men.

[14] And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became avadim to Dovid. And Hashem saved Dovid wherever he went.

[15] And Dovid reigned over kol Yisroel; and Dovid executed mishpat and tzedakah unto all his people.

[16] And Yoav Ben Tzeruyah was over the army; and Yehoshaphat Ben Achilud was mazkir (secretary, recorder).

[17] And Tzadok Ben Achituv, and Achimelech Ben Evyatar (Abiathar), were the kohanim; and Serayah was the sofer (scribe);

[18] And Benayahu Ben Yehoyada was over both the Kereti and the Peleti; and Benei Dovid were kohanim [See Ps 110:4].

9 And Dovid said, Is there yet any that is left of the Bais Sha'ul, that I may show him chesed for the sake of Yonatan?

[2] And there was of the Bais Sha'ul an eved and shmo was Tziva. And when they had called him unto Dovid, HaMelech said unto him, Art thou Tziva? And he replied, Thy eved.

[3] And HaMelech said, Is there not yet any of the Bais Sha'ul, that I may show the chesed Elohim unto him? And Tziva said unto HaMelech, Yonatan hath yet a ben, which is

nakheh (crippled, lame)
raglayim (both feet).

[4] And HaMelech said unto him, Eifoh hu (where is he)? And Tziva said unto HaMelech, Hinei, he is in the Bais Machir Ben Ammiel, in Lo-Devar.

[5] Then HaMelech Dovid sent, and had him brought out of the Bais Machir Ben Ammiel, from Lo-Devar.

[6] Now when Mephistoshet Ben Yonatan Ben Sha'ul, was come unto Dovid, he fell on his face, and prostrated himself. And Dovid said, Mephistoshet. And he answered, Hinei, thy eved!

[7] And Dovid said unto him, Fear not; for I will surely show thee chesed for sake of Yonatan Avicha, and will restore thee kol sadeh Sha'ul Avicha; and thou shalt eat lechem at my shulchan tamid. [8] And he prostrated himself, and said, What is thy eved, that thou shouldest look upon such a kelev hamet (dead dog) as I am?

[9] Then HaMelech called to Tziva na'ar Sha'ul, and said unto him, I have given unto thy adon's ben all that pertained to Sha'ul and to all his Bais.

[10] Thou therefore, and thy banim, and thy avadim, shall till the adamah for him, and thou shalt bring in the fruits, that thy adon's ben may have lechem to eat; but Mephistoshet the ben adonecha shall eat lechem tamid at my shulchan. Now Tziva had fifteen banim and twenty avadim.

[11] Then said Tziva unto HaMelech, According to all that adoni HaMelech hath commanded his eved, so shall thy eved do. As for Mephistoshet, said HaMelech, he shall eat at my shulchan, as one of the Bnei HaMelech.

[12] And Mephistoshet had a ben katan, shmo Micha. And kol moshav Bais Tziva were avadim unto Mephistoshet.

[13] So Mephistoshet dwelt in Yerushalayim; for he did eat continually at the shulchan HaMelech; and was piseiach (crippled) in both his raglayim.

10 And it came to pass after this, that Melech Bnei Ammon died, and Chanun bno reigned in his place.

[2] Then said Dovid, I will show chesed unto Chanun Ben Nachash, as aviv (his father) showed chesed unto me. And Dovid sent to console him by the yad of his avadim for aviv. And avadim of Dovid came into Eretz Bnei Ammon.

[3] And the sarim (princes) of the Bnei Ammon said unto Chanun their adon, Thinkst thou that Dovid doth honor avicha, that he hath sent menachamim (comforters) unto thee? Hath not Dovid rather sent his avadim unto thee, to explore the Ir, and to spy it out, and to overthrow it? [4] Therefore, Chanun took the avadim of Dovid, and shaved off half of their zekanim (beards), and cut off their garments in the middle, even to their buttocks, and sent them away.

[5] When they told it unto Dovid, he sent to meet them, because the anashim were greatly humiliated; and HaMelech said, Tarry at Yericho until your zekanim be grown, and then return.

[6] And when the Bnei Ammon saw that they became stench before Dovid, the Bnei Ammon sent and hired the Syrians of Beit-Rechov and the Syrians of Tzova, twenty elef foot soldiers, and of Melech Ma'akhah an elef ish, and of Ish-Tov, twelve elef ish.

[7] And when Dovid heard of it, he sent Yoav, and all the tzava (host, army) of the Gibborim.

[8] And the Bnei Ammon came out, arrayed for milchamah at the petach hash'a'ar (city gate); and the Syrians of Tzova, and of Rechov, and Ish-Tov, and Ma'akhah, were by themselves in the sadeh.

[9] When Yoav saw that the front of the milchamah (battle) was against him before and behind, he chose of all the choice men of Yisroel, and put them in array against the Syrians;

[10] And the rest of the people he delivered under the yad (command) of Avishai achiv (his brother), that he might put them in array against the Bnei Ammon.

[11] And he said, If the Syrians be too strong for me, then thou shalt be for me for yeshuah (salvation, rescue); but if the Bnei Ammon be too strong for thee, then I will come for you for yeshuah (salvation, rescue).

[12] Chazak (be strong)! And let us play the man for amenu (our people), and for the towns of Eloheinu; and Hashem do that which seemeth Him hatov in His einayim.

[13] And Yoav drew near, and HaAm that were with him, unto the milchamah against the Syrians; and they fled before him.

[14] And when the Bnei Ammon saw that the Syrians were fled, then fled they also before Avishai, and entered into the Ir. So Yoav returned from the Bnei Ammon, and came to Yerushalayim.

[15] And when the Syrians saw that they were defeated before Yisroel, they gathered themselves together.

[16] And Hadadezer sent, and brought out the Syrians that were beyond the Nahar; and they came to Chelam; and Shovach the Sar Tzeva (commander of the army) of Hadadezer went before them.

[17] And when it was told Dovid, he gathered kol Yisroel together, and crossed over Yarden, and came to Chelam. And the Syrians set themselves in array against Dovid, and fought against him.

[18] And the Syrians fled before Yisroel; and Dovid slaughtered the men of seven hundred chariots of the Syrians, and forty elef parashim, and struck down Shovach the Sar of his Tzeva (army), who died there.

[19] And when all the melachim that were avadim (vassals) to Hadadezer saw that they were defeated before Yisroel, they made shalom with Yisroel, and served them. So the Syrians feared to help the Bnei Ammon any more.

11 And it came to pass, at the teshuvah (turning) of the shanah (year), at the time when melachim go forth [to war], that Dovid sent Yoav, and his avadim with him, and kol Yisroel; and they destroyed the Bnei Ammon, and besieged Rabbah. But Dovid tarried still at Yerushalayim. [2] And it came to pass at haerev, that Dovid arose from off his mishkav (bed), and walked upon the gag of the Bais HaMelech; and from the gag (roof) he saw an isha bathing; and the isha was very good to look upon.

[3] And Dovid sent and inquired after the isha. And one said, Is not this Bat-Sheva Bat Eli'am, eshet Uriyah the Chitti?

[4] And Dovid sent malachim, and he got her; and she came in unto him, and he lay with her; for she had been purifying herself from her [menstruous] tumah (uncleanness); and she returned unto her bais.

[5] And the isha conceived, and sent and told Dovid, and said, Harah anochi (I am with child, I am pregnant).

[6] And Dovid sent to Yoav, saying, Send me Uriyah the Chitti. And Yoav sent Uriyah to Dovid.

[7] And when Uriyah was come unto him, Dovid asked of him regarding the shalom Yo'av, and the shalom HaAm, and the shalom hamilchamah.

[8] And Dovid said to Uriyah, Go down to thy bais, and wash thy feet. And Uriyah departed out of the Bais HaMelech and there followed after him a masat HaMelech (a present, gift, of the king, i.e. a royal feast).

[9] But Uriyah slept at the petach Beis HaMelech (entrance of the King's Palace) with all the avadim of his adon, and went not down to his bais.

[10] And when they had told Dovid, saying, Uriyah went not down unto his bais, Dovid said unto Uriyah, Camest thou not from thy derech (journey)? Why then didst thou not go down unto thine bais?

[11] And Uriyah said unto Dovid, The Aron, and Yisroel, and Yehudah, abide in sukkot; and adoni Yoav, and the avadim of adoni are encamped in the open field; shall I then go into mine bais, to eat and to drink, and to lie with my isha? As thou livest, and as thy nefesh liveth, I will not do this thing [i.e., *I will not break the soldier's discipline of purity; Ex.19:14-15; Deut.23:9-14; 1 Sam 21:5*].

[12] And Dovid said to Uriyah, Tarry here today also, and makhar (tomorrow) I will send thee back. So Uriyah abode in Yerushalayim that day, and the next.

[13] And when Dovid had called him, he did eat and drink before him; and he made him shikker; and at erev he went out to lie on his mishkav with the avadim of his adon, but went not down to his bais.

[14] And it came to pass in the boker, that Dovid wrote a sefer to Yoav, and sent it by the yad of Uriyah.

[15] And he wrote in the sefer, saying, Set ye Uriyah on the frontlines of the milchamah hachazakah (strongest battle), and withdraw from in back of him, that he may be struck down, and die.

[16] And it came to pass, when Yoav was shomer with a siege on the Ir [Rabbah], he assigned Uriyah unto the makom where he knew that anshei chayil (valiant men [of Rabbah]) were.

[17] And the Anshei Halr came out, and fought with Yoav; and there fell some of HaAm of the Avdei Dovid; and Uriyah the Chitti died also.

[18] Then Yoav sent and told Dovid all the things concerning the milchamah;

[19] And charged the malach, saying, When thou hast made an end of reporting all the matters of the milchamah unto HaMelech,

[20] And if so be that the chamat HaMelech (wrath of the King) flare up, and he say unto thee, why approached ye so near unto the Ir when ye did fight? Knew ye not that they would shoot from the chomah (wall)?

[21] Who struck Avimelech Ben Yerubeshet? Did not an

isha throw down on him a millstone from the chomah, that he died in Tevetz? Why went ye near the chomah? Then say thou, Thy eved Uriyah the Chitti is dead also. [22] So the malach went, and came and told Dovid all that Yoav had sent him for. [23] And the malach said unto Dovid, Surely the anashim prevailed against us, and came out unto us into the sadeh, and we were upon them even unto the petach hasha'ar. [24] And the archers shot from off the chomah upon thy avadim; and some of the avadim of HaMelech are dead, and thy eved Uriyah the Chitti is dead also. [25] Then Dovid said unto the malach, Thus shalt thou say unto Yoav, Let not this thing be evil in thy sight, for the cherev devoureth one as well as another; make thy milchamah more chazak (strong) against the Ir, and overthrow it; and give him [Yoav] a chazak encouragement. [26] And when the eshet Uriyah heard that Uriyah her ish was dead, she mourned for her ba'al (husband). [27] And when the evel (mourning) was past, Dovid sent and brought her to his bais, and she became his isha, and bore him ben. But the thing that Dovid had done was evil in the sight of Hashem.

12 And Hashem sent Natan unto Dovid. And he came unto him, and said unto him, There were two anashim in one town; the one an oisher, and the other poor. [2] The oisher had exceeding many tzon and bakar; [3] But the poor man had nothing, except one kivsah ketanah (little ewe [female] lamb), which he had acquired

and nourished; and she grew up together with him [the poor man], and with his banim; it did eat of his own bread, and drank of his own kos (cup), and slept in his kheyk (bosom), and was unto him as a bat. [4] And there came a helech (traveler) unto the oisher, and he refused to take of his own tzon and of his own bakar, to prepare for the ore'ach (wayfaring man, traveller, guest) that was come unto him; but took the poor man's kivsah (ewe lamb), and prepared her for the ish that was come to him. [5] And af Dovid (Dovid's anger) was greatly kindled against the ish; and he said to Natan, As Hashem liveth, the ish that hath done this thing is ben mavet (a son of death, worthy of death); [6] And he shall restore the kivsah fourfold, because he did this thing, and because he had no khamal (pity). [7] And Natan said to Dovid, Atah halsh (thou art the Man). Thus saith Hashem Elohei Yisroel: Meshachticha (I anointed thee) Melech over Yisroel, and I delivered thee out of the yad Sha'ul; [8] And I gave thee the bais adonecha, and the nashim of adonecha into thy kheyk (bosom), and gave thee Bais Yisroel and Yehudah; and if that had been too little, I would moreover have given unto thee such as this and such as that. [9] Why hast thou despised the Davar Hashem, to do the rah in His eyes? Thou hast killed Uriyah the Chitti with the cherev, and hast taken his isha to be thy isha, and hast slain him with the cherev of the Bnei Ammon. [10] Now therefore the cherev shall not depart from thine Bais ad olam;

because thou hast despised Me, hast taken the isha Uriyah the Chitti as thy isha. [11] Thus saith Hashem, Hineni, I will raise up ra'ah (adversity) against thee out of thine own Bais, and I will take thy nashim before thine eyes, and give them unto thy re'a, and he shall lie with thy nashim in the sight of this shemesh. [12] For thou didst it baseter (secretly); but I will do this thing before kol Yisroel, and before the shemesh. [13] And Dovid said unto Natan, I have sinned against Hashem. And Natan said unto Dovid, Hashem also hath put away thy chattat; thou shalt not die. [14] Howbeit, because by this deed thou hast given great occasion to the oyevim of Hashem to ni'etz (deride, ridicule, revile, blaspheme), also haben (the son) that is born unto thee shall surely die. [15] And Natan departed unto his bais. And Hashem struck the yeled that Uriyah's isha bore unto Dovid, and it was very ill. [16] Dovid therefore pleaded with HaElohim for the na'ar; and Dovid did a tzom, and went in, and lay all night upon ha'aretz. [17] And the zekenim of his Bais arose, and went to him, to raise him up from ha'aretz; but he would not, neither did he eat lechem with them. [18] And it came to pass on the yom hashevi'i, that the yeled died. And the avadim of Dovid feared to tell him that the yeled was dead; for they said, Hinei, while the yeled was yet chai (alive), we spoke unto him, and he would not pay heed unto koleinu (our voice); so if we tell him that the yeled is dead, will he then do something horrendous?

[19] But when Dovid saw that his avadim were mitlachashim (whisperers), Dovid perceived that the yeled was dead; therefore Dovid said unto his avadim, Is the yeled dead? And they said, Met (dead, he is dead).

[20] Then Dovid arose from ha'aretz, and bathed [See 2 Sm 11:2], and put on lotion, and changed his apparel, and came into the Bais Hashem, and worshiped; then he came to his own Bais; and when he requested, they set lechem before him, and he did eat.

[21] Then said his avadim unto him, What davar is this that thou hast done? Thou didst undergo a tzom and weep for the sake of the yeled, while it was alive; but when the yeled was dead, thou didst rise and eat lechem.

[22] And he said, While the yeled was yet chai, I underwent a tzom and wept; for I said, Who can tell whether Hashem will be gracious to me, that the yeled may live?

[23] But now he is met (dead), why should I undergo a tzom? Can I bring him back again? I shall go to him, but he shall not return to me.

[24] And Dovid [*Beloved*] comforted Bat-Sheva his isha, and went in unto her, and lay with her; and she bore ben, and he called shmo Sh'lomo; and Hashem loved him.

[25] And He sent by the yad Natan HaNavi; and he called shmo Yedidyah [*Beloved of Hashem*], for the sake of Hashem.

[26] And Yoav fought against Rabbah of the Bnei Ammon, and captured ir hameluchah (the royal city).

[27] And Yoav sent malachim to Dovid, and said, I have fought against Rabbah, and have taken the Ir HaMayim.

[28] Now therefore gather the rest of HaAm (the army) together, and encamp against the Ir, and capture it; lest I take the Ir, and it be called after my shem.

[29] And Dovid gathered kol haAm together, and went to Rabbah, and fought against it, and captured it.

[30] And he took their melech's ateret from off his rosh, the weight whereof was a talent of zahav with the precious stones; and it was set on Dovid's rosh. And he brought forth the plunder of the ir (city) in great abundance.

[31] And he brought forth ha'am that were therein, and put them under saws, and under threshing tools of barzel, and under axes of barzel, and made them go through the brickkilns; and thus did he unto all the towns of the Bnei Ammon. So Dovid and kol haAm returned unto Yerushalayim.

13 And it came to pass after this, that Avshalom Ben Dovid had an achot yafeh (beautiful sister), whose shem was Tamar; and Amnon Ben Dovid loved her.

[2] And Amnon was so distressed, that he fell ill for his achot Tamar; for she was betulah; but Amnon thought it impossible for him to do anything to her.

[3] But Amnon had a re'a, shmo Yonadav Ben Shime'ah Achi Dovid; and Yonadav was an ish chacham (shrewd man).

[4] And he said unto him, Why art thou, being Ben HaMelech, becoming dal (weak, wretched) from day to day? Wilt thou not tell me? And Amnon said unto him, Ani ohev (I love) Tamar achot Avshalom achi.

[5] And Yonadav said unto him, Lay thee down on thy

mishkav, and make thyself sick; and when avicha cometh to see thee, say unto him, now, let my achot Tamar come, and cause me to eat lechem, and prepare the briyah (food) in my sight, that I may see it, and eat it from her yad.

[6] So Amnon lay down, and made himself sick; and when HaMelech was come to see him, Amnon said unto HaMelech, Now, let Tamar my achot come, and make me a couple of [heart-shaped] cakes in my sight, that I may eat from her yad.

[7] Then Dovid sent to Tamar to the palace, saying, Go now to the bais of thy brother Amnon, and prepare for him briyah (food).

[8] So Tamar went to the bais of her brother Amnon; and he was lying down. And she took batzek (dough), and kneaded it, and made cakes in his sight, and did bake the [heart-shaped] cakes.

[9] And she took a masret (pan), and poured them out before him; but he refused to eat. And Amnon said, Have kol ish go out from me. And they went out kol ish from him.

[10] And Amnon said unto Tamar, Bring the briyah into the cheder ([*bed*] room), that I may eat from thine yad. And Tamar took the [heart-shaped] cakes which she had prepared, and brought them into the bedroom to Amnon her brother.

[11] And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my achot.

[12] And she answered him, No, achi, do not violate me; for no such thing ought to be done in Yisroel; do not thou this nevalah (foul deed, shameful thing).

[13] And I, to where shall I cause my cherpah (shame, disgrace) to go? And as for thee, thou shalt be as one of the nevalim (wicked fools) in Yisroel. Now therefore, speak unto HaMelech; for he will not withhold me from thee.

[14] Howbeit he would not pay heed unto her voice; but, being stronger than she, violated her and raped her, and lay with her.

[15] Then Amnon hated her exceedingly; so that the sinah (hatred) wherewith he hated her was gedolah me'od than the ahavah wherewith he had loved her. And Amnon said unto her, Get up, get out.

[16] And she said unto him, No, do not this ra'ah in sending me away which is gedolah than the other that thou didst unto me. But he would not pay heed unto her.

[17] Then he called his na'ar that ministered unto him, and said, Put now this outside from me, and bolt the delet after her.

[18] She had a kesones of various colors upon her; for with such were the banot HaMelech that were betulot apparelled. Then his mesharet (servant) brought her outside, and bolted the delet after her.

[19] And Tamar put efer (ash) on her rosh (head) and made the kri'ah (tearing, rending) on her kesones of various colors that was on her, and laid her yad on her rosh, and went on weeping as she went.

[20] And Avshalom her brother said unto her, Hath Amnon thy brother been with thee? But hold now thy peace, my achot; he is thy brother; this thing take not to heart. So Tamar remained shomemah (desolate) in the bais of her brother Avshalom.

[21] But when Dovid HaMelech heard of all these things, he was very angry.

[22] And Avshalom spoke unto his brother Amnon not a davar neither rah nor tov; for Avshalom hated Amnon, because he had violated and raped his achot Tamar.

[23] And it came to pass after two full shanim, that Avshalom had gozezim (sheepshearers) in Baal-Chazor, which is in Ephrayim; and Avshalom invited all the Bnei HaMelech.

[24] And Avshalom came to HaMelech, and said, Hinei now, thy eved hath gozezim; let HaMelech, now, and his avadim go with thy eved.

[25] And HaMelech said to Avshalom, No, beni (my son), let us not all now go, lest we be a burden unto thee. And he urged him; howbeit he would not go, but put a bracha on him.

[26] Then said Avshalom, If not, now, let achi Amnon go with us. And HaMelech said unto him, Why should he go with thee?

[27] But Avshalom urged him, that he let Amnon and kol Bnei HaMelech go with him.

[28] Now Avshalom had commanded his avadim, saying, Mark ye now when Amnon's lev is high with yayin, and when I say unto you, Strike Amnon; then kill him, fear not; have not I commanded you? Be chazak (courageous), and be bnei chayil.

[29] And the na'arei Avshalom did unto Amnon as Avshalom had commanded. Then all the Bnei HaMelech arose, and every man mounted him up upon his pered (mule), and fled.

[30] And it came to pass, while they were baderech (on the way), that report came to Dovid, saying, Avshalom hath slain all the Bnei

HaMelech, and there is not one of them left.

[31] Then HaMelech arose, and made the kri'ah on his garments, and lay on the earth; and all his avadim stood by with their clothes torn.

[32] And Yonadav Ben Shime'ah achi Dovid, answered and said, Let not adoni suppose that they have slain all the young men, the Bnei HaMelech; for Amnon only is dead; for by the command of Avshalom this hath been determined from the day that he violated and raped Tamar his achot.

[33] Now therefore let not adoni HaMelech take the thing to his lev, to think that all the Bnei HaMelech are dead; for Amnon only is dead.

[34] But Avshalom fled. And the na'ar tzofeh (watchman) lifted up his eyes, and looked, and, hinei, there came am rav (much people) by the derech of the hillside behind him.

[35] And Yonadav said unto HaMelech, Hinei, the Bnei HaMelech come; as the davar avdecha (word of thy servant), so it is.

[36] And it came to pass, as soon as he had made an end of speaking, that, hinei, the Bnei HaMelech came, and lifted up their voice and wailed; and HaMelech also and all his avadim wept gadol me'od.

[37] But Avshalom fled, and went to Talmai Ben Ammichud Melech Geshur. And Dovid mourned for bno kol hayamim.

[38] So Avshalom fled, and went to Geshur, and was there shalosh shanim.

[39] And the nefesh of Dovid HaMelech longed to go forth unto Avshalom; for he was consoled concerning Amnon that died.

14 Now Yoav Ben Tzeruyah perceived that the lev HaMelech was toward Avshalom.

[2] And Yoav sent to Tekoah, and brought from there an isha chachamah, and said unto her, now, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with shemen, but be as an isha that had a long time mourned for the dead;

[3] And come to HaMelech, and speak on this manner unto him. So Yoav put the devarim in her peh (mouth).

[4] And when the isha of Tekoah spoke to HaMelech, she fell on her face to the ground, and prostrated herself, and said, Hoshi'ah (help), O Melech.

[5] And HaMelech said unto her, What troubleth thee? She answered, I am indeed an almanah, and mine ish is dead.

[6] And thy shifchah had two banim, and they two fought together in the sadeh, and there was none to separate them, but the one struck the other, and killed him.

[7] And, hinei, kol hamishpakhah is risen against thine shifchah (handmaid), and they said, Deliver him that struck his brother, that we may kill him, for the nefesh of his brother whom he killed; and we will destroy the yoresh (heir) also; and so they shall quench my burning coal remaining, and shall not leave to my ish shem nor she'erit upon ha'adamah.

[8] And HaMelech said to the isha, Go to thine bais; I will give charge concerning thee.

[9] And the isha of Tekoah said unto HaMelech, Adoni, O Melech, the avon (guilt) be on me, and on my bais avi; and HaMelech and his kisse be guiltless.

[10] And HaMelech said, Whoever saith anything unto thee, bring him to me, and he shall not touch thee any more.

[11] Then said she, Now, let HaMelech remember Hashem Eloheicha, that thou wouldest not suffer the Go'el HaDahm to destroy any more, lest they destroy beni (my son). And he said, As Hashem liveth, there shall not one hair of thy ben fall to the ground.

[12] Then the isha said, Let thine shifchah, now, speak one word unto adoni HaMelech. And he said, Say on.

[13] And the isha said, why then hast thou thought such a thing against the Am Elohim? For HaMelech doth speak this thing as one which is guilty, in that HaMelech doth not bring back home again his banished.

[14] For we must needs die, are as mayim spilt on the ground, which cannot be gathered up again; yet Elohim doth not take away nefesh; but devises means, so that His banished be not expelled from Him.

[15] Now therefore that I am come to speak of this thing unto adoni HaMelech, it is because the people have made me afraid; and thy shifchah thought, I will now speak unto HaMelech; it may be that HaMelech will perform the request of his amah (servant).

[16] For HaMelech will hear, to deliver his amah (servant) out of the palm of the ish that would destroy me and beni (my son) together out of the nachalat Elohim.

[17] Then thine shifchah said, The devar adoni HaMelech shall now be as menuchah (rest, comfort); for as a malach HaElohim, so is adoni HaMelech to discern the tov and the rah; therefore Hashem Eloheicha will be with thee.

[18] Then HaMelech answered and said unto the isha, Hide not from me, now, the thing that I shall ask thee. And the isha said, Let adoni HaMelech now speak.

[19] And HaMelech said, Is not the yad Yoav with thee in all this? And the isha answered and said, As thy nefesh liveth, adoni HaMelech, none can turn to the right or to the left from anything that adoni HaMelech hath spoken; for thy eved Yoav, he instructed me, and he put all these devarim in the peh (mouth) of thine shifchah (handmaid);

[20] To bring about this matter for discussion hath thy eved Yoav done this thing; and adoni is chacham, according to the chochmat malach HaElohim, to know all things that are in ha'aretz.

[21] And HaMelech said unto Yoav, Hinei now, I have granted this thing; go therefore, bring the na'ar Avshalom back!

[22] And Yoav fell to the ground on his face, and prostrated himself, and put a bracha on HaMelech; and Yoav said, Today thy eved knoweth that I have found chen in thy sight, adoni, O Melech, in that HaMelech hath fulfilled the request of his eved.

[23] So Yoav arose and went to Geshur, and brought Avshalom to Yerushalayim.

[24] And HaMelech said, Let him turn to his own bais, and let him not see my face. So Avshalom returned to his own bais, and saw not the face of HaMelech.

[25] But in kol Yisroel there was none ish yafeh to be so much praised as Avshalom; from the sole of his regel even to the crown of his head there was no mum (blemish) in him.

[26] And when he cut the hair of his rosh, (for it was from time to time that he cut it; because the hair was heavy on him, therefore he cut it); he weighed the se'ar (hair) of his rosh at two hundred shekels after the royal standard.

[27] And unto Avshalom there were born three banim, and one bat, whose shem was Tamar; she was an isha of a fair countenance.

[28] So Avshalom dwelt two full shanim in Yerushalayim, and saw not the face of HaMelech.

[29] Therefore Avshalom sent for Yoav, to have sent him to HaMelech; but he would not come to him; and when he sent again the second time, he would not come.

[30] Therefore he said unto his avadim, See, the allotted land of Yoav is near mine, and he hath se'orim (barley) there; go and kindle it with eish. And the avadim of Avshelom set eish to the allotted land.

[31] Then Yoav arose, and came to Avshalom unto his bais, and said unto him, Why have thy avadim set eish to my allotted land?

[32] And Avshalom answered Yoav, Hinei, I sent unto thee, saying, Come here, that I may send thee to HaMelech, to say, why am I come from Geshur? It had been tov (better) for me to have been there still; now therefore let me see the face of HaMelech; and if there be any avon (iniquity) in me, let him kill me.

[33] So Yoav came to HaMelech, and told him; and when he had called for Avshalom, he came to HaMelech, and prostrated himself on his face to the ground before HaMelech; and HaMelech kissed Avshalom.

15 And it came to pass after this, that Avshalom

prepared him merkavah and susim, and fifty ish to run before him.

[2] And Avshalom rose up early, and stood beside the derech hash'a'ar; and it was so, that when any ish that had a riv (lawsuit, complaint) came to HaMelech for mishpat, then Avshalom called unto him, and said, Of what town art thou? And he said, Thy eved is of one of the Shivtei Yisroel.

[3] And Avshalom said unto him, See, thy case is tovim and right; but there is no man deputy of HaMelech to hear thee.

[4] Avshalom said moreover, Oh that I were made Shofet in the land, that every ish which hath any riv or mishpat might come unto me, and I would bring him justice!

[5] And it was so, that when any ish came near to him to prostrate himself before him, he put forth his yad, and took him, and kissed him.

[6] And on this manner did Avshalom to kol Yisroel that came to HaMelech for mishpat; so Avshalom stole the lev anshei Yisroel.

[7] And it came to pass after arba'im shanah, that Avshalom said unto HaMelech, Now let me go and fulfill my neder, which I have vowed unto Hashem, in Chevron.

[8] For thy eved vowed a neder (vow) while I abode at Geshur in Syria, saying, If Hashem shall bring me again indeed to Yerushalayim, then I will serve Hashem.

[9] And HaMelech said unto him, Go in shalom. So he arose, and went to Chevron.

[10] But Avshalom sent secret messengers throughout kol Shivtei Yisroel, saying, As soon as ye hear the sound of the

shofar, then ye shall say, Avshalom reigneth in Chevron.

[11] And with Avshalom went two hundred ish out of Yerushalayim, that were invited; and they went innocently, and they had da'a's of not anything.

[12] And Avshalom sent for Achitophel the Giloni, Dovid's yo'etz (counsellor), from his town, even from Giloh, while he offered zivakhim. And the kesher (conspiracy) was strong; for the people increased continually with Avshalom.

[13] And there came a maggid to Dovid, saying, Lev Ish Yisroel are with Avshalom.

[14] And Dovid said unto all his avadim that were with him at Yerushalayim, Arise, and let us flee; or else we shall not escape from Avshalom; make speed to depart, lest he overtake us suddenly, and bring ra'ah (disaster) upon us, and strike the Ir with the edge of the cherev.

[15] And the avadim of HaMelech said unto HaMelech, Hinei, thy avadim are ready to do whatsoever adoni HaMelech commands.

[16] And HaMelech went forth, and all his Bais after him. And HaMelech left ten nashim, which were pilagshim (concubines), to be shomer over the Bais (palace).

[17] And HaMelech went forth, and kol haAm after him, and tarried in a place that was far off.

[18] And all his avadim passed on by his yad; and all the Kereti, and all the Peleti, and all the Gittim, six hundred men which came after him from Gat, passed on before HaMelech.

[19] Then said HaMelech to Ittai the Gitti, Why goest thou also with us? Return to thy place, and

abide with HaMelech; for thou art a nokhri (foreigner), and also an exile.

[20] Whereas thou camest but yesterday, should I this day make thee wander about with us? Seeing I go to where I may, shuv (return thou), and take back thy brethren; chesed and emes be with thee.

[21] And Ittai answered HaMelech, and said, As Hashem liveth, and as adoni HaMelech liveth, surely in what makom adoni HaMelech shall be, whether in mavet or chayyim, even there also will thy eved be [Ruth 1:17].
[22] And Dovid said to Ittai, Go and pass over. And Ittai the Gitti passed over, and all his anashim, and all the little ones that were with him.

[23] And kol ha'aretz wept with a kol gadol (loud voice), and kol haAm crossed over; HaMelech also himself crossed over the brook Kidron, and kol haAm crossed over, toward the derech of the midbar.

[24] And hinei Tzadok also, and all the Levi'im were with him, bearing the Aron Brit HaElohim; and they set down the Aron HaElohim; and Evyatar (Abiathar) went up, until kol HaAm had done passing out of the Ir.

[25] And HaMelech said unto Tzadok, Carry back the Aron HaElohim into the Ir; if I shall find chen (grace) in the eyes of Hashem, He will bring me again, and show me both Him, and His habitation;

[26] But if He thus say, I have no delight in thee; hinei, here am I, let Him do to me as seemeth tov unto Him.

[27] HaMelech said also unto Tzadok HaKohen, Art not thou the Ro'eh (seer)? Return unto the Ir in shalom, and your two banim with you, Achima'atz binecha, and

Yonatan Ben Evyatar (Abiathar).

[28] See, I will tarry in the fords of the wilderness, until there come davar from you to inform me.

[29] Tzadok therefore and Evyatar (Abiathar) carried the Aron HaElohim back to Yerushalayim; and they tarried there.

[30] And Dovid went up by the ascent of Ma'aleh HaZeitim (Mount of Olives), and wept as he went up, and had his rosh covered, and he went barefoot; and kol haAm with him covered every ish his rosh, and they went up, weeping as they went up.

[31] And one told Dovid, saying, Achitophel is among the conspirators with Avshalom. And Dovid said, Hashem, turn now the etza (counsel) of Achitophel into foolishness.

[32] And it came to pass, that when Dovid was come to the top of the mount, where he worshiped Elohim, hinei, Chushai the Arki came to meet him with his kesones torn, and adamah upon his rosh;

[33] Unto whom Dovid said, If thou passest on with me, then thou shalt be a massa (burden) unto me;

[34] But if thou return to the Ir, and say unto Avshalom, I will be thy eved, O melech; as I have been eved avicha hitherto, so will I now also be thy eved; then mayest thou for me bring to nought the etza (counsel) of Achitophel.

[35] And hast thou not there with thee Tzadok and Evyatar (Abiathar) the kohanim? Therefore it shall be, that what thing soever thou shalt hear out of the Bais HaMelech, thou shalt tell it to Tzadok and Evyatar (Abiathar) the kohanim.

[36] Hinei, they have there with them their two banim, Achima'atz son of Tzadok, and Yonatan of Evyatar; by them ye shall send unto me everything that ye can hear.
[37] So Chushai the re'eh Dovid came into the Ir, and Avshalom came into Yerushalayim.

16 And when Dovid was a little past the top of the hill, hinei, Tziva the na'ar of Mephivoshet met him, with a couple of chamorim saddled, and upon them 200 lechem, and 100 bunches of tzimmukum, and 100 kayitz, and a skin of yayin.

[2] And HaMelech said unto Tziva, What meanest thou by these? And Tziva said, The chamorim are for the Bais HaMelech to ride on; and the lechem and kayitz for the ne'arim to eat; and the yayin, that such as be faint in the midbar may drink.

[3] And HaMelech said, And where is the ben adoneicha [*i.e., Saul grandson Mephivoshet*]? And Tziva said unto HaMelech, Hinei, he abideth at Yerushalayim; for he said, Today shall Bais Yisroel restore to me the mamlechut avi.

[4] Then said HaMelech to Tziva, Hinei, thine are all that pertained unto Mephivoshet. Tziva said, I humbly prostrate myself. May I find chen in thy sight, adoni, O Melech.

[5] When Dovid HaMelech came to Bachurim, hinei, from there came out an ish of the mishpakhat Bais Sha'ul; shmo Shimei Ben Gera; and he, cursing continuously, came.

[6] And he cast avanim (stones) at Dovid, and at all the avadim of Dovid HaMelech; and at kol haAm and at all the Gibborim that were on

his right and on his left.

[7] And thus said Shimei when he cursed, Come out, come out, thou ish hadamim and thou ish habeliyya'al; [8] Hashem hath returned upon thee all the dahm of the Bais Sha'ul, in whose place thou hast reigned; and Hashem hath delivered the meluchah (kingdom) into the yad Avshalom binecha; and, behold, thou art taken in thy ra'ah, because thou art an ish damim.

[9] Then said Avishai Ben Tzeruyah unto HaMelech, Why should this kelev hamet (dead dog) curse adoni HaMelech? Let me go over, now and cut off his rosh.

[10] And HaMelech said, What have I to do with you, ye Bnei Tzeruyah? So let him curse, because Hashem hath said unto him, Curse Dovid. Who shall then say, why hast thou done so?

[11] And Dovid said to Avishai, and to all his avadim, Hinei, beni, which came forth from within me, seeketh my nefesh; how much more now may this Bin-Hayemini (Benjamite) do it? Let him alone, and let him curse; for Hashem hath bidden him.

[12] It may be that Hashem will look on mine affliction, that Hashem will repay me tovah for his cursing this day.

[13] And as Dovid and his anashim went by the derech, Shimei went along on the hillside opposite him, cursed as he went, threw avanim at him, and kicked up appar.

[14] And HaMelech, and kol HaAm that were with him, arrived weary, and refreshed themselves there [at the Yarden].

[15] And Avshalom, and kol HaAm Ish Yisroel, came to Yerushalayim, and Achitophel with him.

[16] And it came to pass, when Chushai the Archi, re'eh Dovid, was come unto Avshalom, that Chushai said unto Avshalom, Long live HaMelech, Long live HaMelech.

[17] And Avshalom said to Chushai, Is this thy chesed (loyal loving-kindness) to thy re'a (friend)? Why wentest thou not with thy re'a (friend)?

[18] Chushai said unto Avshalom, Lo; but whom Hashem, this people, and kol Ish Yisroel, choose, his will I be, and with him will I abide.

[19] And again, whom should I serve? Should I not serve in the presence of bno? As I have served in the presence of Avicha, so will I be in thy presence.

[20] Then said Avshalom to Achitophel, Give etza (counsel, advice, wisdom) among you what we shall do.

[21] And Achitophel said unto Avshalom, Go in unto the pilagshim of Avicha, which he hath left to be shomer over the Bais (palace); and kol Yisroel shall hear that thou art a stench to Avicha; then shall the hands of all that are with thee be chazak (strong).

[22] So they spread Avshalom an ohel upon the gag (roof); and Avshalom went in unto the pilagshim of Aviv in the sight of kol Yisroel.

[23] And the etza (counsel) of Achitophel, which he counselled in those days, was as if an ish had inquired at the davar HaElohim; so was all the etza (counsel) of Achitophel both with Dovid and with Avshalom.

17 Moreover Achitophel said unto Avshalom, Let me now choose out shney asar elef ish, and I will arise

and pursue after Dovid halailah (this night);

[2] And I will come upon him while he is weary and weak of hands, and will make him tremble with fear; and kol haAm that are with him shall flee; and I will strike HaMelech only;

[3] When I return kol HaAm to you, all except the ish whom thou seekest, it is as if [kol HaAm] returned; so kol haAm shall be in shalom.

[4] And the saying pleased Avshalom well, and kol Ziknei Yisroel.

[5] Then said Avshalom, Call now Chushai the Archi also, and let us hear likewise from his peh (mouth).

[6] And when Chushai was come to Avshalom, Avshalom spoke unto him, saying,

Achitophel hath spoken after this manner; shall we do after his saying? If not; speak thou.

[7] And Chushai said unto Avshalom, The etza (counsel) that Achitophel hath given is not tovah at this time.

[8] For, said Chushai, thou knowest Avicha and his anashim, that they be Gibborim, and they be enraged in their nefesh, as a dov (bear) robbed of her cubs in the sadeh; and Avicha is ish milchamah, and will not spend the night with HaAm (the troops).

[9] Hinei, he is hid now in one of the pits, or in some other makom; and it will come to pass, when some of them be overthrown at the outset, that whosoever heareth it will say, There is a magefah (slaughter) among the people that follow Avshalom.

[10] And he also that is chayil (valiant), whose lev is as the lev ha'aryeh (heart of a lion), shall utterly melt; for kol Yisroel knoweth that Avicha is a Gibbor, and they that

be with him are Bnei Chayil (valiant men).

[11] Therefore, I counsel that kol Yisroel be fully gathered unto thee, from Dan even to Beer-Sheva, as the chol (sand) that is by the yam for multitude; and that thou thyself go into battle in person.

[12] So shall we come upon him in some makom where he shall be found, and we will light upon him as the tal (dew) falleth on the adamah; and of him and of kol ha'anashim that are with him there shall not be left so much as one.

[13] Moreover, if he has withdrawn into a city, then shall kol Yisroel bring chavalim (ropes) to that city, and we will draw it into the ravine, until there be not one small stone found there.

[14] And Avshalom and kol Ish Yisroel said, The etza (counsel) of Chushai the Arki is better than the etza of Achitophel. For Hashem had resolved to annul the etza of Achitophel, to the intent that Hashem might bring ra'ah upon Avshalom.

[15] Then said Chushai unto Tzadok and to Evyatar (Abiathar) the kohanim, Thus and thus did Achitophel counsel Avshalom and the Ziknei Yisroel; and thus and thus have I counseled.

[16] Now therefore send quickly, and tell Dovid, saying, Spend not halailah (this night) in the plains of the midbar, but speedily cross over; lest HaMelech be swallowed up, and kol haAm that are with him.

[17] Now Yonatan and Achima'atz stayed by Ein-Rogel; for they dared not be seen to come into the Ir; and a shifchah went and told them; and they went and told Dovid HaMelech.

[18] Nevertheless a na'ar saw them, and told Avshalom; but

they went both of them away quickly, and came to a bais ish in Bachurim, which had a be'er (well) in his khatzer; to where they went down.

[19] And the isha took and spread a masakh (covering, curtain) over the mouth of the be'er, and spread hulled grain thereon; and the thing was not known.

[20] And when the avadim of Avshalom came to the bais to the isha, they said, Where is Achima'atz and Yonatan? And the isha said unto them, They are gone over the brook of mayim. And when they had sought and could not find them, they returned to Yerushalayim.

[21] And it came to pass, after they were departed, that they climbed up out of the be'er (well), and went and told Dovid HaMelech, and said unto Dovid, Arise, and cross quickly over the mayim; for thus hath Achitophel counselled against you.

[22] Then Dovid arose, and kol haAm that were with him, and they crossed over Yarden; by the ohr haboker there lacked not one of them that was not gone over Yarden.

[23] And when Achitophel saw that his etza (counsel, advice) was not followed, he saddled his chamor, and arose, and went home to his bais, to his town, and put his bais (household) in order, vayyekhanak (and he strangled, hanged himself), and died, and was buried in the kever aviv (tomb of his father).

[24] Then Dovid came to Machanayim. And Avshalom passed over Yarden, he and all the Ish Yisroel with him.

[25] And Avshalom appointed Amasa over the tzava (army) instead of Yoav; now Amasa was ben ish shmo Yitra a Yisroeli, that went in to

Avigal Bat Nachash Achot Tzeruyah Em Yoav.

[26] So Yisroel and Avshalom encamped in Eretz Gil'ad.

[27] And it came to pass, when Dovid was come to Machanayim, that Shovi Ben Nachash of Rabbah of the Bnei Ammon, and Machir Ben Ammiel of Lo-Devar, and Barzillai the Gileadi of Roglim,

[28] Brought mishkav (bedding) and sappot (bowls) and earthen vessels, and chittim (wheat), and se'orim (barley), and kemakh (flour), and roasted grain, and pol (beans), and adashim (lentils), and roasted seeds,

[29] And devash, and khemah (curds), and tzon, and cheeses of the herd, for Dovid, and for HaAm that were with him, to eat; for they said, HaAm are hungry, and weary, and tzameh (thirsty), in the midbar.

18 And Dovid mustered HaAm that were with him, and set sarei alafim, and sarei me'ot over them.

[2] And Dovid sent forth a third part of the people under the yad Yoav, and a third part under the yad Avishai Ben Tzeruyah (Yoav's brother), and a third part under the yad Ittai the Gitti. And HaMelech said unto HaAm, I will surely go forth with you myself also.

[3] But HaAm answered, Thou shalt not go forth; for if we flee away, they will not set their lev on us; neither if half of us die, will they set their lev on us; but now thou art worth ten thousand of us; therefore, now it is better that thou support us from the Ir [*i.e., Machanayim*].

[4] And HaMelech said unto them, What seemeth you best I will do. And HaMelech stood by the side of the sha'ar, and

kol haAm came out by hundreds and by thousands.

[5] And HaMelech commanded Yoav and Avishai and Ittai, saying, Deal gently for my sake with the na'ar, even with Avshalom. And kol HaAm heard when HaMelech gave all the sarim charge concerning Avshalom.

[6] HaAm went into the sadeh against Yisroel; the milchamah was in ya'ar (forest) of Ephrayim;

[7] Where Am Yisroel were slain before the avadim of Dovid, and there was there a magefah gedolah that day of esrim elef.

[8] For the milchamah was there scattered over the face of kol ha'aretz; and the ya'ar devoured more people that day than the cherev devoured.

[9] And Avshalom met the avadim of Dovid. And Avshalom rode upon a pered (mule), and the pered went under the thick boughs of a great oak, and his rosh (head) caught hold of elah (tree, oak), and he was suspended between HaShomayim and ha'aretz; the pered under him went on.

[10] And a certain ish saw it, told Yoav, and said, Hinei, I saw Avshalom [*ben Dovid*] talui (hanged) b'elah (on a tree, oak).

[11] And Yoav said unto the ish that told him, And, hinei, thou sawest him, and why didst thou not strike him down to the ground there? And I would have given thee ten shekels of kesef, and a khagorah.

[12] And the ish said unto Yoav, Though I should receive elef kesef in mine palm, yet would I not put forth mine yad against the ben HaMelech; for in ozneinu (our hearing) HaMelech charged thee and Avishai and

Ittai, saying, Beware that none touch the na'ar Avshalom.

[13] Otherwise I should have dealt sheker against mine own nefesh; for there is no matter hid from HaMelech, and thou thyself wouldest have set thyself against me.

[14] Then said Yoav, I will not tarry thus with thee. And he took three shevatim in his yad, and thrust them through the lev Avshalom, while he was yet alive in the midst of the oak tree [*Yn 19:34*].

[15] And ten nearim that bore the armor of Yoav surrounded Avshalom, struck and slaughtered him.

[16] Then Yoav blew the shofar, and HaAm returned from pursuing after Yisroel; for Yoav held back HaAm.

[17] And they took Avshalom, and cast him into a great pit in the forest, and laid a very great heap of avanim upon him; and all Yisroel fled, every ish to his ohel.

[18] Now Avshalom in his lifetime had taken and erected for himself a matzevet (monument), which is in the Emek HaMelech; for he said, I have no ben to keep my shem in remembrance; and he called the matzevet after shmo; and it is called unto this day, Avshalom's Monument.

[19] Then said Achima'atz Ben Tzadok, Let me now run, and take news to HaMelech, how that Hashem hath in justice vindicated him of his oyevim.

[20] And Yoav said unto him, Thou shalt not be ish besorah (bearer of news) this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the ben HaMelech is dead.

[21] Then said Yoav to Cush, Go tell HaMelech what thou hast seen. And Cush

prostrated himself unto Yoav, and ran.

[22] Then said Achima'atz Ben Tzadok yet again to Yoav, But be what may, let me, now, also run after Cush. And Yoav said, why wilt thou run, beni, seeing that thou hast no besorah to provide?

[23] But howsoever, said he, let me run. And he said unto him, Rutz! (run!). Then Achima'atz ran by the derech of the plain, outran Cush.

[24] And Dovid sat between the two she'arim (gates); and the tzofeh (watchman) went up to the gag (roof) over the sha'ar (gate) unto the chomah (wall), and lifted up his eyes, and looked, and hinei an ish running alone.

[25] And the tzofeh (watchman) cried, and told HaMelech. And HaMelech said, If he be alone, there is besorah (news) in his peh (mouth). And he came rapidly, and drew near.

[26] And the tzofeh (watchman) saw another man running; and the tzofeh called unto the sho'er (gatekeeper), and said, Hinei, another man running alone. And HaMelech said, This is mevaser (one bringing good news, evangelist).

[27] And the tzofeh (watchman) said, I see the running of the foremost is like the running of Achima'atz Ben Tzadok. And HaMelech said, He is an ish tov, and cometh with besorah tovah (good news) [*see 2Sm 18:10*].

[28] And Achima'atz called, and said unto HaMelech, Shalom. And he fell down to ha'aretz upon his face before HaMelech, and said, Baruch Hashem Eloheicha, which hath delivered up the anashim that lifted up their yad against adoni HaMelech.

[29] And HaMelech said, Is the na'ar Avshalom

shalom? And Achima'atz answered, When Yoav sent eved HaMelech, avdecha, I saw a great tumult, but I knew not what it was.

[30] And HaMelech said unto him, Turn aside, and stand here. And he turned aside, and stood still.

[31] And, hinei, Cushi came; and Cushi said, Yitbaser (be informed of news), adoni HaMelech; for Hashem hath in justice vindicated thee this day from the yad of all them that rose up against thee.

[32] And HaMelech said unto Cushi, Is the na'ar Avshalom shalom? And Cushi answered, The enemies of adoni HaMelech, and all that rise against thee to do thee harm, be as that na'ar is.

[33[19;1]] And HaMelech was much moved, and went up to the aliyat hash'aar (upper room over the gate) and wept; and as he went, thus he said, O beni (my son) Avshalom, beni, beni Avshalom! If only I had died tachteicha (in place of, instead of) thee, O

Avshalom, beni, beni! [T.N. Notice in this chp 18 that the peace-bringing Besorah Torah of Ben Dovid Talui al HaEtz requires a mevasser to herald it.]

19 And it was told Yoav, Hinei, HaMelech weepeth and mourneth for Avshalom.

[2[3]] And the teshuah (salvation, deliverance) on that day was turned into evel (mourning) unto kol haAm; for the people heard say that day how HaMelech was grieved for bno.

[3[4]] And the people stole that day into the Ir [Machanayim] as people being ashamed steal in when they flee in milchamah.

[4[5]] But HaMelech covered his face, and HaMelech cried with a kol gadol, O beni

Avshalom, O Avshalom, beni, beni!

[5[6]] And Yoav came into the bais to HaMelech, and said, Thou hast disgraced this day the faces of all thy avadim, which this day have saved thy nefesh, and the nefesh of thy banim and of thy banot, and the nefesh of thy nashim, and the nefesh of thy pilagshim (concubines);

[6[7]] In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou hast no regard for sarim nor avadim; for this day I perceive, that if Avshalom had lived, and this day all we were mesim (dead ones), then it would have been yashar in thy sight.

[7[8]] Now therefore arise, go forth, and speak to the lev unto thy avadim; for I swear by Hashem, if thou go not forth, there will not tarry one ish with thee halailah (this night); and that will be worse unto thee than kol hara'ah that befell thee from thy youth until now.

[8[9]] Then HaMelech arose, and sat in the sha'ar. And they told unto kol haAm, saying, Hinei, HaMelech doth sit in the sha'ar. And kol haAm came before HaMelech: for Yisroel had fled every ish to his ohel.

[9[10]] And kol haAm were having dissension throughout kol Shivtei Yisroel saying, HaMelech saved us out of the palm of oyveinu (our enemies) and he delivered us out of the palm of the Pelishtim; and now he is fled from HaAretz because of Avshalom.

[10[11]] And Avshalom, whom mashachnu (we anointed) over us, is dead in milchamah.

Now therefore why are ye not speaking of bringing back HaMelech?

[11[12]] And Dovid HaMelech sent to Tzadok and to Evyatar the kohanim, saying, Speak unto the Ziknei Yehudah, saying, Why are ye the last ones to bring HaMelech back to his Bais? Seeing the talk of kol Yisroel is come to

HaMelech, even to his Bais.

[12[13]] Ye are my brethren, ye are my atzmot and my basar; why then are ye the last ones to bring back HaMelech? [13[14]] And say ye to Amasa, Art thou not of my etzem, and of my basar? Elohim do so to me, and more also, if thou be not sar tzava before me continually in place of Yoav.

[14[15]] And he swayed the levav kol Ish Yehudah, even as the lev of one man; so that they sent this word unto HaMelech, Return thou, and all thy avadim.

[15[16]] So HaMelech returned, and came to Yarden. And Yehudah came to Gilgal, to go to meet HaMelech, to conduct HaMelech over Yarden.

[16[17]] And Shimei Ben Gera, a Ben HaYemini, which was of Bachurim, hasted and came down with the Ish Yehudah to meet Dovid HaMelech.

[17[18]] And there were an elef ish of Binyamin with him, and Tziva the na'ar of the Bais Sha'ul, and his fifteen banim and his twenty avadim with him; and they went over Yarden before HaMelech.

[18[19]] And there went over a ferry to carry over the Bais HaMelech, and to do what he thought good. And Shimei Ben Gera fell down before HaMelech, as he was come over Yarden;

[19[20]] And said unto HaMelech, Let not adoni impute avon (iniquity) unto me, neither do thou remember that which thy eved did perversely the day

that adoni HaMelech went out of Yerushalayim, that HaMelech should take it to his lev.

[20[21]] For thy eved doth know that I have sinned; therefore, hinei, I am come rishom (first) this day of all the Bais Yosef to go down to meet adoni HaMelech.

[21[22]] But Avishai Ben Tzeruyah answered and said, Shall not Shimei be put to death for this, because he cursed Hashem's Moshiach? [22[23]] And Dovid said, What have I to do with you, ye Bnei Tzeruyah, that ye should this day be as satan unto me? Shall there be ish put to death this day in Yisroel? For do not I know that I am this day Melech al Yisroel?

[23[24]] Therefore HaMelech said unto Shimei, Thou shalt not die. And HaMelech swore a shevu'a unto him.

[24[25]] And Mephivoshet Ben Sha'ul came down to meet HaMelech, and had neither bathed his regal, nor trimmed his safam (mustache), nor washed his clothes, from the day HaMelech departed until the day he came again in shalom.

[25[26]] And it came to pass, when he [Mephivoshet] was come to Yerushalayim to meet HaMelech, that HaMelech said unto him, why wentest not thou with me, Mephivoshet?

[26[27]] And he answered, Adoni, O Melech, avdi deceived me: for thy eved said, I will saddle me a chamor, that I may ride thereon, and go to HaMelech; because thy eved is pise'ach (lame).

[27[28]] And he hath slandered thy eved unto adoni HaMelech; but adoni HaMelech is like malach HaElohim; do therefore what is tov in thine eyes.

[28[29]] For all of the bais avi were but anshei mavet before adoni HaMelech; yet didst thou set thy eved among them that did eat at thine own shulchan. What tzedakah (right) therefore have I yet to appeal any more unto HaMelech?

[29[30]] And HaMelech said unto him, Why speakest thou any more of thy devarim? I have said, Thou and Tziva divide the sadeh.

[30[31]] And Mephivoshet said unto HaMelech, Indeed, let him take all, forasmuch as adoni HaMelech is come again in shalom unto his own bais.

[31[32]] And Barzillai the Gileadi came down from Roglim, and went over Yarden with HaMelech, to conduct him over Yarden.

[32[33]] Now Barzillai was zaken me'od, even fourscore shanah; and he had been the support of HaMelech while he dwelt at Machanayim; for he was an ish gadol me'od.

[33[34]] HaMelech said unto Barzillai, Come thou over with me, and with me I will be your support in Yerushalayim.

[34[35]] And Barzillai said unto HaMelech, How long have I to live, that I should go up with HaMelech to Yerushalayim?

[35[36]] I am this day fourscore shanah old; and can I discern between tov and rah? Can thy eved taste what I eat or what I drink? Can I hear any more the voice of sharim (singing men) and sharot (singing women)? Why then should thy eved be yet a massa (burden) unto adoni HaMelech?

[36[37]] Thy eved will go a little way over Yarden with HaMelech; and why should HaMelech reward me with such a reward?

[37[38]] Let thy eved,

now, turn back again, that I may die in mine own city, and be buried near the kever of avi and of immi. But hinei thy eved Chimham [i.e., one of his sons, 1Kgs 2:7]; let him go over with adoni HaMelech; and do to him what shall seem tov unto thee.

[38[39]] And HaMelech answered, Chimham shall cross over with me, and I will do for him that which shall seem tov unto thee; and whatsoever thou shalt request of me, that will I do for thee.

[39[40]] And kol haAm crossed over Yarden. And when HaMelech was come over, HaMelech kissed Barzillai, and put a bracha on him; and he returned unto his own makom (place, home). [40[41]] Then HaMelech went on to Gilgal, and Kimham crossed over with him; and kol Am Yehudah conducted HaMelech, and also half Am Yisroel.

[41[42]] And, hinei, kol Ish Yisroel came to HaMelech, and said unto HaMelech, Why have acheinu Ish Yehudah stolen thee away, and have brought HaMelech across, and his Bais (household), and kol Anshei Dovid with him, over Yarden?

[42[43]] And kol Ish Yehudah answered Ish Yisroel, Because HaMelech is near of kin to us; why then be ye angry for this matter? Have we eaten at all from HaMelech? Or hath he given us anything?

[43[44]] And Ish Yisroel answered the Ish Yehudah, and said, We have ten shares as much in HaMelech, and we have also more in Dovid than ye; why then did ye slight us? Were we not the first to give the davar in bringing back my melech? And the devar Ish Yehudah were harsher than the devar Ish Yisroel.

20 And there happened to be there an ish Beliyaal [rebel], shmo Sheva Ben Bichri an ish from Binyamin; and he blew a shofar, and said, We have no chelek in Dovid, neither have we nachalah in Ben Yishai; every ish to his ohel, O Yisroel. [2] So kol Ish Yisroel went up from after Dovid, and followed Sheva Ben Bichri; but the Ish Yehudah had deveykus unto their Melech, from Yarden even to Yerushalayim.

[3] And Dovid came to his Bais (palace) at Yerushalayim; and HaMelech took the ten nashim, his pilagshim, whom he had left to be shomer over the Bais, and put them in Bais Mishmeret (seclusion), and provided for them, but went not in unto them. So they were shut up unto their yom mot, living in almenut (widowhood).

[4] Then said HaMelech to Amasa, Assemble the Ish Yehudah within shloshet yamim; be thou here present.

[5] So Amasa went to assemble Yehudah; but he tarried longer than the mo'ed which he had appointed him.

[6] And Dovid said to Avishai, Now shall Sheva Ben Bichri do us more harm than did Avshalom; take thou the avadim of adoneicha, pursue after him, lest he get him fortified cities, and escape us. [7] And there went out after him anshei Yoav, and the Kereti, and the Peleti, and kol Gibborim; and they went out of Yerushalayim, to pursue after Sheva Ben Bichri.

[8] When they were at the Even Hagedolah (Great Stone) which is in Giveon, Amasa went before them. And Yoav's military garment that he had put on was girded unto him, and upon it a khagor

with a cherev fastened upon his waist in the sheath thereof; and as he went forth it fell out.

[9] Yoav said to Amasa, Art thou in shalom, my brother? And Yoav took Amasa by the zaken (beard) with the right hand to kiss him.

[10] But Amasa took no heed to the cherev that was in the yad Yoav; so he stabbed him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Yoav and Avishai achiv pursued after Sheva Ben Bichri.

[11] And one of the nearim of Yoav stood by him, and said, He that favoereth Yoav, and he that is for Dovid, let him go after Yoav.

[12] And Amasa wallowed in dahm in the midst of the mesilah (road). And when the ish saw that kol haAm halted, he removed Amasa out of the mesilah into the sadeh, and threw a beged (garment) over him, when he saw that every one that came by him halted.

[13] When he was removed from the mesilah, kol haAm went on after Yoav, to pursue after Sheva Ben Bichri.

[14] And he passed through all the Shivtei Yisroel unto Abel, and to Beit-Maachah, and all the Berim; and they were gathered together, and went also after him [Sheva].

[15] And they came and besieged him in Abel of Beit-Maachah, and they cast up a siege ramp against the Ir, until it stood by the rampart; and kol haAm that were with Yoav battered the chomah (wall), to throw it down.

[16] Then cried an isha chachamah (wise woman) from the Ir, Hear, hear; say, now unto Yoav, Come here, that I may speak with thee.

[17] And when he was come near unto her, the isha said, Art thou Yoav? And he

answered, I am he. Then she said unto him, Hear the devarim of thine amah. And he answered, I do hear.

[18] Then she spoke, saying, They used to speak in rishonah (old times), saying, They shall surely ask counsel at Abel; and so they settled the matter.

[19] I am one of them that are of shalom and of emunah in Yisroel; thou seekest to destroy an Ir and an em b'Yisroel; why wilt thou swallow up the nachalat Hashem?

[20] And Yoav answered and said, Chalilah (far be it), chalilah from me, that I should swallow up or destroy.

[21] The matter is not so; but an ish of har Ephrayim, Sheva Ben Bichri shmo, hath lifted up his yad against HaMelech, even against Dovid; hand over him only, and I will depart from the Ir. And the woman said unto Yoav, Hinei, his rosh shall be thrown to thee from the chomah.

[22] Then the isha went unto kol haAm in her chochmah. And they cut off the rosh of Sheva Ben Bichri, and threw it out to Yoav. And he blew a shofar, and they retired from the city, every ish to his ohel. And Yoav returned to Yerushalayim unto HaMelech.

[23] Now Yoav was over kol HaTzava Yisroel; and Benayah Ben Yehoyada was over the Kereti and over the Peleti;

[24] And Adoram was over the forced labor; and Yehoshaphat Ben Achilud was mazkir (secretary);

[25] And Sheva was sofer; and Tzadok and Evyatar (Abiathar) were the kohanim; [26] And also Ira the Yairi was kohen to Dovid.

21 Then there was a ra'av (famine) in the days of Dovid shalosh shanim, shanah after shanah; and Dovid inquired of Hashem. And Hashem answered, It is on account of Sha'ul, and for his bais hadamim, because he slaughtered the Giveonim.

[2] And HaMelech called the Giveonim, and said unto them; (now the Giveonim were not of the Bnei Yisroel, but of the remnant of the Emori; and the Bnei Yisroel had sworn unto them; and Sha'ul sought to annihilate them in his kinot (zeal) for the Bnei Yisroel and Yehudah.)

[3] Therefore Dovid said unto the Giveonim, What shall I do for you? And wherewith shall I make the kapporah, that ye may bless the nachalat Hashem?

[4] And the Giveonim said unto him, We will have no kesef nor zahav of Sha'ul, nor of his bais; neither for us shalt thou kill any ish in Yisroel. And he said, What ye shall say, that will I do for you.

[5] And they answered HaMelech, The ish that consumed us, and that plotted against us that we should be made shmad from remaining in any of the territories of Yisroel,

[6] Let shivah anashim of his banim be delivered unto us, and we will hang them up unto Hashem in Giveah of Sha'ul, whom Hashem did choose. And HaMelech said, I will give them.

[7] But HaMelech spared Mephivoshet Ben Yonatan Ben Sha'ul, because of Hashem's shevua (oath) that was between them, between Dovid and Yonatan Ben Sha'ul.

[8] But HaMelech took the two Bnei Ritzpah Bat Ayah,

whom she bore unto Sha'ul, Armoni and Mephivoshet; and the five Bnei Michal [*Merav*] Bat Sha'ul, whom she bore to Adriel Ben Barzillai the Mecholati;

[9] And he delivered them into the hands of the Giveonim, and they hanged them in the hill before Hashem; and they fell all shivah together and were put to death in the yamim of katzir (harvest), in the rishonim, in the beginning of katzir se'orim (barley harvest).

[10] And Ritzpah Bat Ayah took sackcloth, and spread it for her upon the tzur, from the beginning of katzir until mayim dropped upon them out of Shomayim, and suffered neither the oph haShomayim to rest on them by day, nor the beasts of the sadeh by night.

[11] And it was told Dovid what Ritzpah Bat Ayah, the pilegesh (concubine) of Sha'ul, had done.

[12] And Dovid went and took the atzmot Sha'ul and the atzmot Yonatan bno from the citizens of Yavesh-gilead, which had stolen them from the rechof (street) of Beit-shan, where the Pelishtim had hanged them, when the Pelishtim had slain Sha'ul in Gilboa;

[13] And he brought up from there the atzmot Sha'ul and the atzmot Yonatan bno; and they gathered the atzmot of them that were hanged.

[14] And the atzmot Sha'ul and Yonatan bno buried they in eretz Binyamin in Tzela, in the kever of Kish aviv; and they performed all that HaMelech commanded. And after that Elohim was entreated for the land.

[15] Moreover the Pelishtim had yet milchamah again with Yisroel; and Dovid went down, and his avadim with

him, and fought against the Pelishtim; and Dovid grew faint.

[16] And Yishbi-benov, which was of the yeladim of Rafah (Giant), the weight of whose spearhead weighed three hundred shekels of nechoshet in weight, he being girded chadashah (belted anew), declared that he could slay Dovid.

[17] But Avishai Ben Tzeruyah came to his aid, and struck the Pelishti (Philistine), and killed him. Then the anshei Dovid swore an oath unto him, saying, Thou shalt go no more out with us to milchamah (battle), that thou quench not the Ner Yisroel (Lamp of Israel).

[18] And it came to pass after this, that there was again milchamah with the Pelishtim at Gov; then Sibbechai the Chushati slaughtered Saph, which was of the banim of the Rafah.

[19] And there was again milchamah in Gov with the Pelishtim, where Elchanan Ben Ya'arci-orgim, from Beit-Lechem, slaughtered the brother of Golyat (Goliath) the Gitti, the staff of whose khanit (spear) was like a weaver's beam.

[20] And there was yet again a milchamah in Gat, where was a man of great stature, that had on every yad six fingers, and on every regel six toes, four and twenty in mispar (number); and he also was born to the Rafah.

[21] And when he defied Yisroel, Yonatan Ben Shimea the brother of Dovid slaughtered him.

[22] These four were born to the Rafah in Gat, and fell by the yad Dovid, and by the yad of his avadim. [*T.N. Kapporah is made here by that which is hanged unto Hashem—see 2Sm 21:3,6; Isa 53:10*]

22 And Dovid spoke unto Hashem the devarim of this shirah (song) in the day that Hashem had delivered him out of the palm of all his oyevim (enemies) and out of the palm of Sha'ul:
 [2] And he said, Hashem is my rock, and my matzadah, and my deliverer;
 [3] The Elohei (G-d of) my Tzur; in Him will I trust; He is my mogen, and the keren of my Salvation, my stronghold, and my refuge, my Moshia; Thou savest me from chamas.
 [4] I will call on Hashem, Who is worthy to be praised; so shall I be saved from my oyevim.
 [5] When the waves of mavet (death) compassed me, the floods of scoundrels overwhelm me;
 [6] The chevlei Sheol (cords of Sheol) encompassed me; the snares of mavet confronted me;
 [7] In my distress I called upon Hashem, and cried to Elohai; and He did hear my voice out of His Heikhal, and my cry did enter into His oznayim.
 [8] Then ha'aretz shook and trembled; the mosedot (foundations) of Shomayim moved and shook, because He was in wrath.
 [9] There went up an ashan (smoke) out of His nostrils, and eish out of His peh (mouth) devoured; coals were kindled by it.
 [10] He bowed HaShomayim also, and came down; and a dark cloud was under His raglayim.
 [11] And He rode upon a keruv, and did fly; and He was seen upon the wings of the ruach.
 [12] And He made choshech sukkot round about Him, dark mayim, and thick clouds of the skies.

[13] Through the radiant brightness before Him were coals of eish kindled.
 [14] Hashem thundered from Shomayim, and Elyon uttered His voice.
 [15] He sent out khitzim, and scattered them; lightning, and vanquished them.
 [16] And the channels of the yam appeared, the mosedot (foundations) of the tevel (world) were uncovered, at the rebuking of Hashem, at the blast of the ruach of His nostrils.
 [17] He sent from on High, He took me; He drew me out of mayim rabbim;
 [18] He delivered me from my strong oyev, and from them that hated me; for they were too strong for me.
 [19] They confronted me in the day of my calamity; but Hashem was my support.
 [20] He brought me forth also into a large place; He delivered me, because chafetz (He delighted) in me.
 [21] Hashem rewarded me according to my tzedakah; according to the cleanness of my hands hath He recompensed me.
 [22] For I have been shomer over the drakhei Hashem, and have not wickedly departed from Elohai [see *Ac 21:21*].
 [23] For all His mishpatim were before me; as for His chukkot, I did not depart from them.
 [24] I was also tamim (blameless) before Him, and have kept myself from mine avon (iniquity).
 [25] Therefore Hashem hath rewarded me according to my tzedakah; according to my cleanness before His eyesight.
 [26] With the chasid (*loyal, the one having chesed, the devout one*) Thou wilt show Thyself loyal, and with the Gibbor tamim (blameless man) Thou wilt show

Thyself blameless.
 [27] With the pure Thou wilt show Thyself pure; and with the ikkesh (crooked, devious) Thou wilt show Thyself shrewd.
 [28] And the Am oni (afflicted people) Thou wilt save; but Thine eyes are upon the haughty, that Thou mayest bring them down.
 [29] For Thou art my ner (lamp), Hashem; and Hashem will lighten my choshech.
 [30] For by Thee I have run through a troop; by Elohai can I leap over a wall.
 [31] As for G-d, His derech is tamim; the Word of Hashem is proven; He is a mogen (shield) to all them that trust in Him.
 [32] For who is G-d, save Hashem? And who is Tzur, save Eloheinu?
 [33] G-d is my ma'oz and power; and He maketh my derech perfect.
 [34] He maketh my feet like the feet of ayyalot (deer); and maketh me stand upon my high places.
 [35] He teacheth my yadayim for milchamah; so that a keshet nechoshah is bent by mine arms.
 [36] Thou hast also given me the mogen of Thy Salvation; and hath stooped down to make me great.
 [37] Thou hast enlarged my stride under me; so that my karsulayim do not slip.
 [38] I have pursued mine oyevim, and destroyed them; and turned not again until I had consumed them.
 [39] And I have consumed them, and wounded them, that they could not arise; indeed, they are fallen under my raglayim.
 [40] For Thou hast girded me with chayil (strength) for milchamah (battle); them that rose up against me hast Thou caused to bow down under me.

[41] Thou hast also given me victory over the necks of mine oyevim, that I might destroy them that hate me.

[42] They looked, but there was no moshia; even unto Hashem, but He answered them not.

[43] Then did I beat them as small as the aphar of ertz, I did stamp them as the mire of the street, and did scatter them abroad.

[44] Thou also hast delivered me from the contentions of my people, Thou hast kept me to be Rosh of the Goyim; a people which I knew not shall serve me [*Mt 28:19*].

[45] Foreigners shall submit themselves unto me; as soon as they hear, they shall be mishma'at (obedient) unto me.

[46] Strangers shall fade away, and they shall be afraid out of their misgerot (strongholds).

[47] Hashem liveth; and baruch be my Tzur; and exalted be the Elohei Tzur of my Salvation.

[48] It is G-d that avengeth me, and that bringeth down the nations under me.

[49] And that bringeth me forth from mine oyevim; Thou also hast lifted me up on high above them that rose up against me; Thou hast delivered me from the ish chamasim.

[50] Therefore I will give thanks unto Thee, Hashem, among the Goyim, and I will sing praises unto Shimecha (Thy Name).

[51] He is the migdal Yeshu'ot for His melech; and showeth chesed to His Moshia, unto Dovid, and to his zera ad-olam.

who was raised up above, the Moshia, Elohei Ya'akov, and the singer of zemiroth (songs) of Yisroel, said,

[2] The Ruach Hashem spoke by me, and His word was on my leshon.

[3] The Elohei Yisroel said, the Tzur Yisroel spoke to me, He that ruleth over adam, Tzaddik, ruling in the yirat Elohim.

[4] And He shall be as the ohr of the boker, when the shemesh riseth, even a morning without clouds; as the tender deshe (grass) springing out of ha'aretz by clear shining after matar (rain).

[5] Is not my Bais so with G-d? Yet He hath made with me a Brit Olam, ordered in all things, and sure; for this is all my salvation, and all my cheftetz (desire), will He not make it spring forth (*tzemach*). [*See Zecharyah 3:8; 6:11-12?*]

[6] But the Bnei Belyaal [rebellious] shall be all of them as kotz (thorns) thrust away, because they cannot be gathered with hands;

[7] But the one that shall touch them must be armed with barzel (iron) and the staff of a khanit (spear); and they shall be utterly burned with eish where they are.

[8] These be the shmot of the gibborim whom Dovid had; Yoshev Bashevet Tachkemoni, chief among the Three; the same was Adino the Etnzi; he killed eight hundred, in one encounter.

[9] And after him was Eleazar Ben Dodai the Achochi, one of the three gibborim with Dovid, when they defied the Pelishtim that were there gathered together to milchamah, and the Ish Yisroel were gone away;

[10] He arose, and struck the Pelishtim until his yad was weary, and his yad had devekyus unto the cherev; and Hashem wrought a teshuah gedolah (great victory) that day; and the people returned after him only to plunder.

[11] And after him was Shammah Ben Agee the Harari. And the Pelishtim were gathered together into a troop, where was a piece of ground full of lentils; and the people fled from the Pelishtim.

[12] But he stood in the midst of the allotted ground, and defended it, and slaughtered the Pelishtim; and Hashem wrought a teshuah gedolah.

[13] And three of the thirty chief men went down, and came to Dovid in the time of katzir unto the cave of Adulam; and the troop of the Pelishtim encamped in the Emek Rephaim.

[14] And Dovid was then in the matzadah, and the garrison of the Pelishtim was then in Beit-Lechem.

[15] And Dovid longed, and said, Oh that one would give me drink of the mayim of the well of Beit-Lechem, which is by the sha'ar!

[16] And the three gibborim broke through the machaneh of the Pelishtim, and drew mayim out of the well of Beit-Lechem, that was by the sha'ar, and took it, and brought it to Dovid; nevertheless he would not drink thereof, but poured it out unto Hashem.

[17] And he said, Chalilah! (be it far from me), Hashem, that I should do this! Is not this the dahm of the anashim that went in jeopardy of their nafshot? Therefore he would not drink it. These things did these three gibborim.

23 Now these be the last devarim of Dovid. Dovid Ben Yishai said, the gever (man)

[18] And Avishai, the brother of Yoav Ben Tzeruyah, was chief among three. And he lifted up his khanit (spear) against three hundred, and slaughtered them, and had the shem among the Three.

[19] Was he not most honored of the Three? Therefore he was their sar; howbeit he attained not unto the first three.

[20] And Benayah Ben Yehoyada was a ben chayil, of Kavtze'el, who had done many deeds: he slaughtered two lionlike men of Moav; he went down also and slaughtered an aryeh in the midst of a pit on a snowy day;

[21] And he slaughtered an Egyptian, a goodly man; and the Egyptian had a khanit (spear) in his yad; but he went down to him with a shevet (club), and plucked the khanit out of the Egyptian's yad, and slaughtered him with his own khanit.

[22] These things did Benayah Ben Yehoyada, and had the shem among three gibborim.

[23] He was more honored than the Shloshim, but he attained not to the first Three. And Dovid set him over his bodyguard.

[24] Asah-el the brother of Yoav was one of the thirty; Elchanan Ben Dodo of Beit-Lechem,

[25] Shammah the Harodi, Elika the Charodi,

[26] Cheletz the Palti, Ira Ben Ikkesh the Tekoi,

[27] Aviezer the Anethoti, Mevunai the Chushati,

[28] Tzalmon the Achochi, Maharai the Netophati,

[29] Chelev Ben Ba'anah, a Netophati, Ittai Ben Rivai out of Giv'eah of the Bnei Binyamin,

[30] Benayah the Pirathoni, Hiddai of the ravines of Ga'ash,

[31] Abi-albon the Arvati, Azmavet the Barchumi,

[32] Elyachba the Sha'alvoni, of the Bnei Yashen, Yonatan,

[33] Shammah the Harari, Achiam Ben Sharar the Arari,

[34] Eliphelet Ben Ahasbai son of the Maachati, Eliam Ben Achitophel the Giloni,

[35] Chetzrai the Carmeli, Pa'arai the Arbi,

[36] Yigal Ben Natan of Tzovah, Bani the Gadi,

[37] Tzelek the Ammoni, Nachrai the Be'erot, armor-bearer to Yoav Ben Tzeruyah,

[38] Ira a Yitri, Carev a Yitri,

[39] Uriyah the Chitti; 37all.

24 And again the Af Hashem was kindled against Yisroel, and He incited Dovid against them to say, Go, number Yisroel and Yehudah.

[2] For HaMelech said to Yoav Sar HaChayil, who was with him, Go now through kol Shivtei Yisroel, from Dan even to Beer Sheva, and number ye HaAm, that I may know the Misp'ar HaAm.

[3] And Yoav said unto HaMelech, Now Hashem Eloheicha add unto HaAm, how many soever they be, a hundredfold, and that the eyes of adoni HaMelech may see it; but why doth adoni HaMelech delight in this thing?

[4] Notwithstanding the devar HaMelech prevailed against Yoav, and against the Sarei HeChayil. And Yoav and the Sarei HaChayil went out from before HaMelech, to number HaAm Yisroel.

[5] And they passed over Yarden, encamped in Aroer, on the south of the Ir that lieth in the middle of the ravine of Gad, toward Yazer;

[6] Then they came to Gil'ad, to Eretz Tachtim-Chodshi; they came to Dan-Ya'an, went around to Tzidon,

[7] And came to the fortress of Tzor, and to all the cities of the Chivi, and of Kena'ani; and they went out to the Negev of Yehudah, to Beer Sheva.

[8] So when they had gone through kol HaAretz, they came to Yerushalayim at the end of 9 months and 20 days.

[9] And Yoav gave up the sum of the number of HaAm unto HaMelech; and there were in Yisroel Shmoneh Me'ot Elef ish chayil that drew the cherev; and the Ish Yehudah were chamesh Me'ot Elef ish.

[10] And the lev Dovid struck him after that he had numbered HaAm. And Dovid said unto Hashem, Chatati (I have sinned) me'od (greatly) in what I have done; and now, Hashem, take away the avon (iniquity, guilt) of Thy eved; for I have done very foolishly.

[11] For when Dovid rose up in the boker, the Devar Hashem came unto Gad HaNavi, the Chozeh Dovid (Seer of Dovid), saying,

[12] Go, say unto Dovid, Thus saith Hashem, I offer thee shalosh (three, three things); choose for thee one of them, that I may do it unto thee.

[13] So Gad came to Dovid, and told him, and said unto him, Shall shalosh [*see 1Chr 21:12, Hebrew here says sheva*] shanim of ra'av (famine) come unto thee in thy land? Or wilt thou flee shloshah chodashim before thine enemies, while they pursue thee? Or that there be shloshet yamim dever (three days of pestilence) in thy land? Now consider, and see what answer I shall return to Him that sent me.

[14] And Dovid said unto Gad, I am in a great tzar (distress); let

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us fall now into the Yad Hashem; for His rachamim are rabbim: and let me not fall into the yad adam.

[15] So Hashem sent a dever (pestilence) upon Yisroel from the boker even to the es mo'ed (time appointed); and there died of HaAm from Dan even to Beer Sheva shivim elef ish.

[16] And when the Malach stretched out his yad upon Yerushalayim to destroy her, Hashem relented from the destruction, and said to the Malach that destroyed HaAm, It is enough; restrain now thine yad. And the Malach Hashem was by the goren of Aravnah the Yevusi.

[17] And Dovid spoke unto Hashem when he saw the Malach that struck HaAm, and said, Hineh, I have sinned, and I have transgressed; but these tzon, what have they done? Let Thine yad be against me, and against Bais Avi [Isa 53:6].

[18] And Gad came that day to Dovid, and said unto him, Go up, erect a Mizbe'ach unto Hashem in the goren of Aravnah the Yevusi.

[19] And Dovid, according to the Devar Gad, went up as Hashem commanded.

[20] And Aravnah looked, and saw HaMelech and his avadim coming on toward him; and Aravnah went out, and prostrated himself before HaMelech on his face upon the ground.

[21] And Aravnah said, Why is adoni HaMelech come to his eved? And Dovid said, To buy the goren of thee, to build a Mizbe'ach unto Hashem, that the magefah (plague) may be withdrawn from HaAm.

[22] And Aravnah said unto Dovid, Let adoni HaMelech take and offer up what seemeth tov unto him; see, here are oxen for the olah (burnt sacrifice), and

threshing tools and other instruments of the bakar (oxen) for wood.

[23] All these things did Aravnah, hamelech lamelech, give. And Aravnah said unto HaMelech, Hashem Eloheicha yirtzecha (accept thee).

[24] And HaMelech said unto Aravnah, Lo (no); but I will surely buy it of thee at a mekhir (price); neither will I offer olot (burnt offerings) unto Hashem Elohai of that which doth cost me nothing. So Dovid bought the goren and the bakar for fifty shekels of kesef.

[25] And Dovid built there a Mizbe'ach unto Hashem, and offered olot (burnt offerings) and shelamim (peace offerings). So Hashem was entreated for the land, and the magefah (plague, *see Isa 53:8*) was withdrawn from Yisroel.

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1 Now HaMelech Dovid was zaken and stricken in yamim; and they covered him with begadim, but he could get no warmth. [2] Wherefore his avadim said unto him, Let there be sought for adoni HaMelech a na'arah betulah; and let her stand before HaMelech, and let her care for him, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

[3] So they sought for a na'arah yafeh throughout all the territory of Yisroel, and found Avishag HaShunammit, and brought her to HaMelech.

[4] And the na'arah was yafeh ad me'od, and cared for HaMelech, and waited on him; but HaMelech knew her not.

[5] Then Adoniyah Ben Chaggit put himself forward,

saying, I will be Melech; and he prepared him merkavot and parashim, and chamishim ish to run before him.

[6] And Aviv had not rebuked him at any time in saying, Why hast thou done so? And he also was tov to'ar (good looking); and [immo] bore him after Avshalom.

[7] And he conferred with Yoav Ben Tzeruyah, and with Evyatar (Abiathar) HaKohen; and they lent ezer (help), following after Adoniyah.

[8] But Tzadok HaKohen, and Benayah Ben Yehoyada, and Natan HaNavi, and Shim'i, and Re'i, and the Gibborim which belonged to Dovid, were not with Adoniyah.

[9] And Adoniyah sacrificed tzon and bakar and fattened bull at the Zochelet Even (Stone of Zoheleth), which is Ein Rogel, and invited all his achim, the Bnei HaMelech, and all the anshei Yehudah who were avadim of HaMelech;

[10] But Natan HaNavi, and Benayah, and the Gibborim, and Sh'lomo his brother, he invited not.

[11] Wherefore Natan spoke unto Bat-Sheva em Sh'lomo, saying, Hast thou not heard that Adoniyah Ben Chaggit became Melech, and Dovid adoneinu knoweth it not?

[12] Therefore come, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Sh'lomo.

[13] Go and get thee in unto HaMelech Dovid, and say unto him, Didst not thou, adoni, O HaMelech, swear unto thine amah (maid servant, handmaid) saying, Assuredly Sh'lomo thy ben shall reign as Melech after me, and he shall sit

upon my kisse? Why then doth Adoniyah reign as Melech?

[14] Hinei, while thou yet speakest there with HaMelech, I also will come in after thee, and confirm thy devarim.

[15] And Bat-Sheva went in unto HaMelech into the cheder; and HaMelech was zaken me'od; and Avishag HaShunammitt attended unto HaMelech.

[16] And Bat-Sheva bowed, and did obeisance unto HaMelech. And HaMelech said, What wouldst thou?

[17] And she said unto him, Adoni, thou didst swear by Hashem Eloheicha unto thine amah, saying, Assuredly Sh'lomo thy ben shall reign as Melech after me, and he shall sit upon my kisse.

[18] And now, hinei, Adoniyah reigneth as Melech; and now, adoni HaMelech, thou knowest it not;

[19] And he hath sacrificed shor and fattened bull and tzon in abundance, and hath invited all the Bnei HaMelech, and Evyatar (Abiathar) HaKohen, and Yoav the Sar HaTzava; but Sh'lomo thy eved hath he not invited.

[20] And thou, adoni HaMelech, the eyes of kol Yisroel are upon thee, that thou shouldest tell them who shall sit on the kisse adoni HaMelech after him.

[21] Otherwise it shall come to pass, when adoni HaMelech shall lie with his avot, that I and beni (my son) Sh'lomo shall be counted chatta'im.

[22] And, hinei, while she yet was speaking with HaMelech, Natan HaNavi also came in.

[23] And they told HaMelech, saying, Hinei Natan HaNavi! And when he was come in before HaMelech, he bowed himself before HaMelech with his face to the ground.

[24] And Natan said, Adoni HaMelech, hast thou said,

Adoniyah shall reign as Melech after me, and he shall sit upon my kisse?

[25] For he has gone down this day, and hath sacrificed shor and fattened bull and tzon in abundance, and hath invited all the Bnei HaMelech, and the sarei hatzava, and Evyatar (Abiathar) HaKohen; and, behold, they eat and drink before him, and say, Yechi HaMelech Adoniyahu (long live HaMelech Adoniyah)!

[26] But me, even me thy eved, and Tzadok HaKohen, and Benayah Ben Yehoyada, and thy eved Sh'lomo, hath he not invited.

[27] Is this thing done by adoni HaMelech, and thou hast not showed it unto thy eved, even who should sit on the kisse adoni HaMelech after him?

[28] Then HaMelech Dovid answered and said, Call me Bat-Sheva. And she came into the presence of HaMelech, and stood before HaMelech.

[29] And HaMelech swore a shevu'a (oath), and said, As Hashem liveth, that hath redeemed my nefesh out of kol tzarah,

[30] Even as I swore a shevu'a unto thee by Hashem Elohei Yisroel, saying, Assuredly Sh'lomo thy ben shall reign as Melech after me, he shall sit upon my kisse in my place; so will I certainly do this day.

[31] Then Bat-Sheva bowed with her face to eretz, and did reverence to HaMelech, and said, Yechi adoni HaMelech Dovid l'olam (long live adoni HaMelech forever)!

[32] And HaMelech Dovid said, Call me Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada. And they came before HaMelech.

[33] HaMelech also said unto them, Take with you the

avadim of adoneichem, and have Sh'lomo beni (my son) to ride upon mine own mule, and bring him down to Gichon [See *Yn 12:14*];

[34] And let Tzadok HaKohen and Natan HaNavi mashach (anoint) him there Melech over Yisroel; and blow ye with the shofar, and say, Yechi HaMelech Sh'lomo.

[35] Then ye shall come up after him, that he may come and sit upon my kisse; for he shall be Melech in my place; and I have appointed him to be Nagid (ruler) over Yisroel and over Yehudah.

[36] And Benayah Ben Yehoyada answered HaMelech, and said, Omein; And so may Hashem Elohei adoni HaMelech say.

[37] As Hashem hath been with adoni HaMelech, even so may He be with Sh'lomo, and make his kisse greater than the kisse of adoni HaMelech Dovid.

[38] So Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada, and the Kereti, and the Peleti, went down, and had Sh'lomo ride upon the mule of HaMelech Dovid, and brought him to Gichon.

[39] And Tzadok HaKohen took a keren of shemen out of the ohel, and mashach (anointed) Sh'lomo. And they blew the shofar; and kol HaAm shouted, Yechi HaMelech Sh'lomo!

[40] And kol HaAm came up after him, and the people played chalilim (flutes), and rejoiced with simchah gedolah, so that ha'aretz split with the sound of them.

[41] And Adoniyah and kol hakeru'im (all the invited ones) that were with him heard it as they had made an end of eating. And when Yoav

heard the kol hashofar, he said, Why is the sound of the Ir in an uproar?

[42] And while he yet spoke, hinei, Yonatan Ben Eyyatar (Abiathar) HaKohen came; and Adoniyah said unto him, Come, for thou art an ish chayil, and tov tevaser (bringest good tidings).

[43] And Yonatan answered and said to Adoniyah, Just the opposite! Verily adoneinu HaMelech Dovid hath made Sh'lomo Melech!

[44] And HaMelech hath sent with him Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada, and the Kereti, and the Peleti, and they have had him ride upon pirdah (mule) of HaMelech: [45] And Tzadok HaKohen and Natan HaNavi have anointed him Melech at Gichon; and they are come up from there rejoicing, so that the city rang out. This is the noise that ye have heard.

[46] And also Sh'lomo sitteth on the kisse hameluchah.

[47] And moreover the avadim of HaMelech came to make a berakhah on adoneinu HaMelech Dovid, saying, May your G-d make the shem of Sh'lomo more famous than thy shem, and make his kisse greater than thy kisse. And HaMelech bowed himself upon the mishkav (bed).

[48] Also so said HaMelech, Baruch Hashem Elohei Yisroel, Who hath given one to sit on my kisse this day, mine eyes even seeing it.

[49] And kol hakeruvim (all the invited ones) that were with Adoniyah were terrified, and rose up, and went every ish his own derech [see *Isa* 53:6].

[50] And Adoniyah feared because of Sh'lomo, and arose, and went, and caught hold of the karnayim of the Mizbe'ach.

[51] And it was told Sh'lomo, saying, Hinei, Adoniyah feareth HaMelech Sh'lomo; for, hinei, he hath caught hold of the karnayim of the Mizbe'ach, saying, Let Melech Sh'lomo swear a shevua (oath) unto me today that he will not slay his eved with the cherev.

[52] And Sh'lomo said, If he will show himself a ben chayil (a son of worthiness), there shall not a hair of him fall to ha'aretz; but if ra'ah

(wickedness) shall be found in him, he shall die [*Ro* 6:23].

[53] So HaMelech Sh'lomo sent, and they brought him down from the Mizbe'ach. And he came and bowed himself to Melech Sh'lomo; and Sh'lomo said unto him, Go to thine bais.

2 Now the days of Dovid drew near that he should die; and he charged Sh'lomo Bno, saying,

[2] I go the derech kol ha'aretz; be thou chazak therefore, and show thyself a man;

[3] And be shomer over the mishmeret (requirement, charge) of Hashem Eloheicha, to walk in His derakhim, to be shomer over His chukkot (decrees), and His mitzvot, and His mishpatim (ordinances), and His edot (testimonies), as it is written in the Torat Moshe, so that thou mayest prosper in all that thou doest, and wherever thou turnest;

[4] So that Hashem may uphold His Davar (Word, Promise) which He spoke concerning me, saying, If thy banim are shomer over their derech, to walk before Me in emes with all their lev and with all their nefesh, there shall not yikaret l'cha (be cut off of you, fail thee) Ish on the Kisse Yisroel.

[5] Moreover thou knowest also what Yoav Ben Tzeruyah

did to me, and what he did to the two sarim of the Tzivos Yisroel (Armies of Yisroel), unto Avner Ben Ner, and unto Amasa Ben Yeter, whom he killed, and the shefach dahm of war in shalom (peacetime), and put the dahm of milchamah (war) upon his khagorah (sword belt) that was about his loins, and on his na'alayim (sandals) that were on his raglayim.

[6] Do therefore according to thy chochmah, and let not his gray head go down to Sheol in shalom.

[7] But show chesed unto the Bnei Barzillai the Gileadi, and let them be of those that eat at thy shulchan; for so they stood by me when I fled from before Avshalom achicha.

[8] And, hinei, thou hast with thee Shime'i Ben Gera the Binyamini of Bachurim, which cursed me with a kelalah (curse) nimretzet (grievous, strong) on the day when I went to Machanayim; but he came down to meet me at Yarden, and I swore a shevu'ah to him by Hashem, saying, I will not put thee to death with the cherev.

[9] Now therefore hold him not guiltless; for thou art an ish chacham, and knowest what thou oughtest to do unto him; but his gray head bring thou down with dahm to She'ol.

[10] So Dovid slept with his avot, and was buried in Ir Dovid.

[11] And the yamim that Dovid reigned as Melech over Yisroel were arba'im shanah; sheva shanim reigned he in Chevron, and shloshim v'shalosh shanim reigned he in Yerushalayim.

[12] Then sat Sh'lomo upon the Kisse Dovid

Aviv; and Malchuso was firmly established.

[13] And Adoniyah Ben Chaggit came to Bat-Sheva Em Sh'lomo. And she said, Comest thou in shalom? And he said, Shalom.

[14] He said moreover, I have davar to say unto thee. And she said, Say on.

[15] And he said, Thou hast da'as that the meluchah (kingdom, monarchy) was mine, and that kol Yisroel set their faces on me, that I should reign as Melech; howbeit the meluchah has veered, and is become my brothers; for it was his from Hashem.

[16] And now I ask thee one she'elah: refuse me not. And she said unto him, Say on.

[17] And he said, Speak, now, unto Sh'lomo HaMelech, (for he will not say thee nay,) that he give me Avishag HaShunammmit as isha.

[18] And Bat-Sheva said, Tov; I will speak for thee unto HaMelech.

[19] Bat-Sheva therefore went unto HaMelech Sh'lomo, to speak unto him for Adoniyah. And HaMelech rose up to meet her, and bowed himself unto her, and sat down on his kisse, and caused a kisse to be set for Em HaMelech; and she sat on his yamin (right hand).

[20] Then she said, I desire one small she'elah of thee; now, say me not nay. And HaMelech said unto her, Ask on, immi: for I will not say thee nay.

[21] And she said, Let Avishag HaShunammmit be given to Adoniyah thy brother as isha.

[22] And HaMelech Sh'lomo answered and said unto immo, And why dost thou request Avishag HaShunammite for Adoniyah? Ask for him the meluchah also; for he is achi

hagadol; even for him, for Eyyatar HaKohen, and for Yoav Ben Tzeruyah.

[23] Then HaMelech Sh'lomo swore a shevu'a by Hashem, saying, Elohim do so to me, and more also, if Adoniyah have not spoken this davar against his own nefesh.

[24] Now therefore, Hashem Chai (as Hashem liveth), which hath established me, and set me on the Kisse Dovid Avi, and who hath made me a Bayit ([*Davidic*] Dynasty), as He promised, Adoniyah shall be executed this day.

[25] And HaMelech Sh'lomo sent by the yad Benayah Ben Yehoyada; and he struck him that he died.

[26] And unto Eyyatar (Abiathar) HaKohen said HaMelech, Get thee to Anatot, unto thine own sadot; for ish mavet atah (You are a man deserving of death); but I will not this day put thee to death, because thou borest the Aron Adonoi Hashem before Dovid Avi, and because thou hast shared hardship in all wherein Avi endured hardship [See 2Ti 4:5 OIBC].

[27] So Sh'lomo thrust out Eyyatar (Abiathar) from being Kohen unto Hashem; in order to fulfill the Devar Hashem, which He had spoken at Shiloh concerning the Bais Eli [See 1Sm 2:30-35].

[28] Then news came to Yoav; for Yoav had inclined after Adoniyah, though he turned not to take sides with Avshalom. And Yoav fled unto the Ohel Hashem, and caught hold the karnot HaMizbe'ach.

[29] And it was told Melech Sh'lomo that Yoav was fled unto the Ohel Hashem; and, hinei, he is beside the Mizbe'ach. Then Sh'lomo sent Benayah Ben Yehoyada, saying, Go, fall upon him.

[30] And Benayah came to the Ohel Hashem, and said

unto him, Thus saith HaMelech, Come forth. And he said, Nay; but I will die here. And Benayah brought HaMelech word again, saying, Thus said Yoav, and thus he answered me.

[31] And HaMelech said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away from me the demei chinnam (innocent blood), the shefach dahm of Yoav, even from against the Bais Avi.

[32] And Hashem shall return his dahm upon his own rosh, who fell upon two anashim more tzadikim and tovim than he, and killed Dovid with the cherev, Dovid Avi not knowing thereof: Avner Ben Ner, Sar Tzava Yisroel, and Amasa Ben Yeter, Sar Tzava Yehudah.

[33] Let their dahm therefore turn back upon the rosh Yoav, and upon the rosh of his zera lolam; but upon Dovid, and upon his Zera, and upon his Bais, and upon his Kisse, let there be shalom ad olam from Hashem.

[34] So Benayah Ben Yehoyada went up, and fell upon him, and executed him; and he was buried in his bais (house, i.e., *in court or garden of his house*) in the midbar.

[35] And in his place HaMelech put Benayah Ben Yehoyada in charge of the Tzava (Army); and Tzadok HaKohen did HaMelech put in the place of Eyyatar.

[36] And HaMelech sent and summoned Shime'i, and said unto him, Build thee a bayit in Yerushalayim, and dwell there, and go not go out from there anywhere.

[37] For it shall be, that on the day thou goest out, and passest over the Kidron Valley, thou shalt know for certain that mot tamut (thou shalt surely die);

thy dahn shall be upon thine own rosh.

[38] And Shime'i said unto HaMelech, Tov HaDavar (good is the word); just as adoni HaMelech hath said, so will thy eved do. And Shime'i dwelt in Yerushalayim yamim rabbim.

[39] And it came to pass at the end of shalosh shanim, that two of the avadim of Shime'i ran away unto Achish Ben Maachah Melech Gat.

And they told Shime'i, saying, Hinei, thy avadim are in Gat.

[40] And Shime'i arose, and saddled his chamor, and went to Gat to Achish to search for his avadim; and Shime'i went, and brought back his avadim from Gat.

[41] And it was told Sh'lomo that Shime'i had gone from Yerushalayim to Gat, and had returned.

[42] And HaMelech sent and summoned Shime'i, and said unto him, Did I not make thee to swear a shevu'ah by Hashem, and adjured thee [*i.e., under oath*], saying, Know for a certain, on the yom thou goest out, and walkest abroad any place whatever [*outside Yerushalayim*] that mot tamut (thou shalt surely die)? And thou saidst unto me, Tov HaDavar Sha'ma'ti (The good word I will hear, I will obey).

[43] Why then hast thou not been shomer over the Shevuat Hashem, and the Mitzvah that I have charged thee with?

[44] HaMelech said moreover to Shime'i, Thou knowest all the ra'ah which thine lev is privy to, that thou didst to Dovid Avi; therefore Hashem shall return thy ra'ah upon thine own rosh;

[45] And HaMelech Sh'lomo baruch, and the Kisse Dovid shall be nakhon (secure) before Hashem ad olam.

[46] So HaMelech commanded Benayah Ben Yehoyada, who went and fell upon him, that he died. The mamlachah was established in the yad Sh'lomo.

3 And Sh'lomo made an alliance with Pharaoh Melech Mitzrayim, and took Bat Pharaoh as isha, and brought her to Ir Dovid, until he had completed building his Bais (palace), and also the Beis Hashem, and the surrounding chomat Yerushalayim.

[2] However HaAm were sacrificing in the high places, because there was no Bayit built unto the Shem of Hashem in those days.

[3] And Sh'lomo loved Hashem, walking in the chukkot Dovid Aviv; however he was sacrificing and burning ketoret at the high places.

[4] And HaMelech went to Gibeon to sacrifice there; for that was the bamah hagedolah (the great high place); a thousand olot did Sh'lomo offer upon that mizbe'ach.

[5] In Gibeon Hashem appeared to Sh'lomo in a chalom halailah; Elohim said, Ask what I should give thee.

[6] And Sh'lomo said, Thou hast showed unto Thy eved Dovid Avi chesed gadol (great mercy), according as he walked before Thee in emes, and in tzedakah, and in yesharah levav (uprightness of heart) with Thee; and Thou hast been shomer to preserve this chesed hagadol for him, that Thou hast given him Ben [Dovid] to sit on his kisse, as is this day.

[7] And now, Hashem Elohai, Thou hast made Thy eved Melech in the place of Dovid Avi; and I am but a na'ar katon (little child); I know not how to go out or come in.

[8] And Thy eved is in the midst of Thy people which Thou hast chosen, an Am Rav, that cannot be numbered nor counted for multitude.

[9] Give therefore Thy eved a lev shome'a (discerning heart, mind) to govern Thy people, that I may discern between tov and rav; for who is sufficient to judge this Thy so great a people?

[10] And the davar was pleasing in the eyes of Adonoi, that Sh'lomo had made request of this davar.

[11] And Elohim said unto him, Because thou hast made request of this davar, and hast not requested for thyself yamim rabbim; neither hast requested osher for thyself, nor hast requested the nefesh of thine oyevim; but hast requested for thyself binah to comprehend mishpat;

[12] Hinei, I have done according to thy devarim; hinei, I have given thee a discerning lev chacham; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

[13] And I have also given thee that which thou hast not requested, both osher, and kavod; so that there shall not be any among the Melachim like unto thee all thy yamim.

[14] And if thou wilt walk in My derakhim, to be shomer over My chukkot and My mitzvot, as Dovid Avicha did walk, then I will lengthen thy yamim.

[15] And Sh'lomo awoke; and, hinei, it was a chalom! And he returned to Yerushalayim, and stood before the Aron Brit Adonoi, and offered up olot, and offered shelamim, and made a mishteh (feast) for all his avadim.

[16] Then came there two nashim, that were zonot (harlots, prostitutes)

unto HaMelech, and stood before him.

[17] And the one isha said, O adoni, I and this isha dwell in one bayit; and I was delivered of child with her babayit (in the house).

[18] And it came to pass the Yom HaShelishi after that I was delivered, that this isha was delivered also: and we were together; there was no zar (stranger, outsider) with us babayit, except we two babayit.

[19] And this ben haisha died in the lailah; because she had lain upon him.

[20] And she arose in the middle of the lailah, and took beni (my son) from beside me, while thine amah (handmaid) slept, and laid it in her kheyk (bosom), and laid her ben hamet (dead son) in my kheyk.

[21] And when I rose in the boker to nurse beni, hinei, met! (dead!) But when I had examined him in the boker, hinei, he was not beni I bore!

[22] And the isha ha'acheret (other woman) said, Lo (no); but hachai (the living) is beni (my son), and hamet (the dead) is the ben of yours. But this one said, Lo (no), the ben of yours is hamet (the dead [one]), and beni is hachai! Thus they went on arguing before HaMelech!

[23] Then said HaMelech, The one saith, This is beni (my son) hachai (the living [one]), and thy ben is hamet (the dead [one]); and the other saith, Lo; but the ben of yours is hamet, and beni is hachai.

[24] And HaMelech said, Bring me a cherev. And they brought the cherev before HaMelech.

[25] And HaMelech said, Cut the yeled hachai in two, and give half to the one, and half to the other.

[26] Then spoke unto HaMelech the isha whose was the ben hachai, for her rachamim yearned for her ben, and she said, O adoni, give her the yeled hachai, and in no wise put him to death.

But the other said, Let it be neither mine nor thine, but cut him in two!

[27] Then HaMelech answered and said, Give her the yeled hachai, and in no wise put him to death; she is immo (his mother).

[28] And kol Yisroel heard of the mishpat (judgment) in which HaMelech had given verdict; and they feared HaMelech; for they saw that the chochmat Elohim was within him, to administer mishpat (justice).

4 So HaMelech Shlomo was Melech over kol Yisroel.

[2] And these were the sarim which he had; Azaryah Ben Tzadok HaKohen,

[3] Elichoreph and Achiyah, the Bnei Shisha, Sofrim (scribes); Yehoshaphat Ben Achilud, the Mazkir (secretary).

[4] And Benayah Ben Yehoyada was over the Tzava (army); and Tzadok and Evyatar (Abiathar) were the Kohanim;

[5] And Azaryah Ben Natan was over the Nitzavim (commissioners) and Zavud Ben Natan kohen re'eh HaMelech;

[6] And Achishar was over the Bais (palace); and Adoniram Ben Avda was over the forced labor.

[7] And Shlomo had twelve Nitzavim (commissioners) over kol Yisroel, which provided provision for HaMelech and his Bais (palace); each man his

month in a shanah (year) made provision.

[8] And these are their shemot; Ben Hur, in har Ephrayim;

[9] The Ben Deker, in Makatz, and in Sha'alvim, and Beit Shemesh, and Elon Beit Chanan;

[10] Ben Chesed, in Arubot; to him pertained Sochoh, and kol Eretz Chepher;

[11] Ben Avinadav, in kol Naphat Dor; which had Taphat Bat Shlomo as his isha;

[12] Ba'ana Ben Achilud; Ta'nach and Megiddo, and kol Beit She'an, which is near Zartanah below Yizre'el (Jezreel), from Beit She'an to Avel Mecholah, even unto beyond Yokme'am;

[13] Ben Gever, in Ramot Gil'ad; to him pertained the towns of Yair Ben Menasheh, which are in Gil'ad; to him also pertained the region of Argov, which is in Bashan,

threescore arim gedolim with chomah and gate bars of nechoshet;

[14] Achinadav Ben Iddo had Machanayim;

[15] Achima'atz was in Naphtali; he also took Ba'smat Bat Shlomo as his isha;

[16] Ba'anah Ben Chushai was in Asher and in Alot;

[17] Yehoshaphat Ben Paruach, in Yissakhar;

[18] Shime'i Ben Elah, in Binyamin;

[19] Gever Ben Uri was in Eretz Gil'ad, in Eretz Sichon Melech Emori, and of Og Melech HaBashan; and he was the only Netziv (commissioner) which was in the land.

[20] Yehudah and Yisroel were many, as the chol (sand) which is by the yam in multitude, eating and drinking, and rejoicing.

5 (4:21) And Sh'lomo reigned as Melech over kol hamamlechet (all the kingdoms) from the Nahar [Euphrates] River) unto Eretz Pelishtim (Philistines), and unto the border of Mitzrayim: they brought minchah (tribute), and served Sh'lomo all the days of his life.

[2(4:22)] And Lechem Sh'lomo for one day was thirty kor of solet (fine flour), and threescore kor of flour,

[3(4:23)] Ten stall fed bakar, and twenty bakar out of the pastures, and a hundred tzon, beside deer, and gazelle, and roebuck, and choice fowl.

[4(4:24)] For he had dominion over all the region beyond the Nahar, from Tiphshach even to Azzah (Caza), over all the melachim beyond the Nahar [*i.e., west of the Euphrates*]; and he had shalom on all sides around him.

[5(4:25)] And Yehudah and Yisroel dwelt securely, every ish under his gefen and under his te'enah (fig tree), from Dan even to Be'er Sheva, all the days of Sh'lomo.

[6(4:26)] And Sh'lomo had forty thousand stalls of susim for his merkavot, and twelve thousand parashim.

[7(4:27)] And these Nitzavim [al kol Yisroel, *see 4:7-19*] provided for HaMelech Sh'lomo, and for all that came near unto Shulchan HaMelech Sh'lomo, every ish in his chodesh; they lacked nothing.

[8(4:28)] Se'orim (barley) also and straw for the susim and swift steeds brought they unto the makom (place) where it should be, each according to his mishpat (charge, quota, duty, responsibility).

[9(4:29)] And Elohim gave Sh'lomo chochmah and tevunah (understanding, insight) exceeding much, and

rochav lev (largeness of heart), even as the chol (sand) that is on the seashore.

[10(4:30)] And the chochmah Sh'lomo excelled the chochmat kol Bnei Kedem and kol chochmat Mitzrayim.

[11(4:31)] For he was wiser than kol Adam; than Eitan the Ezrachi, and Heman, and Calkol, and Darda, the Bnei Machol; and shmo was in kol HaGoyim all around.

[12(4:32)] And he uttered three thousand mashal; and his shir (songs) were one thousand and five.

[13(4:33)] And he spoke of etzim (trees), from the erez (cedar tree) that is in the Levanon even unto the ezov (hyssop) which grows out of the wall; he spoke also of behemah (animal), and of oph (fowl, bird), and of remes (crawling creature), and of dagim (fish).

[14(4:34)] And there came of kol Amim to hear the chochmat Sh'lomo, from kol Malkhei Ha'Aretz, which had heard of his chochmah.

[15(5:1)] And Chiram Melech Tzor sent his avadim unto Sh'lomo; for he had heard that they had anointed him Melech in the place of his av; for Chiram was ever an ohev (friend) of Dovid.

[16(5:2)] And Sh'lomo sent to Chiram, saying,

[17(5:3)] Thou knowest how that Dovid Avi could not build Bayit unto the Shem of Hashem Elohav due to the milchamah which was about him on every side, until Hashem put them under the kappot (soles) of his raglayim.

[18(5:4)] But now Hashem Elohai hath given me rest on every side, so that there is neither satan (adversary) nor pega rah (evil occurrence, misfortune).

[19(5:5)] And, now behold, I purpose to build a Beis for the Shem of Hashem Elohai, just as Hashem spoke unto Dovid Avi, saying, Binecha [*i.e., Ben Dovid*] whom I will set upon thy Kisse in thy place, he shall build HaBayit for My Shem. [20(5:6)] Now therefore command thou that they cut for me arazim (cedar trees) out of the Levanon; and my avadim shall be with thy avadim; and unto thee will I give sachar (wage) for thy avadim according to all that thou shalt appoint; for thou knowest that there is not among us any that are skilled to hew etzim (wood, timber) like unto the Tzidonim.

[21(5:7)] And it came to pass, when Chiram heard the divrei Sh'lomo, that he rejoiced with simchah me'od, and said, Baruch Hashem this day, Who hath given unto Dovid a ben chacham over HaAm Harav hazeh (this great people).

[22(5:8)] And Chiram sent to Sh'lomo, saying, I have considered the things which thou sentest to me for; and I will do all thy chefetz (desire) concerning atzei arazim (cedar timber), and concerning atzei b'roshim (cypress wood).

[23(5:9)] My avadim shall bring them down from the Levanon unto the yam (sea, *i.e., Mediterranean Sea*); and I will convey them by yam on rafts unto the makom (place) that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my chefetz (desire), in giving lechem for my bais (household).

[24(5:10)] So Chiram gave Sh'lomo atzei arazim (cedar logs) and atzei b'roshim (cypress wood) according to all his cheftetz.

[25(5:11)] And Sh'lomo gave Chiram twenty thousand kor of chittim (wheat) for provision for his bais, and twenty kor of shemen katit (pressed olive oil); thus gave Sh'lomo to Chiram shanah b'shanah.

[26(5:12)] And Hashem gave Sh'lomo chochmah, just as He promised him; and there was shalom between Chiram and Sh'lomo; and they had a brit (treaty, a political alliance), the two of them.

[27(5:13)] And HaMelech Sh'lomo conscripted mas (forced labor) out of kol Yisroel; and the mas was thirty thousand ish.

[28(5:14)] And he sent them to the Levanon, ten thousand a month by chalifot (courses, shifts); a month they were in the Levanon, and two months they were b'bayit (at home); and Adoniram was in charge of the mas.

[29(5:15)] And Sh'lomo had threescore and ten thousand that were burden bearers, and fourscore thousand who were stone cutters in the har (mountains);

[30(5:16)] This was in addition to the chief of Sh'lomo's Nitzavim, who were over the project, three thousand three hundred, who supervised the people that wrought in the work.

[31(5:17)] And HaMelech commanded, and avanim gedolot (great stones) they quarried, costly stones, to lay the foundation of the Bayit with hewn stones.

[32(5:18)] And the Bonei Sh'lomo and Bonei Chiram did chisel them, and the men from Geval; so they prepared etzim (timber) and avanim

(stones) to build the Bayit [*the Beis Hamikdash*]. [*See Ps 118:22 and Isa 53*].

6 And it came to pass in the four hundred and eightieth year after the Bnei Yisroel were come out of Eretz Mitzrayim, in the fourth year of Sh'lomo's reign over Yisroel, in the month Ziv, which is the second month, that he began to build the Beis Hashem.

[2] And the Beis [*Hamikdash*] which king Sh'lomo built for Hashem, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

[3] And the Ulam (Portico) in front of the Heikhal of the Beis [*Hamikdash*], twenty cubits was the length thereof, according to the breadth of the Beis [*Hamikdash*]; and ten cubits was the breadth thereof projecting in front of the Beis [*Hamikdash*].

[4] And for the Beis [*Hamikdash*] he made embrasures.

[5] And against the wall of the Beis [*Hamikdash*] he built chambers round about, against the walls of the Beis [*Hamikdash*] round about, both of the Heikhal and of the Debir; and he made chambers round about;

[6] The lowest story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the Beis [*Hamikdash*] he made narrow ledges round about, that the beams should not be fastened in the walls of the Beis [*Hamikdash*].

[7] And the Beis [*Hamikdash*], when it was under construction, was built of stone made ready before it was brought there; so was neither hammer nor chisel nor any tool of iron heard in the

Beis [*Hamikdash*], while it was under construction.

[8] The door for the middle story was in the right side of the Beis [*Hamikdash*]; and they went up with winding stairs into the middle chamber, and out of the middle into the third.

[9] So he built the Beis [*Hamikdash*], and finished it; and covered the Beis [*Hamikdash*] with beams and boards of cedar.

[10] And then he built chambers against all the Beis [*Hamikdash*], five cubits high; and they rested on the Beis [*Hamikdash*] with timber of cedar.

[11] And the Devar Hashem came to Sh'lomo, saying,

[12] Concerning this Beis [*Hamikdash*] which thou art building, if thou wilt walk in My statutes, and execute My judgments, and be shomer over all My mitzvot to walk in them; then will I perform My word (promise) with thee, which I spoke unto Dovid thy father;

[13] And I will dwell among the Bnei Yisroel, and will not forsake My people Yisroel.

[14] So Sh'lomo built the Beis [*Hamikdash*], and finished it.

[15] And he built the walls of the Beis [*Hamikdash*] within with boards of cedar, from the floor of the Beis [*Hamikdash*] to the rafters of the ceiling; and he covered them on the inside with wood, and covered the floor of the Beis [*Hamikdash*] with planks of cypress.

[16] And he built twenty cubits on the sides of the Beis [*Hamikdash*], from the floor to the rafters with boards of cedar; he even built them for it within, even for the Debir, even for the Kodesh HaKodashim.

[17] And the Beis, that is, the Heikhal in front of it, was forty cubits long.

[18] And the cedar of the Beis [*Hamikdash*] within was carved with gourds and open flowers; all was cedar; there was no stone seen.

[19] And the Devir he prepared in the Beis [*Hamikdash*] within, to set there the Aron Brit Hashem.

[20] And the Devir was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure zahav (gold); and so covered the mizbe'ach which was of cedar.

[21] So Sh'lomo overlaid the Beis [*Hamikdash*] within with pure zahav (gold); and he drew chains of zahav (gold) across, in front of the Devir; and he overlaid it with zahav.

[22] And the whole interior he overlaid with zahav (gold), in order that kol haBeis be perfect; also the whole Mizbe'ach that belonged to the Devir he overlaid with zahav (gold).

[23] And within the Devir he made two keruvim of olive wood, each ten cubits high.

[24] And five cubits was the one wing of the keruv, and five cubits the other wing of the keruv; from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

[25] And the other keruv was ten cubits; both the keruvim were of one measure and one size.

[26] The height of the one keruv was ten cubits, and so was it of the other keruv.

[27] And he set the keruvim within the inner room; and they stretched forth the wings of the keruvim, so that the wing of the one touched the one wall, and the wing of the other keruv touched the other

wall; and their wings touched one another in the midst of HaBayit.

[28] And he overlaid the keruvim with zahav (gold).

[29] And he carved all the walls of the Beis [*Hamikdash*] round about with carved figures of keruvim and palm trees and open flowers, within and without.

[30] And the floor of the Beis [*Hamikdash*] he overlaid with zahav (gold), within and without.

[31] And for the entering of the Devir he made doors of olive wood; the lintel and the five-sided door posts.

[32] The two doors also were of olive wood; and he carved upon them carvings of keruvim and palm trees and open flowers, and overlaid them with zahav, and spread zahav upon the keruvim, and upon the palm trees.

[33] So also made he for the entrance of the Heikhal four-sided door posts of olive wood.

[34] And the two doors were of cypress wood; the two leaves of the one door were folding, and the two leaves of the other door were folding.

[35] And he carved thereon keruvim and palm trees and open flowers; and covered them with zahav fitted upon the carved work.

[36] And he built the inner court with three rows of hewed stone, and a row of cedar beams.

[37] In the fourth year was the foundation of the Beis Hashem laid, in the month Ziv;

[38] And in the eleventh year, in the month Bul, which is the eighth month, was the Beis [*Hamikdash*] finished throughout all the parts thereof, and according to all the fashion of it. So was he sheva shanim (seven years) in building it.

7 But Sh'lomo was building his own Bais (palace complex) thirteen years, and he finished all his Bais.

[2] He built also the Bais Ya'ar HaLevanon; the length thereof was a hundred cubits, and the width thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

[3] And it was roofed in erez (cedar) above the tzela'ot (chambers, side-rooms) upon the ammudiv; there were forty-five, fifteen per row.

[4] And there were shekufim (windows) in three rows, and outlook was opposite outlook, shalosh pe'amim (three times). [5] And all the petachim and mezuzot were framed four-sided by beams; and outlook opposite outlook, shalosh pe'amim (three times).

[6] And he made Ulam HaAmmudim (Hall of Pillars); the length thereof was fifty cubits, and the width thereof thirty cubits: and the ulam (portico) was in front of them [*i.e., the petachim*]; and the other ammudiv [*for the portico roof*] with the thick beam were before them.

[7] Then he made Ulam HaKisse where he would judge, even the Ulam HaMishpat; and it was covered with erez (cedar) from floor to floor [*i.e., covering the entire floor*].

[8] And his Bais (palace) where he dwelt which was in another khatzer (courtyard) inwards from the Ulam [HaKisse], was similar in workmanship. Sh'lomo made also a Bais for Bat Pharaoh, whom he had taken as isha, and the Bais (palace) he made was like this Ulam.

[9] All these were of expensive stone, according to the measure of hewed stones, filed with files, outside and inside, even from the foundation unto the ceiling, and from without to the Khatzer HaGedolah (the Great Court).

[10] And the foundation was laid with expensive stones, even avanim gedolot, stones of 10 cubits, and stones of 8 cubits.

[11] And above were expensive avanim, after the measure of hewed stones, and cedars.

[12] And the Khatzer HaGedolah (Great Court) was formed of shaloshah—three courses of hewn stones, and a course of hewn cedar beams, as in the Beis Hashem's Khatzer HaPenimit (Innermost Court) and for the Ulam HaBeis [HaMikdash].

[13] And HaMelech Sh'lomo sent and brought back Chiram from Tzor.

[14] He was ben isha almanah of the tribe of Naphtali, and aviv was an ish of Tzor, a khoresh nechoshet and he was filled with chochmah and tevanah, and da'as to work all works in nechoshet. And he came to HaMelech Sh'lomo, and wrought all his work.

[15] For he cast two ammudivim of nechoshet, of 18 cubits high apiece; and a line of 12 cubits did compass either of them about.

[16] And he made two capitals of mutzak nechoshet (cast bronze), to set upon the tops of the ammudivim; the height of the one capital was 5 cubits, and the height of the other capital was 5 cubits:

[17] And plaiting of net work, and ropes of chain work, for the capitals which were upon the top of the ammudivim, seven for the one capital, and seven for the other capital.

[18] And he made the ammudivim, and two rows around the one network, to cover the capitals that were upon the rosh (top) with pomegranates; and the same did he for the second capital.

[19] And the capitals that were upon the rosh of the ammudivim were of shushan (lily) work in the Ulam, four cubits.

[20] And the capitals upon the two ammudivim had pomegranates also above, over against the bulge which was next to the network; and the pomegranates were two hundred in rows encircling the second capital.

[21] And he set up the ammudivim in the Ulam HaHeikhal; and he set up the right ammudivim, and called shmo thereof Yachin (Establish); and he set up the left ammudivim, and called shmo thereof Boaz (Strength is in it).

[22] And upon the top of the ammudivim was shoshan (lily) work; so was the work of the ammudivim completed.

[23] And he made a Yam Mutzak (Cast Metal Sea), ten cubits from brim to brim; it was completely round and its height was 5 cubits; and a line of 30 cubits did measure around about it.

[24] And under the brim of it all around about there were knobs surrounding it, ten in a cubit, encompassing the Yam all around about; the knobs were cast in two rows, when it was cast.

[25] It stood upon twelve bakar (oxen), shalosh looking toward tzafonah (north), and shalosh looking toward the yammah (west), and shalosh looking toward the negbah (south), and shalosh looking toward the mizrachah (east); and the Yam was set above upon them, and all their

haunches were facing toward the center.

[26] And it was a hand-breadth thick, and the brim thereof was wrought like the brim of a kos, with shoshan blossoms; it could hold two thousand bath measures.

[27] And he made ten Mekhonot (Stands [*serving as water carts*]) of nechoshet; four cubits was the length of one Stand, and four cubits the width thereof, and three cubits the height of it.

[28] And the construction of the Mekhonot was on this manner: they had misgerot (panels, flat sides), and the misgerot were between the shelabim (rods, upright braces);

[29] And on the misgerot that were between the shelabim were [engraved] arayot (lions) and bakar (oxen), and keruvim; and upon the shelabim there was a base above; and below the arayot and bakar were wreaths of plaited work.

[30] And every Mekhonah (Stand) had four nechoshet ofanim (wheels), and axles of nechoshet; and the four corners thereof had supporting posts; under the Kiyor (Basin) were supports cast with wreaths on each side.

[31] And the mouth [of the Mekhonah (Stand)] within the capital and above was a cubit; but the opening thereof was circular like the construction of the base, a cubit and an half; and also upon the rim of it were engravings. The frames were foursquare, not circular.

[32] And under the frames were four ofanim (wheels); and the axles of the ofanim (wheels) were joined to the Mekhonah; and the diameter of each wheel was a cubit and half a cubit.

[33] And the construction of the ofanim (wheels) was like

the construction of a merkavah ofan (wheel): their axles, and their hubs, and their rims, and their spokes, were all cast metal.

[34] And there were four supports to the four pinnot (corners) of each stand; and the supports were of the stand itself.

[35] And at the top of the Mekhonah (Stand) was there a round rim of half a cubit high; and on the top of the Mekhonah (Stand) the rods thereof and the frames thereof were cast as one unit.

[36] For on the luchot of the rods thereof, and on the misgerot (panels) thereof, he engraved keruvim, arayot, and timorot (palms), according to the proportion of every one, and wreaths all around.

[37] After this manner he made the ten Mekhonot; all of them had one casting, one middah (size), and one shape.

[38] Then made he ten kiyorot nechoshet (basins of bronze); one kiyor could hold forty baths; and every kiyor was four cubits; and upon each of the ten Mekhonot there was one kiyor (basin).

[39] And he put five Mekhonot (Stands) on the right side of the Beis [*HaMikdash*], and five on the left side of the Beis; and he set the Yam on the right side of the Beis eastward opposite the south.

[40] And Chiram made the kiyorot, and the ya'im (shovels), and the mizrakot (bowls for sprinkling blood). So Chiram completed all the melakhah (work) that he made for Sh'lomo HaMelech for the Beis Hashem;

[41] The two ammundim, and the two bowls of the capitals that were on the top of the two ammundim; and the two networks, decorating the two bowls of the capitals which

were upon the top of the ammundim;

[42] And four hundred rimonim (pomegranates) for the two networks, even two courses of rimonim (pomegranates) for one network, to decorate the two bowls of the capitals that were upon the ammundim;

[43] And the ten Mekhonot (stands), and ten Kiyorot (basins) on the Mekhonot;

[44] And one Yam, and twelve Bakar under the Yam;

[45] And the sirot (pots), and the ya'im (shovels), and the mizrakot (bowls for sprinkling blood); and all these kelim (vessels), which Chiram made for Sh'lomo HaMelech for the Beis Hashem were of burnished nechoshet.

[46] In the plain of the Yarden did HaMelech cast them, in the clay of the adamah (ground) between Sukkot and Tzartan.

[47] And Sh'lomo left all the kelim (vessels) unweighed, because they were exceeding many; neither was the weight of the nechoshet found out.

[48] And Sh'lomo made all the kelim (vessels) that pertained unto the Beis Hashem: the Mizbe'ach HaZahav, and the Shulchan HaZahav, whereupon was the Lechem HaPanim,

[49] And the Menorot of pure zahav, five on the right side, and five on the left, in front of the Devir (Most Holy Place), with floral designs, and the nerot (lamps), and the melkachayyim (tongs) of zahav,

[50] And the sippot (bowls), and the mezammerot (lamp snuffers), and the mizrakot (bowls for sprinkling blood), and the kappot (ladles), and the machtot zahav sagur (hot coal pans of pure gold), and the gold potot (hinge-sockets)

for the daletot (doors) of the Beis HaPenimi, the Kodesh HaKodashim, and also those for the daletot of the Beis [*HaMikdash*], that is, the Heikhal.

[51] So was completed all the work that HaMelech Sh'lomo made for the Beis Hashem. And Sh'lomo brought in the things which Dovid Aviv had set apart as kodesh; even the kesef, and the zahav, and the kelim (vessels), did he put among the otzarot (treasures) of the Beis Hashem.

8 Then Sh'lomo assembled the Zekenim of Yisroel, and all the Rashei HaMattot, the Nesi'ei HaAvot of the Bnei Yisroel, unto HaMelech Sh'lomo in Yerushalayim, that they might bring up the Aron Brit Hashem out of Ir Dovid, which is Tziyon.

[2] And all the Ish Yisroel assembled themselves unto HaMelech Sh'lomo at the Chag [*Sukkot*] in the month Etanim [*Tishri*], which is the seventh month.

[3] And all the Zekenim of Yisroel came, and the Kohanim took up the Aron.

[4] And they brought up the Aron Hashem, and the Ohel Mo'ed and all the kelei hakodesh that were in the Ohel, even those did the Kohanim and the Levi'im carry up.

[5] And Sh'lomo HaMelech, and all the Adat Yisroel, that were assembled unto him, were with him before the Aron, sacrificing tzon and bakar, that could not be told nor numbered for multitude.

[6] And the Kohanim brought in the Aron Brit Hashem unto its makom, in the Devir HaBayit, the Kodesh HaKodashim, even under the wings of the keruvim.

[7] For the keruvim spread forth their kenafayim (wings) over the place of the Aron, and the keruvim overshadowed the Aron and the poles thereof.

[8] They drew out the poles, that the ends of the poles were seen out in the Kodesh before the Devir, but they were not seen from the outside; there they are unto this day.

[9] There was nothing in the Aron except the two Luchot HaAvanim (Tablets of Stone), which Moshe placed there at Chorev, when Hashem cut a Brit with the Bnei Yisroel, when they came out of Eretz Mitzrayim.

[10] And it came to pass, when the Kohanim were come out of the Kodesh, that the anan filled the Beis Hashem, [11] So that the Kohanim could not stand up to minister because of the anan; for the Kavod Hashem had filled the Beis Hashem.

[12] Then spoke Sh'lomo, Hashem said that He would dwell in the thick cloud.

[13] I have surely built Thee a Beis of habitation, a Makhon for Thee to abide olamim.

[14] And HaMelech turned his face about, and made a berakhah upon Kol Kehal Yisroel; (and Kol Kehal Yisroel were standing);

[15] And he said, Baruch Hashem Elohei Yisroel, which spoke with His mouth unto Dovid Avi, and hath with His yad fulfilled it, saying,

[16] Since the yom that I brought forth My people Yisroel out of Mitzrayim, I chose no ir out of all the Shivtei Yisroel to build a Beis, that Shemi might be therein; but I chose Dovid to be over My people Yisroel.

[17] It was in the levav Dovid Avi to build Bayit for Shem Hashem Elohei Yisroel.

[18] And Hashem said unto Dovid Avi, Whereas it was in thine lev to build a Beis unto Shemi, thou didst well that it was in thine lev.

[19] Nevertheless thou shalt not build the Bayit; but thy ben that shall come forth out of thy loins, he shall build the Bayit unto Shemi.

[20] And Hashem hath fulfilled His Davar that He spoke, and I am risen up in the place of Dovid Avi, and sit on the Kisse Yisroel, just as Hashem promised, and have built Bayit for the Shem Hashem Elohei Yisroel.

[21] And I have set there a Makom for the Aron, wherein is the Brit Hashem, which He cut with Avoteinu, when He brought them out of Eretz Mitzrayim.

[22] And Sh'lomo stood before the Mizbe'ach Hashem in the presence of all the Kahal Yisroel, and spread forth his palms toward Shomayim;

[23] And he said, Hashem Elohei Yisroel, there is no Elohim like Thee, in Shomayim above, or on HaAretz beneath, who is shomer HaBrit and keeps chesed with Thy avadim that walk before Thee with all their lev;

[24] Who hast been shomer with Thy eved Dovid Avi that Thou promised him; Thou spoke also with thy mouth, and hast fulfilled it with Thine yad, as it is this day.

[25] Therefore now, Hashem Elohei Yisroel, be shomer with Thy eved Dovid Avi that Thou promised him, saying, There shall not Yikaret (be cut off, fail) thee an ish in My sight to sit on the Kisse Yisroel; so that thy banim be shomer over their derech, that they walk before Me as thou hast walked before Me.

[26] And now, O Elohei Yisroel, let Thy davar now come true, which Thou spoke unto Thy eved Dovid Avi.

[27] But will Elohim indeed dwell on ha'aretz? Hinei, the Shomayim and the Shemei HaShomayim cannot contain Thee; how much less this Bayit that I have built?

[28] Yet turn Thou unto the tefillah of Thy eved, and to his techinnah, Hashem Elohai, to pay heed unto the cry and to the tefillah, which Thy eved is davening before Thee today; [29] That Thine eyes may be open toward this Bayit lailah va'yom, even toward the Makom of which Thou hast said, Shemi shall be there; that Thou mayest pay heed unto the tefillah which Thy eved shall make toward Makom Hazeh.

[30] And pay heed Thou to the techinnah of Thy eved, and of Thy people Yisroel, when they shall daven toward Makom Hazeh; and hear Thou from Shomayim Thy dwelling place; and when Thou hearest, forgive.

[31] If any ish trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before Thine Mizbe'ach in this Bayit; [32] Then hear Thou in Shomayim, and do, and judge Thy avadim, condemning the rasha, to bring his derech upon his rosh; and lehatzeddik (justifying, declaring innocent and acquitted) the tzaddik, to give him according to his tzedakah.

[33] When Thy people Yisroel be struck down before the oyev, because they have sinned against Thee, and shall turn back to Thee, and confess Thy Shem, and daven, and make supplication unto Thee in this Bayit:

[34] Then hear Thou in Shomayim, and forgive the chattat of Thy people Yisroel, and bring them back unto HaAdamah which Thou gavest unto their Avot.

[35] When Shomayim is shut up, and there is no matar (rain), because they have sinned against Thee; if they daven toward this Makom, and confess Thy Shem, and turn from their chattat, when Thou afflictest them;

[36] Then hear Thou in Shomayim, and forgive the chattat of Thy avadim, and of Thy people Yisroel, that Thou teach them the Derech Hatovah wherein they should walk, and give matar (rain) upon Thy Land, which Thou hast given to Thy people for a nachalah.

[37] If there be in HaAretz ra'av, if there be dever, blight, mildew, arbesh, or if there be grasshopper; if their oyev besiege them in the erez of their she'arim; whatsoever nega (plague), whatsoever machalah (disease) there be;

[38] What tefillah and techinnah be made by any adam, or by all Thy people Yisroel, which shall know every man the nega of his own levav, and spread forth his palms toward this Bayit;

[39] Then hear Thou in Shomayim the Makom of Thy dwelling, and forgive, and do, and give to every ish according to his derech, whose lev Thou knowest; (for Thou, even Thou only, knowest levav kol Bnei HaAdam);

[40] That they may fear Thee all hayamim that they are chayyim in the adamah which Thou gavest unto Avoteinu.

[41] Moreover concerning a nokhri (foreigner), that is not of Thy people Yisroel, but cometh out of a far country for Thy Name's sake;

[42] (For they shall hear of Thy Shem HaGadol, and of Thy Yad HaChazakah, and of Thy stretched out zero'a;) and shall come and daven toward this Bayit;

[43] Hear Thou in Shomayim the Makom of Thy dwelling, and do according to all that the nokhri calleth to Thee for; that all peoples of ha'aretz may know Thy Shem, to fear Thee, as do Thy people Yisroel; that they may know that this Bayit, which I have built, is called by Thy Shem.

[44] If Thy people go out to milchamah against their oyev (enemy), in the derech that Thou shalt send them, and shall daven unto Hashem in the Derech HaIr which Thou hast chosen, and toward the Bayit that I have built for Thy Shem;

[45] Then hear Thou in Shomayim their tefillah and their techinnah, and uphold their mishpat.

[46] If they sin against Thee, (for there is no adam that sinneth not), and Thou be angry with them, and deliver them to the oyev (enemy), so that they carry them away captives unto the erez of the oyev, far or near;

[47] Yet if they make in their lev teshuvah in HaAretz where they were carried captives, and turn, and make techinnah unto Thee in the erez of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

[48] And so return unto Thee with all their lev, and with all their nefesh, in the erez of their enemies, which led them away captive, and daven unto Thee in the derech (direction) of their land, which Thou gavest unto their Avot, the Ir which Thou hast chosen, and the Bayit which I have built for Thy Shem;

[49] Then hear Thou their tefillah and their techinnah in Shomayim, the Makom of Thy dwelling, and uphold their cause,

[50] And forgive Thy people that have sinned against Thee, and all their peyssha'im wherein they have rebelled against Thee, and give them rachamim before them who carried them captive, that they may have rachamim on them;

[51] For they are Thy people, and Thine nachalah, which Thou broughtest forth out of Mitzrayim, from the midst of the Kur HaBarzel (Furnace of Iron);

[52] That Thine eyes may be open unto the techinnah of Thy eved, and unto the techinnah of Thy people Yisroel, to pay heed unto them in all that they call for unto Thee.

[53] For Thou didst separate them from among all the peoples of HaAretz, to be Thine nachalah, as Thou spoke by the yad Moshe Thy Eved, when Thou broughtest Avoteinu out of Mitzrayim, Adonoi Hashem,

[54] And it was so, that when Shlomo had completed davening all this tefillah and techinnah unto Hashem, he arose from before the Mizbe'ach Hashem, from having knelt on his knees with his palms spread up to Shomayim.

[55] And he stood, and made on Kol Kehal Yisroel a berakhah with a kol gadol (loud voice), saying,

[56] Baruch Hashem, that hath given menuchah unto His people Yisroel, according to all that He promised: there hath not failed one davar of all His good promise, which He promised by yad Moshe His Eved.

[57] Hashem Eloheinu be immanu (with us), as He was with Avoteinu; let Him not leave us, nor forsake us;
 [58] That He may incline levavenu (our hearts) unto Him, to walk in all his ways, and to be shomer over His mitzvot, and His chukkot, and His mishpatim, which He commanded Avoteinu.

[59] And let these my words, wherewith I have made techinnah before Hashem, be kerovim (near ones) unto Hashem Eloheinu yomam valailah that He maintain the mishpat (cause) of His eved, and the mishpat of His people Yisroel at all times, as each day requires;

[60] That all the peoples of ha'aretz may know that Hashem hu HaElohim and that there is none else.

[61] Let your lev therefore be shalem with Hashem

Eloheinu, to walk in His chukkot, to be shomer over His mitzvot, as at this day.

[62] And HaMelech, and kol Yisroel with him, offered zevach (sacrifice) before Hashem.

[63] And Sh'lomo offered a zevach hashelamim (sacrifice of peace offerings), which he offered unto Hashem, two and twenty thousand bakar, and a hundred and twenty thousand tzon (sheep). So HaMelech and kol Bnei Yisroel dedicated the Beis Hashem.

[64] The same day did HaMelech consecrate as kodesh the interior of the Khatzer (Court) that was before the Beis Hashem; for there he offered olah and minchah, and the chelvei hashelamim because the Mitzbe'ach HaNechoshet that was before Hashem was too katon (small) to receive the olah, and minchah, and the chelvei hashelamim.

[65] And at that time Sh'lomo observed a Chag, and kol Yisroel with him, a Kahal Gadol, from the Approach of Chamat unto the Wadi Mitzrayim, before Hashem Eloheinu, shivat yamim and shivat yamim, even arba'a asar yom.

[66] On the Yom HaShemini he sent away the people and they made on HaMelech a berakhah, and went unto their ohalim joyful and glad of lev for all hatovah (the goodness) that Hashem had done for Dovid His Eved and for Yisroel His People.

9 And it came to pass, when Sh'lomo had completed the building of the Beis Hashem, and the Bais HaMelech, and all Sh'lomo's desire which he was pleased to do,

[2] That Hashem appeared to Sh'lomo the second time, as He had appeared unto him at Giveon.

[3] And Hashem said unto him, I have heard thy tefillah and thy techinnah, that thou hast made before Me; I have set apart as kodesh this Beis [*HaMikdash*], which thou hast built, to put Shemi there ad olam; and Mine eyes and Mine lev shall be there kol hayamim.

[4] And if thou wilt walk before Me, just as Dovid Avicha walked, in tohm (integrity, guilelessness) of lev, and in yashar, to do according to all that I have commanded thee, and will be shomer over My chukkot and My mishpatim;

[5] Then I will establish the kisse (throne) of thy kingdom over Yisroel l'olam, as I promised to Dovid Avicha, saying, There shall not yikaret (be cut off, fail) thee an ish upon the Kisse Yisroel.

[6] But if ye shall at all turn from following

Me, ye or your banim, and will not be shomer over My mitzvot and My chukkot which I have set before you, but go and serve elohim acherim, and hishtachaveh (worship) them;

[7] Then will I cut off Yisroel out of the adamah which I have given them; and this Beis [*HaMikdash*], which I have set apart as kodesh for Shemi, will I cast out of My sight; and Yisroel shall be a mashal (proverb) and a sheninah (taunt, byword) among kol ha'ammim;

[8] And at this Beis, which is elyon, every one that passeth by it shall be appalled, and shall hiss; and they shall say, Why hath Hashem done thus unto HaAretz Hazot, and to this Beis?

[9] And they shall answer, Because they forsook Hashem Eloheichem who brought forth their avot out of Eretz Mitzrayim, and have taken hold upon elohim acherim, and have worshiped them, and served them; therefore hath Hashem brought upon them all this ra'ah.

[10] And it came to pass at the end of esrim shanim, when Sh'lomo had built the two batim, the Beis Hashem, and the Bais HaMelech,

[11] (Now Chiram Melech Tzor had furnished Sh'lomo with cedar trees and cypress trees, and with zahav, according to all his desire), that then HaMelech Sh'lomo gave Chiram esrim ir (twenty towns) in Eretz HaGalil.

[12] And Chiram came out from Tzor (Tyre) to see the towns which Sh'lomo had given him; and they pleased him not.

[13] And he said, What towns are these which thou hast given me, achi (my brother)? And he called them Eretz Kavul unto this day.

[14] And Chiram sent to HaMelech 120 talents of zahav.

[15] And this is the account of the mas (forced labor) which HaMelech Sh'lomo conscripted; to build the Beis Hashem, and his own Bais, and Millo, and the Chomat Yerushalayim, and Chatzor, and Megiddo, and Gezer.

[16] For Pharaoh Melech Mitzrayim had gone up, and captured Gezer, and burned it with eish, and slain the Kena'ani that dwelt in the ir, and given it for shilluchim (going-away presents) unto his bat eshet Sh'lomo.

[17] And Sh'lomo rebuilt Gezer, and Lower Beit Choron,

[18] And Baalat, and Tadmor in the midbar, in the land,

[19] And all the storage cities that Sh'lomo had, and cities for his merkavot, and cities for his parashim (calvary), and that which Sh'lomo desired to build in Yerushalayim, and in Levanon, and in all the eretz of his memshaleth.

[20] And kol haAm that were left of HaEmori (the Amorites), HaChitti (Hittites), HaPerizzi (Perizzites), HaChivi (Hivites), and Yevusi (Jebusites), which were not of the Bnei Yisroel,

[21] Their banim that were left after them in HaAretz, whom the Bnei Yisroel also were not able utterly to destroy, upon those did Sh'lomo conscript mas of oved (bondservice) unto this day.

[22] But of the Bnei Yisroel did Sh'lomo make no eved; but they were anshei hamilchamah, and his avadim, and his sarim, and his shalishim (captains), and commanders of his merkavot, and his parashim.

[23] These were the chief of the officials that were over the melakhah (work) of Sh'lomo

five hundred and fifty, harodim (the ones supervising) the people that wrought in the melakhah.

[24] But Bat Pharaoh came up out of the Ir Dovid unto her Bais (Palace) which Sh'lomo had built for her; then did he build the Millo.

[25] And three times in shanah did Sh'lomo offer olot and shelamim upon the Mizbe'ach which he built unto Hashem and he burned ketoret upon the Mizbe'ach that was before Hashem. So he completed the Beis.

[26] And HaMelech Sh'lomo built a fleet of oniyot in Etzyon-Gever, which is near Eilat, on the shore of the Yam Suf, in Eretz Edom.

[27] And Chiram sent to the fleet of oniyot his avadim, anshei oniyot (shipmen, sailors) that had da'as hayam (knowledge of the sea), with the avadim of Sh'lomo.

[28] And they came to Ophir, and brought back from there zahav, four hundred and twenty talents, and brought it to HaMelech Sh'lomo.

10 And when the Malkah (Queen) of Sheva heard of the fame of Sh'lomo, that it was for the Shem Hashem, then she came to test him with chidot (hard questions, riddles).

[2] And she came to Yerushalayim with a very great caravan, with gemalim that bore spices, and very much zahav, and precious gems; and when she was come to Sh'lomo, she spoke intimately with him of all that was on her lev.

[3] And Sh'lomo answered her regarding all her questions; there was not anything hid from HaMelech, which he told her not.

[4] And when the Malkah of Sheva had seen kol chochmat

Sh'lomo, and the Bais (Palace) that he had built,

[5] And the ma'akhal (food) of his shulchan, and the moshav (seating) of his avadim (officials), and the ma'amad (station) of his attendants, and their robes, and his cupbearers, and his ascent by which he went up unto the Beis Hashem; there was no more ruach (breath) in her.

[6] And she said to HaMelech, It was emes the report that I heard in mine own eretz of thy devarim and of thy chochmah.

[7] Howbeit I believed not the devarim, until I came, and mine eyes had seen it; and, hinei, the half was not told me; thy chochmah and tov (prosperity) exceedeth the fame which I heard.

[8] Ashrei are thy anashim; ashrei are these thy avadim, which stand continually before thee, and that hear thy chochmah.

[9] Yehi Hashem Eloheicha baruch Who delighted in thee, to set thee on the Kisse Yisroel; because Hashem loved Yisroel folam, therefore made He thee Melech, to do mishpat and tzedakah.

[10] And she gave HaMelech a hundred and twenty talents of zahav, and a very large store of spices and precious gems; there came no more such abundance of spices as these which the Malkah of Sheva gave to Melech Sh'lomo.

[11] And the fleet of oniyot also of Chiram, that brought zahav from Ophir, brought in from Ophir a vast supply of almug wood, and precious gems.

[12] And HaMelech made of the almug wood misad (steps, support) for the Beis Hashem, and for the Bais HaMelech, kinnorot (harps)

also and nevalim (lyres) for the singers; there came no such almuḡ wood, nor were seen unto this day.

[13] And HaMelech Shlomo gave unto the Malkah of Sheva all her desire, whatsoever she asked, besides that which Shlomo gave her of his royal bounty. So she turned and went to her own country, she and her avadim.

[14] Now the weight of zahav that came to Shlomo in one year was 666 talents of zahav,

[15] This was in addition to what he had of the anashei hatarim (merchants), and of the income of traders, and of all the Melachim of Arabia, and of the Governors of the land.

[16] And HaMelech Shlomo made two hundred large shields of hammered zahav; six hundred shekels of zahav went to one shield.

[17] And he made three hundred moginim of hammered zahav; three mina of zahav went to one mogen (shield); and HaMelech put them in the Bais Ya'ar HaLevanon.

[18] Moreover HaMelech made a kisse shen gadol (great throne of ivory), and overlaid it with the finest, brightest zahav.

[19] The kisse had shesh ma'alot (six steps), and the top of the kisse was rounded; and there were armrests on either side on the makom (place) of the seat, and two arayot (lions) stood beside the armrests.

[20] And twelve arayim (lions) stood there on the one side and on the other upon the six steps; there was not the like made in any mamlakhot (kingdoms).

[21] And all HaMelech Shlomo's kelei mashkeh (drinking vessels) were of zahav, and all the vessels of the Bais Ya'ar HaLevanon

were of pure zahav; none were of kesef; it was nothing accounted of in the days of Shlomo.

[22] For HaMelech had at sea a fleet of oniyot Tarshish with the fleet of oniyot of Chiram; once in shalosh shanim came the fleet of oniyot Tarshish, bringing zahav, and kesef, ivory, and monkeys, and peacocks.

[23] So HaMelech Shlomo exceeded all the Melachim of HaAretz in osher and in chochmah.

[24] And kol HaAretz sought the face of Shlomo, to hear his chochmah, which Elohim had put in his lev.

[25] They brought every ish his minchah, vessels of kesef, vessels of zahav, and robes, and weapons, and spices, susim, and peradim (mules), yearly at each year's due.

[26] And Shlomo gathered together merkavot and parashim; and he had a thousand and four hundred merkavot, and twelve thousand parashim, whom he kept in his chariot cities and with HaMelech in Yerushalayim.

[27] And HaMelech made kesef to be in Yerushalayim like avanim (rocks), and cedars made he to be like sycamores in the Shefelah, for abundance.

[28] And Shlomo had susim brought out of Mitzrayim, and from Keveh; HaMelech's agents acquired from Kevah at a price.

[29] And a merkavah (chariot) went out of Mitzrayim for six hundred pieces of kesef, and a sus for a hundred and fifty; and so for all the melachim of the Chittim (Hittites), and for the melachim of Aram, did they [HaMelech's agents] export them by the same means.

11 But Shlomo Hamelech loved nashim nokhriyyot rabbot (many foreign women), besides Bat Pharaoh: Moaviyyot, Ammoniyiyot, Adomiyiyot, Tzedeniyyot, Chittiyiyot,

[2] Of the Goyim concerning which Hashem said unto the Bnei Yisroel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your levav after their elohim; Shlomo made his deveykus unto these in love.

[3] And he had nashim sarot sheva me'ot (seven hundred royal wives), and three hundred pilagshim; and his nashim inclined libo (his heart).

[4] For it came to pass, when Shlomo was old, that his nashim inclined libo (his heart) after elohim acherim and levavo (his heart) was not shalem (undivided, fully devoted, complete) with Hashem Elohav, as was the levav Dovid Aviv.

[5] For Shlomo went after Ashtoret elohei Tzidonim, and after Milcom shikkutz (the abomination of) Ammonim.

[6] And Shlomo did the rah in the sight of Hashem, and went not fully after Hashem, as did Dovid Aviv.

[7] Then did Shlomo build a high place for Kemosh, the shikkutz (abomination of) Moav, on the har (hill, i.e., *Mount of Olives*) that is facing Yerushalayim, and for Molech, the shikkutz (abomination of) the Bnei Ammon.

[8] And likewise did he for all his nashim nokhriyyot, which burned ketoret and offered zevakhim unto their elohim.

[9] And Hashem was angry with Shlomo, because levavo was turned from

Hashem Elohei Yisroel, Who had appeared unto him twice,
 [10] And had commanded him concerning this thing, that he should not go after elohim acherim; but he was not shomer over that which Hashem commanded.

[11] Wherefore Hashem said unto Sh'lomo, Forasmuch as this is done of thee, and thou hast not been shomer over My Brit (Covenant, Sinai Covenant) and My chukkot, which I have commanded thee, I will surely tear away the Mamlachah from thee, and will give it to thy eved (servant, *that is, Yarov'am ben Nevat*, see v. 26).

[12] Notwithstanding in thy yamim I will not do it lema'an (for the sake of) Dovid Avicha; but I will tear it out of the yad binecha (power of thy son).

[13] Howbeit I will not tear away kol hamamlachah; but will give shevet echad (one tribe) to binecha le'ma'an Dovid Avdi and lema'an Yerushalayim which I have chosen.

[14] And Hashem raised up satan (adversary) unto Sh'lomo, Hadad HaAdomi; he was from the zera HaMelech in Edom.

[15] For it came to pass, when Dovid was in Edom, and Yoav Sar HaTzava was gone up to bury the slain, after he had struck down every zakhar in Edom;

[16] (For six months did Yoav remain there with kol Yisroel, until he had cut off every zakhar in Edom);

[17] That Hadad fled, he and anashim Adomiyim (certain men of Edom) of his father's avadim with him, to go into Mitzrayim; Hadad being yet a na'ar katan (small child).

[18] And they arose out of Midyan, and came to Paran; and they took anashim with

them out of Paran, and they came to Mitzrayim, unto Pharaoh Melech Mitzrayim; who gave him a bais, and assigned him lechem, and gave him eretz.

[19] And Hadad found chen me'od in the sight of Pharaoh, so that he gave him for an isha the achot of his own isha, the achot Tachpeneis the gevirah (royal lady, queen).

[20] And the achot of Tachpeneis bore him Genuvat bno, whom Tachpeneis weaned in Bais Pharaoh; and Genuvat was in Bais Pharaoh among the Bnei Pharaoh.

[21] And when Hadad heard in Mitzrayim that Dovid slept with Avotav, and that Yoav Sar HaTzava was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own eretz.

[22] Then Pharaoh said unto him, But what hast thou lacked with me, that, hinei, thou seekest to go to thine own eretz? And he answered, Nothing; howbeit let me go anyway.

[23] And Elohim raised up against him [*Sh'lomo*] another satan, Rezon ben Elyada, which fled from adonav Hadadezer Melech Tzovah;

[24] And he gathered anashim unto him, and became sar gedood (leader of a band of marauders), when Dovid slaughtered them of Tzovah; they went to Damascus, dwelt therein, and reigned he there as king.

[25] And he was a satan to Yisroel all the days of Sh'lomo, in addition to ra'ah that Hadad did; and he despised Yisroel, and he ruled in Aram.

[26] Also the eved Sh'lomo Yarov'am ben Nevat, an Ephrati of the Tzreda (Zeredah), whose shem immo was Tzeruah, an almanah, even he lifted up his yad against HaMelech.

[27] And this is the account of his lifting up his yad against HaMelech; Sh'lomo built the Millo, and closed up the peretz of Ir Dovid Aviv.

[28] And the ish Yarov'am was a gibbor chayik; and Sh'lomo seeing the na'ar that he was industrious, he put him over all the sevel (load, burden, enforced labor) of Bais Yosef.

[29] And it came to pass at that time when Yarov'am went out of Yerushalayim, that HaNavi Achiyah the Shiloni found him on the derech; and he had clothed himself with a salmah chadasha (new garment, cloak); and they two were alone in the sadeh;
 [30] And Achiyah took hold of the salmah chadasha that was on him, and tore it into twelve pieces;

[31] And he said to Yarov'am, Take for thee ten pieces; for thus saith Hashem Elohei Yisroel, Hineni, I will tear the mamlachah out of the yad Sh'lomo, and will give to thee asarah hashevatim.

[32] (But he shall have hashevet haechad l'ma'an Dovid Avdi, and l'ma'an Yerushalayim, the Ir which I have chosen out of kol shivtei Yisroel;)

[33] Because that they have forsaken Me, and have worshiped Ashtoret elohai Tzidonim, Kemosh elohai Moav, and Milcom elohai Bnei Ammon, and have not walked in My ways, to do that which is yashar in Mine eyes, and My chukkot and My mishpatim, as did Dovid Aviv.

[34] Howbeit I will not take the whole mamlachah out of his yad; but I will make him nasi all the days of his life l'ma'an Dovid Avdi, whom I chose, because he was shomer over My mitzvot and My chukkot;

[35] But I will take the mamlachah out of yad beno, and will give it unto thee, even aseret hashevatim (ten tribes).

[36] And unto bno will I give shevet echad (one tribe), I'ma'an Dovid Avdi may have a ner (lamp) always before Me in Yerushalayim, the Ir which I have chosen for Me to put My Shem there.

[37] And I will take thee, and thou shalt reign according to all that thy nefesh desireth, and shalt be Melech over Yisroel.

[38] And it shall be, if thou wilt pay heed unto all that I command thee, and wilt walk in My ways, and do that is yashar in My sight, to be shomer over My chukkot and My mitzvot, as Dovid Avdi did; that I will be with thee, and build thee a bais ne'eman (enduring dynasty) as I built for Dovid, and will give Yisroel unto thee.

[39] And I will for this afflict the zera Dovid [See *Isaiah 53:10*], but not forever.

[40] Sh'lomo sought therefore to kill Yarov`am. And Yarov`am arose, and fled into Mitzrayim, unto Shishak Melech Mitzrayim, and was in Mitzrayim until the Mot Sh'lomo.

[41] And the rest of the acts of Sh'lomo, and all that he did, and his chochmah, are they not written in the Sefer Divrei Sh'lomo?

[42] And the time that Sh'lomo reigned in Yerushalayim over kol Yisroel was arba'im shanah.

[43] And Sh'lomo slept with Avotav, and was buried in the Ir Dovid Aviv: and Rechav`am bno reigned in his place.

12 And Rechav`am went to Shechem; for kol Yisroel were come to Shechem to make him Melech.

[2] And it came to pass, when Yarov`am Ben Nevat, who was yet in Mitzrayim, heard of it, (for he had fled from the presence of HaMelech

Sh'lomo, and Yarov`am dwelt in Mitzrayim);

[3] That they sent and called him. And Yarov`am and kol Kehal Yisroel came, and spoke unto Rechav`am, saying,

[4] Avicha made our ol (yoke) difficult; now therefore make thou the grievous avodat Avicha, and his heavy ol (yoke) which he put upon us, lighter, and we will serve thee.

[5] And he said unto them, Depart yet for shloshah yamim, then come back to me. And HaAm departed.

[6] And HaMelech Rechav`am consulted with the Zekenim, that stood before Sh'lomo Aviv while he yet lived, and said, How do ye advise that I may return answer to HaAm Hazeh?

[7] And they spoke unto him, saying, If thou wilt be an eved unto this people today, and wilt serve them, and answer them, and speak devarim tovim to them, then they will be thy avadim kol hayamim.

[8] But he forsook the atzat HaZekenim (counsel of the Elders), which they had given him, and consulted with the yeladim (young people) that were grown up with him, and which stood before him (*i.e., were in his court*);

[9] And he said unto them, What counsel give ye that we may return answer to HaAm Hazeh, who have spoken to me, saying, Make the ol (yoke) which Avicha did put upon us lighter?

[10] And the yeladim

that were grown up with him spoke unto him, saying, Thus shalt thou speak unto HaAm hazeh that spoke unto thee, saying, Avicha made our ol (yoke) heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than the loins of Avi!

[11] And now whereas Avi did lay on you an ol kaved (heavy yoke), I will add to your ol (yoke); Avi hath scourged you with shotim (whips), but I will scourge you with akrabim (scorpions).

[12] So Yarov`am and kol HaAm came to Rechav`am the Yom HaShelishi, just as HaMelech had appointed, saying, Come to me again the Yom HaShelishi.

[13] And HaMelech answered HaAm roughly, and forsook the atzat HaZekenim (counsel of the Elders) that they gave him;

[14] And spoke to them according to atzat HaYeladim, saying, Avi made your ol (yoke) heavy, and I will add to your ol (yoke); Avi also scourged you with shotim (whips), but I will scourge you with akrabim.

[15] So HaMelech paid heed not unto HaAm; for the sibbah (turn of events) was from Hashem, in order that He might perform His davar, which Hashem spoke by Achiyah the Shiloni unto Yarov`am Ben Nevat [See *1Kgs 11:29-39*].

[16] So when kol Yisroel saw that HaMelech paid heed not unto them, HaAm answered HaMelech, saying, What chelek have we in Dovid? Neither have we nachalah in Ben Yishai; to your ohalim, O Yisroel; now see to thine own Bais, Dovid. So Yisroel departed unto their ohalim.

[17] But as for the Bnei Yisroel which dwelt in the towns of Yehudah, Rechav'am reigned over them.

[18] Then HaMelech Rechav'am sent Adoram, who was over the mas (forced labor); and kol Yisroel stoned him, that he died. Therefore HaMelech Rechav'am made speed to get himself up to his merkavah, to flee to Yerushalayim.

[19] So Yisroel has been in rebellion against the Bais Dovid unto this day.

[20] And it came to pass, when kol Yisroel heard that Yarov'am was come again, that they sent and called him unto the Edah, and made him melech over kol Yisroel; there was none that followed the Bais Dovid, but the Shevet Yehudah only.

[21] And when Rechav'am was come to Yerushalayim he assembled kol Bais Yehudah, with the Shevet Binyamin, a hundred and fourscore thousand bachur oseh milchamah (chosen fighting men), to fight against Bais Yisroel, to regain the Kingdom for Rechav'am Ben Sh'lomo.

[22] But the Devar HaElohim came unto Shemayah the Ish HaElohim, saying,

[23] Speak unto Rechav'am Ben Sh'lomo Melech Yehudah, and unto kol Bais Yehudah and Binyamin, and to the remnant of the people, saying,

[24] Thus saith Hashem, Ye shall not go up, nor fight against your brethren the Bnei Yisroel; Shuvu (go back! return!) every ish to his bais; for this thing is from Me. They paid heed therefore to the Devar Hashem, and turned around to depart, according to the Devar Hashem.

[25] Then Yarov'am built Shechem in har Ephrayim, and dwelt therein; and went

out from there, and built Penuel.

[26] And Yarov'am said in his lev, Now shall the mamlachah return to the Bais Dovid:

[27] If HaAm Hazeh go up to offer zevakhim (sacrifices) at the Beis Hashem at Yerushalayim, then shall lev HaAm Hazeh turn back unto adonei-hem, even unto Rechav'am Melech Yehudah, and they shall kill me, and return to Rechav'am Melech Yehudah.

[28] Whereupon HaMelech took counsel, and made two eglei zahav (calves of gold), and said unto them, It is too much for you to go up to Yerushalayim; hinei, eloheicha, O Yisroel, which brought thee up out of Eretz Mitzrayim.

[29] He set the one in Beit-El, the other put he in Dan.

[30] And this thing became chattat (sin); for the people went to worship before the one, even as far as Dan.

[31] And he made a bais for the [idoltrous] high places, and made kohanim of the lowest of the people, which were not of the Bnei Levi.

[32] And Yarov'am ordained a chag in the eighth month, on the fifteenth day of the month, like unto the chag that is in Yehudah, and he offered upon the mizbe'ach. So did he in Beit-El, sacrificing unto the agalim (calves) that he had made; and he installed in Beit-El the kohanim of the [idoltrous] high places which he had made.

[33] So he offered upon the mizbe'ach which he had made in Beit-El the fifteenth day of the eighth month, even in the month which he had devised of his own lev; and ordained a chag unto the Bnei Yisroel; and he offered upon the mizbe'ach, and burned ketoret.

13 And, hinei, by the Devar Hashem there came an Ish HaElohim out of Yehudah unto Beit-El; and Yarov'am stood by the mizbe'ach to burn ketoret.

[2] And he cried against the mizbe'ach by the Devar Hashem, and said, O mizbe'ach, mizbe'ach, thus saith Hashem; Hinei, ben nolah (a son shall be born) unto the Bais Dovid, Yoshiyah shmo; and upon thee shall he offer the kohanim of the [idoltrous] high places that burn ketoret upon thee, and atzmot adam shall be burned upon thee [2Kgs 23:15-16].

[3] And he gave a sign the same day, saying, This is the mofet (sign) that Hashem hath spoken: Hinei, the mizbe'ach shall be split apart, and the deshen (fat ashes) that are upon it shall be poured out.

[4] And it came to pass, when HaMelech Yarov'am heard the davar of the Ish HaElohim, which had cried against the mizbe'ach in Beit-El, that he put forth his yad from the mizbe'ach, saying, Lay hold on him. And his yad, which he put forth against him, shriveled up, so that he could not draw it back to him.

[5] The mizbe'ach also was split apart, and the deshen poured out from the mizbe'ach, according to the mofet which the Ish HaElohim had given by the Devar Hashem.

[6] And HaMelech answered and said unto the Ish HaElohim, Intercede now before the face of Hashem Eloheicha, and daven for me, that my yad may be restored to me. And the Ish HaElohim made intercessory prayer before Hashem, and the yad HaMelech was restored to him, and became as it was before.

[7] And HaMelech said unto the Ish HaElohim, Come with me habaytah (home), and have seudah, and I will give thee a mattat (gift).

[8] And the Ish HaElohim said unto HaMelech, If thou wilt give me half thine bais, I will not go in with thee, neither will I eat lechem nor drink mayim in this makom; [9] For so was it charged me by the Devar Hashem, saying, Eat no lechem, nor drink mayim, nor return again by the same derech that thou camest.

[10] So he went another derech, and returned not by the derech that he came to Beit-El.

[11] Now there dwelt a navi zaken (old prophet) in Beit-El; and his banim came and told him kol hama'aseh that the Ish HaElohim had done that day in Beit-El: the devarim which he had spoken unto HaMelech, them they told also to their av.

[12] And their av said unto them, What derech went he?

For his banim had seen on what derech the Ish HaElohim, who came from Yehudah, went.

[13] And he said unto his banim, Saddle me the chamor. So they saddled him the chamor; and he rode thereon,

[14] And went after the Ish HaElohim, found him sitting under the elah (the oak tree); and he said unto him, Art thou the Ish HaElohim that camest from Yehudah? And he said, I am.

[15] Then he said unto him, Come with me home, and eat lechem.

[16] And he said, I may not return with thee, nor go in with thee; neither will I eat lechem nor drink mayim with thee in this makom;

[17] For it was told to me by the Devar Hashem, Thou shalt eat no lechem nor drink mayim there, nor turn again to go by the derech on which thou camest.

[18] He said unto him, I am a navi also as thou art; and a malach spoke unto me by the Devar Hashem, saying, Bring him back with thee into thine bais, that he may eat lechem and drink mayim. But he lied unto him.

[19] So he went back with him, did eat lechem in his bais and drank mayim.

[20] And it came to pass, as they sat at shulchan, that the Devar Hashem came unto the navi that brought him back;

[21] And he cried unto the Ish HaElohim that came from Yehudah, saying, Thus saith Hashem, Forasmuch as thou hast defied the mouth of Hashem, and hast not been shomer over the mitzvah which Hashem Eloheicha commanded thee,

[22] But camest back, and hast eaten lechem and drunk mayim in the makom, of the which Hashem did say to thee, Eat no lechem, drink no mayim; thy nevelah shall not come unto kever avoteicha.

[23] And it came to pass, after he had eaten lechem, and after he had drunk, that he saddled the chamor for him, for the navi whom he had brought back.

[24] And when he was gone, an aryeh met him by the derech, and killed him; and his nevelah was cast down in the derech, and the chamor stood beside her [the lion], and the aryeh also stood beside the nevelah.

[25] And, hinei, anashim passed by, and saw the nevelah cast down in the derech, and the aryeh standing beside the nevelah; and they came and told it

in the Ir where the navi hazaken dwelt.

[26] And when the navi that brought him back from the derech heard thereof, he said, It is the Ish HaElohim, who defied the mouth of Hashem; therefore Hashem hath delivered him unto the aryeh, which hath mauled him, and slain him, according to the Devar Hashem, which He spoke unto him.

[27] And he spoke to his banim, saying, Saddle me the chamor. And they saddled it.

[28] And he went and found his nevelah cast down in the derech, and the chamor and the aryeh standing beside the nevelah; the aryeh had not eaten the nevelah, nor mauled the chamor.

[29] The navi took up the nevelah of the Ish HaElohim, laid it upon the chamor, brought it back; and came to the Ir of the navi hazaken to mourn and to bury him.

[30] And he laid his nevelah in his own kever; and they mourned over him, saying, Hoy (alas), achi (my brother)!

[31] And it came to pass, after he had buried him, that he spoke to his banim, saying, When I am dead, then bury me in the kever wherein the Ish HaElohim is buried; lay my atzmot beside his atzmot; [32] For the davar which he cried by the Devar Hashem against the mizbe'ach in Beit-El, and against all the batim of the high places which are in the cities of Shomron, shall surely come to pass.

[33] After this thing Yarov'am returned not from his derech har'ah, but installed again of the lowest of the people as kohanim of the high places; whosoever desired, he filled hands of [i.e., ordained] him, and he became one of the kohanim of the

[idoltrous] high places [See *Lv 7:37 and 8:25-36*].

[34] And this thing became chattat (sin) unto the Bais Yarov`am, even to annihilate it, and to destroy it from off the face of ha`adamah.

14 At that time Aviyah Ben Yarov`am fell sick.

[2] And Yarov`am said to his isha, Arise, now, and disguise thyself, that thou be not recognized to be eshet

Yarov`am; and get thee to Shiloh; hinei, there is Achiyah HaNavi, which told me that I should be melech over this people.

[3] And take with thee asarah lechem, and nikkudim (wafers), and a bakbuk (bottle) of devash, and go to him; he shall tell thee what shall become of the na'ar.

[4] And eshet Yarov'am did so, and arose, and went to Shiloh, and came to the bais Achiyah. But Achiyah could not see; for his eyes had ceased by reason of his seiv (old age).

[5] And Hashem said unto Achiyah, Hinei, the eshet Yarov`am cometh to seek davar from thee for her ben; for he is choleh (ill); thus and thus shalt thou give davar unto her; for it shall be, when she cometh in, that she shall feign to be a stranger woman.

[6] And it was so, when Achiyah heard the sound of her raglayim, as she came to the petach, that he said, Come in, thou eshet Yarov`am; why feignest thou to be a stranger woman? For I am sent to thee with kashah (a harsh prophetic foresight).

[7] Go, tell Yarov`am, Thus saith Hashem Elohei Yisroel, Forasmuch as I exalted thee from among the people, and made thee nagid over My people Yisroel,

[8] And tore the Kingdom from the Bais Dovid, and gave it thee; and yet thou hast not been as Avdi Dovid, who was shomer over My mitzvot, and who followed after Me with all his lev, to do only yashar in Mine eyes;

[9] But hast done rah more than all that were before thee; for thou hast gone and made for thee elohim acherim, and massekhot (metal idols), to provoke Me to anger, and hast thrust Me behind thy gav (back);

[10] Therefore, hineni, I will bring ra'ah upon the Bais Yarov`am, and will cut off from Yarov`am mashtin b'kir (him that urinates against the wall, *i.e., every male*), atzur (bond) or azuv (free) in Yisroel, and I will sweep out after the Bais Yarov'am just as one sweepeth out the dung, till it be all gone.

[11] Him that dieth of Yarov`am in the Ir shall the kelavim (dogs) eat; and him that dieth in the sadeh shall the oph haShomayim eat; for Hashem hath spoken.

[12] Arise thou therefore, get thee to thine own bais; and when thy raglayim enter into the Ir (city, *i.e. Tirtzah*), the yeled shall die.

[13] And kol Yisroel shall mourn for him, and bury him; for he only of Yarov`am shall come to the kever (grave), because in him there is found some davar tov (good thing) toward Hashem Elohei Yisroel in the Bais Yarov`am.

[14] Moreover Hashem shall raise Him up a Melech over Yisroel, who shall cut off the Bais Yarov`am even this day. This is the day! [See *1Kgs 15:27-29*.] Even now.

[15] For Hashem shall strike Yisroel, just as the kaneh (reed), is shaken in the mayim, and He shall uproot Yisroel out of this adamah hatovah,

which He gave to Avoteihem, and shall scatter them beyond the Nahar (River, *i.e., the Euphrates*) because they have made their Ashera idols, provoking Hashem to anger.

[16] And He shall give up Yisroel because of the chattot Yarov`am, who did sin, and who made Yisroel to sin.

[17] And eshet Yarov'am arose, and departed, and came to Tirtzah; and when she came to the saf HaBayit (the threshold of the house), the na'ar died.

[18] And they buried him; and kol Yisroel mourned for him, according to the Devar Hashem, which He spoke by the yad of his eved Achiyah HaNavi.

[19] And the rest of the acts of Yarov`am, how he warred, and how he reigned, behold, they are written in the Sefer Divrei HaYamim L'Malkhei Yisroel.

[20] And the yamim (days) which Yarov`am reigned were two and twenty shanah; and he slept with his avot, and Nadav bno reigned in his place.

[21] And Rechav`am Ben Shlomo reigned in Yehudah. Rechav`am was forty and one years old when he began to reign, and he reigned seventeen years in Yerushalayim, the Ir which Hashem did choose out of kol Shivtei Yisroel, to put Shmo there. And shem immo was Naamah HaAmmonit (an Ammonitess).

[22] And Yehudah did the rah in the eyes of Hashem, and they provoked Him to kina (jealousy) with their chattot which they had committed, which were more than all that their avot had done.

[23] For they also built them [idoltrous] high places, and matzevot

(idol images), and Asherim [Canaanite female nature idols] on every high hill, and under every thickly foliaged green tree.

[24] And there were also kadesh (male and female cult prostitutes) in the land; and they did according to all the to'avot (abominations) of the Goyim which Hashem drove out before the Bnei Yisroel.

[25] And it came to pass in the fifth year of Melech

Rechav'am, that Shishak Melech Mitzrayim came up against Yerushalayim;

[26] And he carried away the otzarot of the Beis Hashem, and the otzarot of the Bais HaMelech; he even carried away everything; and he carried away all the moginnim (shields) of zahav which Shlomo had made.

[27] And Melech Rechav'am made in their place moginnim of nechoshet, and committed them unto the hands of the commanders of the guard, which were the shomrim at the petach of the Bais HaMelech.

[28] And it was so, when HaMelech went into the Beis Hashem, that those on guard duty bore them, and brought them back into the guard room.

[29] Now the rest of the acts of Rechav'am, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah?

[30] And there was milchamah between Rechav'am and Yarov'am all their yamim (days).

[31] And Rechav'am slept with his avot, and was buried with his avot in Ir Dovid. And the shem immo was Na'amah HaAmmonit (an Ammonite). And Aviyam bno reigned in his place. [T.N. 1Kgs 15:2,10 refers to [grand] daughter.]

15 Now in the eighteenth year of Melech Yarov'am Ben Nevat reigned Aviyam over Yehudah.

[2] Shalosh shanim reigned he in Yerushalayim. And shem immo was Ma'achah Bat Avishalom.

[3] And he walked in all the chattot Aviv, which he had done before him; and his lev was not shalem (fully devoted) to Hashem Elohav, as the levav Dovid Aviv.

[4] Nevertheless Ima'an Dovid (for the sake of Dovid) did Hashem Elohav give him a ner (lamp) in Yerushalayim, to raise up Bno after him, and to establish Yerushalayim;

[5] Because Dovid did that which was yashar in the eyes of Hashem, and turned not aside from any thing that He commanded him all the days of his life, except only in the matter of Uriyah HaChitti (the Hittite).

[6] And there was milchamah between Rechav'am and Yarov'am all the days of his life.

[7] Now the rest of the acts of Aviyam, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah? And there was milchamah between Aviyam and Yarov'am.

[8] And Aviyam slept with his avot; and they buried him in Ir Dovid; and Asa Bno reigned in his place.

[9] And in the twentieth year of Yarov'am Melech Yisroel, Asa began to reign as Melech over Yehudah.

[10] And forty and one years reigned he in Yerushalayim. And shem immo was Ma'achah Bat Avishalom.

[11] And Asa did that which was yashar in the eyes of Hashem, as did Dovid Aviv.

[12] And he removed kedeshim (the male and

female cult prostitutes) out of HaAretz, and got rid of kol hagillulim (all the idols) that his avot had made.

[13] And also Ma'achah immo, even her he deposed from being Gevirah (Queen Mother), because she had made a mifletzet (idol) to Asherah; and Asa cut down her mifletzet, and burned it in the Kidron Valley.

[14] But the high places were not removed; nevertheless levav Asa was shalem with Hashem all his days.

[15] And he brought in the kodshei Aviv (the things his father had dedicated), and the things which he himself had dedicated, into the Beis Hashem, kesef, and zahav, and kelim.

[16] And there was milchamah between Asa and Ba'asha Melech Yisroel all their days.

[17] And Ba'asha Melech Yisroel went up against Yehudah, and built up Ramah, that he might not suffer any to go out or come in to Asa Melech Yehudah.

[18] Then Asa took all the kesef and the zahav that were left in the otzarot of the Beis Hashem, and the otzarot of the Bais HaMelech, and delivered them into the yad of his avadim; and HaMelech Asa sent them to Ben-Hadad, Ben Tavrimmon Ben Chezron Melech Aram, that dwelt at Damascus, saying,

[19] There is a brit between me and thee, and between Avi and Avicha; hinei, I send unto thee a shochad (incentive kind of gift) of kesef and zahav; come, break thy brit with Ba'asha Melech Yisroel, that he may withdraw from me.

[20] So Ben-Hadad paid heed unto HaMelech Asa, and sent the commanders of his forces against the towns of Yisroel, and struck Lyon, and

Dan, and Abel Beit- Ma'achah, and kol Kinnerot, with Kol Eretz Naphtali.

[21] And it came to pass, when Ba'asha heard this, he stopped building Ramah, and stayed in Tirtzah.

[22] Then HaMelech Asa made a proclamation throughout all Yehudah; none was exempted; and they carried away the stones of Ramah, and the timber thereof, wherewith Ba'asha had built; and HaMelech Asa built up with them Geva of Binyamin, and Mitzpah.

[23] The rest of all the acts of Asa, and all his gevurah, and all that he did, and the cities which he built, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah? Nevertheless in the time of his ziknah (old age) he was diseased in his raglayim.

[24] And Asa slept with his avot, and was buried with his avot in Ir Dovid Aviv; and Yehoshaphat Bno reigned in his place.

[25] And Nadav Ben Yarov'am began to reign as Melech over Yisroel in the second year of Asa Melech Yehudah, and reigned over Yisroel two years.

[26] And he did rah in the eyes of Hashem, and walked in the derech Aviv, and in his chattat wherewith he made Yisroel to commit sin.

[27] And Ba'asha Ben Achiyah, of the Bais of Yissakhar, plotted a keshar against him; and Ba'asha struck him down at Gibeton, which belonged to the Pelishtim; for Nadav and kol Yisroel were laying siege to Gibeton.

[28] Even in the third year of Asa Melech Yehudah did Ba'asha slay him, and reigned in his place.

[29] And it came to pass, when he reigned, that he put

to death kol Bais Yarov'am; he left not to Yarov'am kol neshamah, until he had destroyed him, according unto the Devar Hashem, which He spoke by His eved Achiyah the Shiloni [1Kgs 14:9-16]

[30] Because of the chattot Yarov'am which he sinned, and which he made Yisroel sin, by his provocation wherewith he provoked Hashem Elohei Yisroel to anger.

[31] Now the rest of the acts of Nadav, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[32] And there was milchamah between Asa and Ba'asha Melech Yisroel all their days.

[33] In the third year of Asa Melech Yehudah began Ba'asha Ben Achiyah to reign as Melech over kol Yisroel in Tirtzah, a reign lasting twenty and four years.

[34] And he did rah (evil) in the eyes of Hashem, and walked in the derech Yarov'am, and in his chattat wherewith he made Yisroel to commit sin.

16 Then the Devar Hashem came to Yehu Ben Chanani against Ba'asha, saying,

[2] Forasmuch as I exalted thee out of the aphar (dust), and made thee nagid over My people Yisroel; and thou hast walked in the derech Yarov'am, and hast caused My people Yisroel to sin, to provoke Me to anger with their chattot;

[3] Hineni, I will sweep away after Ba'asha, and after his Bais; and I will make thy Bais like the Bais Yarov'am Ben Nevat.

[4] Him that dieth of Ba'asha in the Ir shall the kelavim eat;

and him that dieth of his in the sadeh (country) shall the oph HaShomayim eat.

[5] Now the rest of the acts of Ba'asha, and what he did, and his gevurah, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel? [6] So Ba'asha slept with his avot, and was buried in Tirtzah; and Elah Bno reigned as Melech in his place.

[7] And also by the yad HaNavi Yehu Ben Chanani came the Devar Hashem against Ba'asha, and against his Bais, even for all ra'ah that he did in the eyes of Hashem, in provoking Him to anger by the ma'aseh (work) of his hands, in becoming like the Bais Yarov'am; and because he struck it.

[8] In the twenty and sixth year of Asa Melech Yehudah began Elah Ben Ba'asha to reign as Melech over Yisroel in Tirtzah, reigning two years.

[9] And his eved (official) Zimri, captain of half his chariots, plotted a keshar against him, while Elah was in Tirtzah, drinking himself shikker in the bais Artza, who was in charge of the Bais (palace) in Tirtzah.

[10] And Zimri went in and struck him down, killed him, in the 27th year of Asa Melech Yehudah, and reigned as Melech in his place.

[11] And it came to pass, when he began to reign as king, as soon as he sat on his kisse, that he slaughtered kol Bais Ba'asha; he spared him not one mashtin bkir (one urinating against a wall, i.e., one male), not go'alim (redeemers) of his nor re'a of his.

[12] Thus Zimri destroyed kol Bais Ba'asha, according to Devar Hashem, which He spoke against Ba'asha by Yehu HaNavi [2Chr 19:2; 20:34].

[13] For all the chattot of Ba'asha, and the chattot of Elah Bno, by which they sinned, and by which they made Yisroel to sin, in provoking Hashem Elohei Yisroel to anger with their havalim (vanities, nothingnesses, *i.e., idols*).

[14] Now the rest of the acts of Elah, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[15] In the twenty and seventh year of Asa Melech Yehudah did Zimri reign as Melech shivah yamim in Tirtzah. And the army was encamped against Gibeton, which belonged to the Pelishtim.

[16] And the army that was encamped heard say, Zimri hath plotted a keshet, and hath also slain HaMelech; wherefore kol Yisroel made Omri, the Sar Tzava, Melech over Yisroel that day in the machaneh.

[17] And Omri withdrew from Gibeton, and kol Yisroel with him, and they laid siege to Tirtzah.

[18] And it came to pass, when Zimri saw that the Ir was taken, that he went into the armon (palace, castle) of the Bais HaMelech, and he burned the Bais HaMelech over him with eish, and died.

[19] For his chattot which he sinned in doing rah (evil) in the eyes of Hashem, in walking in the derech Yarov'am, and in his chattat which he did, to make Yisroel to sin.

[20] Now the rest of the acts of Zimri, and his keshet that he plotted, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[21] Then were HaAm Yisroel divided into two parts: half of the people followed Tivni Ben

Ginat, to make him Melech; and half followed Omri.

[22] But the people that followed Omri were stronger against the people that followed Tivni Ben Ginat; so Tivni died, and Omri reigned as Melech.

[23] In the thirty and first year of Asa Melech Yehudah began Omri to reign as Melech over Yisroel, reigning twelve years; shesh shanim reigned he in Tirtzah.

[24] And he bought the Har Shomron from Shemer for two talents of kesef, and built on the hill, and called the shem of the Ir which he built, after the shem of Shemer, adonei hahar (owner of the hill), Shomron.

[25] But Omri wrought rah in the eyes of Hashem, and did sin more than all that were before him.

[26] For he walked in all the derech Yarov'am Ben Nevat, and in his chattat wherewith he made Yisroel to sin, to provoke Hashem Elohei Yisroel to anger with their havalim (vanities, nothingnesses, *i.e., idols*)

[27] Now the rest of the acts of Omri which he did, and his gevurah that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[28] So Omri slept with his avot, and was buried in Shomron; and Ach'av Bno reigned as Melech in his place.

[29] And in the thirty and eighth year of Asa Melech Yehudah began Ach'av Ben Omri (Ahab Son of Omri) to reign as Melech over Yisroel; and Ach'av Ben Omri reigned over Yisroel in Shomron twenty and two shanah.

[30] And Ach'av Ben Omri did rah in the eyes of Hashem above all that were before him.

[31] And it came to pass, as if it had not been enough for

him to walk in the chattot Yarov'am Ben Nevat, he even took as isha Izevel Bat Etba'al Melech Tzidonim, and went and served Ba'al, and worshipped him.

[32] And he set up a mizbe'ach for Ba'al in the Bais Ba'al, which he had built in Shomron.

[33] And Ach'av made HaAsherah; and Ach'av did more to provoke Hashem Elohei Yisroel to anger than all the Malkhei Yisroel that were before him.

[34] In his days did Chiel of Beit-El build up Yericho; he laid the foundation thereof [at the cost of the life of] Aviram his bechor; set up the gates thereof [at the cost of the life of] his youngest, Seguv, according to Devar Hashem, which He spoke by Yehoshua Ben Nun [see Josh. 6:26].

17 And Eliyahu HaTishbi, who was of the inhabitants of Tishbe-Gil'ad, said unto Ach'av (King Ahab of Israel), As Hashem Elohei Yisroel liveth, before whom I stand [ministering, as minister], there shall not be tal nor matar these shanim [*ahead*], except according to my word.

[2] And the Devar Hashem came unto him, saying,

[3] Get thee from here, and turn thee eastward, and hide thyself in the Wadi Kerit, that is near the Yarden.

[4] And it shall be, that thou shalt drink of the brook; and I have commanded the orevvim (ravens) to feed thee there.

[5] So he went and did according to the Devar Hashem; for he went and dwelt in the Wadi Kerit, that is near the Yarden.

[6] And the orevvim brought him lechem and basar in the boker, and lechem and basar in the erev; and he drank of the brook.

[7] And it came to pass at the ketz yamim (end of days), that the brook dried up, because there had been no geshem in the land.

[8] And the Devar Hashem came unto him, saying,

[9] Arise, get thee to Tzarphat, which belongeth to Tzidon, and dwell there; hinei, I have commanded an isha almanah there to sustain thee.

[10] So he arose and went to Tzarphat. And when he came to the gate of the ir, hinei, the isha almanah was there gathering sticks; and he called to her, and said, Bring me a little mayim in a vessel, that I may drink.

[11] And as she was going to get it, he called to her, and said, Bring me a morsel of lechem in thine hand.

[12] And she said, As Hashem Eloheicha liveth, I have nothing baked, but an handful of meal in a pot, and a little shemen in a jug; and, see, I am gathering two sticks, that I may go in, cook it for me and beni, that we may eat it, and die.

[13] And Eliyahu said unto her, Fear not; go and do as thou hast said; but make me thereof a little loaf first, and bring it unto me, and after that make for thee and for thy ben.

[14] For thus saith Hashem Elohei Yisroel, The pot of meal shall not be used up, neither shall the jug of shemen fail, until the Yom that Hashem sendeth geshem upon ha'adamah.

[15] And she went and did according to the Devar of Eliyahu; and she, and he, and her bais, did eat [many] yamim.

[16] And the pot of meal was not used up, neither did the jug of shemen fail, according to the Devar Hashem, which he spoke by Eliyahu.

[17] And it came to pass after these things, that the ben haisha the ba'alat habais, became choleh; and his sickness was so severe, that there was no nashamah left in him.

[18] And she said unto Eliyahu, Mah li valach (what have I to do with thee), Ish HaElohim? Art thou come unto me to remind me of my avon, and to slay beni?

[19] And he said unto her, Give me thy ben. And he took him out of her kheyk, and carried him up into the aliyyah (upper room), where he abode, and laid him upon his own mittah (bed).

[20] And he cried out unto Hashem, and said, Hashem Elohai, hast thou even brought evil upon the almanah with whom I sojourn, by slaying her ben?

[21] And he stretched himself upon the yeled shalosh p'amim, and cried out unto Hashem, and said, Hashem Elohai, let this yeled's nefesh return to him again.

[22] And Hashem heard the voice of Eliyahu; and the nefesh of the yeled returned to him again, and he came alive.

[23] And Eliyahu took the yeled, and brought him down out of the aliyyah into the bais, and delivered him unto his em; and Eliyahu said, Look! Thy ben liveth.

[24] And the isha said to Eliyahu, Now by this I have da'as that thou art an Ish Elohim, and that the Devar Hashem in thy mouth is emes.

18 And it came to pass after yamim rabbim, that the Devar Hashem came to Eliyahu in the shanah hashlishit, saying, Go, show thyself unto Ach'av; and I will send matar upon the face of ha'adamah.

[2] And Eliyahu went to show himself unto Ach'av. And there was a ra'av chazak (strong famine) in Shomron.

[3] And Ach'av summoned Ovadyah, who was in charge of the Bayit (Palace)—now Ovadyah feared Hashem me'od (greatly);

[4] For it was so, when Izevel cut off the Nevi'im of Hashem, that Ovadyah took a hundred Nevi'im, and hid them by fifty in a me'arah (cave), and fed them with lechem and mayim—

[5] And Ach'av said unto Ovadyah, Go into HaAretz unto all springs of mayim, and unto all brooks; perhaps we may find khatzir (grass) to save the sus (horse) and pered (mules) alive, that we not be dispossessed of all the behemah.

[6] So they divided ha'aretz between them to pass throughout it; Ach'av went derech echad by himself, and Ovadyah went derech echad by himself.

[7] And as Ovadyah was baderech (on the way, road), hinei, Eliyahu met him; and he recognized him, and fell on his face, and said, Is it you, adoni Eliyahu?

[8] And he answered him, I am; go, tell adoneicha, Hinei, Eliyahu!

[9] And he said, What have I sinned, that thou wouldest deliver thy eved into the yad Ach'av to slay me?

[10] As Hashem Eloheicha liveth, there is no goy (nation) or mamlachah (kingdom), to where adoni hath not sent to seek thee there: and when they said, He is not there, he had the mamlachah and goy swear, that they found thee not.

[11] And now thou sayest, Go, tell adoneicha, Hinei, Eliyahu!

[12] And it shall come to pass, as soon as I am gone from thee, that the Ruach [*Hakodesh*] of Hashem shall carry thee to where I know not; and so when I come and tell Ach'av, and he cannot find thee, he shall slay me; but I thy eved fear Hashem from my youth.

[13] Was it not told to adoni what I did when Izevel slaughtered the Nevi'im of Hashem, how I hid a hundred ish of Hashem's Nevi'im by fifty in a me'arah, and fed them with lechem and mayim? [14] And now thou sayest, Go, tell adoneicha, Hinei, Eliyahu! And he shall slay me.

[15] And Eliyahu said, As Hashem Tzva'os liveth, before whom I stand, I will surely show myself unto him today.

[16] So Ovadyah went to meet Ach'av, and told him; and Ach'av went to meet Eliyahu.

[17] And it came to pass, when Ach'av saw Eliyahu, that Ach'av said unto him, Art thou he that troubleth Yisroel?

[18] And he answered, I have not troubled Yisroel; but thou, and the Bais Avicha, in that ye have forsaken the Mitzvot Hashem, and thou hast followed after the Ba'alim.

[19] Now therefore summon, and gather to me kol Yisroel unto Har HaCarmel and the nevi'im of Ba'al four hundred and fifty, and the nevi'im haAsherah four hundred, which eat at shulchan Izevel.

[20] So Ach'av sent unto kol Bnei Yisroel, and gathered the Nevi'im together unto Har HaCarmel.

[21] And Eliyahu came unto kol haAm, and said, Ad Mosai (how long) ye be polekhim (limping ones, dancing ones) between two se'itim

(opinions)? If Hashem be HaElohim, follow after him; but if HaBa'al, then follow

after him. And HaAm answered him not a word.

[22] Then said Eliyahu unto HaAm, I, even I only, am left a navi of Hashem; but Ba'al's nevi'im are four hundred and fifty ish.

[23] Let them therefore give us two parim (bulls); and let them choose one bull for themselves, and cut it in pieces, and lay it on wood, and put no eish under it; and I will dress the other bull, and lay it on wood, and put no eish under it;

[24] And call ye on the shem eloheichem, and I will call on the Shem of Hashem; and haelohim that answereth by eish, let him be HaElohim. And kol haAm answered and said, Tov hadavar!

[25] And Eliyahu said unto the nevi'im of Ba'al, Choose you one bull for yourselves, and dress it first; for ye are rabbim (many); and call on the shem eloheichem, but put no eish under it.

[26] And they took the bull which was given them, and they dressed it, and called on the shem of Ba'al from boker even until tzohorayim (noon), saying, O Ba'al, answer us. But there was no voice, and no one answered. And they danced [*same word used in verse 27*] around the mizbe'ach which had been made.

[27] And it came to pass at tzohorayim, that Eliyahu mocked them, taunting, saying, Shout with a kol gadol (loud voice); for he is a g-d; either he is meditating, or he is pursuing [something], or ki derech lo (perhaps he had to travel, he's relieving himself), or perhaps he sleepeeth and must be awakened.

[28] And they shouted with a kol gadol, and cut themselves after their mishpat (custom) with charavot (swords) and

lances, till the dahm gushed out upon them.

[29] And it came to pass, when tzohorayim was past, and they prophesied until the time of the offering of the minchah (evening sacrifice), that there was neither kol (voice), nor any oneh (responder) nor any attender.

[30] And Eliyahu said unto kol HaAm, Come near unto me. And kol HaAm came near unto him. And he repaired the Mizbe'ach Hashem that was in ruins.

[31] And Eliyahu took twelve avanim (stones), according to the mispar (number) of the Shivtei Bnei Ya'akov, unto whom the Devar Hashem came, saying, Yisroel shall be Shemecha;

[32] And with the avanim (stones) he built a Mizbe'ach in the Shem of Hashem; and he made a te'alah (trench) around the Mizbe'ach, as the space of two seahs of zera (seed).

[33] And he laid the wood in order, and cut up the bull, and laid it on the wood, and said, Fill four jugs with mayim, and pour it on the olah and on the wood.

[34] And Eliyahu said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

[35] And the mayim ran around about the Mizbe'ach; and even filled the te'alah (trench) also with mayim.

[36] And it came to pass at the time of the offering of the minchah (evening sacrifice), that Eliyahu HaNavi came near, and said, Hashem Elohei Avraham, Yitzchak and of Yisroel, let it be known this day that Thou art Elohim in Yisroel, and that I am Thy Eved, and that

I have done all these things at Thy Davar.

[37] Answer me, Hashem, answer me, that HaAm Hazeh may know that Thou art Hashem HaElohim, and that Thou hast turned back their lev.

[38] Then the Eish of Hashem fell, and consumed the olah and the wood, and the avanim, and the apha, and licked up the mayim that was in the te'alah (trench).

[39] And when kol HaAm saw it, they fell on their faces; and they said, Hashem hu HaElohim; Hashem hu HaElohim.

[40] And Eliyahu said unto them, Seize the nevi'im of Baal; let not one of them escape. And they took them; and Eliyahu brought them down to the Brook Kishon, and slaughtered them there.

[41] And Eliyahu said unto Ach'av, Get thee up, eat and drink; for there is a kol hamon hageshem (sound of rushing rain, sound of rain coming).

[42] So Ach'av went up to eat and to drink. But Eliyahu climbed up to Rosh HaCarmel (top of Carmel); and he cast himself down upon the ground, and put his face between his birkayim (knees).

[43] And said to his eved, Go up now, look toward the yam. And he went up, and looked, and said, There is nothing. And he said, Go again sheva pe'amim (seven times).

[44] And it came to pass the seventh time, that he said, Hinei, there ariseth a little cloud out of the yam, as small as kaf ish (a man's palm). And he said, Go, say unto Ach'av, Harness up [thy merkavah] and get thee down that the geshem stop thee not.

[45] And it came to pass in the meanwhile, that the Shomayim grew black with clouds and ruach, and there

was a geshem gadol. And Ach'av rode, and went to Yizre'el [Jezreel].

[46] And the Yad Hashem was on Eliyahu; and he girded up his loins, and ran ahead of Ach'av to the entrance of Yizre'el.

19 And Ach'av told Izevel all that Eliyahu had done,

and how he had slain kol haNevi'im with the cherev.

[2] Then Izevel sent a malach unto Eliyahu, saying, So let elohim do to me, and more also, if I make not thy nefesh as the life of one of them by this time makhar (tomorrow).

[3] And when he saw that, he arose, and fled for his nefesh, and came to Be'er Sheva, which belongeth to Yehudah, and left his na'ar (servant) there.

[4] But he himself went derech yom (a day's journey) into the midbar, and came and sat down under a broom tree; and he requested for his nefesh to die; and said, It is enough; now, O Hashem, take away my nefesh; for I am no better than my avot.

[5] And as he lay and slept under a broom tree, hinei, then a malach touched him, and said unto him, Arise and eat.

[6] And he looked, and, hinei, there at his rosh was an oogah (disk or cake of bread) baked on hot coals, and a jar of mayim. And he did eat and drink, and returned to lie down again.

[7] And the Malach Hashem came again the second time, and touched him, and said, Arise and eat; because the derech is too great for thee.

[8] And he arose, and did eat and drink, and went in the ko'ach ha'achilah hahi (strength of that food) arba'im yom v'arba'im lailah unto Chorev the Har HaElohim.

[9] And he came there unto hame'arah (the cave), and lodged there; and, hinei, the Devar Hashem came to him, and he said unto him, What doest thou here, Eliyahu?

[10] And he said, I have been very kina (jealous, zealous) for Hashem Elohei Tzivos; for the Bnei Yisroel have forsaken Thy Brit (Covenant, i.e., *Sinai Covenant*), thrown down Thine mizbechot, and slain Thy nevi'im with the cherev; and I, even I only, am left; and they seek my nefesh, to take it away.

[11] And He said, Go forth, and stand upon the Har before Hashem. And, hinei, Hashem passed by, and a ruach gedolah v'chazak rent the mountains, and broke in pieces the sela'im (rocks) before Hashem; but Hashem was not in the ruach; and after the ruach, a ra'ash (earthquake); but Hashem was not in the ra'ash;

[12] And after the ra'ash an eish; but Hashem was not in the eish; and after the eish a kol demamah dakkah (a quiet, gentle voice).

[13] And it was so, when Eliyahu heard it, that he wrapped his face in his aderet (cloak, mantle), and went out, and stood in the mouth of the me'arah. And, hinei, there came a kol (voice) unto him, and said, What doest thou here, Eliyahu?

[14] And he said, I have been very kina for Hashem Elohei Tzivos; because the Bnei Yisroel have forsaken Thy Brit (Covenant, i.e., *Sinai Covenant*), thrown down Thine mizbechot, and slain Thy nevi'im with the cherev; and I, even I only, am left; and they seek my nefesh, to take it away.

[15] And Hashem said unto him, Go, shuv (return) on thy derech

to the midbar of Damascus;
and when thou comest, anoint
Chatzael to be Melech over
Syria;

[16] And Yehu ben Nimshi
shalt thou anoint to be Melech
over Yisroel; and Elishah ben
Shaphat of Avel Mecholah
shalt thou anoint to be navi in
thy place.

[17] And it shall come to
pass, that him that escapeth
the cherev of Chatzael shall
Yehu slay; and him that
escapeth from the cherev of
Yehu shall Elishah slay.

[18] Yet I have left me shivat
alafim in Yisroel, all the knees
which have not bowed unto
Ba'al, and every mouth which
hath not kissed him.

[19] So he departed from
there, and found Elishah ben
Shaphat, who was plowing
with twelve yoke of oxen
before him, and he with the
twelfth; and Eliyahu passed by
him, and cast his aderet
(cloak, mantle) upon him.

[20] And he left the bakar
(oxen), and ran after Eliyahu,
and said, Let me now kiss Avi
and Immi, and then I will
follow thee. And he said unto
him, Shuv (go back again): for
what have I done to thee?

[21] And he returned from
him, and took a yoke of oxen,
and slaughtered them, and
boiled their basar with the
equipment of the oxen, and
gave unto the Am, and they
did eat. Then he arose, and
went after Eliyahu, and
ministered unto him.

20 And Ben-Hadad
Melech Aram
gathered all his
army together; and there were
thirty and two melech with
him, and sus, and chariots;
and he went up and laid siege
against Shomron, and warred
against her.

[2] And he sent malachim to
Ach'av Melech Yisroel into the

Ir, and said unto him, Thus
saith Ben-Hadad,

[3] Thy kesef and thy zahav is
mine; thy nashim also and thy
banim, even the tovim (best)
are mine.

[4] And the Melech Yisroel
answered and said, Adoni, O
melech, according to thy word,
I am thine, and all that I have.

[5] And the malachim came
again, and said, Thus
speaketh Ben-Hadad, saying,
Although I have sent unto
thee, saying, Thou shalt
deliver me thy kesef, thy
zahav, thy nashim, thy banim;

[6] Yet I will send my avadim
unto thee tomorrow about this
time, and they shall search
thine Bais (Palace), and the
batim (houses) of thy avadim;
and it shall be, that
whatsoever is makhmad
(precious) in thine eyes, they
shall put it in their yad, and
take it away.

[7] Then the Melech Yisroel
summoned kol Ziknei
HaAretz, and said, Mark, now,
and see how this man seeketh
ra'ah; for he sent unto me for
my nashim, for my banim, for
my kesef, for my zahav; and I
denied him not.

[8] All the zekenim and kol
HaAm said unto him, Pay not
heed unto him, nor consent.

[9] Wherefore he said unto
the malachim of Ben-Hadad,
Tell adoni HaMelech, All that
thou didst send for to thy
eved at the first I will do; but
this thing I may not do. And
the malachim departed, and
took him back davar.

[10] And Ben-Hadad sent
unto him, and said, The
elohim (g-ds) do so unto me,
and more also, if the apha
Shomron shall provide even a
handful for kol haAm (each of
the people) who are at my
raglayim.

[11] And the Melech Yisroel
answered and said, Tell him,
Let not khoger (one girding on

[his battle armor]) boast
himself as he that taketh off.

[12] And it came to pass,
when Ben-Hadad heard this
davar, as he was drinking, he
and the melachim in the
sukkot, that he said unto his
avadim, Get ready to attack.
And they set themselves in
array against the Ir.

[13] And, hinei, there came
one navi unto Ach'av Melech
Yisroel, saying, Thus saith
Hashem, Hast thou seen all
this hamon hagadol (vast
multitude)? Hineni, I will
deliver it into thine yad this
day; and thou shalt know that
I am Hashem.

[14] Ach'av said, By whom?
And he said, Thus saith
Hashem, Even by the na'arei
sarei hamedinot (the servants
of the provincial command-
ers). Then he said, Who shall
lead out in the milchamah?
He answered, Thou.

[15] Then he numbered the
na'arei sarei hamedinot, and
they were two hundred and
thirty-two; and after them he
numbered kol HaAm, even all
the Bnei Yisroel, being shivat
alafim.

[16] And they set forth at
tzohorayim. But Ben-Hadad
was drinking himself shikkor
in the sukkot, he and the
melachim, the thirty and two
melachim ozer (allied with)
him.

[17] And the na'arei sarei
hamedinot went out first; and
Ben-Hadad sent out, and they
reported to him, saying, There
are anashim come out from
Shomron.

[18] And he said, Whether
they be come out for shalom,
take them chayyim (alive); or
whether they be come out for
milchamah, take them
chayyim (alive).

[19] So these na'arei sarei
hamedinot came out of the Ir,
and the army which
followed them.

[20] And they struck down every ish his ish; and Aram (the Syrians) fled; and Yisroel pursued them; and Ben-Hadad Melech Aram escaped al-sus (on horse) and the parashim (cavalry).

[21] And the Melech Yisroel went out, and struck down sus and chariot, and slaughtered Aram with a makkah gedolah (great slaughter).

[22] And the navi came to the Melech Yisroel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest; for at the teshuvat hashanah (the turn of the year, springtime) Melech Aram will come up against thee.

[23] The avadim of Melech Aram said unto him, Their elohim are elohei harim (g-ds of the hills); therefore they were stronger than we; but let us fight against them on the plain; then surely we shall be stronger than they.

[24] And do this thing: Remove the melachim, every ish from his makom (place, post), and put officers in their places;

[25] And muster thee an army, like the army that thou hast lost, sus for sus, and merkavah for merkavah; and we will fight against them on the plain, and surely we shall be stronger than they. And he paid heed unto their voice, and did so.

[26] And it came to pass at the teshuvat hashanah, that Ben-Hadad mustered Aram, and went up to Aphek, to war against Yisroel.

[27] And the Bnei Yisroel were mustered, and were all outfitted as battle-ready, and marched out to meet them; and the Bnei Yisroel encamped opposite them like two little flocks of izzim (goats); but Aram (the Syrians) filled ha'aretz.

[28] And there came an Ish HaElohim, and spoke unto Melech Yisroel, and said, Thus saith Hashem, Because Aram have said, Hashem is Elohei Harim, but not Elohei Amakim (G-d of Valleys) therefore will I deliver all this hamon hagadol (vast multitude) into thine yad, and ye shall know that I am Hashem.

[29] And they encamped these opposite those shivat yamim. And so it was, that in the yom hashevi'i the milchamah was joined; and the Bnei Yisroel slaughtered of Aram a hundred thousand foot soldiers in yom echad.

[30] But the rest fled to Aphek, into the Ir; and there a chomah (wall) fell upon twenty and seven elef ish that were left. And Ben-Hadad fled, and went into the Ir, into cheder b'cheder (a room within a room, an inner room).

[31] And his avadim said unto him, Hinei now, we have heard that the melachim of Bais Yisroel are malkhei chesed; let us, now, put sackcloth on our loins, and ropes upon our heads, and go out to the Melech Yisroel; perhaps he will save thy nefesh.

[32] So they girded sackcloth on their loins, and put ropes on their heads, and came to the Melech Yisroel, and said, Thy eved Ben-Hadad saith, Let now my nefesh live. And he said, Is he yet alive? He is achi (my brother).

[33] Now the anashim did interpret this as a sign of mercy from him, and did hastily seize on it; and they said, Thy brother Ben-Hadad! Then he said, Go ye, bring him. Then Ben-Hadad came forth to him; and he brought him up unto the merkavah.

[34] And Ben-hadad said unto him, The cities, which

Avi took from Avicha, I will return; and thou shalt set up chutzot (market areas) for thee in Damascus, just as Avi set up in Shomron. Then said Ach'av, I will send thee [to let thee go] away with this brit (covenant). So he made a brit (covenant) with him, and sent him [to let him go] away.

[35] And a certain man of the Bnei HaNevi'im said unto his re'a (neighbor) in the Devar Hashem, Strike me, now.

The ish refused to strike him.

[36] Then said he unto him, Because thou hast not obeyed the kol Hashem, behold, thou, as soon as thou art departed from me, an aryeh shall kill thee. And as soon as he was departed from him, an aryeh found him, and killed him.

[37] Then he found another ish, and said, strike me, now. And the ish struck him, so that in striking he wounded him.

[38] So the navi departed, and stood waiting for HaMelech by the derech, and disguised himself with bandage over his eyes.

[39] And as HaMelech passed by, he cried out unto HaMelech; and he said, Thy eved went out into the thick of the milchamah; and, hinei, an ish turned aside, and brought an ish unto me, and said, Be shomer over (guard) this ish: if by any means he be missing, then shall thy nefesh be for his nefesh, or else thou must pay a talent of kesef.

[40] And while thy eved was busy here and there, he was gone. And the Melech Yisroel said unto him, So shall thy mishpat be; thyself hast decided it.

[41] And he hastened, and removed the bandage from over his eyes; and Melech Yisroel recognized him that he was of the Nevi'im.

[42] And he said unto him, Thus saith Hashem, Because thou hast let go out of thy yad an ish whom I appointed to cherem (utter destruction), therefore thy nefesh shall be for his nefesh, and thy people instead of his people.

[43] And Melech Yisroel came to his bais sar veza'ef (sullen and dejected), and came to Shomron.

21 And it came to pass after these things, that Navot the Yizre'eli had a kerem (vineyard), which was in Yizre'el (Jezreel), beside the heikhal (palace) Ach'av Melech Shomron.

[2] And Ach'av spoke unto Navot, saying, Give me thy kerem (vineyard), that I may have it for an herb gan (garden), because it is karov (near) unto my Bais; and I will give thee in exchange for it a tov kerem (better vineyard) than it; or, if it seem tov in thine eyes, I will give thee the worth of it in kesef.

[3] And Navot said to Ach'av, Chalilah li me'Hashem (far be it from me before Hashem), that I should give the nachalat Avoti unto thee.

[4] And Ach'av came into his Bais sar veza'ef (sullen and dejected) because of the davar which Navot the Yizre'eli had spoken to him; for he had said, I will not give thee the nachalat avoti. And he lay down upon his mittah, and turned away his face, and would eat no lechem.

[5] But Izevel his isha came to him, and said unto him, Mah zeh (What [is] this?) Thy ruach is sarah (sullen), that thou eatest no lechem?

[6] And he said unto her, Because I spoke unto Navot the Yizre'eli and said unto him, Give me thy kerem

(vineyard) for kesef; or else, if it please thee, I will give thee another kerem (vineyard) in its place; but he answered, I will not give thee my kerem (vineyard).

[7] And Izevel his isha said unto him, What a grand sovereign over Yisroel you are! Arise, and eat lechem, and let thine lev be cheerful; I will give thee the kerem (vineyard) of Navot the Yizre'eli.

[8] So she wrote sefarim (letters) b'shem Ach'av, and sealed them with his chotam (seal), and sent the sefarim unto the zekenim and to the chorim (nobles, rulers) that were in his city, dwelling with Navot.

[9] And she wrote in the sefarim, saying, Proclaim a tzom, and set Navot on high among the people;

[10] And seat two men, bnei beliyaal, opposite him, to bear witness against him, saying, Thou didst upon Elohim and Melech make a [blasphemous] berakhah! And then take him out, and stone him, that he may die.

[11] And the anashim of his city, even the zekenim and the chorim (nobles) who were the inhabitants in his city, did just as Izevel had sent unto them, and just as it was written in the sefarim which she had sent unto them.

[12] They proclaimed a tzom, and seated Navot on high among the people.

[13] And there came in two anashim, bnei beliyaal, and sat opposite him; and the anashim of beliyaal witnessed against him, even against Navot, in the presence of the people, saying, Navot blasphemed Elohim va'Melech! Then they took him forth outside of the Ir, and stoned him with stones, that he died.

[14] Then they sent to Izevel, saying, Navot is stoned, and is dead.

[15] And it came to pass, when Izevel heard that Navot was stoned, and was dead, that Izevel said to Ach'av, Arise, take possession of the kerem of Navot the Yizre'eli, which he refused to give thee for kesef; for Navot is not chai (alive), but met (dead).

[16] And it came to pass, when Ach'av heard that Navot was dead, that Ach'av rose up to go down to the kerem of Navot the Yizre'eli, to take possession of it.

[17] And the Devar Hashem came to Eliyahu the Tishbi, saying,

[18] Arise, go down to meet Ach'av Melech Yisroel, which is in Shomron; hinei, he is in the kerem of Navot, where he has gone down to take [inheritance] possession of it.

[19] And thou shalt speak unto him, saying, Thus saith Hashem, Hast thou committed murder, then also hast thou inherited? And thou shalt speak unto him, saying, Thus saith Hashem, In the makom (place) where kelavim licked the dahm Navot shall kelavim lick thy dahm also, even thine.

[20] And Ach'av said to Eliyahu, Hast thou found me, O mine oyeve? And he answered, I have found thee; because thou hast sold thyself to work rah in front of the eyes of Hashem.

[21] Hineni, I will bring ra'ah upon thee, and will utterly sweep thee away, and will cut off from Ach'av mashtin b'kir (him that urinates against a wall, *i. e., all males*), atzur (bond) and azuv (free) in Yisroel,

[22] And will make thine Bais like the Bais Yarov'am Ben Nevat, and like the Bais Ba'asha

Ben Achiyah, for the provocation wherewith thou hast provoked Me to anger, and caused Yisroel to sin.

[23] And of Izevel also spoke Hashem, saying, The kelavim shall devour Izevel by the wall of Yizre'el.

[24] Him of Ach'av that dieth in the Ir the kelavim shall devour; and him that dieth in the sadeh shall the oph haShomayim devour.

[25] But there was none like unto Ach'av, which did sell himself to work rah before the eyes of Hashem, whom Izevel his isha urged on.

[26] And he acted monstrously in going after gillulim (idols), according to all things as did HaEmori, whom Hashem drove out before the Bnei Yisroel.

[27] And it came to pass, when Ach'av heard those words, that he tore his begadim, put sackcloth upon his basar, did a tzom, lay in sackcloth, and walked about subdued.

[28] And the Devar Hashem came to Eliyahu the Tishbi, saying,

[29] Seest thou how Ach'av humbleth himself before Me? because he humbleth himself before Me, I will not bring hara'ah in his days: but in the yamim bno will I bring ra'ah (disaster) upon his Bais [See 2Kgs 9:23-26].

22 And they continued three years without war between Aram and Yisroel.

[2] And it came to pass in the third year, that Yehoshaphat Melech Yehudah came down to Melech Yisroel.

[3] And Melech Yisroel said unto his avadim, Know ye that Ramot-Gil'ad is ours, and we hesitate, and take it not out of the hand of HaMelech Aram?

[4] And he said unto Yehoshaphat, Wilt thou go

with me to battle to Ramot-Gil'ad? And Yehoshaphat said to the Melech Yisroel, I am as thou art, my people as thy people, my susim as thy susim.

[5] And Yehoshaphat said unto the Melech Yisroel, Inquire for the Devar Hashem today.

[6] Then the Melech Yisroel gathered the nevi'im together, about 400 men, and said unto them, Shall I go against Ramot-Gil'ad to battle, or shall I refrain? And they said, Go up; for Hashem shall deliver it into the hand of HaMelech.

[7] And Yehoshaphat said, Is there not here a navi of Hashem besides, that we might inquire of him?

[8] And the Melech Yisroel said unto Yehoshaphat, There is yet one man, Mikhay'hu ben Yimlah, by whom we may inquire of Hashem: but I hate him; for he doth not prophesy tov concerning me, but rah. And Yehoshaphat said, Let not HaMelech say such.

[9] Then HaMelech Yisroel called an officer, and said, Hasten here Mikhay'hu ben Yimlah.

[10] And the Melech Yisroel and Yehoshaphat Melech Yehudah sat each on his kisse, having put on their robes, at the threshing floor in the entrance of sha'ar Shomron; all the nevi'im prophesied before them.

[11] Tzidkiyah ben Kenanah made him [goring] horns of barzel: and said, Thus saith Hashem, With these shalt thou push Aram until thou have consumed them.

[12] And all the nevi'im prophesied so, saying, Go up to Ramot-Gil'ad, and succeed: for Hashem shall deliver it into the yad HaMelech.

[13] And the malach that was gone to summon Mikhay'hu

spoke unto him, saying, Hinei now, the words of the nevi'im declare tov unto HaMelech with one mouth: let thy word be like the word of one of them, speak that which is tov. [14] And Mikhay'hu said, As Hashem liveth, what Hashem saith unto me, that will I speak.

[15] So he came to HaMelech. And HaMelech said unto him, Mikhay'hu, shall we go against Ramot-Gil'ad to battle, or shall we refrain? And he answered him, Go, and succeed: for Hashem shall deliver it into the yad HaMelech.

[16] And HaMelech said unto him, How many times shall I adjure thee [*i.e., make thee swear*] that thou tell me nothing but that which is true in the Shem of Hashem?

[17] And he said, I saw kol Yisroel scattered upon the hills, as Tzon that have not a Ro'eh: and Hashem said, These have no adonim: let them return every man to his bais in shalom.

[18] And the Melech Yisroel said unto Yehoshaphat, Did I not tell thee that he would prophesy no tov concerning me, but rah?

[19] And he said, Shema Devar Hashem: I saw Hashem sitting on his kisse, and all the Tzva HaShomayim standing by Him on His right hand and on His left.

[20] And Hashem said, Who shall persuade Ach'av, that he may go up and fall at Ramot-Gil'ad? And one said one thing, and one said another.

[21] And there came forth the ruach, and stood before Hashem, and said, I will persuade him.

[22] And Hashem said unto him, By what means? And he said, I will go forth, and I will be a

ruach sheker in the mouth of all his nevi'im. And he said, Thou shalt persuade him, and prevail also; go forth, do so.

[23] Now therefore, hinei, Hashem hath put a ruach sheker in the mouth of all these thy nevi'im, and Hashem hath spoken ra'ah concerning thee.

[24] But Tzidkiyah ben Kena'anah went near, and struck Mikhayhu on the cheek, and said, Which way did the Ruach Hashem go when he went from me to speak to you?

[25] And Mikhayhu said, Hinei, thou shalt see in that yom, when thou shalt go into a cheder b'cheder (inner room) to hide thyself.

[26] And the Melech Yisroel said, Take Mikhayhu, and carry him back unto Amon Sar HaIr, and to Yoash ben HaMelech;

[27] And say, Thus saith HaMelech, Put this fellow in the bais hakeleh, and feed him with lechem lachatz (bread of affliction) and with mayim lachatz (water of affliction), until I come in shalom.

[28] And Mikhayhu said, If thou return at all in shalom, Hashem hath not spoken by me. And he said, Pay heed, O people, every one of you.

[29] So the Melech Yisroel and Yehoshaphat Melech Yehudah went up to Ramot-Gil' ad.

[30] And the Melech Yisroel said unto Yehoshaphat, I will disguise myself, and enter into the milchamah; but put thou on thy robes. And the Melech Yisroel disguised himself, and went into the milchamah.

[31] But HaMelech Aram commanded his 32 captains that had rule over his chariots, saying, Fight neither with katan nor gadol, save only with the Melech Yisroel.

[32] And it came to pass, when the captains of the chariots saw Yehoshaphat, that they said, Surely it is the Melech Yisroel. And they turned aside to fight against him. Yehoshaphat cried out.

[33] And it came to pass, when the captains of the chariots perceived that it was not Melech Yisroel, they turned from pursuing him.

[34] And a certain man drew a keshet (bow) at random, and struck Melech Yisroel between the joints of his armor; wherefore he said unto the driver of his merkavah, Turn around thine hand, and carry me out of the battle; for I am wounded.

[35] And the milchamah increased that yom; and HaMelech was propped up in his merkavah against the Syrians, and died at erev; and the dahm ran out of the wound onto the floor of the merkavah.

[36] And there went a proclamation throughout the host about the going down of the shemesh, saying, Every man to his city, and every man to his own country.

[37] So Melech [*Ahab*] died, and was brought to Shomron; and they buried HaMelech in Shomron.

[38] And one washed the merkavah in the pool of Shomron; and the kelavim licked up his dahm while the zonot bathed; according unto the Devar Hashem which he spoke.

[39] Now the rest of the acts of Ach'av (Ahab), and all that he did, and the Bais HaShen (House of Ivory) which he made, and all the cities that he built, are they not written in the Sefer Divrei HaYamim l'Malkhei Yisroel?

[40] So Ach'av slept with his avot; and Achazyahu beno (his son) reigned in his place.

[41] And Yehoshaphat ben Asa began to reign over Yehudah in the fourth year of Ach'av Melech Yisroel.

[42] Yehoshaphat was 35 shanah when he began to reign; and he reigned 25 shanah in Yerushalayim. And the shem immo was Azuvah bat Shilchi.

[43] And he walked in kol derech Asa aviv; he turned not aside from it, doing that which was yashar in the eyes of Hashem; nevertheless the high places (places of pagan worship) were not taken away; for HaAm offered and burned incense yet in the high places.

[44] [45] And Yehoshaphat made peace with Melech Yisroel.

[45] [46] Now the rest of the acts of Yehoshaphat, and his gevurah that he showed, and how he warred, are they not written in the Sefer Divrei HaYamim l'Malkhei Yehudah?

[46] [47] And the remnant of the kadesh (male and female cult prostitutes), which remained in the days of Asa aviv, he took out of HaAretz.

[47] [48] There was then no melech in Edom; a deputy was melech.

[48] [49] Yehoshaphat made [merchant] oniyot (ships) of Tarshish to go to Ophir for zahav; but they went not; for the oniyot were shipwrecked at Etzyon-Gever.

[49] [50] Then said Achazyahu ben Ach'av unto Yehoshaphat, Let my avadim go with thy avadim in the oniyot. But Yehoshaphat would not.

[50] [51] And Yehoshaphat slept with his avot, and was buried with his avot in the Ir Dovid aviv; and Yehoram bno reigned in his place.

[51] [52] Achazyahu ben Ach'av began to reign over Yisroel in Shomron

MELACHIM BAIS

the seventeenth year of Yehoshaphat Melech Yehudah, and reigned two years over Yisroel. [52 [53]] And he did rah in the sight of Hashem, walked in the derech aviv, and in the derech immo, and in the derech Yarov' am ben Nevat, who made Yisroel to sin; [53 [54]] For he served HaBa'al, and worshiped him, and provoked to anger Hashem Elohei Yisroel, according to all that aviv had done.

MELACHIM BAIS

1 Then Moav rebelled against Yisroel after the mot Ach'av. [2] And Achazyah fell down through a lattice in his aliyah (upper room) that was in Shomron, and it was a dire injury: and he sent malachim, and he said unto them, Go, inquire of Ba'al Zevuv elohei Ekron whether I shall recover of this choli (infirmity). [3] But the Malach Hashem said to Eliyahu HaTishbi, Arise, go up to meet the malachim of Melech Shomron, and say unto them, Is it because there is no Elohim in Yisroel, that ye go to inquire of Ba'al Zevuv elohei Ekron? [4] Now therefore thus saith Hashem, Thou shalt not get down from that mittah (bed, couch) on which thou art gone up, but shalt surely die. And Eliyahu departed. [5] And when the malachim turned back unto him, he said unto them, Why are ye now turned back? [6] And they said unto him, There came an ish up to meet us, and he said unto us, Go, turn again unto HaMelech that sent you, and say unto him, Thus saith Hashem, Is it because there is

no Elohim in Yisroel, that thou sendest to inquire of Ba'al Zevuv elohei Ekron? Therefore thou shalt not get down from that mittah on which thou art gone up, but shalt surely die. [7] And he said unto them, What manner of ish was he which came up to meet you, and told you these devarim? [8] And they answered him, He was an ish ba'al se'ar (man owning [garment] of [camel] hair) and girt with an ezor ohr (belt of leather) about his waist. And he said, It is Eliyahu HaTishbi. [9] Then HaMelech sent unto him sar chamishim with his fifty. And he went up to him; and, hinei, he sat on the rosh hahar. And he spoke unto him, Thou Ish HaElohim, HaMelech hath said, Come down. [10] And Eliyahu answered and said to the sar hachamishim, If I be an Ish HaElohim, then let eish come down from Shomayim, and consume thee and thy fifty. And there came down eish from Shomayim, and consumed him and his fifty. [11] Again also he sent unto him another sar chamishim with his fifty. And he answered and said unto him, O Ish HaElohim, thus hath HaMelech said, Come down quickly. [12] And Eliyahu answered and said unto them, If I be an Ish HaElohim, let eish come down from Shomayim, and consume thee and thy fifty. And the eish Elohim came down from Shomayim, and consumed him and his fifty. [13] And he sent again a third sar chamishim with his fifty. And the sar hachamishim hashlishi went up, and came and fell on his birkayim (knees) before Eliyahu, and besought him,

and said unto him, O Ish HaElohim, please, let my nefesh, and the nefesh of these fifty thy avadim, be precious in thy eyes. [14] Hinei, there came eish down from Shomayim, and consumed the two sarim of the chamishim harishonim with their fifties; therefore let my nefesh now be precious in thy eyes. [15] And the Malach Hashem said unto Eliyahu, Go down with him; be not afraid of him. And he got up, and went down with him unto HaMelech. [16] And he said unto him, Thus saith Hashem, Forasmuch as thou hast sent malachim to inquire of Ba'al Zevuv elohei Ekron, is it because there is no Elohim in Yisroel to inquire of His Davar? Therefore thou shalt not get down from that mittah (bed, couch) on which thou art gone up, but shalt surely die. [17] So he died according to the Devar Hashem which Eliyahu had spoken. And Yehoram [*Yoram of Israel*] reigned in his place in the second year of Yehoram [*Yoram of Yehudah*] ben Yehoshaphat Melech Yehudah; because bno he had not. [18] Now the rest of the acts of Achazyahu which he did, are they not written in the Sefer Divrei HaYamim of the Melachim of Yisroel? **2** And it came to pass, when Hashem would take up Eliyahu into Shomayim in a se'arah (storm wind, whirlwind), that Eliyahu went with Elishah from Gilgal. [2] And Eliyahu said unto Elishah, Tarry here, now; for Hashem hath sent me to Beit-El.

And Elishah said unto him, As Hashem liveth, and as thy nefesh liveth, I will not leave thee. So they went down to Beit-El.

[3] And the Bnei HaNevi'im that were at Beit-El came forth to Elishah, and said unto him, Doest thou have da'as that Hashem will take away thy adon from over thy rosh hayom? And he said, Yes, I have da'as; be silent.

[4] And Eliyahu said unto him, Elishah, tarry here, now; for Hashem hath sent me to Yericho. And he said, As Hashem liveth, and as thy nefesh liveth, I will not leave thee. So they came to Yericho.

[5] And the Bnei HaNevi'im that were at Yericho came to Elishah, and said unto him, Doest thou have da'as that hayom (today) Hashem will take away thy adon from over thy rosh? And he answered, Yes, I have da'as; be silent.

[6] And Eliyahu said unto him, Tarry, now, here; for Hashem hath sent me to the Yarden. And he said, As Hashem liveth, and as thy nefesh liveth, I will not leave thee. And they two walked on.

[7] And chamishim ish (fifty men) of the Bnei HaNevi'im went, standing opposite them at a distance; and they two stood by the Yarden.

[8] And Eliyahu took his aderet (mantle, cloak), and rolled it up, and struck the mayim, and they were split from here and from there, so that they two crossed over on charavah (dry ground) [See *Yehoshua 3:17*].

[9] And it came to pass, when they were crossed over, that Eliyahu said unto Elishah, Request what I shall do for thee, before I am taken away from thee. And Elishah said, Let, now, a double portion of thy ruach be upon me.

[10] And he said, Thou hast asked a hard thing; nevertheless, if thou see me when lukach (I am taken away) from thee, it shall be so unto thee; but if not, it shall not be so.

[11] And it came to pass, as they still walked on, and talked, that, hinei, there appeared a merkavah of eish, and susim of eish, and separated the two of them between them; and Eliyahu went up in a se'arah (storm wind, whirlwind) into Shomayim.

[12] And Elishah saw, and he cried, Avi, Avi, the merkavah (war chariot) of Yisroel, and the parash (horsemen, charioteers) thereof. And he saw him no more; and he took hold of his own robe, and tore his apparel in two pieces.

[13] He took up also the aderet Eliyahu that fell from him, and went back, and stood by the bank of the Yarden;

[14] And he took the aderet Eliyahu that fell from him, and struck the mayim, and said, Where is Hashem Elohei Eliyahu? And when he also had struck the mayim, they split from here and from there; and Elishah crossed over.

[15] And when the Bnei HaNevi'im which were watching at Yericho saw him from a distance, they said, The ruach Eliyahu doth rest on Elishah. And they came to meet him, and bowed themselves to the ground before him.

[16] And they said unto him, Hinei now, there be among thy avadim chamishim anashim bnei chayil (fifty able-bodied men); let them go, now, and look for thy adon; perhaps the Ruach Hashem hath taken him up, and set him down [See *Ac 8:39-40 OJB*] upon one of the harim,

or in one of the gey'a'ot (valleys). And he said, Ye shall not send.

[17] And when they urged him until he was ashamed, he said, Send. They sent therefore chamishim ish; and they searched shloshah yamim, but found him not.

[18] And when they returned to him (for he tarried at Yericho), he said unto them, Did I not say unto you, Go not?

[19] And the anshei HaIr said unto Elishah, Hinei, now, the situation of this city is tov, as adoni seeth; but the mayim is ra'im, and ha'aretz (the land) meshakkalet (barren, unfruitful).

[20] And he said, Bring me a tzelokhit chadasha (new bowl), and put melach therein. And they brought it to him.

[21] And he went forth unto the motza hamayim (spring of water), and cast the melach in there, and said, Thus saith Hashem, I have healed these mayim; there shall not be from there any more mavet or meshakkalet (unfruitfulness, barrenness).

[22] So the mayim were healed unto hayom hazeh (this day), according to the devar Elishah which he spoke.

[23] And he went up from there unto Beit-El; and as he was going up along the derech, there came forth ne'arim ketannim out of the Ir, and jeered in mockery at him, and said unto him, Go on up, thou kere'ach (bald head); go on up, thou kere'ach.

[24] And he turned around, and looked on them, and cursed them in the Shem Hashem. And there came forth two dubim (female bears) out of the woods, and mauled 42 yeladim of them.

[25] And he went from there to Mt Carmel, and from there he returned to Shomron.

3 Now Yehoram ben Ach'av began to reign over Yisroel in Shomron the eighteenth year of Yehoshaphat Melech Yehudah, and reigned twelve shanah.

[2] And he wrought rah in the eyes of Hashem; but not like Aviv, nor like Immo; for he put away matzvat HaBa'al (the image of Baal) that Aviv had made.

[3] Nevertheless his deveykus was unto the chattot

Yarov'am Ben Nevat, which caused Yisroel to sin; therefrom he did not turn away.

[4] And Mesha Melech Moav was a sheep breeder, and rendered unto the Melech Yisroel 100,000 lambs, and 100,000 rams, with the tzemer (wool).

[5] But it came to pass, when Ach'av was mot, that Melech Moav rebelled against Melech Yisroel.

[6] And Melech Yehoram went out of Shomron on that day, and mustered kol Yisroel.

[7] And he went and sent to Yehoshaphat Melech Yehudah, saying, Melech Moav hath rebelled against me; wilt thou go with me against Moav for milchamah? And he said, I will go up: I am as thou art, my Am as thy Am, and my susim as thy susim.

[8] And he said, Which derech shall we go up [to attack]? And he answered, The derech through the Midbar Edom.

[9] So Melech Yisroel, Melech Yehudah, Melech Edom went, made a circuit of shivat yamim in their derech; and there was no mayim for the machaneh, and for the behemah that followed them.

[10] And Melech Yisroel said, Alas that Hashem hath called these three melachim together, to deliver them into the yad Moav!

[11] But Yehoshaphat said, Is there not here a navi of Hashem, that we may inquire of Hashem through him? And one of the avadim of Melech Yisroel answered and said, Here is Elishah Ben Shaphat, which poured mayim on the hands of Eliyahu.

[12] And Yehoshaphat said, The Devar Hashem is with him. So Melech Yisroel and Yehoshaphat and Melech Edom went down to him.

[13] And Elishah said unto Melech Yisroel, What have I to do with thee? Get thee to the [Ba'al] nevi'im of Avicha, and to the nevi'im of Immecha. And Melech Yisroel said unto him, No; for Hashem hath called these three melachim, to deliver them into the yad Moav.

[14] And Elishah said, As Hashem Tzva'os liveth, before whom I stand, surely, were it not that I regard the presence of Yehoshaphat Melech Yehudah, I would not look toward thee, nor see thee.

[15] But now bring me menagen. And it came to pass, when the menagen played, that the Yad Hashem came upon him.

[16] And he said, Thus saith Hashem, Make this valley full of ditches.

[17] For thus saith Hashem, Ye shall not see ruach, neither shall ye see geshem; yet this valley shall be filled with mayim, that ye may drink, both ye, and your cattle, and your behemah (livestock).

[18] And this is but a light thing in the eyes of Hashem; He will deliver Mo'av also into your yad.

[19] And ye shall strike every fortified city, every ir mivchor, and shall fell every etz tov, stop up kol ma'yan mayim, mar every good allotment of land with avanim.

[20] And it came to pass in the boker, when the minchah was offered, that, hinei, there came mayim by the derech of Edom, and HaAretz was filled with mayim.

[21] And when kol Mo'av heard that the melachim were come up to fight against them, they gathered all that could bear arms, and older, and stood at the border.

[22] And they rose up early in the boker, and the shemesh shone upon the mayim, and Mo'av saw the mayim on the other side, and to them it looked as red as dahm;

[23] And they said, This is dahm; the melachim are surely slain, and they have struck one another; now therefore, Moav, to the plunder!

[24] And when they came to the machaneh Yisroel, Yisroel rose up and struck Mo'av, so that they fled before them; but they went forward striking Mo'av, even invading their country.

[25] And they beat down the towns, and on every good allotment of land every ish cast his even (stone), and filled it; and they stopped up kol ma'yan mayim, and felled kol etz tov; only in Kir Charaset left they the avanim thereof; howbeit the slingers surrounded it, and struck it.

[26] And when Melech Moav saw that the milchamah was chazak against him, he took with him 700 ish that drew cherev, to break through even unto Melech Edom; but they could not.

[27] Then he took bno habechor that should have reigned in his stead, and offered him for an olah upon the chomah. And there was ketzef gadol (great fury) against Yisroel; and they withdrew, and returned to their own land.

4 Now there cried out a certain isha of the nashim of the Bnei HaNevi'im unto Elishah, saying, Thy eved my ish is dead; and thou knowest that thy eved did fear Hashem: and the creditor is come to take unto him my two yeladim to be avadim (slaves).

[2] And Elishah said unto her, What shall I do for thee? Tell me, what hast thou in the bais? And she said, Thine shifchah hath not anything in the bais, except a flask of shemen.

[3] Then he said, Go, borrow thee kelim from all around of all thy shchenim, even empty kelim; borrow not a few.

[4] And when thou art come in, thou shalt shut the delet behind thee and behind thy banim, shalt pour out into all those kelim, and thou shalt set aside that which is full.

[5] So she went from him, and shut the delet behind her and behind her banim, who were bringing to her; and she poured.

[6] And it came to pass, when the kelim were full, that she said unto her ben, Bring me another keli. And he said unto her, There is not any more keli. And the shemen stopped.

[7] Then she came and told the Ish HaElohim. And he said, Go, sell the shemen, and pay thy debt, and live thou and thy banim on the rest.

[8] And then one day Elishah passed over to Shunem, where was an isha gedolah; and she constrained him to eat lechem. And so it was, that as oft as he passed by, he turned in there to eat lechem.

[9] And she said unto her ish, Hinei now, I perceive that this is an Ish Elohim Kadosh, which passeth by us tamid.

[10] Please, let us make a small aliyyat kir (walled upper room); and let us set for him

there a mittah (bed), and a shulchan (table), and a kisse (chair), and a menorah: and it shall be, when he cometh to us, that he shall turn in there.

[11] And then one day he came there, and he turned in the aliyyah (upper room), and lay there.

[12] And he said to Geichazi his na'ar, Call this Shunamit. And when he had called her, she stood before him.

[13] And he said unto him, Say now unto her, Hinei, thou hast been careful for us with all this care; what is to be done for thee? Wouldst thou be spoken for to HaMelech, or to the Sar HaTzava? And she answered, I dwell among mine own people.

[14] And he said, What then is to be done for her? And Geichazi answered, Verily she hath no ben, and her ish is zaken.

[15] And he said, Call her. And when he had called her, she stood in the petach (doorway).

[16] And he said, About this mo'ed, according to the et chayyah (Gen. 18:10); thou choveket ben (shalt embrace a son). And she said, No, adoni, thou Ish HaElohim, do not give false hope unto thine shifchah.

[17] And the isha conceived, and bore ben at that mo'ed that Elishah had said unto her, according to the et chayyah.

[18] The yeled grew, and it happened one day, that he went out to Aviv to the kotzerim (harvesters, reapers).

[19] And he said unto Aviv, My rosh, my rosh. And he said to the na'ar, Carry him to immo.

[20] And when he had lifted him, and brought him to immo, he sat on her birkayim (knees) till tzohorayim, and then died.

[21] And she went up, and laid him on the mittat Ish HaElohim, and shut [the door] behind her and went out.

[22] And she called unto her ish, and said, Send me now, please, one of the ne'arim, and one of the donkeys, that I may run to the Ish HaElohim, and return.

[23] And he said, Madu'a (why) wilt thou go to him today? It is neither Rosh Chodesh, nor Shabbos. And she said, Shalom.

[24] Then she saddled a donkey, and said to her na'ar, lead on, and go forward; slack not thy riding for me, except I bid thee.

[25] So she went and came unto the Ish HaElohim at Mt Carmel. And it came to pass, when the Ish HaElohim saw her afar off, that he said to Geichazi his na'ar, Hinei, over there is that Shunamit:

[26] Run now, to meet her, and say unto her, Is it shalom with thee? Is it shalom with thy ish? Is it shalom with the yeled? And she answered, Shalom:

[27] And when she came to the Ish HaElohim at the har, she took hold of him by the raglayim: but Geichazi came near to thrust her away. And the Ish HaElohim said, Let her alone; for her nefesh is marah within her: and Hashem hath hid it from me, and hath not told me.

[28] Then she said, Did I make request of adoni for a ben? Did I not say, Do not deceive me?

[29] Then he said to Geichazi, Gird up thy loins, and take my mishe'net (staff) in thine yad, and run: if thou meet any ish, salute him not; and if any ish salute thee, answer him not again: and lay my mishe'net (staff) upon the face of the na'ar.

[30] And the em hana'ar said, As Hashem liveth, and as thy nefesh liveth, I will not leave thee. And he arose, and followed her.

[31] And Geichazi passed on ahead of them, and laid the mishe'net (staff) upon the face of the na'ar; but there was neither kol (voice), nor keshet (attention). So he went back to meet him, and told him, saying, The na'ar is not awakened.

[32] And when Elishah was come into the bais, hinei, the na'ar was dead, and lying upon his mittah.

[33] So he went in, and shut the delet on the two of them, and davened unto Hashem.

[34] And he went up, and lay upon the yeled, and put his mouth upon his mouth, and his eyes upon his eyes, and his palms upon his palms: and stretched himself upon him; and the basar of the yeled grew warm.

[35] Then he turned away, and paced in the bais to and fro; and went up, and stretched himself upon him; and the na'ar sneezed seven times, and the na'ar opened his eyes.

[36] And he summoned Geichazi, and said, Call this Shunamit. So he called her. And when she was come in unto him, he said, Take up thy ben.

[37] Then she went in, and fell at his raglayim, and bowed herself to the ground, and took up her ben, and went out.

[38] And Elishah returned to Gilgal; and there was a ra'av (famine) in the land; and the Bnei HaNevi'im were sitting before him; and he said unto his na'ar, Put on the siyr hagedolah, and cook stew for the Bnei HaNevi'im.

[39] And one went out into the sadeh to gather orot

(herbs), and found a gefen sadeh, and gathered thereof paku'ot sadeh (wild gourds), the fold of his begeh filled, and came and cut them up into the siyr of stew; though no one knew what they were.

[40] So they poured out for the anashim to eat. And it came to pass, as they were eating of the stew, that they cried out, and said, O thou Ish HaElohim, there is mavet in the siyr. And they could not eat thereof.

[41] But he said, Then bring kemakh (meal, flour). And he cast it into the siyr; and he said, Serve to HaAm, that they may eat. And there was no rah in the siyr.

[42] And there came an ish from Ba'al Shalishah, and brought the Ish HaElohim lechem bikkurim, twenty loaves of se'orim (barley), and [roasted] ears of corn in his sack. And he [Elishah] said, Give unto HaAm, that they may eat.

[43] And the one serving him said, What, should I set this before a hundred ish? He said again, Give HaAm, that they may eat; for thus saith Hashem, They shall eat, and there shall be shirayim.

[44] So he set it before them, and they did eat, and there was shirayim thereof, according to the Devar Hashem.

5 Now Na'aman, Sar Tzeva Melech Aram, was an ish gadol before his adon and highly honored, because by him Hashem had given deliverance unto Aram; he was also a gibbor chayil, but metzorah (having leprosy) [2] And Aram (the Syrians) had gone out gedudim (in bands of soldiers), and had taken away captive out of Eretz Yisroel a na'arah ketanah; and she waited on Na'aman's isha.

[3] And she said unto her gevirah, If only adoni were before the navi that is in Shomron! For he would recover him of his tzara'at.

[4] And one went in, and told his adon, saying, Thus and thus said the na'arah that is of Eretz Yisroel.

[5] And Melech Aram said, Go to, go, and I will send a sefer (letter) unto Melech Yisroel. And he [Na'aman] departed, and took with him ten talents of kesef, and six thousand pieces of zahav, and ten changes of begadim.

[6] And he brought the sefer (letter) to Melech Yisroel, saying, Now when this letter is come unto thee, hinei, I have therewith sent Na'aman avdi to thee, that thou mayest of his tzara'at recover him.

[7] And it came to pass, when Melech Yisroel had read the sefer, that he tore his begadim, and said, Am I HaElohim, to kill and to make alive, that this doth send unto me to recover an ish of his tzara'at? Wherefore consider, now, and see how he seeketh a quarrel against me.

[8] And it was so, when Elishah Ish HaElohim had heard that Melech Yisroel had torn his begeh, that he sent to HaMelech, saying, Why hast thou torn thy begeh? Let him come now to me, and he shall know that there is a navi in Yisroel.

[9] So Na'aman came with his susim and with his merkavah, and stood at the petach of the bais Elishah.

[10] And Elishah sent a malach unto him, saying, Go and wash sheva times in the Yarden, and thy basar shall come back to thee, and thou shalt be tavor.

[11] But Na'aman was in wrath, and went away, and said, Hinei, I thought that he will surely

come out to me, and stand, and call on the Shem Hashem Elohav, and wave his yad over the makom, and give recovery from the metzora (leprosy, leprous area).

[12] Are not Avana and Parpar, naharot of Damascus, better than all the mayim of Yisroel? May I not wash in them, and be tahor? So he turned and went away in chemah (anger, hot temper).

[13] And his avadim came near, and spoke unto him, and said, Avi, if the navi had bid thee do some davar gadol, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be tahor?

[14] Then went he down, and did undergo tevilah (dipped himself, immersed himself) sheva times in the Yarden, according to the devar of the Ish HaElohim; his basar came back like unto the basar of a na'ar katan; he was tahor.

[15] He returned to the Ish HaElohim, he and all his machaneh came, stood before him; and he said, Hinei, now I know that there is no Elohim in kol ha'aretz, but in Yisroel; now therefore, please, take a berakhah of thy eved.

[16] But he said, As Hashem liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

[17] And Na'aman said, Shall there not then, please, be given to thy eved two mules' massa (burden) of adamah? For thy eved will henceforth offer neither olah nor zevach unto elohim acherim, but unto Hashem.

[18] In this thing Hashem pardon thy eved, that when adoni goeth into the Bais Rimmon to bow down there, and he leaneth on my yad, and I bow myself in the Bais Rimmon; when I bow down

myself in the Bais Rimmon, Hashem pardon thy eved in this thing.

[19] And he said unto him, Go in shalom. So he departed from him some distance.

[20] But Geichazi, the na'ar Elishah the Ish HaElohim, said, Hinei, adoni hath spared Na'aman HaArami hazev by not accepting at his hands that which he brought: but, as Hashem liveth, I will run after him, and take something of him.

[21] So Geichazi pursued after Na'aman. And when Na'aman saw him running after him, he got down from the merkavah to meet him, and said, HaShalom (is all well)?

[22] And he said, Shalom (all is well). Adoni hath sent me, saying, Hinei, even now there came to me from har Ephrayim two ne'arim of the Bnei HaNevi'im; give them, now, a talent of kesef, and two changes of begadim.

[23] And Na'aman said, Be content, take two talents. And he urged him, and bound two talents of kesef in two bags, with two changes of begadim, and laid them upon two of his ne'arim; and they bore them before him.

[24] And when he came to a secluded spot, he took them from their yad, and put them away in the bais; and he let the anashim go, and they departed.

[25] But he went in, and stood before his adon. And Elishah said unto him, From where comest thou, Geichazi? And he said, Thy eved went nowhere.

[26] And he said unto him, Went not mine lev (spirit) with thee, when the ish turned again from his merkavah to meet thee? Is it a time to receive kesef, and to receive begadim, and zeitim (olive

groves), and kramim, and tzon, and bakar, and avadim, and shefachot?

[27] The tzara'at therefore of Na'aman shall make its deveykus unto thee, and unto thy zera l'olam. And he went out from his presence metzora, like sheleg (snow).

6 And the Bnei HaNevi'im said unto Elishah, Hinei now, the makom where we dwell with thee is too tzar (cramped, crowded) for us.

[2] Let us go, now, unto the Yarden, and take from there every ish one korah (beam), and let us build us a makom (place, home) there, where we may dwell. And he answered, Go, ye.

[3] And one said, Be agreed, now, and go with thy avadim. And he answered, I will go.

[4] So he went with them. And when they came to the Yarden, they cut down haetzim (the trees, the wood).

[5] But as one was felling the korah (beam, i.e., tree) the barzel (iron [axehead]) fell into the mayim; and he cried out, and said, Alas, adoni! For it was sha'ul (being borrowed).

[6] And the Ish HaElohim said, Where fell it? And he showed him the makom (place). And he cut an etz (piece of wood, stick), and cast it in there; and the barzel did float up to the surface.

[7] Therefore said he, Take it out to thee. And he stretched out his yad, and took it.

[8] Then Melech Aram warred against Yisroel, and took counsel with his avadim, saying, In such and such makom shall be my chosen encampment places.

[9] And the Ish HaElohim sent unto Melech Yisroel, saying, Beware that thou be shomer not

to pass this makom; for there come down Aram.

[10] And Melech Yisroel sent to the makom which the Ish HaElohim told him and warned him of, and he was watchful there, not just once nor twice.

[11] Therefore the lev Melech Aram was over this matter much incensed; and he summoned his avadim, and said unto them, Will ye not show me who of us is [traitor] to Melech Yisroel?

[12] And one of his avadim said, None, adoni HaMelech; but Elishah HaNavi that is in Yisroel, telleth Melech Yisroel the devarim that thou speakest in thy cheder mishkav (bedroom).

[13] And he said, Go and spy where he is, that I may send and take him captive. And it was told him, saying, Hinei, he is in Dotan.

[14] Therefore sent he there susim, and merkavot, and a strong army contingent; and they came by lailah, and surrounded the ir.

[15] And when the mesharet (minister, servant) of the Ish HaElohim was risen early, and went forth, hinei, an army surrounded the ir with susim and merkavot. And his na'ar said unto him, Alas, adoni! What shall we do?

[16] And he answered, Fear not; for they that be with us are rabbim (many) more than they that be with them.

[17] And Elishah davened, and said, Hashem, now, open his eyes, that he may see. And Hashem opened the eyes of the na'ar and he saw; and, hinei, the har was full of susim and merkavot of eish all around Elishah.

[18] And when they made their descent unto him, Elishah davened unto Hashem, and said, Strike now hagoy hazeh, with blindness.

And He struck them with blindness according to the davar Elishah.

[19] And Elishah said unto them, This is not the derech, neither is this the ir; follow me, and I will lead you to the ish whom ye seek. But he led them to Shomron.

[20] And it came to pass, when they were come into Shomron, that Elishah said, Hashem, open the eyes of these, that they may see. And Hashem opened their eyes, and they saw; and, hinei, they were in the midst of Shomron.

[21] And Melech Yisroel said unto Elishah, when he saw them, Avi, shall I strike them? Shall I strike them?

[22] And he answered, Thou shalt not strike them; wouldst thou strike those whom thou hast taken captive with thy cherev and with thy keshet? Set lechem and mayim before them, that they may eat and drink, and go back to adoneihem.

[23] And he prepared kerah gedolah (a great meal) for them; and when they finished eating and drinking, he sent them away, and they went to adoneihem. So the raiding parties of Aram (Syria) came no more into Eretz Yisroel.

[24] And it came to pass after this, that Ben Hadad Melech Aram gathered all his machaneh, and went up, and laid siege to Shomron.

[25] And there was a ra'av gadol in Shomron; and, hinei, they laid siege to it, until a rosh chamor was sold for fourscore pieces of kesef, and a quarter of a kav of dove's dung for five pieces of kesef.

[26] And as Melech Yisroel was passing by upon the chomah (wall), there cried out an isha unto him, saying, Hoshia (save), adoni HaMelech!

[27] And he said, If Hashem saves thee not, from where can I save thee? From the goren (threshing floor) or from the yekev (wine press)?

[28] And HaMelech said unto her, What troubleth thee? And she answered, This isha said unto me, Give thy ben, that we may eat him hayom (today), and we will eat beni (my son) machar (tomorrow).

[29] So we cooked beni (my son), and did eat him; and I said unto her on the yom ha'acher (the day after), Give thy ben, that we may eat him; and she hath hid her ben.

[30] And it came to pass, when HaMelech heard the divrei haisha, that he tore his begadim; and he passed by upon the chomah, and the people looked, and, hinei, he had, underneath, sackcloth upon his basar.

[31] Then he said, Elohim do so and more also to me, if the rosh Elishah Ben Shaphat shall remain on him hayom (today).

[32] But Elishah sat in his bais, and the Zekenim sat with him; and he [HaMelech] sent an ish ahead of him; but before the malach came to him, he [Elishah] said to the Zekenim, See ye how this ben hameratz'e'ach (son of a murderer) hath sent to cut off mine rosh? Look, when the malach cometh, shut the delet (door), and hold him shut out by the delet; is not the sound of the raglei adonav behind him?

[33] And while he [Elishah] yet was speaking with them, hinei, the malach (messenger) came down unto him; and he [HaMelech] said, Hinei, this ra'ah (evil, disaster) is from Hashem; what hope can I have from Hashem?

7 Then Elishah said, Hear ye the Devar Hashem; Thus saith Hashem,

Machar (tomorrow) about this time shall a se'ah of solet (fine flour) be sold for a shekel, and two seahs of se'orim for a shekel, at the Sha'ar Shomron.

[2] Then an officer on whose arm HaMelech leaned answered the Ish HaElohim, and said, Hinei, even if Hashem would make windows in Shomayim, could this thing happen? And he said, Thou shalt see it with thine eyes, but shalt not eat thereof.

[3] And there were arba'ah anashim that were metzora'im at the petach haSha'ar (city gate); and they said one to another, Why sit we here until we die?

[4] If we say, We will enter into the Ir, then the ra'av (famine) is in the Ir, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us throw ourselves unto the Machaneh Aram (Syrian Camp); if they spare us alive, we shall live; and if they kill us, we shall die.

[5] And they rose up at neshef (twilight, dusk) to go unto the Machaneh Aram; and when they were come to the edge of the Machaneh Aram, hinei, there was no ish there.

[6] For Adonoi had made the Machaneh Aram to hear a noise of chariots and a noise of susim, even the noise of a chayil gadol (a great army); and they said one to another, Hinei, the Melech Yisroel hath hired against us the Melachim of the Chittim, and the Melachim of the Mitzrayim, to come upon us.

[7] Therefore they arose and fled in the neshef (twilight), and left their ohalim, and their susim, and their

chamorim, even the Machaneh just as it was, and fled for their nefesh.

[8] And when these metzora'im came to the edge of the Machaneh, they went into one ohel, and did eat and drink, and carried from there kesef, and zahav, and begadim, and went off and hid it; and came back, and entered into another ohel, and carried from there also, and went and hid it.

[9] Then they said one to another, We do not right; this day is a Yom Besorah, and we hold our peace; if we tarry till ohr haboker, some avon (punishment for being sinful) will overtake us; now therefore come, that we may go and tell the Bais HaMelech.

[10] So they came and called unto the Sho'er Halr (Gatekeeper of the City); and they told them, saying, We came to the Machaneh Aram, and, hinei, there was no ish there, neither voice of adam, but susim tied, and chamor tied, and the ohalim just as they were.

[11] And he called the sho'arim (gatekeepers); and they told it to the Bais HaMelech within.

[12] And HaMelech arose in the lailah, and said unto his avadim, I will now show you what the Syrians have done to us. They know that we are starved by famine; therefore are they gone out of the Machaneh to hide themselves in the sadeh, saying, When they come out of the Ir, we shall catch them chayim (alive), and get into the Ir.

[13] And one of his avadim answered and said, Let some of the men take, now, five of the remaining susim left; behold, they will be like kol hamon Yisroel (the whole multitude of Yisroel) that still survives; they are like the kol

hamon Yisroel that has perished already. Let us send and find out.

[14] They took therefore two chariots of susim; and HaMelech sent after the Machaneh Aram, saying, Go and find out.

[15] And they went after them as far as Yarden; and, hinei, all the derech was full of begadim and kelim, which the Syrians had cast off in their haste. And the malachim returned, and told the Melech. [16] And the people went out, and plundered the Machaneh Aram. So a se'ah of solet (fine flour) was sold for a shekel, and two seahs of se'orim for a shekel, according to the Devar Hashem.

[17] And HaMelech appointed the officer on whose arm he leaned to have the charge of the Sha'ar; and the people trampled upon him in the Sha'ar, and he died, just as the Ish HaElohim had said, who spoke when HaMelech came down to him.

[18] And it came to pass as the Ish HaElohim had spoken to HaMelech, saying, Two seahs of se'orim for a shekel, and a seah of solet for a shekel, shall be about this time machar (tomorrow) in the Sha'ar Shomron;

[19] And that officer answered the Ish HaElohim, and said, Now, hinei, even if Hashem would make windows in Shomayim, could such a thing happen? And he said, Thou shalt see it with thine eyes, but shalt not eat thereof. [20] And so it happened unto him; for the people trampled upon him in the Sha'ar, and he died.

T.N. The Scriptures say "Woe to me if I preach not the Besuras HaGeulah" as it says here in the Yom Besorah (7:9) for this is our day and we are the unclean saved by grace.

8 Then spoke Elishah unto the isha, whose ben he had restored to life, saying, Arise, and go thou and thine bais, and sojourn wheresoever thou canst sojourn; for Hashem hath called for a ra'av (famine); and it shall also come upon ha'aretz sheva shanim.

[2] And the isha arose, and did according to the davar Ish HaElohim; she went away and her bais, sojourned in the Eretz Pelishtim sheva shanim.

[3] And it came to pass at the end of the sheva shanim, that the isha returned from Eretz Pelishtim; and she went forth to make appeal unto HaMelech for her bais and for her sadeh.

[4] And HaMelech talked with Geichazi na'ar Ish HaElohim, saying, Tell me, now, all the gedolot (great things) that Elishah hath done.

[5] And it came to pass, as he was telling HaMelech how he had restored to life hamet (the dead); that, hinei, the isha, whose ben he had restored to life, cried out her appeal to HaMelech for her bais and for her sadeh. And Geichazi said, Adoni, HaMelech, this is the isha, and this is her ben, whom Elishah restored to life.

[6] And when HaMelech asked the isha, she told him. So HaMelech appointed unto her a certain saris (official), saying, Restore all that was hers, and all the tevu'ot (increase) of the sadeh since the yom that she left ha'aretz, even until now.

[7] And Elishah came to Damascus; and Ben-Hadad Melech Aram choleh (was ill), when it was told him, saying, Ish HaElohim has come here.

[8] And HaMelech said unto Chazael, Take a minchah (a present) in thine yad, and go, meet the Ish HaElohim, and

inquire of Hashem through him, saying, Shall I recover of this illness?

[9] So Chazael went to meet him, and took a minchah (a present) with him, even of every good thing of Damascus, massa (burden, load) of arba'im gamal, and came and stood before him, and said, Binecha Ben-Hadad Melech Aram (Syria) hath sent me to thee, saying, Shall I recover of this illness?

[10] And Elishah said unto him, Go, say unto him, Thou shalt certainly recover; howbeit Hashem hath showed me that he shall surely die.

[11] And he fixed his gaze steadfastly, and stared at him until he was ashamed; then the Ish HaElohim wept.

[12] And Chazael said, Why weepeth, adoni? And he answered, Because I know the ra'ah (evil, harm) that thou wilt do unto the Bnei Yisroel; their strongholds wilt thou with eish set ablaze, and their bochurim wilt thou slay with the cherev, and wilt dash their olelim, and their women with child thou wilt rip open.

[13] And Chazael said, But what, is thy eved a kelev (dog), that he should do this davar hagadol (great thing)? And Elishah answered, Hashem hath showed me that thou shalt be Melech over Aram (Syria).

[14] So he departed from Elishah, and came to adonav (his master); who said to him, What said Elishah to thee?

And he answered, He told me that thou shouldst surely recover.

[15] And it came to pass on the next day, that he took hamakhber (the bed-cover), and soaked it in mayim, and spread it on his face, so that he died; and Chazael reigned as Melech in his place.

[16] And in the fifth year of Yoram Ben Ach'av Melech Yisroel, Yehoshaphat being then Melech Yehudah, Yehoram Ben Yehoshafat Melech Yehudah began to reign as Melech.

[17] Thirty and two years old was he when he began to reign as Melech; and he reigned as Melech shmoneh shanah in Yerushalayim.

[18] And he walked in the derech malkhei Yisroel, as did the Bais Ach'av; for the Bat Ach'av was his isha; and he did rah (evil) before the eyes of Hashem.

[19] Yet Hashem would not destroy Yehudah for the sake of Dovid His eved, in accordance with His promise to him to give a Ner (Lamp) for him and his banim kol hayamim.

[20] In his yamim Edom pasha (rebelled) from under the yad Yehudah, and set a melech over themselves.

[21] So Yoram went over to Tzair, and all the merkavot with him; and he rose by lailah, and attacked Edom who had him surrounded, and the commanders of the merkavot; and the army fled to their ohalim (tents, homes).

[22] Yet Edom revolted from under the yad Yehudah unto this day. Then Livnah revolted at the same time.

[23] And the rest of the acts of Yoram, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah?

[24] And Yoram slept with his avot, and was buried with his avot in Ir Dovid; and Achazyahu bno reigned as Melech in his place.

[25] In the twelfth year of Yoram Ben Ach'av

Melech Yisroel did Achazyahu Ben Yehoram Melech Yehudah begin to reign as Melech.

[26] Achazyahu was 22 years old when he began to reign as Melech; and he reigned one year in Yerushalayim. And the shem immo was Atalyah Bat Omri Melech Yisroel.

[27] And he walked in the derech of the Bais Ach'av, and did rah in the eyes of Hashem, as did the Bais Ach'av: for he was choson (son-in-law) of the Bais Ach'av.

[28] And he went with Yoram Ben Ach'av to the milchamah (war) against Chazael Melech Aram in Ramot Gil'ad; and the Aramim wounded Yoram.

[29] And Yoram HaMelech returned to recover in Yizre'el of the makkim (wounds) which the Aramim (Syrians) had inflicted on him at Ramah, when he fought against Chazael Melech Aram. And Achazyahu Ben Yehoram Melech Yehudah went down to see Yoram Ben Ach'av in Yizre'el, because he was choleh (ill with his wounds).

9 And Elishah HaNavi summoned one of the Bnei HaNevi'im, and said unto him, Gird up thy loins, and take this jar of shemen in thine yad, and go to Ramot Gil'ad:

[2] And when thou comest there, look there for Yehu Ben Yehoshaphat Ben Nimshi, and go in, and make him arise up from among his achim, and take him to a cheder becheder (an inner room);

[3] Then take the jar of shemen, and pour it on his rosh, and say, Thus saith Hashem, Meshachticha (I anoint thee) Melech over Yisroel. Then open the delet, flee; tarry not.

[4] So the na'ar, even the na'ar hanavi, went to Ramot Gil'ad.

[5] And when he came, hinei, the sarim of the army were sitting; he said, I have a davar for thee, O sar. And Yehu said, Unto which of all us? And he said, To thee, O sar.

[6] And he arose, and went into the bais; and he poured the shemen on his rosh, and said unto him, Thus saith Hashem Elohei Yisroel, I have anointed thee Melech over Am Hashem, even over Yisroel.

[7] And thou shalt strike down the Bais Ach'av adoneicha, that I may avenge the dahm of My avadim the Nevi'im, and the dahm of kol avdei Hashem, shed by Izevel.

[8] For the kol Bais Ach'av shall perish: and I will cut off from Ach'av mashtin b'kir (him that urinates against the wall, *i.e.*, *all males*), and him that is atzur (bond) or azuv (free) in Yisroel:

[9] And I will make the Bais Ach'av like the Bais Yarov'am Ben Nevat, and like the Bais Ba'asha Ben Achiyah:

[10] And the kelavim shall devour Izevel in the chelek Yizre'el, and there shall be none to bury her. And he opened the delet and fled.

[11] Then Yehu came forth to the avadim adonav; and one said unto him, Is all shalom (well)? Why came this meshuga (crazy fellow) to thee? And he said unto them, Ye know the ish and his babble.

[12] And they said, It is sheker; tell us now. And he said, Thus and thus spoke he to me, saying, Thus saith Hashem, Meshachticha (I anoint thee) Melech over Yisroel.

[13] Then they hastened, and took every ish his beged, and spread it under him on the top of the ma'alot (stairs), and blew the shofar, saying, Yehu is Melech.

[14] So Yehu Ben Yehoshaphat Ben Nimshi plotted a keshet against Yoram. (Now Yoram had been shomer over Ramot Gil'ad, he and Kol Yisroel, because of Chazael Melech Aram (Syria). [15] But Yehoram HaMelech had returned to recover in Yizre'el from the makkim (wounds) which the Aramim (Syrians) had inflicted on him, when he fought against Chazael Melech Aram. And Yehu said, If ye be so minded, then let none slip away nor escape from the Ir to go to tell it in Yizre'el.

[16] So Yehu rode in a merkavah, and went to Yizre'el; for Yoram lay there. And Achazyahu Melech Yehudah was come down to see Yoram.

[17] And there stood a tzofeh (sentinel) on the migdal in Yizre'el, and he saw the company of Yehu as he approached, and said, I see a company. Yoram said, Take a horseman, send to meet them, and let him say, Is it shalom?

[18] So there went a rider on the sus to meet him, and said, Thus saith HaMelech, Is it shalom? And Yehu said, What hast thou to do with shalom? Fall in behind me. And the tzofeh told, saying, The malach reached them, but he cometh not back.

[19] Then he sent out a second on sus, which came to them, and said, Thus saith HaMelech, Is it shalom? And Yehu answered, What hast thou to do with shalom? Fall in behind me.

[20] And the tzofeh reported, saying, He reached them, and cometh not back: and the driving is like the driving of Yehu Ben Nimshi; for he driveth beshiga'on (like a meshuga, recklessly).

[21] And Yehoram said, Harnasses ready! And his merkavah was harnessed. And Yehoram Melech Yisroel and Achazyahu Melech Yehudah went out, each in his merkavah, and they went out against Yehu, and met him in the chelek of Navot HaYizre'eli.

[22] And it came to pass, when Yehoram saw Yehu, that he said, Is it shalom, Yehu? And he answered, What shalom, so long as the zenunei immecha Izevel (harlotries of your mother Jezebel) and her kheshafim (witchcrafts) are so many? [23] And Yehoram turned his hands, and fled, and said to Achazyahu, Mirmah (deceit, treachery!), O Achazyahu. [24] And Yehu drew his keshet, and struck Yehoram between the shoulders, and the khetz (arrow) went out at his lev, and he sunk down in his merkavah.

[25] Then said Yehu to Bidkar his shalishoh, Take [him] up, and cast him in the chelek of the sadeh of Navot HaYizre'eli; for remember how that, when I and thou rode together after Ach'av Aviv, Hashem laid this massa (prophetic burden) upon him; [26] Surely I have seen yesterday the dahm of Navot, and the dahm of his banim, saith Hashem; and I will requite thee in this chelek, saith Hashem. Now therefore take and cast him into the chelek, according to the Devar Hashem.

[27] But when Achazyahu Melech Yehudah saw this, he fled by the derech (way) Bais HaGan. And Yehu pursued after him, and shouted, Strike him down also in the merkavah. And they did so on the way up to Gur, which is by Yivle'am. And he escaped to Megiddo, and died there.

[28] And his avadim carried him in a merkavah to Yerushalayim and buried him in his kever with his avot in Ir Dovid.

[29] And in the eleventh year of Yoram Ben Ach'av began Achazyahu to reign as Melech over Yehudah.

[30] And when Yehu was come to Yizre'el, Izevel heard of it; and she painted her eyes, and adorned her rosh, and looked out at a chalon.

[31] And as Yehu entered in at the sha'ar, she said, Did Zimri have shalom, who slaughtered his adon?

[32] And he lifted up his face to the chalon, and said, Who is on my side? Who? And there looked out to him two or three sarisim.

[33] And he said, Throw her down. So they threw her down; and some of her dahm spattered on the wall, and on the susim; and he trampled her under foot.

[34] And when he went in, he did eat and drink, and said, Go, see now this arurah (cursed woman), and bury her; for she is a Bat Melech.

[35] And they went to bury her; but they found no more of her than the gulgolet (skull), and the raglayim (feet), and the kappot (palms) of her yadayim.

[36] Therefore, they came back, and told him. And he said, This is the Devar Hashem, which He spoke by His eved Eliyahu HaTishbi, saying, In the chelek Yizre'el shall kelavim (dogs) eat the basar Izevel;

[37] And the nevelah of Izevel shall be as dung upon the face of the sadeh in the chelek Yizre'el; so that no one will be able to say, This is Izevel.

10 And Ach'av had seventy banim in Shomron. And Yehu wrote sefarim (letters), and sent to Shomron, unto the sarim of Yizre'el, to the zekenim, and to the omenim Ach'av, saying,

[2] Now as soon as this sefer cometh to you, seeing your adon's banim are with you, and there are with you merkavot and susim, a fortified city also, and neshek (weapons);

[3] Look even out the tov (best) and yashar of your adon's banim, and set him on kisse aviv, and fight for the Bais adoneichem.

[4] But they were exceedingly afraid, and said, Hinei, two melachim [See 2Kgs 9:24, 27] stood not before him; how then shall we stand?

[5] And he that was over the Bais (Palace), and he that was over the Ir, the zekenim also, and the omenim (guardians [of the royal family]), sent to Yehu, saying, We are thy avadim, and will do all that thou shalt bid us; we will not appoint any melech; do thou that which is tov in thine eyes.

[6] Then he wrote a sefer (letter) the second time to them, saying, If ye be mine, and if ye will pay heed unto my voice, take ye the rashei anshei bnei adoneichem (the heads of the male children of your master), and come to me to Yizre'el by tomorrow this time. Now the Bnei HaMelech, being seventy persons, were with the Gedolim of the Ir, who were rearing them.

[7] And it came to pass, when the sefer came to them, that they took the Bnei HaMelech, and slaughtered seventy persons and put their heads in dudim (baskets) and sent him them to Yizre'el.

[8] And there came a malach, and told him, saying, They have brought the rashei Bnei HaMelech. And he said, Lay ye them in two tziburim (heaps, piles) at the petach of the sha'ar until the boker.

[9] And it came to pass in the boker, that he went out, and stood, and said to kol haAm, Ye be tzaddikim; hinei, I fomented a kesher against adoni (my master), and slaughtered him; but who slaughtered all these?

[10] Know now that nothing shall fall [unfulfilled] unto ha'arets of the Devar Hashem, which Hashem spoke against the Bais Ach'av; for Hashem hath done that which He spoke by His eved Eliyahu [See 1 Kgs 21:17-24].

[11] So Yehu slaughtered all that remained of the Bais Ach'av in Yizre'el, and all his Gedolim, and his acquaintances, and his kohanim, until he left him no sarid (remnant survivor).

[12] And he arose and departed, and came to Shomron. And as he was at the shearing house for the ro'im (shepherds) baderech (on the road),

[13] Yehu met with the achei Achazyahu Melech Yehudah, and said, Who are ye? And they answered, We are the achei Achazyahu; and we go down to give shalom greeting to the Bnei HaMelech and the Bnei HaCevirah.

[14] And he said, Take them chayyim (alive). And they took them chayyim, and executed them at the bor (pit) of the shearing house, even 42 ish; neither left he any remnant of them.

[15] And when he was departed from there, he met Yehonadav Ben Rechav approaching to meet him; and he saluted him, and said to him, Is thine lev yashar, as my

lev is with thy lev? And Yehonadav answered, It is. If it be, give me thine yad. And he gave him his yad; and he took him up to him into the merkavah.

[16] And he said, Come with me, and see my kina (zeal) for Hashem. So they had him ride in his merkavah.

[17] And when he came to Shomron, he slaughtered all that remained unto Ach'av in Shomron, till he had destroyed him, according to the Devar Hashem, which He spoke to Eliyahu.

[18] And Yehu gathered kol HaAm together, and said unto them, Ach'av served Ba'al a little; but Yehu shall serve him much.

[19] Now therefore summon unto me all the nevi'im of Ba'al, all his avadim, and all his kohanim; let none be wanting; for I have a zevach gadol to do to Ba'al; whosoever shall be wanting, he shall not live. But Yehu did it be'akbah (in cunning, in deception), to the intent that he might destroy the ovdei HaBa'al (worshippers of Ba'al).

[20] Yehu said, Proclaim an atzeret (a solemn assembly) for Ba'al. They proclaimed it. [21] And Yehu sent through kol Yisroel; and kol ovdei HaBa'al (all the worshippers of Ba'al) came, so that there was not an ish left that came not. And they came into the bais of Ba'al; and the bais of Ba'al was full from end to end.

[22] And he said unto him that was over the meltachah (wardrobe), Bring forth levush (robe) for all the ovdei HaBa'al. And he brought them forth the malbush (vestments, religious robes).

[23] And Yehu went, and Yehonadav Ben Rechav, into the bais Ba'al, and said unto

the ovdei HaBa'al, Search, and look that there be here with you none of the avadim of Hashem, but the ovdei HaBa'al only.

[24] And when they went in to offer zevakhim and olot, Yehu appointed fourscore ish outside, and said, If any of the anashim whom I have brought into your hands escape, he that letteth him go, his nefesh shall be for the nefesh of him.

[25] And it came to pass, as soon as he had made an end of offering the olah (burnt offering), that Yehu said to the guard and to the shalishim (officers), Go in, and slay them; let none come forth. And they cut them down with the edge of the cherev; and the guard and the shalishim cast them out, and went to the Ir of the bais of Ba'al.

[26] And they brought forth the matzevot out of the bais of Baal, and burned them. [27] And they demolished the matzevot HaBa'al, and broke down the bais of Baal, and made it mokharot (latrines) unto this day.

[28] Thus Yehu destroyed Ba'al out of Yisroel. [29] Howbeit from the sins of Yarov'am Ben Nevat, who caused Yisroel to commit sin, Yehu departed not from after them, even, the eglei hazahav that were in Beit-El, and that were in Dan.

[30] And Hashem said unto Yehu, Because thou hast done well in executing that which is yashar in Mine eyes, and hast done unto the bais of Ach'av according to all that was in Mine lev, thy banim of the fourth generation shall sit on the kisse Yisroel. [31] Yet Yehu was not shomer to follow the Torat Hashem Elohei Yisroel with all his lev; for he departed not from the chattot Yarov'am which he caused Yisroel to commit sin.

[32] In those days Hashem began to cut Yisroel down to size; and Chazael struck them down in all the territory of Yisroel;

[33] From Yarden eastward, all Eretz Gil'ad, the Gadi, and the Reuveni, and the Menashi, from Aroer, which is by the Arnon Valley, even Gil'ad and Bashan.

[34] Now the rest of the acts of Yehu, and all that he did, and all his gevurah, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[35] And Yehu slept with his avot; and they buried him in Shomron. And Yehoachaz bno reigned as melech in his place.

[36] And the days that Yehu reigned as melech over Yisroel in Shomron: 28 shanah.

11 And when Atalyah em Achazyahu saw that her ben was dead, she arose and destroyed kol zera hamamlachah.

[2] But Yehosheva Bat HaMelech Yoram, achot Achazyahu, took Yoash ben Achazyahu, and stole him from among the Bnei HaMelech which were being slain; and they hid him, even him and his nurse, in the cheder hamittot (bedroom) from Atalyah, so that he was not slain.

[3] And he was with her hid in the Beis Hashem shesh shanin. And Atalyah did reign over HaAretz.

[4] And the seventh year Yehoyada sent and got the commanders of hundreds, with the Kereti and [Peleti] bodyguard [of HaMelech] and brought them to him into the Beis Hashem, and made a Brit with them, and put them under oath in the Beis Hashem, and showed them the Ben HaMelech.

[5] And he commanded them, saying, This is the thing that ye shall do; a third part of you that come on duty on Shabbos shall even be Shomrei

Mishmeret Bais HaMelech (Guards on duty at the Royal Palace);

[6] And a third part shall be at the Sha'ar Sur; and a third part at the Sha'ar behind the ones guarding: so shall ye keep shomer the mishmeret HaBais for defense.

[7] And two companies of all you that go off duty on Shabbos, even they shall keep shomer the mishmeret Beis Hashem for HaMelech.

[8] And ye shall surround HaMelech round about, every ish with his weapons in his yad; and he that cometh within the sederot (ranks), let him be slain; and be ye with HaMelech when he goeth out and when he cometh in.

[9] And the commanders of hundreds did according to all things that Yehoyada HaKohen commanded; and they took every ish his anashim that were on duty on Shabbos, with them that should go off duty on Shabbos, and came to Yehoyada HaKohen.

[10] And to the commanders of hundreds did the Kohen give the spears and shields of Dovid HaMelech, that were in the Beis Hashem.

[11] And the ones guarding stood, every ish with his weapons in his yad, round about HaMelech, from the right side of the Beis to the left side of the Beis, near the Mizbe'ach and the Beis.

[12] And he brought forth the Ben HaMelech, and put the nezer (crown) upon him, and gave him the Edut; and they proclaimed him Melech, and anointed him; and they clapped their hands, and said, Yechi HaMelech!

[13] And when Atalyah heard the noise of the ones guarding HaAm, she came to HaAm in the Beis Hashem.

[14] And when she looked, hinei, HaMelech stood at HaAmmud (the Pillar) according to mishpat, and the sarim and the chatzotzerot (trumpets) beside HaMelech, and kol Am HaAretz were samei'ach (rejoicing) and blowing chatzotzerot; and Atalyah tore her robes, and cried, Keshet, keshet! (conspiracy, treason!)

[15] But Yehoyada HaKohen ordered the commanders of hundreds, the officers of the force, and said unto them, Bring her between the sederot (ranks); and him that followeth her kill with the cherev. For the Kohen had said, Let her not be slain in the Beis Hashem.

[16] And they laid hands on her; and she was come to the derech of the entrance HaSusim [by] the Bais HaMelech and there was she slain.

[17] And Yehoyada made a Brit between Hashem and HaMelech and HaAm, that they should be the Am Hashem; and between HaMelech and HaAm.

[18] And kol HaAm HaAretz went into the bais Ba'al, and tore it down; its mizbechot and its tzelem they thoroughly broke in pieces, and slaughtered Mattan kohen HaBaal in front of the mizbechot. And [Yehoyada] HaKohen assigned the Pekudot (Oversight) over the Beis Hashem.

[19] And he took the commanders of hundreds, and the Kereti and [Peleti] bodyguard [of HaMelech], and kol Am HaAretz; and they brought down HaMelech from the Beis Hashem,

and came by the derech Sha'ar HaRatzim to the Bais HaMelech. And he sat on the kisse hamelachim.

[20] And kol Am HaAretz rejoiced, and the Ir was sheket; and they slaughtered Atalyah with the cherev in the Bais HaMelech.

[21(12:1)] Shivah shanim was the age of Yehoash when he began to reign.

12 In the seventh year of Yehu, Yehoash (Yoash) began to reign; and arba'im shanah he reigned in Yerushalayim. And shem immo was Tzivyah of Beer Sheva.

[2(3)] And Yehoash did that which was yashar in the sight of Hashem all his days wherein Yehoyada HaKohen instructed him.

[3(4)] But the high places were not removed; HaAm still sacrificed and burned ketoret at the high places.

[4(5)] And Yehoash said to the Kohanim, All the kesef of the kadashim (money offered as holy donations) that is brought into the Bais Hashem, even the kesef of every one numbered in the census [Ex.30:11-16], the kesef nafshot of each one's valuation (Lev.27:1-8), and all the kesef that cometh from levish to bring into the Bais Hashem,

[5(6)] Let the Kohanim receive [kesef, money] to them, every Kohen from his donors; and let the Kohanim repair the breaches of the Bais [Hamikdash], whosoever any damage shall be found.

[6(7)] But it was so, that in the three and twentieth year of Melech Yehoash, the Kohanim had not repaired the breaches of the Bais [Hamikdash].

[7(8)] Then Melech Yehoash summoned Yehoyada HaKohen, and the other Kohanim, and said unto

them, Why repair ye not the breaches of the Bais [Hamikdash]? Now therefore receive no more kesef (silver, money) of your donors, but hand it over for the breaches of the Bais.

[8(9)] And the Kohanim consented to receive no more kesef of HaAm; also not to repair the breaches of the Bais.

[9(10)] But Yehoyada HaKohen took aron echad (a pishkeh), and bored a hole in the lid of it, and placed it beside the Mizbe'ach, on the right side as one cometh into the Bais Hashem; and the Kohanim that were Shomrei HaSaf (Guards of the Threshold) put therein kol hakesef that was brought into the Bais Hashem.

[10(11)] And it was so, when they saw that there was much kesef in the aron, that the Sofer HaMelech and the Kohen HaGadol came up, and they put up in bags, and counted the kesef that was found in the Bais Hashem.

[11(12)] And they gave the kesef that was weighed out into the hands of the osei hamelachah (workmen) who were hamepekadim (the overseers, supervisors) of the Bais Hashem; and they made the outlay to the woodworkers and the bonim (builders) that wrought upon the Bais Hashem,

[12(13)] And to masons, and stonecutters, and to buy timber and quarried stone to repair the breaches of the Bais Hashem, and for all the outlay for the Bais [Hashem] to repair it.

[13(14)] However, for the Bais Hashem no silver bowls, lamp snuffers, tzotzerot (trumpets), vessels of gold or silver, none of these were acquired from the money that was brought into the Bais Hashem.

[14(15)] But they gave that money to the osei hamelachah (workmen), and repaired therewith the Bais Hashem.

[15(16)] Moreover they audited not the anashim, into whose yad they delivered the kesef to be bestowed on the osei hamelachah (workmen); for they dealt be'emunah (faithfully, honestly).

[16(17)] The kesef asham (money from the guilt offerings) and the kesef chatta'ot (money from the sin offerings) was not brought into the Bais Hashem; it belonged to the Kohanim.

[17(18)] Then Chazael Melech Aram (Syria) went up, and fought against Gat, and captured it; and Chazael set his face to go up against Yerushalayim.

[18(19)] And Yehoash Melech Yehudah took all the kadashim that Yehoshaphat, and Yehoram, and Achazyahu, his avot, Melachim of Yehudah, had dedicated, and his own kadashim, and all the zahav that was found in the otzarot of the Bais Hashem, and in the Bais HaMelech, and sent them to Chazael Melech Aram; and he withdrew from Yerushalayim.

[19(20)] And the rest of the acts of Yoash, and all that he did, are they not written in the Sefer of the Divrei HaYamim L'Malchei Yehudah?

[20(21)] And his avadim arose, and made a keshar (conspiracy), and assassinated Yoash in the Bais Millo, on the way down to Silla.

[21(22)] For Yozachar ben Shim'at, and Yehozavad ben Shomer, his avadim, struck him down that he died; and they buried him with his avot in Ir Dovid; and Amatzyah bno reigned in his place.

13 In the three and twentieth shanah (year) of Yoash Ben Achazyahu Melech Yehudah, Yehoachaz Ben Yehu began to reign as melech over Yisroel in Shomron, and reigned seventeen shanah.

[2] And he did that which was rah before the eyes of Hashem, and followed after the chattot of Yarov'am Ben Nevat, which he caused Yisroel to sin; he departed not therefrom.

[3] And the af Hashem (anger of Hashem) was kindled against Yisroel, and He delivered them into the yad Chazael Melech Aram (Syria), and into the yad Ben-Hadad Ben Chazael, all their yamim.

[4] And Yehoachaz besought Hashem, and Hashem paid heed unto him; for He saw the lakhatz (oppression) of Yisroel, because Melech Aram (Syria) oppressed them—

[5] And Hashem gave Yisroel a moshia (savior), so that they went out from under the yad Aram; and the Bnei Yisroel dwelt in their ohalim, as formerly.

[6] Nevertheless they departed not from the chattot of the Bais Yarov'am, who made Yisroel sin, but walked therein; and also there remained standing the Asherah in Shomron—

[7] For he [Melech Aram] did leave of the army to Yehoachaz but 50 parashim, and 10 merkavot, and 10,000 foot soldiers; for Melech Aram had destroyed them, and had made them like the aphar for trampling.

[8] Now the rest of the acts of Yehoachaz, and all that he did, and his gevurah, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[9] And Yehoachaz slept with his avot; and they

buried him in Shomron; and Yoash bno reigned as Melech in his place.

[10] In the 37th shanah of Yoash Melech Yehudah began Yehoash Ben Yehoachaz to reign as Melech over Yisroel in Shomron, and reigned as Melech 16 shanah.

[11] And he did that which was rah before the eyes of Hashem; he departed not from all the chattot Yarov'am Ben Nevat, who caused Yisroel to commit sin; but he walked therein.

[12] And the rest of the acts of Yoash, and all that he did, and his gevurah wherewith he warred against Amatzyah (Amaziah) Melech Yehudah, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[13] And Yoash slept with his avot; and Yarov'am sat upon his kisse; and Yoash was buried in Shomron with the Malkhei Yisroel.

[14] Now Elishah was fallen ill of his illness whereof he would die. And Yoash Melech Yisroel came down unto him, and wept over his face, and said, O Avi, Avi, the merkavah of Yisroel, and the parashim thereof.

[15] And Elishah said unto him, Take keshet and khitzim. And he took unto him keshet and khitzim.

[16] And he said to Melech Yisroel, Place thine yad upon the keshet. And he put his yad upon it; and Elishah put his hands upon the hands of HaMelech.

[17] And he said, Open the east chalon. And he opened it. Then Elishah said, Shoot. And he shot. And he said, The khetz (arrow) of the teshuah (salvation) unto Hashem, and the khetz of teshuah against Aram; for thou shalt strike down Aram at Aphek, unto complete destruction.

[18] And he said, Take the khitzim (arrows). And he took them. And he said unto Melech Yisroel, Strike the ground. And he struck shalosh pe'amim (three times) and stopped.

[19] And the Ish HaElohim was in wrath with him, and said, Thou shouldst have struck chamesh or shesh pe'amim; then hadst thou struck down Aram till thou hadst completely destroyed it; whereas now thou shalt defeat Aram but 3 pe'amim. [20] And Elishah died, and they buried him. And the raiding parties of Mo'av would invade the land at the beginning of the shanah.

[21] And it came to pass, as they were burying an ish, that, hinei, they spotted a raiding party; and they cast the ish into the kever of Elishah; and when the ish was let down, and touched the atzmot of Elishah, he revived, and stood up alive on his raglayim.

[22] But Chazael Melech Aram oppressed Yisroel all days of Yehoachaz.

[23] And Hashem was gracious unto them, and had rachamim on them, and showed regard unto them, because of His brit (covenant) with Avraham, Yitzchak, and Ya'akov, and would not destroy them, neither cast He them from His presence up to now.

[24] So Chazael Melech Aram died; and Ben-Hadad bno reigned as melech in his place.

[25] And Yehoash Ben Yehoachaz returned and recaptured out of the yad of Ben-Hadad Ben Chazael the towns, which he [Ben-Hadad] had taken out of the yad of Yehoachaz aviv by milchamah (war). Shalosh times did Yoash defeat him, and recovered the towns of Yisroel.

14 In the second year of Yoash Ben Yehoachaz Melech

Yisroel reigned Amatzyahu Ben Yoash Melech Yehudah.

[2] He was twenty and five years old when he began to reign as melech, and reigned twenty and nine shanah in Yerushalayim. And shem immo was Yehoaddin from Yerushalayim.

[3] And he did that which was yashar in the eyes of Hashem, yet not like Dovid aviv; he did according to all things as Yoash aviv did.

[4] Howbeit the [idolatrours] high places were not taken away; as yet HaAm did offer zevakhim and burn ketoret on the high places.

[5] And it came to pass, as soon as the mamlakhah was chazakah in his yad, that he executed his avadim which had slain HaMelech aviv [*Yoash, See 2Kgs 12:20-21*].

[6] But the banim of the makkim (assassins, murderers) he slaughtered not; according unto that which is written in the Sefer Torat Moshe, wherein Hashem commanded, saying, The avot shall not be put to death for the banim, nor the banim be put to death for the avot; but every ish shall be put to death for his own chet (sin) [*Dt. 24:16*].

[7] He struck down Edom in the Gey HaMelach 10,000, and took Selah [Petra] in milchamah (battle), and called the shem of it Yokte'el unto this day.

[8] Then Amatzyah sent malachim to Yehoash Ben Yehoachaz Ben Yehu Melech Yisroel, saying, Come, let us face off [*in war*].

[9] And Yehoash Melech Yisroel sent to Amatzyah Melech Yehudah, saying, The thistle that was in Levanon sent to the erez (cedar) that was in Levanon, saying, Give

thy bat to beni as isha; and there passed by a wild beast that was in Levanon, and trampled down the thistle.

[10] Thou hast indeed struck down Edom, and thine lev hath lifted thee up; let thy honor save face, and tarry at home; for why shouldest thou ask for ra'ah, that thou shouldest fall, even thou, and Yehudah with thee?

[11] But Amatzyah would not listen. Therefore Yehoash Melech Yisroel went up; and he and Amatzyah Melech Yehudah faced off at Beit Shemesh, which belongeth to Yehudah.

[12] And Yehudah went down in defeat before Yisroel; and they fled every ish to his ohel.

[13] And Yehoash Melech Yisroel took captive Amatzyah Melech Yehudah Ben Yehoash Ben Achazyahu at Beit Shemesh, came to Yerushalayim, broke down the chomat Yerushalayim from the Sha'ar Ephrayim unto the Sha'ar HaPinnah—400 cubits.

[14] And he took all the zahav and kesef, and all the kelim (vessels) that were found in the Beis Hashem, and in the otzarot of the Bais HaMelech, and Bnei HaTa'aruvot (Sons of the Hostages), and returned to Shomron.

[15] Now the rest of the acts of Yehoash which he did, and his gevurah, and how he warred against Amatzyah Melech Yehudah, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[16] And Yehoash slept with his avot, and was buried in Shomron with the Malkhei Yisroel; and Yarov' am bno reigned in his place.

[17] Amatzyah Ben Yoash Melech Yehudah lived after the mot Yehoash Ben Yehoachaz Melech Yisroel 15 shanah.

[18] And the rest of the acts of Amatzyah, are they not written in the Sefer Divrei

HaYimim L'Malkhei Yehudah? [19] Now they plotted kesher against him in Yerushalayim; he fled to Lachish; but they sent after him to Lachish, and assassinated him there.

[20] And they brought him back on susim; and he was buried at Yerushalayim with his avot in Ir Dovid.

[21] And kol Am Yehudah took Azaryah, who was 16 years old, and made him Melech in the place of aviv Amatzyah.

[22] He rebuilt Eilat, restored it to Yehudah; after that HaMelech slept with his avot.

[23] In the 15th year of Amatzyah Ben Yoash Melech Yehudah, Yarov' am Ben Yoash Melech Yisroel began to reign as Melech in Shomron, and reigned 41 shanah.

[24] And he did that which was rah in the eyes of Hashem; he departed not from all the chattot Yarov' am Ben Nevat, who caused Yisroel to commit sin.

[25] He restored the boundary of Yisroel from the entrance of Chamat unto the yam of the Aravah, according to the Devar Hashem Elohei Yisroel, which He spoke by the yad of His Eved HaNavi Yonah Ben Amittai, who was of Gat HaChefer.

[26] For Hashem saw the oni Yisroel, that it was mar me'od (very bitter) for there was neither atzur (slave) nor azuv (free), no ozer (helper) at all for Yisroel.

[27] And Hashem had not said that He would blot out the shem of Yisroel from under Shomayim; but He saved them by the yad Yarov' am Ben Yoash.

[28] Now the rest of the acts of Yarov`am, and all that he did, and his gevurah, how he warred, and how he won back Damascus and Chamat from Yehudah for Yisroel, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel? [29] And Yarov`am slept with his avot, even with the malkhei Yisroel; and Zecharyah bno reigned as Melech in his place.

15 In the 27th shanah of Yarov`am Melech Yisroel began Azaryah Ben Amatzyah Melech Yehudah to reign as melech.

[2] 16 years old was he when he began to reign as melech, and he reigned 52 shanim in Yerushalayim. And shem immo was Yecholyahu of Yerushalayim.

[3] And he did that which was yashar in the eyes of Hashem, according to all that Amatzyah aviv had done;

[4] However the [idolatrour] high places were not removed; the people offered zevakhim and burned ketoret still on the [idolatrour] high places.

[5] And Hashem plagued Melelech, so that he was metzorah unto his yom mot, and dwelt in a bais

hachafeshit (separate house, leper asylum house). And Yotam Ben HaMelech was over the Bais (Palace), shofet (governing) the Am HaAretz.

[6] And the rest of the acts of Azaryah, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah?

[7] So Azaryah slept with his avot; and they buried him with his avot in Ir Dovid; Yotam bno reigned in his place.

[8] In the 38th year of Azaryah Melech Yehudah did Zecharyah Ben Yarov`am reign as melech over

Yisroel in Shomron six months.

[9] And he did that which was rah in the eyes of Hashem, just as his avot had done; he departed not from the chattot Yarov`am Ben Nevat, who caused Yisroel to commit sin.

[10] And Shallum Ben Yavesh plotted a keshet against him, and attacked him in front of the people, and assassinated him, and reigned as melech in his place.

[11] And the rest of the acts of Zecharyah, behold, they are written in the Sefer Divrei HaYamim L'Malkhei Yisroel.

[12] This was the Devar Hashem which He spoke unto Yehu, saying, Thy banim shall sit on the kisse Yisroel unto the fourth generation. And so it came to pass [2Kgs 10:30].

[13] Shallum Ben Yavesh began to reign as melech in the nine and thirtieth year of Uziyah Melech Yehudah; and he reigned for one month in Shomron.

[14] For Menahem Ben Gadi went up from Tirtzah, and came to Shomron, and attacked Shallum Ben Yavesh in Shomron, and assassinated him, and reigned as melech in his place.

[15] And the rest of the acts of Shallum, and his keshet he plotted, behold, they are written in the Sefer Divrei HaYamim L'Malkhei Yisroel.

[16] Then from Tirtzah Menahem attacked Tiphshach, and all that were therein, and the surrounding area; because they opened not to him, therefore he sacked it; and all the women therein that were with child he ripped open.

[17] In the nine and thirtieth year of Azaryah Melech Yehudah began Menahem Ben Gadi to reign as melech over Yisroel,

and reigned ten shanim in Shomron.

[18] And he did that which was rah in the eyes of Hashem; he departed not all his yamim from the chattot Yarov`am Ben Nevat, who caused Yisroel to commit sin.

[19] And Pul Melech Ashur (Assyria) came against HaAretz and Menahem gave Pul a thousand talents of kesef, that his yad might be with him [supporting Menahem] to make the Mamlakhah chazakah in his yad.

[20] And Menahem exacted the kesef from Yisroel, even of all the wealthy Gibborim, of each man fifty shekels of kesef, to give to Melech Ashur. So Melech Ashur withdrew and stayed not there in HaAretz.

[21] And the rest of the acts of Menahem, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yisroel?

[22] And Menahem slept with his avot; and Pekachyah bno reigned as melech in his place.

[23] In the fiftieth year of Azaryah Melech Yehudah, Pekachyah Ben Menahem began to reign as melech over Yisroel in Shomron, and reigned two shanim.

[24] And he did that which was rah in the eyes of Hashem; he departed not from the chattot Yarov`am Ben Nevat, who caused Yisroel to commit sin.

[25] But Pekach Ben Remalyah, his officer, plotted a keshet against him, and assassinated him in Shomron, in the armon Bais Melech (citadel of the palace of the king), with Argov and Aryeh, and with him chamishim ish (fifty men) of the Bnei Giladim; and he killed him, and reigned as melech in his place.

[26] And the rest of the acts of Pekachyah, and all that he did, behold, they are written in the Sefer Divrei HaYamim L'Malkhei Yisroel.

[27] In the two and fiftieth year of Azaryah Melech Yehudah, Pekach Ben Remalyah began to reign as melech over Yisroel in Shomron, and reigned twenty shanah.

[28] And he did that which was rah in the eyes of Hashem; he departed not from the chattot Yarov'am Ben Nevat, who caused Yisroel to commit sin.

[29] In the days of Pekach Melech Yisroel came Tiglat Pileser Melech Ashur (Assyria), and took Iyon, and Abel Beit-Ma'achah, and Yanoach, and Kedesh, and Chatzor, and Gil'ad, and the Galil, all the Eretz Naphtali, and carried them away into the Golus of Assyria.

[30] And Hoshea Ben Elah plotted a keshet against Pekach Ben Remalyah, attacked him, assassinated him, and reigned as melech in his place, in the 20th year of Yotam Ben Uziyah.

[31] And the rest of the acts of Pekach, and all that he did, behold, they are written in the Sefer Divrei HaYamim L'Malkhei Yisroel.

[32] In the second year of Pekach Ben Remalyah Melech Yisroel began Yotam Ben Uziyah Melech Yehudah to reign as melech.

[33] 25 old was he when he began to reign as melech, and he reigned 16 shanah in Yerushalayim. And shem immo was Yerusha Bat Tzadok.

[34] And he did that which was yashar in the eyes of Hashem; he did according to all that Uziyah aviv had done.

[35] Howbeit the [idolatrous] high places were not removed;

the people offered zevakhim and burned ketoret still in the high places. He rebuilt the Sha'ar Beis Hashem HaElyon.

[36] Now the rest of the acts of Yotam, and all that he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah?

[37] In those days Hashem began to send against Yehudah Retzin Melech Aram, and Pekach Ben Remalyah.

[38] And Yotam slept with his avot, and was buried with his avot in Ir Dovid aviv; and Achaz bno reigned as melech in his place.

16 In the seventeenth year of Pekach Ben Remalyahu, Achaz Ben Yotam Melech Yehudah began to reign.

[2] 20 years old was Achaz when he began to reign, and reigned 16 shanah in Yerushalayim, and did not that which was yashar in the eyes of Hashem Elohav, like Dovid Aviv.

[3] But he walked in the derech of the Melachim of Yisroel, and even made bno to pass through the eish, according to the to'avot of the Goyim, whom Hashem cast out from before the Bnei Yisroel.

[4] And he sacrificed and burnt ketoret in the [idolatrous] high places, and on the geva'ot, and under every spreading tree.

[5] Then Retzin Melech Aram (Syria) and Pekach Ben Remalyahu Melech Yisroel came up to Yerushalayim for milchamah; and they besieged Achaz, but could not overcome him.

[6] At that time Retzin Melech Aram (Syria) recovered Eilat for Aram, and drove the Yehudim from Eilat; and the Edomim came to Eilat, and dwelt there unto this day.

[7] So Achaz sent malachim to Tiglat Pileser Melech Ashur (Assyria), saying, I am thy eved and thy ben (son, vassal); come up, and save me out of the hand of Melech Aram, and out of the hand of Melech Yisroel, which rise up against me.

[8] And Achaz took the kesef and zahav that was found in the Beis Hashem, and in the otzerot of the Bais HaMelech, and sent it for a sho Chad (bribe) to Melech Ashur.

[9] And Melech of Ashur (Assyria) paid heed unto him; for Melech Ashur (Assyria) went up against Damascus, and captured it, and carried the people of it captive to Kir, and slaughtered Retzin.

[10] And HaMelech Achaz went to Damascus to meet Tiglat Pileser Melech Ashur, and Achaz saw the mizbe'ach that was at Damascus; and HaMelech Achaz sent to Uriyah HaKohen the demut (likeness, sketch) of the mizbe'ach, and the tavnit (pattern, plan) of it, according to all the workmanship thereof.

[11] And Uriyah HaKohen built the mizbe'ach according to all that HaMelech Achaz had sent from Damascus; so Uriyah HaKohen constructed it before HaMelech Achaz came from Damascus.

[12] And when HaMelech came from Damascus, HaMelech saw the mizbe'ach; and HaMelech approached the mizbe'ach, and went up to it.

[13] And he burned his olah and his minchah, and poured his nesekh (drink offering), and sprinkled the dahm of his shelamim upon the mizbe'ach.

[14] And he moved also the Mizbe'ach Nechoshet, which was before Hashem, from the forefront of the Beis, from

between [*his*] mizbe'ach and the Beis Hashem, and put it on the north side of [*his*] mizbe'ach.

[15] And HaMelech Achaz commanded Uriyah HaKohen, saying, Upon the Mizbe'ach HaGadol burn the olat haboker, and the minchat haerev, and the olat HaMelech, and his minchah, with the olat kol Am HaAretz, and their minchah, and their nesakhim; and sprinkle upon it all the dahm of the olah, and all the dahm of the zevach: but the Mizbe'ach HaNechochet shall be for me to inquire by.

[16] Thus did Uriyah HaKohen, according to all that HaMelech Achaz commanded.

[17] And HaMelech Achaz cut off the misgerot (bases [of the Yam]) of the mekhonot (movable stands or bases), and removed the kiyor from off them; and took down the Yam from off the Bakar HaNechochet that were under it, and put it upon the Martzepet Avanim.

[18] The musakh for Shabbos that they had built in the Beis, and the outer entrance of HaMelech, he removed from the Beis Hashem because of Melech Ashur.

[19] Now the rest of the acts of Achaz which he did, are they not written in the Sefer Divrei HaYamim of the Melachim of Yehudah?

[20] And Achaz slept with his Avot, and was buried with his Avot in Ir Dovid; and Chizkiyahu bno reigned in his place.

17 In the twelfth year of Achaz Melech Yehudah began Hoshea Ben Elah to reign as melech in Shomron over Yisroel nine shanim.

[2] And he did that which was rah in the eyes of Hashem, but

not as the malkhei Yisroel that were before him.

[3] Against him came up Shalmaneser Melech Ashur; and Hoshea became his eved (vassal) and paid him minchah (tribute).

[4] And Melech Ashur found keshet in Hoshea; for he had sent malachim to So Melech Mitzrayim, and paid no minchah to Melech Ashur, as he had done shanah b'shanah; therefore Melech Ashur took him in custody, and bound him in the bais keleh.

[5] Then Melech Ashur came up throughout kol HaAretz, and went up to Shomron, and besieged it shalosh shanim.

[6] In the ninth year [722 B.C.E.] of Hoshea, Melech Ashur took Shomron, and carried Yisroel away to Ashur, and placed them in Chalach and in Chavor by the river Gozan, and in the cities of the Medes.

[7] For so it was, that the Bnei Yisroel had sinned against Hashem Eloheihem Who had brought them up out of Eretz Mitzrayim, from under the yad of Pharaoh Melech Mitzrayim, had feared elohim acherim,

[8] Walked in the chukkot of the Goyim, whom Hashem cast out from before the Bnei Yisroel, and [in the chukkot] of the Malkhei Yisroel, which they had made up.

[9] And the Bnei Yisroel did secretly those things that were not right against Hashem Eloheihem, and they built for them [idolatrous] high places in all their towns, from the migdal of the notzerim (watchmen) to the fortified city.

[10] And they set up for them matzevot and Asherim on every high hill, under every lushly foliated green tree; [11] And there they burned ketoret in all the high places,

as did the Goyim whom Hashem drove out before them; and wrought devarim ra'im (wicked things) to provoke Hashem to anger; [12] For they served the gillulim (idols), whereof Hashem had said unto them, Ye shall not do this thing. [13] Yet Hashem testified warnings against Yisroel, and against Yehudah, by all the nevi'im, and by all the khozer (seers), saying, Turn ye from your derakhim hara'im and be shomer over My mitzvot and My chukkot, according to all the torah which I commanded your Avoteichem, and which I sent to you by My avadim the Navi'im.

[14] Notwithstanding they would not listen, but stubbornly stiffened their necks, like the neck of their avot, that did not believe in Hashem Eloheihem.

[15] And they rejected His chukkot, and His brit (covenant) that He made with their avot, and His edot (testimonies, warnings) which He testified against them; and they followed after hevel, and became hevel, and went after the Goyim that were all around them, concerning whom Hashem had charged them, that they should not do like them.

[16] And they forsook all the mitzvot of Hashem Eloheihem, and made them massekhhah, even two agalim, and made Asheirah, and worshipped all the Tzava HaShomayim, and served Ba'al.

[17] And they caused their banim and their banot to pass through the eish, and practiced kesamim and practiced witchcraft, and sold themselves to do rah in the eyes of Hashem, to provoke Him to anger.

[18] Therefore Hashem was very angry with Yisroel, and removed them out of His sight; there was none left but the shevet of Yehudah only.

[19] Also Yehudah kept not the mitzvot of Hashem Eloheihem, but walked in the chukkot of Yisroel which they had made up.

[20] And Hashem rejected all the zera Yisroel, afflicted them and delivered them into the yad of plunderers, until He had cast them out of His sight.

[21] For He tore Yisroel from the Bais Dovid; and they made Yarov`am Ben Nevat melech; and Yarov`am drove Yisroel from following after Hashem, and caused them to commit a chata'ah gedolah.

[22] For the Bnei Yisroel walked in all the chattot Yarov`am which he did; they departed not from them; [23] Until Hashem removed Yisroel out of His sight, as He had said by all His avadim the Nev'im. So was Yisroel carried away into the Golus out of their own adamah to Ashur (Assyria) unto this day.

[24] And Melech Ashur brought men from Babylon, and from Kutah, and from Ava, and from Chamat, and from Sepharvayim, and placed them in the cities of Shomron in the place of Bnei Yisroel; and they possessed Shomron, and dwelt in the cities thereof.

[25] And so it was at the beginning of their dwelling there, that they feared not Hashem; therefore Hashem sent among them the arayot which killed some of them.

[26] Wherefore they spoke to Melech Ashur, saying, The Goyim which thou hast removed, and placed in the cities of Shomron, know not the mishpat Elohei HaAretz; therefore He hath sent the arayot among them, and,

behold, they slew them, because they know not the mishpat Elohei HaAretz.

[27] Then Melech Ashur commanded, saying, Carry back there one of the kohanim whom ye brought captive from there; and let them go and dwell there, and let him teach them the mishpat Elohei HaAretz.

[28] Then one of the kohanim whom they had carried away captive from Shomron came and dwelt in Beit-El, and was moreh (teacher) to them how they should fear Hashem.

[29] Howbeit every goy (nation) made g-ds of their own, and set them up in the batim (houses) of the high places which the Shomronim had made, every goy in their towns wherein they dwelt.

[30] And the men of Babylon made [*the g-d*] Sukkot Benot, and the men of Kutah made Nergal, and the men of Chamat made Ashima,

[31] And the Avim made Nivchaz and Tartak, and the Sepharvim burned their banim in eish to Adramelech and Anammelech, the g-ds of Sepharvayim.

[32] So they feared Hashem, and made for themselves of the lowest of them kohanim of the [idolatrours] high places, which were officiating for them in beis habamot.

[33] They feared Hashem, and served their own g-ds, after the mishpat (manner) of the Goyim from which places as exiles they had been carried away.

[34] Unto this day they [*the Samaritans*] do after the mishpatim harishonim (former practices); they fear not Hashem, neither do they after their chukkot, or after their mishpatim, or after the torah and mitzvah which Hashem commanded the Bnei

Ya'akov, whom He named shmo Yisroel;

[35] With whom Hashem had cut a Brit, and commanded them, saying, Ye shall not fear elohim acherim, nor bow yourselves to them, nor serve them, nor offer zevakhim to them;

[36] But Hashem, Who brought you up out of Eretz Mitzrayim with koach gadol and a stretched out zero'a, Him shall ye fear, and to Him shall ye bow down in worship, and to Him shall ye offer zevakhim.

[37] And the chukkot, and the mishpatim, and the torah, and the mitzvah, which He wrote for you, ye shall be shomer over to do kol hayamim; ye shall fear no elohim acherim.

[38] And the Brit that I have made with you ye shall not forget; neither shall ye fear elohim acherim.

[39] But Hashem Eloheichem ye shall fear; and He shall deliver you out of the yad of all your oyevim.

[40] Howbeit they did not pay heed, but they did after their mishpat harishon (former custom).

[41] So these Goyim feared Hashem, and also served their peselim, both their banim, and their bnei banim; as did their avot, so do they unto this day.

18 Now it came to pass in the third year of Hoshea Ben Elah Melech Yisroel, that Chizkiyah Ben Achaz Melech Yehudah began to reign.

[2] Twenty and five years old was he when he began to reign; and he reigned twenty and nine shanah in Yerushalayim. Shem immo also was Avi Bat Zecharyah.

[3] And he did that which was yashar in the sight of Hashem,

according to all that Dovid Aviv did.

[4] He removed the [idolatrous] high places and smashed the matzevot, and cut down the Asherah, and broke in pieces the nachash nechoshet that Moshe had made; for up to those yamim the Bnei Yisroel did burn ketoret to it; and it was called Nechushtan.

[5] He trusted in Hashem Elohei Yisroel; so that after him was none like him among all the Melachim of Yehudah, nor any that were before him.

[6] For his deveykus was to Hashem, he departed not from following Him, but was shomer over His mitzvot Hashem commanded Moshe.

[7] And Hashem was with him; he prospered whithersoever he went forth; he rebelled against Melech Ashur, and served him not.

[8] He struck down the Pelishtim, even unto Azah (Gaza), and the territories thereof, from the migdal notzrim to the fortified city.

[9] And it came to pass in the fourth year of Melech Chizkiyah, which was the seventh year of Hoshea Ben Elah Melech Yisroel, that Shalmaneser Melech Ashur came up against Shomron, and besieged it.

[10] And at the end of three years they captured it; even in the sixth year of Chizkiyah, that is, in the ninth year of Hoshea Melech Yisroel, Shomron was captured.

[11] And Melech Ashur did carry away Yisroel into Golus in Assyria, and put them in Chalach and in Chavor by the of Cozan River, and in the cities of the Medes;

[12] Because they obeyed not the voice of Hashem Eloheihem, but transgressed His Brit, and all that Moshe Eved Hashem commanded,

and would not hear them, nor do them.

[13] Now in the fourteenth year of Melech Chizkiyah did Sanecheriv Melech Ashur come up against all the fortified cities of Yehudah, and captured them.

[14] And Chizkiyah Melech Yehudah sent to Melech Ashur at Lachish, saying, I have offended; withdraw from me; that which thou demandest me will I bear. And Melech Ashur exacted from Chizkiyah Melech Yehudah three hundred talents of kesef and thirty talents of zahav.

[15] And Chizkiyah gave him all the kesef that was found in the Beis Hashem, and in the otzarot of the Bais HaMelech.

[16] At that time did Chizkiyah strip off the zahav from the daletot Heikhal Hashem, and from the omenot (doorposts) which Chizkiyah Melech Yehudah had overlaid, and gave it to Melech Ashur.

[17] And Melech Ashur sent Tartan and Rav Saris and Rav Shakeh from Lachish to Melech Chizkiyah with a large army against Yerushalayim. And they went up and came to Yerushalayim. And when they were come up, they came and stood by the te'alat haberekhah haelyonah (aqueduct of the Upper Pool), on the highway of the Sadeh of the Launderer.

[18] And when they had called to HaMelech, there came out to them Elyakim Ben Chilkiah, which was over the Bais (palace), and Shevna the Sofer, and Yoach Ben Asaph the Mazkir (secretary).

[19] And Rav Shakeh said unto them, Speak ye now to Chizkiyah, Thus saith HaMelech Hagadol, Melech Ashur; What bitachon (confidence) is this wherein thou trustest?

[20] Thou sayest—but they are mere davar sfatayim (words of lips, vain words)—I have etzah (counsel) and gevurah

(strength) for the milchamah. Now on whom dost thou trust, that thou rebellest against me?

[21] Now, hinei, thou trustest upon the mishenet (staff) of this bruised reed, even upon Mitzrayim, on which if a man lean, it will go into his yad, and pierce it; so is Pharaoh Melech Mitzrayim unto all that depend on him.

[22] But if ye say unto me, We trust in Hashem Eloheinu; is not that He, whose high places and whose mizbechot Chizkiyah hath taken away, and hath said to Yehudah and Yerushalayim, Ye shall worship before this Mizbe'ach in Yerushalayim?

[23] Therefore, now, give pledges to adoni Melech Ashur, and I will deliver thee two thousand susim, if thou be able on thy part to set riders upon them.

[24] How then wilt thou turn away the face of one officer of the least of the avadim of adoni, and put thy trust in Mitzrayim for chariots and for parashim?

[25] Am I now come up without Hashem against this makom to destroy it? Hashem said to me, Go up against this land, and destroy it.

[26] Then said Elyakim Ben Chilkiah, and Shevna, and Yoach, unto Rav Shakeh, Speak, now, to thy avadim in Aramit (Aramaic); for we understand it; and speak not to us in Yehudit (Hebrew) in the ears of the people that are on the chomah.

[27] But Rav Shakeh said unto them, Hath adoni sent me to adoneicha, and to thee, to speak these words? Hath he not sent me to the anashim which sit on the chomah,

that may eat their own dung,
and drink their own urine
with you?

[28] Then Rav Shakeh stood
and cried with a kol gadol in
Yehudit, and spoke, saying,
Hear the word of HaMelech
Hagadol, Melech Ashur.

[29] Thus saith HaMelech,
Let not Chizkiyah deceive you;
for he shall not be able to save
you out of his yad;

[30] Neither let Chizkiyah
make you trust in Hashem,
saying, Hashem will surely
save us, and this city shall not
be given into the yad Melech
Ashur.

[31] Pay heed not to
Chizkiyah; for thus saith
HaMelech Ashur, Make a
berakhah with me, and come
out to me, and then eat ye
every man of his own gefen,
every one of his te'elah, and
drink ye every one the waters
of his bor;

[32] Until I come and take
you away to an eretz like your
own eretz, an eretz dagan and
tiros, an eretz lechem and
kramim, a land of zayit
yitzhar and of devash, that ye
may live, and not die; and pay
heed not unto Chizkiyah,
when he persuadeth you,
saying, Hashem will save us.

[33] Hath any of the elohei
HaGoym delivered at all his
land out of the yad Melech
Ashur?

[34] Where are elohei Cha-
mat, and of Arpad? Where are
elohei Sapharvayim, Hena,
and Ivah? Have they saved
Shomron out of mine yad?

[35] Who are they among all
the elohim of the lands, that
have saved their land out of
mine yad, that Hashem
should save Yerushalayim out
of mine yad?

[36] But the people held their
peace, and answered him not
a davar; for the mitzvah
HaMelech was, saying, Answer
him not.

[37] Then came Elyakim Ben
Chilkiyah, which was over the
Bais (palace), and Shevna the
Sofer, and Yoach Ben Asaph
the Mazkir (secretary), to
Chizkiyah with their
begadim torn, and told him
the words of Rav Shakeh.

19 And it came to
pass, when
HaMelech

Chizkiyahu (Hezekiah) heard
it, that he tore his begadim,
and covered himself with
sackcloth, and went into the
Beis Hashem.

[2] And he sent Elyakim, who
was over the Bais (palace), and
Shevna the Sofer, and the
Zekenim of the Kohanim,
clothed with sackcloth, to
HaNavi Yeshayah Ben Amotz.

[3] And they said unto him,
Thus saith Chizkiyahu,
This day is a Yom Tzarah, and
of tokhechah (rebuke), and
ne'atzah (blasphemy,
sacrilege); for the banim are
come to the mashber (crisis of
birth), and there is
not ko'ach to bring forth.

[4] It may be Hashem
Eloheicha will hear all the
words of Rav Shakeh, whom
Melech Ashur adonav hath
sent to reproach the Elohim
Chai; and will rebuke the
devarim which Hashem
Eloheicha hath heard; there-
fore lift up thy tefillah for the
she'erit that are left surviving.
[5] So the avadim of
HaMelech Chizkiyah came to
Yeshayah.

[6] And Yeshayah said unto
them, Thus shall ye say unto
adoneichem, Thus saith
Hashem, Be not afraid of the
words which thou hast heard,
wherewith the na'arei
Melech Ashur have made
gidduf against Me.

[7] Hineni, I will put a ruach
in him, and he shall hear a
shemuah (report), and shall
return to his own land;

and I will cause him to fall by
the cherev in his own land.

[8] So Rav Shakeh left
[Yerushalayim], and found
Melech Ashur warring against
Livnah; for he had heard that
he [Melech Ashur] was
departed from Lachish.

[9] And he heard concerning
Tirhakah Melech Cush, Hinei,
he is come forth to make war
with thee; and when he heard
it, he sent malachim again
unto Chizkiyah, saying,

[10] Thus shall ye speak to
Chizkiyah Melech Yehudah,
saying, Let not Eloheicha, in
Whom thou trustest, deceive
thee, saying, Yerushalayim
shall not be delivered into the
yad Melech Ashur.

[11] Hinei, thou hast heard
what the melachim of Ashur
have done to all lands, by
destroying them utterly; and
shalt thou be saved?

[12] Have the elohei
HaGoym delivered them
which my avot have destroyed;
as Gozan, and Charan, and
Retzeph, and the Bnei Eden
which were in Telassar?

[13] Where is Melech
Chamat, and Melech Arphad,
and the Melech of the Ir of
Sepharvayim, Hena, and
Ivah?

[14] And Chizkiyah received
the sefarim (letters) from the
yad hamalachim, and read it;
and Chizkiyah went up into
the Beis Hashem, and spread
it before Hashem.

[15] And Chizkiyah davened
before Hashem, saying,
Hashem Elohei Yisroel, that
dwellest between the keruvim,
Thou art HaElohim, even
Thou alone, of kol mamlechet
ha'aretz; Thou hast made
Shomayim and HaAretz.

[16] Incline Thine ear,
Hashem, and hear; open,
Hashem, Thine
eyes, and see; and hear the
words of Sancheriv,

which he sent to insult the Elohim Chai (Living G-d).

[17] Truly, Hashem, the melachim of Ashur have laid waste the Goyim and their lands,

[18] And have cast eloheihem into the eish; for they were no elohim, but the ma'asheh yedei adam, etz and even (stone); therefore they have destroyed them.

[19] Now therefore, Hashem Eloheinu, save us from his yad, that kol mamlechet ha'aretz may know that Thou art Hashem, even Thou only.

[20] Then Yeshayah Ben Amotz sent unto Chizkiyah, saying, Thus saith Hashem Elohei Yisroel, Whereas thou hast davened to Me against Sancheriv Melech Ashur, I have heard.

[21] This is the davar that Hashem hath spoken concerning him: The Betulat Bat Tziyon hath despised thee, and laughed thee to scorn; the Bat Yerushalayim hath shaken her head at thee.

[22] Whom hast thou insulted and made gidduf against? And against whom hast thou raised thy voice, and lifted up thine eyes marom? Even against Kadosh Yisroel.

[23] By thy avadim hast thou insulted Adonoi, and hast said, With the multitude of my chariots am I come up to marom harim, to the heights of Levanon, and I will cut down the tall cedars thereof, and the choice pine trees thereof; and I will enter into its most remote height, and the ya'ar (forest) of its fruitful land.

[24] I have dug and drunk mayim, and with the sole of my feet have I dried up all the streams of the besieged places.

[25] Hast thou not heard long ago, how I have done it, and of yemei kedem (days of old), that I have formed it? Now

have I brought it to pass, that thou shouldest be to lay waste fortified cities into ruinous heaps.

[26] Therefore their inhabitants were of small power, they were dismayed and put to shame; they were as the esev of the sadeh, and as the green herb, as the khasir (grass) on the gagot (rooftops) is sun-scorched before it is grown up.

[27] But I know thy sitting, and thy going out, and thy coming in, and thy rage against Me.

[28] Because thy rage against Me and thy insolence is come up into Mine ears, therefore I will put My hook in thy nose, and My Bit in thy sfatayim (lips), and I will turn thee back by the derech by which thou camest.

[29] And this shall be HaOt (the Sign) unto thee, Ye shall eat this year such that growth of itself, and the second year that which springeth from the same; and in the third year sow ye, and reap, and plant kramim (vineyards) and eat the fruit thereof.

[30] And the remnant that is escaped of the Bais Yehudah shall yet again take shoresheh (root) downward, and bear pri upward.

[31] For out of Yerushalayim shall go forth She'erit (Remnant) and they that escape out of Mt Tziyon; the zeal of Hashem Tzva'os shall accomplish this.

[32] Therefore thus saith Hashem concerning Melech Ashur, He shall not come into this city, nor shoot khetz (an arrow) there, nor come before it with mogen, nor cast a siege ramp against it.

[33] By the derech that he came, by the same shall he return, and shall not come into this city, saith Hashem.

[34] For I will defend this city, to save it, for Mine Own sake, and for the sake of Dovid Avdi.

[35] And it came to pass that night, that the Malach Hashem went forth, and struck down in the Machaneh Ashur a hundred and fourscore and five elef; and when they arose early in the boker, hinei, they were all pegarim mesim (dead corpses).

[36] So Sancheriv Melech Ashur departed, and went and returned, and dwelt in Nineveh.

[37] And it came to pass, as he was worshipping in the Bais Nisroch elohav, that Adramelech and Saretzer his banim cut him down with the cherev; and they escaped into Eretz Ararat. And Esar-Chaddon bno reigned in his place.

20 In those days was Chizkiyahu (Hezekiah) sick unto mot (death). And HaNavi Yeshayah Ben Amotz came to him, and said unto him, Thus saith Hashem, Set thine bais in order; for thou shalt die, and not live.

[2] Then he turned his face to the kir (wall), and davened unto Hashem, saying,

[3] Remember now, Hashem, how I have walked before Thee in emes and with a lev shalem, and have done that which is hatov in Thy sight. And Chikiyahu (Hezekiah) wept with beki gadol (great weeping).

[4] And it came to pass, before Yeshayah was gone out from the middle courtyard, that the Devar Hashem came to him, saying,

[5] Shuv (return), and say to Chizkiyahu (Hezekiah) the Nagid Ami, Thus saith Hashem Elohei Dovid Avicha, I have heard thy tefillah, I have seen thy tears;

hineni, I will heal thee; on Yom HaShelishi thou shalt go up unto the Beis Hashem.

[6] And I will add unto thy days fifteen shanah; and I will save thee and this city out of the palm of Melech Asshur (Assyria); and I will defend this city for Mine Own sake, and for the sake of Dovid Avdi.

[7] And Yeshayah said, Take a develet te'anim. And they took and laid it on the shechin (boil, inflamed spot) and he recovered [See Isaiah 38:21].

[8] And Chizkiyahu (Hezekiah) said unto Yeshayah, What shall be the Ot (Sign) that Hashem will heal me, and that I shall go up into the Beis Hashem on the Yom HaShelishi?

[9] And Yeshayah said, This Ot (Sign) shalt thou have from Hashem, that Hashem will do the thing that He hath spoken: shall the tzel (shadow) go forward eser ma'alot (ten steps), or go backward eser ma'alot?

[10] And Chizkiyahu (Hezekiah) answered, It is a simple matter for the tzel to go forward eser ma'alot; no, but let the tzel return backward eser ma'alot.

[11] And Yeshayah HaNavi cried out unto Hashem; and He brought the tzel (shadow) eser ma'alot backward, by which it had gone on the ma'alot Achaz (sundial of Ahaz).

[12] At that time Berodach Baladan Ben Baladan Melech Bavel sent sefarim and a minchah unto Chizkiyahu (Hezekiah); for he had heard that Chizkiyahu had been ill.

[13] And Chizkiyahu (Hezekiah) paid heed unto them, and showed them kol Bais Nekhotoh (Treasure House), the kesef, and the zahav, and the spices, and the

shemen hatov, and all the Bais Keli of his, and all that was found in his otzerot; there was nothing in his Bais (palace), nor in all his memshalet, that Chizkiyahu showed them not.

[14] Then came Yeshayah HaNavi unto HaMelech Chizkiyahu, and said unto him, What said these anashim? And from whence came they unto thee? And Chizkiyah said, They are come from an eretz rekhokah (a far country), even from Babylon.

[15] And he said, What have they seen in thine Bais (palace)? And Chizkiyahu answered, All the things that are in mine Bais (palace) have they seen; there is nothing among my otzerot (treasures) that I have not showed them.

[16] And Yeshayah said unto Chizkiyahu, Hear the Devar Hashem.

[17] Hinei, the days come, that all that is in thine Bais, and that which Avotecha have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith Hashem.

[18] And of thy Banim that shall issue from thee, which thou shalt father, shall they take away; and they shall be sarisim in the Heikhal Melech Bavel.

[19] Then said Chizkiyahu unto Yeshayah, Tov is the Devar Hashem which thou hast spoken. And he said, Is it not good, if shalom and emes be in my days?

[20] And the rest of the acts of Chizkiyahu, and all his gevurah, and how he made HaBerekhah (the Pool) and the Te'alah (Tunnel), and brought mayim into the city, are they not written in the Sefer Divrei HaYamim of the Melachim of Yehudah?

[21] And Chizkiyahu slept with his avot; and Menasheh bno reigned in his place.

21 Menasheh was twelve years old when he began to reign as melech, and reigned fifty and five years in Yerushalayim. And shem immo was Cheftzi-Vah.

[2] And he did that which was rah in the eyes of Hashem, after the to'avot of the Goyim, whom Hashem drove out before the Bnei Yisroel.

[3] For he built up again the [idolatrous] high places which Chizkiyah aviv had destroyed; and he reared up mizbechot for Ba'al, and made Asherah, as did Ach'av Melech Yisroel; and bowed down in worship to kol Tzava HaShomayim, and served them.

[4] And he built mizbechot in the Beis Hashem, of which Hashem said, In Yerushalayim will I put Shmi (My Name).

[5] And he built mizbechot for kol Tzava HaShomayim in the two khatzerot (courtyards) of the Beis Hashem.

[6] And he made bno pass through the eish, and practiced sorcery, and witchcraft, and dealt with familiar spirits [*i.e., he consulted mediums*] and spiritists; he wrought much rah in the eyes of Hashem, to provoke Him to anger.

[7] And he set a pesel HaAsherah he had made in the Beis [Hashem] of which Hashem said to Dovid, and to Shlomo bno, In this Beis, and in Yerushalayim, which I have chosen out of all Shivtei Yisroel, will I put Shmi (My Name) l'olam;

[8] Neither will I make the regel Yisroel move any more out of ha'adamah (the land) which I gave their avot; only if they will be shomer to do according to all that I have commanded them, and according to all the

torah that avdi Moshe commanded them.

[9] But they paid heed not; and Menasheh seduced them to do rah more than did the Goyim whom Hashem destroyed before the Bnei Yisroel.

[10] And Hashem spoke by His avadim the Nevi'im, saying,

[11] Because Menasheh Melech Yehudah hath done these to'avot, hath done wickedly more than all that HaEmori did, which were before him, hath made Yehudah also to sin with his gillulim (idols);

[12] Therefore thus saith Hashem Elohei Yisroel, Hineni, I am bringing such ra'ah upon Yerushalayim and Yehudah, that whosoever heareth of it, both his oznayim shall tingle.

[13] And I will stretch over Yerushalayim the measuring line of Shomron, and the plumbline of the Bais Ach'av; and I will wipe Yerushalayim as a man wipeth a dish, wiping it, and turning it upside down.

[14] And I will forsake the She'erit of Mine nachalah, and deliver them into the yad of their oyevim; and they shall become a prey and a plunder to all their oyevim;

[15] Because they have done that which was rah (evil) in My eyes, and have provoked Me to anger, since the day their avot came forth out of Mitzrayim, even unto this day.

[16] Moreover Menasheh was guilty of much shefach dahm of the innocent, till he had filled Yerushalayim from one end to another; besides his chattot wherewith he caused Yehudah to commit sin, in doing that which was rah in the eyes of Hashem.

[17] Now the rest of the acts of Menasheh, and all that he

did, and his chattot that he sinned, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah?

[18] And Menasheh slept with his avot, and was buried in the gan of his own Bais, in the gan of Uzza; and Amon bno reigned as melech in his place.

[19] Amon was 22 years old when he began to reign as melech, and he reigned 2 shanim in Yerushalayim. And shem immo was Meshulemet Bat Charutz of Yotvah.

[20] And he did that which was rah in the eyes of Hashem, just as Menasheh aviv did.

[21] And he walked in all the derech that aviv walked in, and served the gillulim that aviv served, and bowed down in worship to them;

[22] And he forsook Hashem Elohei Avotav, and walked not in the Derech Hashem.

[23] And the avadim of Amon plotted a keshet against him, and assassinated HaMelech in his own Bais (palace).

[24] And the Am HaAretz slaughtered all them that had plotted a keshet against HaMelech Amon; and the Am HaAretz made Yoshiyah bno Melech in his place.

[25] Now the rest of the acts of Amon which he did, are they not written in the Sefer Divrei HaYamim L'Malkhei Yehudah?

[26] And he was buried in his kever in the gan (garden) of Uzza; and Yoshiyah bno reigned as melech in his place.

22 Yoshiyah was 8 years old when he began to reign, and he reigned 31 shanah in Yerushalayim. And shem immo was Yedidah Bat Adayah of Botzkat.

[2] And he did that which was yashar in the eyes of Hashem, and walked in kol derech

Dovid Aviv, and turned not aside to the yamin or smol.

[3] And it came to pass in the 18th year of Melech Yoshiyah, that HaMelech sent Shaphan Ben Atzalyahu Ben Meshullam, the Sofer, to the Beis Hashem, saying,

[4] Go up to Chilkiyahu the Kohen HaCadol, that he may count the kesef which is brought into the Beis Hashem, which the Shomrei HaSaf (the Doorkeepers) have collected of the people;

[5] And let them entrust it into the yad oseh hamelachah (hand of the master workmen), that have the mufkadim (oversight) of the Beis Hashem; and let them pay it to the workmen that wrought in the Beis Hashem, to repair and restore HaBeis,

[6] Unto kharashim (craftsmen, artisans) and bonim (builders) and goderim (masons), and to purchase etzim (timber) and quarried stone to repair HaBeis.

[7] Howbeit there was no accounting made with them of the kesef that was entrusted into their yad, because they dealt be'emunah (faithfully).

[8] And Chilkiyahu the Kohen HaCadol said unto Shaphan the Sofer, I have found the Sefer HaTorah in the Beis Hashem. And Chilkiyahu gave the Sefer to Shaphan, and he read it.

[9] And Shaphan the Sofer came to HaMelech, brought HaMelech word again, and said, Thy avadim have emptied out the kesef that was found in HaBeis [HaMikdash], and have entrusted it into the yad osei hamelachah, that have the mufkadim of the Beis Hashem.

[10] And Shaphan the Sofer showed HaMelech, saying, Chilkiyah the Kohen hath delivered unto me a Sefer (Scroll). And Shaphan

read it before HaMelech.

[11] And it came to pass, when HaMelech had heard the Divrei Sefer HaTorah, that he tore his garments.

[12] And HaMelech commanded Chilkiyah HaKohen, and Achikam Ben Shaphan, and Achbor Ben Michayah, and Shaphan the Sofer, and Asayah Eved HaMelech, saying,

[13] Go ye, inquire of Hashem for me, and for HaAm, and for kol Yehudah, concerning the Divrei HaSefer that is found; for gedolah is chamat Hashem that is kindled against us, because Avoteinu have not paid heed unto the Divrei HaSefer Hazei, to do according unto all that which is written concerning us.

[14] So Chilkiyah HaKohen, and Achikam, and Achbor, and Shaphan, and Asayah, went unto Chuldah the neviah, the wife of Shallum ben Tikvah, ben Charchas, Shomer HaBegdaim (Keeper of the Wardrobe); (now she dwelt in Yerushalayim in the Mishneh); and they spoke with her.

[15] And she said unto them, Thus saith Hashem Elohei Yisroel, Tell the ish that sent you to me,

[16] Thus saith Hashem, Hineni, I will bring ra'ah upon this makom (place), and upon the inhabitants thereof, even kol Divrei HaSefer which Melech Yehudah hath read;

[17] Because they have forsaken Me, and have burned ketoret unto elohim achirim, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this makom (place), and shall not be quenched.

[18] But to Melech Yehudah which sent you to inquire of Hashem, thus shall ye say to

him, Thus saith Hashem Elohei Yisroel, As touching the words which thou hast heard;

[19] Because thine lev was tender, and thou hast humbled thyself before Hashem, when thou heardest what I spoke against this place, and against the inhabitants thereof, that they should become a desolation and a klalah (curse), and hast torn thy garments, and wept before Me; I also have heard thee, saith Hashem.

[20] Hineni, therefore, I will gather thee unto Avoteicha, and thou shalt be gathered into thy kevarot in shalom; and thine eyes shall not see kol hara'ah which I will bring upon this place. And they brought back word to HaMelech.

23 And HaMelech sent, and they gathered unto him kol Ziknei Yehudah and of Yerushalayim.

[21] And HaMelech went up into the Beis Hashem, and kol ish Yehudah and all the inhabitants of Yerushalayim with him, and the Kohanim, and the Nevi'im, and kol HaAm, both katon and gadol; and he read in their ears all the Divrei Sefer HaBrit which was found in the Beis Hashem.

[31] And HaMelech stood by HaAmmud, and cut HaBrit before Hashem, to walk after Hashem, and to be shomer mitzvot over His commandments and His edot and His chukkot with all their lev and all their nefesh, to carry out these Divrei HaBrit that were written in this Sefer. And kol HaAm stood [under oath] to HaBrit.

[41] And HaMelech commanded Chilkiyah HaKohen HaCadol, and the Kohanei HaMishneh, and the Shomrei HaSaf, to bring forth

out of the Heikhal Hashem all the kelim that were made for Ba'al, and for Asherah, and for all the Tzeva HaShomayim; and he burned them outside Yerushalayim in the fields of the Kidron, and carried the ashes of them unto Beit-El.

[51] And he did away with hakemarim (the idol priests), whom the Melachim of Yehudah had ordained to burn ketoret in the high places in the towns of Yehudah, and in the places around Yerushalayim; them also that burned ketoret unto Ba'al, to the shemesh, and to the yarei'ach, and to the mazalot (constellations) and to all the Tzeva HaShomayim.

[61] And he took out the Asherah from the Beis Hashem, outside Yerushalayim, unto the Kidron Valley, and burned it in the Kidron Valley, and ground it to powder, and cast its apha upon the keverim of the Bnei HaAm [*i.e., them that sacrificed unto them*].

[71] And he tore down the batim (houses) of hakedeshim (the male and female cult prostitutes) that were in the Beis Hashem, where the nashim were weaving hangings for Asherah.

[81] And he brought all the Kohanim out of the towns of Yehudah, and made tameh the high places where the kohanim had burned ketoret, from Geva to Beer Sheva, and broke down the high places at the she'arim (gates) that were at the entrance of the Sha'ar Yehoshua sar Ir, which were on one's left at the Sha'ar HaIr.

[91] Nevertheless the kohanim of the high places came not up to the Mizbe'ach Hashem in Yerushalayim, only they did eat of the matzot among their achim.

[10] And he made tameh Tophet, which is in the Gey of the ben Hinnom, that no ish might make his ben or his bat to pass through the eish to Molech.

[11] And he took away the susim that the Melachim of Yehudah had dedicated to the shemesh, at the entrance of the Beis Hashem, by the chamber of Natan-Melech the saris, which was in the colonnades, and set eish to merkevot hashemesh.

[12] And the mizbechot that were on the roof of the upper chamber of Achaz, which the Melachim of Yehudah had made, and the mizbechot which Menasheh had made in the two khatzerot of the Beis Hashem, did HaMelech pull down, and remove them from there, and cast the apher of them into the Kidron Valley.

[13] And the high places that were before Yerushalayim, which were on the right of the Har HaMashchit, which Sh'lomo Melech Yisroel had built for Ashtoret shikkutz Tzidonim, and for Kemosh shikkutz Mo'av, and for Milcom to'avat Bnei Ammon, did HaMelech make tameh.

[14] And he broke in pieces the matzevot, and cut down the Asherim, and filled their makom with the atzmot adam.

[15] Moreover the mizbe'ach that was at Beit-El, and the high place which Yarov'am ben Nevat, who caused Yisroel to sin, had made, both that mizbe'ach and the high place did he break down, burn the high place, did grind it to powder, did burn the Asherah.

[16] And as Yoshiyah turned, he saw the keverim that were there in the har, and sent, and took the atzmot out of the keverim, and burned them upon the mizbe'ach, and made it tameh, according to the Devar Hashem which the Ish

HaElohim preached, who proclaimed these words [*See 1Kgs 13:1-2*].

[17] Then he said, What tziyun (monument, tombstone) is that that I see? And the anshei HaIr told him,

It is the kever of the Ish HaElohim, which came from Yehudah, and proclaimed these things that thou hast done against the mizbe'ach of Beit-El [*see 1Kgs 13:1-3*].

[18] And he said, Let him alone; let no ish disturb his atzmot. So they left his atzmot undisturbed, with the atzmot of the navi that came out of Shomron [*see 1Kgs 13:11,31*].

[19] And all the batim (houses, shrines) also of the high places that were in the towns of Shomron, which the Melachim of Yisroel had made to provoke Hashem to anger, Yoshiyah removed, and did to them according to all the ma'asim that he had done in Beit-El.

[20] And he slaughtered all the kohanim of the high places that were there upon the mizbechot, and burned atzmot adam upon them, and returned to Yerushalayim.

[21] And HaMelech commanded kol HaAm, saying, Make Pesach unto Hashem Eloheichem, as it is written in the Sefer HaBrit HaZeh.

[22] Surely there was not kept such a Pesach from the days of the Shofetim that judged Yisroel, nor in all the days of the Melachim of Yisroel, nor of the Melachim of Yehudah;

[23] But in the eighteenth year of Melech Yoshiyah, wherein this Pesach was kept to Hashem in Yerushalayim.

[24] Moreover the mediums with familiar spirits, and the yidonim (spiritists), and the terafim, and the gillulim (idols), and all the shikkutzim that were seen in Eretz

Yehudah and in Yerushalayim, did Yoshiyah put away, that he might confirm the Divrei HaTorah which were written in the Sefer that Chilkiyah HaKohen found in the Beis Hashem.

[25] And like him was there no Melech before him, that turned to Hashem with all his lev, and with all his nefesh, and with all his me'od (strength), according to all the Torat Moshe; neither after him arose there any like him.

[26] Notwithstanding Hashem turned not from the fierceness of His af gadagol (great wrath), wherewith His anger was kindled against Yehudah, because of all the provocations with which Menasheh had provoked him.

[27] And Hashem said, I will remove Yehudah also out of My presence, as I have removed Yisroel, and will cast off this ir Yerushalayim which I have chosen, and the Beis of which I said, Shmi sham.

[28] Now the rest of the acts of Yoshiyah, and all that he did, are they not written in the Sefer Divrei HaYamim of the Melachim of Yehudah?

[29] In his days Pharaoh Nekhoh Melech Mitzrayim went up against Melech Ashur to the river Euphrates; and Melech Yoshiyah went out against him; and he slaughtered him at Megiddo, when he saw him.

[30] And his avadim carried him in a merkavah dead from Megiddo, and brought him to Yerushalayim, and buried him in his own kever. And the Am HaAretz took Yehoachaz Ben Yoshiyah, and anointed him, and made him Melech in place of Aviv.

[31] Yehoachaz was twenty and three years old when he began to reign; and he reigned

shloshah chodashim in Yerushalayim. And shem immo was Chamutal Bat Yirmeyahu of Livnah.

[32] And he did that which was rah in the eyes of Hashem, according to all that his Avot had done.

[33] And Pharaoh Nekhoh put him in chains at Rivlah in Eretz Chamat, that he might not reign in Yerushalayim; and put HaAretz to an ogesh (tribute, fine) of 100 talents of kesef, and a talent of zahav.

[34] And Pharaoh Nekhoh made Elyakim Ben Yoshiyah Melech in the place of Yoshiyah Aviv, and changed shmo to Yhoyakim, and took Yehoachaz away; and he went to Mitzrayim, and died there.

[35] And Yhoyakim gave the kesef and the zahav to Pharaoh; but he taxed HaAretz to give the kesef according to the order of Pharaoh; he exacted the kesef and the zahav of the Am HaAretz of every one according to his tax assessment, to give it unto Pharaoh Nekhoh.

[36] Yhoyakim was 25 years old when he began to reign; and he reigned 11 shanah in Yerushalayim. And shem immo was Zevudah Bat Pedayah of Rumah.

[37] And he did that which was rah in the eyes of Hashem, according to all that his Avot had done.

24 In his yamim Nevuchadnetzar Melech Bavel came up, and Yhoyakim became his eved (servant, vassal) shalosh shanim; then he turned and rebelled against him.

[2] And Hashem sent against him gedudim (soldiers of the army) of the Kasdim, and gedudim of Aram (Syria) and gedudim of Mo'av and gedudim of Bnei Ammon, and sent them against Yehudah to

destroy it, according to the Devar Hashem, which He spoke by His avadim the Nevi'im.

[3] Surely at the command of Hashem came this upon Yehudah, to remove them out of His sight, for the chattot of Menasheh, according to all that he did;

[4] And also for the dahm hanaki (innocent blood) that he shed; for he filled Yerushalayim with dahm naki; which Hashem would not pardon.

[5] Now the rest of the acts of Yhoyakim, and all that he did, are they not written in the Sefer Divrei HaYamim of the Melachim of Yehudah?

[6] So Yhoyakim slept with his Avot; and Yhoyakhin bno reigned in his place.

[7] And Melech Mitzrayim came not again any more out of his land; for Melech Bavel had taken from the Wadi Mitzrayim unto Nahar Euphrates all that belonged to Melech Mitzrayim.

[8] Yhoyakhin was 18 years old when he began to reign, and he reigned in Yerushalayim 3 chodashim. And shem immo was

Nechushta Bat Elnatan of Yerushalayim.

[9] And he did that which was rah in the eyes of Hashem, according to all that his Aviv had done.

[10] At that time the avadim of Nevuchadnetzar Melech Bavel came up against Yerushalayim, and the Ir was besieged.

[11] Nevuchadnetzar Melech Bavel came against the Ir, and his avadim did besiege it.

[12] And Yhoyakhin Melech Yehudah went out to Melech Bavel, he, and immo, and his avadim, and his sarim, and his sarisim; and Melech Bavel took him in the 8th year of his reign.

[13] And he carried off there all the otzerot of the Beis Hashem, and the otzerot of the Bais HaMelech, and cut in pieces kol kelei hazahav which Shlomo Melech Yisroel had made in the Heikhal Hashem, as Hashem had said.

[14] And he carried away into the Golus all Yerushalayim, and all the sarim, and all the gibborei hachayil, even ten thousand Golus captives, and all the charash and masger (smiths, artisans); none remained, except the dalat am ha'arets (poor people of the land).

[15] And he carried away Yhoyakhin to Bavel, and the Em HaMelech, and the nashim of HaMelech, and his sarisim, and the leading men of HaAretz, those he carried into the Golus from Yerushalayim to Babylon.

[16] And all the anshei hachayil, even shivat alafim, and a thousand charash and masger, all that were gibborim for making milchamah, even them Melech Bavel took into the Golus to Babylon.

[17] And Melech Bavel made Matanyah dodo (his [Yhoyakhin's] uncle) Melech in his place, and changed shmo to Tzidkiyahu (Zedekiah).

[18] Tzidkiyau (Zedekiah) was twenty and one shanah when he began to reign, and he reigned eleven shanah in Yerushalayim. And shem immo was Chamutal Bat Yirmeyahu of Livnah.

[19] And he did that which was rah in the eyes of Hashem, according to all that Yhoyakim had done.

[20] For through the anger of Hashem this came about in Yerushalayim and Yehudah, until He cast them out from His presence. And Tzidkiyahu (Zedekiah) rebelled against Melech Bavel.

25 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month [see *Zech 8:19*], that Nevuchadretzar Melech Bavel came, he, and all his army, against Yerushalayim, and encamped against it; and built siege works against it round about.

[2] And HaIr remained under siege unto the eleventh year of Melech Tzidkiyah.

[3] And on the ninth day of the fourth month the ra'av (famine) was severe in the Ir, and there was no lechem for the Am HaAretz.

[4] And the Ir was broken through, and all the anshei hamilchamah fled by lailah by the way of the gate between two walls, which was near the Gan HaMelech; (now the Kasdim [Chaldeans] were surrounding the Ir); and HaMelech fled by the derech HaArabah.

[5] And the army of the Kasdim pursued after HaMelech, and overtook him in the plains of Yericho; and all his army was separated from him and scattered.

[6] So they captured HaMelech, and carried him up to Melech Bavel to Rivlah; and they pronounced mishpat upon him.

[7] And they slaughtered the Bnei Tzidkiyah before his eyes, and put out the eyes of Tzidkiyah, and bound him with shackles of nechoshet, and carried him to Babylon.

[8] And in the fifth month, on the seventh day of the month, which is the nineteenth year of Melech Nevuchadretzar Melech Bavel, came Nevuzaradan, captain of the guard, an eved of Melech Bavel, unto Yerushalayim;

[9] And he set fire to the Beis Hashem, and the Bais HaMelech (the palace), and all

the batim (houses) of Yerushalayim, and every bais hagadol he burned with eish [Tish B'Av, see *Jer 52:12*].

[10] And all the army of the Kasdim (Chaldeans), that were with the captain of the guard, broke down the chomot (walls) around Yerushalayim.

[11] Now the remainder of the people that were left in the Ir, and the deserters that fell away to Melech Bavel, with the remnant of the multitude, did Nevuzaradan the captain of the guard carry away.

[12] But the captain of the guard left certain of the poor of the land to be koremim and farmers.

[13] And the pillars of bronze that were in the Beis Hashem, and the moveable stands, and the Yam Hanechoshet that was in the Beis Hashem, the Kasdim (Chaldeans) broke in pieces, and carried all the bronze to Babylon.

[14] And the caldrons, and the shovels, and the snuffers, and the basins and all the klei hanechoshet wherewith they ministered, they took away.

[15] And the firepans [*for incense*], and the bowls, and such things as were made of zahav, and of kesef, the captain of the guard carried away.

[16] The two Ammudim, one Yam, and the Stands which Sh'lomo had made for the Beis Hashem; the bronze of all these vessels was beyond weight.

[17] The height of the one am mud was eighteen cubits, and the capital upon it was nechoshet; and the height of the capital three cubits; and the netting, and pomegranates upon the capital round about, all of nechoshet; and similar unto these had the second pillar with netting.

[18] And the captain of the guard took Serayah the Kohen

HaRosh, and Tzephanyah the second kohen, and the three keepers of the door;

[19] And out of the Ir he took an officer that was set over the anshei hamilchamah, and five men of them that were royal advisers, which were found in the Ir, and the Sofer who was the chief officer in charge of conscripting the Am HaAretz, and threescore men of the Am HaAretz, that were found in the Ir;

[20] And Nevuzaradan, captain of the guard, took these, and brought them to Melech Bavel to Rivlah;

[21] And Melech Bavel struck them, and slaughtered them at Rivlah in Eretz Chamat. So Yehudah was carried away captive out of their land.

[22] And as for the people that remained in Eretz Yehudah, whom Nevuchadretzar Melech Bavel had left behind, even over them he made Gedalyah ben Achikam ben Shaphan ruler. [23] And when all the officers of the armies, they and their anashim, heard that Melech Bavel had made Gedalyah governor, there came to Gedalyah to Mitzpah, even Yishmael ben Netanyah, and Yochanan ben Kareach, and Serayah ben Tanchumet the Netophati, and Ya'azanyah the ben of a Ma'achati, they and their men.

[24] And Gedalyah took an oath to them, and to their men, and said unto them, Fear not to be the avadim of the Kasdim; dwell in the land, and serve Melech Bavel; and it shall be well with you.

[25] But it came to pass in the seventh month, that Yishmael ben Netanyah, ben Elishama, of royal blood, came, and ten men with him, and assassinated Gedalyah, that he died,

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along with the Yehudim and the Kasdim that were with him at Mitzpah.

[26] And kol haAm, both katon and gadol, and the officers of the armies, arose, and went to Mitzrayim; for they were afraid of the Kasdim.

[27] And it came to pass in the seven and thirtieth year of the Golus of Yhoyakhin Melech Yehudah, in the twelfth month, on the seven and twentieth day of the month, that Eveel-Merodach Melech Bavel in the year that he began to reign [562 B.C.E.] did lift up the head of Yhoyakhin Melech Yehudah out of the bais hakeleh;

[28] And he spoke kindly to him, and set his throne above the kisse of the melachim that were with him in Babylon;

[29] And changed his prison garments; and he did eat lechem continually before him all the days of his life.

[30] And his allowance was a continual allowance given him of the Melech, a daily portion for every day, all the days of his life.

YESHAYAH

1 The chazon (vision) of Yeshayah ben Amotz, which he saw concerning Yehudah and Yerushalayim in the yamim of Uziyahu, Yotam, Achaz, and Yechizkiyahu, melachim of Yehudah.

[2] Hear, O Shomayim, and give ear, O Eretz, for Hashem hath spoken; I have nourished and brought up banim, and they have rebelled against Me [*i.e., willfully flouted My authority. See Yeshayah 53:5,8*].

[3] The ox knoweth his owner, and the donkey his master's manger; but Yisroel doth not know, My people doth not consider.

[4] Ah, goy choteh (sinful nation), a people weighed down with avon (guilt, iniquity), zera of evildoers, banim of corruption; they forsook Hashem, they have spurned the Kadosh Yisroel (the Holy One of Yisroel), they have turned their back on Him.

[*T.N. Here we see it is My people' (Ex 6:6-7) who are stricken, whereas in Yeshayah 53:8 it is Moshiach Ben David who is stricken for My people.*]

[5] Why, seeing that ye will be stricken again, will ye rebel stubbornly again? The kol rosh is sick, and the kol levav faint.

[6] From the sole of the regel even unto the rosh there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither soothed with shemen.

[7] Your country is desolate, your cities are burned with eish; your land, zarim devour it in your presence, and it is desolate, as overthrown by zarim.

[8] And the Bat Tziyon (*i.e., Yerushalayim*) is left as a sukkah in a kerem (vineyard), as a shack in a cucumber field, as an ir (city) under siege.

[9] Except Hashem Tzva'os had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Amora (Gomorra).

[10] Hear the Devar Hashem, ye rulers of Sodom; give ear unto the Torat Eloheinu, ye people of Amora (Gomorra).

[11] To what purpose is the multitude of your zevakhim unto Me? saith Hashem; I am

fed up of the olot (burnt offerings) of rams, and the fat of fed beasts; and I delight not in the dahm of bulls, or of lambs, or of goats.

[12] When ye come to appear before Me, who hath required this at your hand, to trample khatzerai (My courts)?

[13] Bring no more futile minchot; ketoret is an abomination unto Me; Rosh Chodesh (New Moon) and Shabbos, the calling of assemblies—I cannot endure aven (wickedness) and atzarah (solemn convocation).

[14] Your Rosh Chodesh and your Mo'adim My Nefesh hateth; they are a burden unto Me; I am weary to bear them.

[15] And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many tefillah, I will not hear; your hands are full of dahmin.

[16] Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;

[17] Learn to do good; seek mishpat, relieve the oppressed, judge the fatherless, plead for the almanah.

[18] Come now, and let us reason together, saith Hashem; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

[19] If ye be willing and obedient, ye shall eat the good of ha'aretz;

[20] But if ye refuse and rebel, ye shall be devoured with the cherev; for the mouth of Hashem hath spoken.

[21] How is the Kiryah Ne'emanah (Faithful City, *i.e., Yerushalayim*) become a zonah (harlot)! It was full of mishpat; tzedek lodged in it; but now murderers.

[22] Thy kesef is become dross, thy wine mixed with mayim:

[23] Thy sarim (princes) are rebellious, and companions of ganavim: every one loveth bribes, and followeth after rewards: they give no justice to the fatherless, neither doth the cause of the almanah come unto them.

[24] Therefore saith HaAdon, Hashem Tzva'os, Avir Yisroel (the Mighty One of Yisroel), Ah, I will relieve Myself of Mine adversaries, and avenge Me of Mine enemies:

[25] And I will turn My hand upon thee, and refine away thy impurities, and take away all thy alloy:

[26] And I will restore thy shofetim as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The Ir HaTzedek, the Kiryah Ne'emanah.

[27] Tziyon shall be redeemed with mishpat, and those in her who make teshuvah with tzedakah.

[28] And the destruction of the poshe'im and of the chote'im shall be together, and they that forsake Hashem shall be consumed.

[29] For they shall be ashamed of the sacred oaks which ye have delighted in, and ye shall blush for the gannot (gardens) that ye have chosen.

[30] For ye shall be as an oak whose leaf fadeth, and as a garden that hath no mayim.

[T.N. *The unquenchable fire of the apostate in the first chapter points to the unquenchable fire of Gehinnom in the last verse of the last chapter (66:24) and the loathsomeness of those there—Daniel 12:2.*]

[31] And the strong shall be as tinder, and the maker of it [the idol] as a spark, and they

shall both burn together, and none shall quench them.

2 The Davar that Yeshayah ben Amotz saw concerning Yehudah and Yerushalayim.

[2] And it shall come to pass in the acharit hayamim, that the Har Beis Hashem shall be established as the rosh of the mountains, and shall be exalted above the hills; and all the Goyim shall flow unto it.

[3] And amim rabbim (many peoples) shall come and say, Come ye, and let us go up to Har Hashem, to the Beis Elohei Ya'akov; and He will teach us of His Derakhim, and we will walk in His Orakhot; for out of Tziyon shall go forth the torah, and the Devar Hashem from Yerushalayim.

[4] And He shall judge among the Goyim, and shall arbitrate for amim rabbim; and they shall beat their swords into plowshares, and their spears into pruning hooks; Goy shall not lift up cherev against Goy, neither shall they train for milchamah any more.

[5] O Bais Ya'akov, come ye, and let us walk in the Ohr Hashem.

[6] Therefore Thou hast abandoned Thy people Bais Ya'akov, because they have found their fullness from Kedem (the East), and practice divination like the Pelishtim, and they clasp hands contentedly with yaldei nochrin (children of foreigners).

[7] Their land also is full of kesef and zahav, neither is there any end of their otzarot; their land is also full of susim, neither is there any end of their merkevot:

[8] Their land also is full of elilim; they worship the work of their own hands, which their own etzbe'ot have made;

[9] And adam are humbled and ish are brought low; therefore forgive them not.

[10] Enter into the Tzur, and hide thee in the aphar, for pachad Hashem, and for the hadar of His majesty.

[11] The lofty looks of adam shall be humbled, and the haughtiness of anashim shall be brought low, and Hashem alone shall be exalted in Yom Hahu.

[12] For the Yom L'Hashem Tzva'os shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

[13] And upon all the cedars of Levanon, that are high and lofty, and upon all the oaks of Bashan,

[14] And upon kol hecharim, and upon all the hills that are lifted up,

[15] And upon every lofty migdal, and upon every fortified chomah (wall),

[16] And upon all the oniyot of Tarshish, and upon all the beautiful ships.

[17] And the haughtiness of adam shall be humbled, and the pride of anashim shall be brought low; and Hashem alone shall be exalted in Yom Hahu.

[18] And the elilim shall utterly pass away.

[19] And they shall go into the holes of the rocks, and into the caves of aphar, for pachad (terror of) Hashem, and for the hadar of His majesty, when He ariseth to shake ha'aretz.

[20] In Yom Hahu a man shall cast his elilei kesef, and his elilei zahav, which they made each one for himself to worship, to the moles and to the bats;

[21] To go into the clefts of the rocks, and into the tops of the crags before pachad

(terror) of Hashem, and for the hadar of His majesty, when He ariseth to shake ha'aretz.

[22] Cease ye from HaAdam, whose neshamah is in his nostrils: for of what account is he?

T.N. According to Yeshayah, all those who reject the Word of G-d will find judgment (5:24). Invasion by foreign armies (5:26-30), fiery destruction, and exile (5:13,29) will cause a reversal of fortune for these people, and the Day of the L-rd will cause the haughty to be brought low (2:17) and the poor in spirit to become holy and purged in the fire (1:25; 4:3). Along with the survivors will come in the aftermath the Moshiach, the Tzemach (Branch) of the L-rd (4:2) who is identified (in the book of Isaiah itself, not merely in Jer. 23:5-6; 33:15 or Zech.3:8) with the Tzemach Tzadik (Righteous Branch) of the L-rd (53:11) and of Dovid (37:35). This Moshiach-Servant is associated with the L-rd in many ways: He too is 'raised high and lifted up' (compare 52:13; 6:1); He too is glorious, Jesse's glorious root (compare 4:2 and 11:10 with 6:3, noticing also the word Shoresht [root], linking 11:10 and 53:2); He too is the rallying focal-point of the nations (compare 11:10 to 2:24 and see the one 'to whom the obedience of the nations belongs'—Genesis 49:10; see Ezekiel 21:27 [21:32 in the Hebrew Bible]; Psalm 138:43; Isaiah 42:1,4; 49:6); He too bears a divine name and governing function (9:5-6); He too is Immanuel, (G-d-with-us), the rightful owner of Israel's land (compare 8:8 and 7:14 to 5:5); He too, this anointed

Moshiach-Servant (11:2; 42:1), is righteous (see 11:4-5 and 42:21; 51:5). The Moshiach-Servant, through the Dovidic covenant, witnesses as a light to the Gentiles (9:6) to those outside the covenant (Isaiah 55:3). Job standing rejected and forsaken with mockers around him (Job 17:2) reminds the reader of the picture we have of the suffering Servant of the L-rd in Isaiah 53 or the mocked Dovidic King in Psalm 22 (compare Job 27:4 to Isa. 53:9). In the midst of the false accusations, Job 'holds fast to his righteousness' (Job 27:6) and waits on the L-rd to vindicate him (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted in Isaiah 53. We have seen this picture before in that other image, the judge of Israel, Samson, being made sport of by the Philistines (Judg.16:25) or in the King of Israel, Dovid the sage, pretending to be mad before a similar scoffing Philistine audience (1 Sm.21:13-15). When sages like Moshe or Dovid are nearly stoned by the people (Ex. 17:4; 1 Sm. 30:6) we see this reemerging picture of the rejected-yet-vindicated-as-righteous Sage of Israel. Significantly, the Son of Dovid is depicted as the sage par excellence in the life of Shlomo in I Kings. Then II Chronicles intensifies this portrait and gives Messianic prophetic significance to Dovid's Son as the Moshiach Sage of Israel. Finally, Isaiah combines the two portraits of the sage found in Job and Shlomo and depicts the Dovidic Servant of the L-rd as the mocked and rejected sage-counsellor (9:5-6) filled 'with the spirit of wisdom' (Isa. 11:2) who seems to labor 'in vain'

but trusts his cause to the L-rd (Isa. 49:4) and, after mockery and rejection (Isa. 53:2-4), is finally vindicated by G-d as righteous (see Isa. 53:11-12). The Moshiach is the eternal Kohen who sprinkles the nations with a Cosmic Day of Atonement (Yom Kippur) sacrifice. (Ps. 110:4; Zechariah 6:11-13; Isaiah 52:15; Lev. 16:14-17), just as the End He brings is depicted in Scripture as an End beginning with a Rosh Hashana-like Shofar (I Th 4:16). The Moshiach is the Seh HaElohim (the Lamb of G-d) provided from heaven as the redemption sacrifice in order that G-d's people might be passed over and purchased for freedom from divine judgment, as Isaac was and as the nation of Israel was. G-d sent His Word and healed His people from the plagues of judgment He poured out on the heathen. G-d saved His people in order that they might make an exodus to new abundant life in accordance with His gracious covenant promise in the Moshiach (Gen. 32:8; Ps. 107:30; Isa. 53:5-6,10; Deut. 7:15; Isa 42:1,6-7; 40:3; 42:16; 43:19; 49:5-26). The words 'son' and 'child' are very important to Isaiah's message. His own two sons are given portentous names (7:3; 8:1-3) and the conception of the second son in the womb of his prophetess-wife is divinely timed. In chps. 7-9, Isaiah refers to his own son but also to Dovid's son, a son he calls 'G-d with us' and 'Mighty G-d.' Isaiah shows us a Deliverer who can rule the world (9:5-6), and yet he marvels at this personage being born as a humble child, just as a little child leads the rest of creation in the future kingdom—Isaiah 11:6. The future kingdom is

described in passages which include 2:1-4; 4:2-6; 11:6-9; 25:6-8; 35:1-10; 60:1-22. The future king of this glorious kingdom is described in passages which include 7:1-12:6; 32:1-20; 49:1-57:21; 61:1-11. The Moshiach is the Descendant of the Woman who will battle that Ancient Serpent, Satan (Gen. 3:15), called 'Leviathan the twisting serpent' in Isa. 27:1. On the Messianic Davidic dynasty—see MJ 7:14; Ro 1:3; Mt 1:1,16; Lk 3:23,31. The legal right to the throne came through the father—see Babylonian Talmud Baba Bathra 130a on Deut. 21:16. Also, see Ignatius' Epistle to the Ephesians, 'Miryam of the seed of David.' The Branch of the L-rd and of Dovid is called 'the L-rd' in Mal.3:1 and Ps. 110:1, since Adon refers to Hashem in Zechariah 4:14 and 6:5. Therefore, we shouldn't be surprised if the Name of G-d is given to the Moshiach in Isa. 9:5-6. The Hebrew words Mosh'i'a and Goel found in the books of Judges and Ruth point to this Savior-Redeemer figure, the Moshiach. See Isaiah 49:26. Three kings serve as foils in Isaiah's depiction of the Moshiach: Ahaz son of David, Hezekiah son of David (compare 7:4-17 and 27:1-7,21-35), and the Persian King Cyrus, called Moshiach (45:1), because he saves the Jewish people from the Babylonian Exile and sends them home to rebuild their land and Hashem's Beis Hamikdash. About 734 B.C.E. Rezin King of Damascus (Syria) and Pekah King of Israel organized a coalition to rebel against Assyria. When Ahaz refused to join them and they invaded Judah (7:1), Ahaz appealed directly to Assyria for help, beginning the

process of foreign invading armies and exile that would swallow his throne in 586 B.C.E. Assyria captured Damascus (732 B.C.E.) and Samaria (722); and Babylon (defeating Assyria) captured Jerusalem in 586 B.C.E. Isaiah warned Ahaz's son and successor, Hezekiah about the coming Babylonian captivity (see 39:5-7 and 6:11-12). Isaiah also prophesied about the release from Exile and the return to the land (48:20f). For prophesies by Isaiah against the nations, see 13:1-14:23; 21:1-10; 43:14-15; chp. 46-47 (Babylon); 14:28-32 (Philistia see ch. 20 on Ashdod); ch. 15-16 (Moab); 17:1-11 (Damascus); chp. 19-20 (Egypt); 21:11-12 (Edom); 21:13-17 (Arabia); ch. 23 (Tyre); 23:4,12 (Sidon); 10:5-19; 14:24-27; 37:33-35 (Assyria); 18:1-7 (Cush, Nubia south of Egypt); Isaiah was well aware of Deuteronomy 4:26-27 which says that sin will cause the people to be 'utterly destroyed...and...only a small number of you will remain.' Isaiah was also aware of the covenant reprisals in Deuteronomy 28:32-33,36-37,41,45-62. Therefore, when he begins to prophesy, he sees only a few survivors left after G-d's scourge of judgment is finished (see 1:9; 10:22). Isaiah foresees that Assyria will be G-d's rod of judgment (10:5) against Israel, though later G-d would destroy the Assyrian hordes as He did the oppressive Midianites in Judges 7:22-25 (see Isaiah 9:4; 10:24-27). The fulfillment of these very prophecies, as well as 30:31 and 31:8, about the destruction of Assyria came in 701 B.C.E. (see 37:36-38) when the Assyrian army was supernaturally defeated. Later, the capital of Assyria,

Nineveh, would be destroyed in 612 B.C.E., as Isaiah (31:8-9), Nahum, and Jonah had predicted. Isaiah also predicts the Babylonian captivity. (See Isaiah 39:5-7; 14:3-4.) It is important to keep the historical facts in mind, but, most importantly, that Moshiach provides first spiritual peace (Isa.53:5; Ro 5:1) before He provides world peace (Isa.9:5-7).

3 For, hinei, HaAdon, Hashem Tzva'os, doth take away from Yerushalayim and from Yehudah supply and support, the whole supply of lechem, and the whole supply of mayim.
 [2] The Gibbor, and the Ish Milchamah, the Shofet, and the Navi, the Diviner, and the Zaken,
 [3] The sar chamishim, the men of rank and yo'etz (counselor), and masters in art, and the expert enchanter.
 [4] And I will make ne'arim (lads) to be their sarim, and babes shall rule over them.
 [5] And HaAm shall be oppressed, every one by another, and every one by his re'a; the na'ar shall behave himself proudly against the zaken, and the base against the honorable.
 [6] When an ish shall take hold of his brother of his bais avi, saying, Thou hast clothing, be thou our katzin, and let this ruin be under thy yad;
 [7] In Yom Hahu shall he protest, saying, I am no curer of your ills; for in my bais is neither lechem nor simlah (clothing); make me not a Katzin Am.
 [8] For Yerushalayim is ruined, and Yehudah fallen; because their leshon and their deeds are against Hashem, to

provoke the eyes of His kavod.

[9] The show of their countenance doth testify against them; and they make known their chet like Sdom; they conceal it not. Oy to their nefesh! For they do ra'ah unto themselves.

[10] Say ye to the tzaddik, that it shall be tov with him; for they shall eat the p'ri of their deeds.

[11] Oy to the rasha! It shall be rah with him; for what his hands have wrought will be done to him.

[12] As for My people, children are their nogesim (taskmasters), and nashim rule over them. O My people, they which lead thee cause thee to go astray, misleading and swallowing up the Derech Orkhot (way of paths) of thee.

[13] Hashem hath stood to accuse, and standeth for Din (judging) the Amim (Nations).

[14] Hashem will enter into mishpat with the Ziknei Amo (Elders of His People), and the sarim thereof; for ye have eaten up the kerem (vineyard); the plunder of the oni is in your batim (houses).

[15] What mean ye that ye crush Ami, and grind the faces of the aniyim? saith Adonoi Hashem Tzva'os.

[16] Moreover Hashem saith, Because the Banot Tziyon are haughty, and walk with stretched forth necks and winking [flirtatious] eyes, walking and tripping along as they go, and making a tinkling with their feet [ankle rings]; [17] Therefore Adonoi will strike with a scab the kodkod (top of the head) Banot Tziyon, and Hashem will lay bare their nakedness.

[18] In Yom Hahu, Adonoi will take away the fine show of their tinkling ornaments about their feet, and their headbands, and their crescent necklaces,

[19] The earrings, and the bracelets, and the veils,

[20] The diadems, and the ankle chains, and the girdles, and the perfume bottles, and the lechashim (amulets),

[21] The taba'ot (rings), and nose rings,

[22] The machalatzot (festal robes), and the mantles, and the cloaks, and the charitim (money purses),

[23] The hand mirrors, and the sedinin (linen coverings), and the tzenifot (turbans), and the veils.

[24] And it shall come to pass, that instead of fragrance there shall be stench; and instead of a sash, a rope; and instead of well-set hair, baldness; and instead of a rich

cloak, a wrapping of sak (sackcloth); and branding instead of yofi (beauty).

[25] Thy men shall fall by the cherev, and thy gevurah in milchamah.

[26] And her gates shall lament and mourn; and she being desolate shall sit upon ha'aretz.

4 And in Yom Hahu (that day) sheva nashim (seven women) shall take hold of one man, saying, We will eat our own lechem, and wear our own clothes; only let us be called by thy shem, to take away our disgrace.

[2] In Yom Hahu shall the Tzemach Hashem be beautiful and glorious [See the word "kavod," Isaiah 11:10], and the p'ri ha'aretz shall be the ga'on (pride) and glory for them that are escaped [see the word she'ar remnant, Isaiah 11:11] of Yisroel.

[3] And it shall come to pass, that he that is left in Tziyon, and he that remaineth in Yerushalayim, shall be called kadosh, even every one that is

hakativ lachayyim (recorded for life....Rosh Hashana theme, see Shemot 32:32; Tehillim 69:28; Daniel 12:1; Malachi 3:16) in Yerushalayim:

[4] When Adonoi shall have washed away the filth of the Banot Tziyon, and shall have purged the dahm of Yerushalayim from the midst thereof by the Ruach Mishpat, and by the Ruach Ba'er (Spirit of Burning).

[5] And Hashem will create upon the whole place of Mt Tziyon, and upon her assemblies, an anan and smoke by yom, and the shining of a flaming eish by lailah; for upon all the kavod shall be a Chuppah.

[6] And there shall be a Sukkan for a shade in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

5 Now will I sing of my beloved a shirat dodi touching His kerem (vineyard). My beloved had a kerem (vineyard) in a very fruitful hill;

[2] And He dug it up, and gathered out the stones thereof, and planted it with the choicest vine, and built a migdal in the midst of it, and also made a yekev (winepress) therein; and He looked that it should bring forth anavim (grapes), and it brought forth b'ushim (wild grapes).

[3] And now, O inhabitants of Yerushalayim, and Ish Yehudah, judge, now, between Me and My kerem (vineyard).

[4] What could have been done more to My kerem (vineyard), that I have not done in it? Why, when I looked that it should bring forth anavim, brought it forth b'ushim?

[5] And now then; I will tell you now what I will do to my kerem (vineyard): I will take away the hedge thereof, and it shall be grazed upon; and break down the wall thereof, and it shall be trampled down;
[6] And I will lay it waste; it shall not be pruned, nor cultivated; but there shall come up briers and thorns; I will also command the clouds that they rain no matar (rain) upon it.

[7] For the Kerem Hashem Tzva'os is Bais Yisroel, and the Ish Yehudah are the planting of His delight; and He looked for mishpat (justice), but, hinei, mishpach (bloodshed, rapaciousness); for tzedakah, but, hinei, tze'akah (cry of distress).

[8] Hoy unto them that add baish to bais, that join sadeh to sadeh, till there be no makom (place, home), that ye alone are dwelling in the midst of ha'aretz!

[9] Hashem Tzva'os said in my ozen, Batim rabbim shall be in ruins, gedolim and tovim, with no one to live in them.

[10] Yea, ten yokes of kerem (vineyard) shall yield 10 gallons, and the homer (six bushels) of zera (seed) shall yield an ephah (three-fifths bushel).

[11] Hoy unto them that rise up early in the boker, that they may chase after shekhar (strong drink); that continue until night, till yayin inflame them!

[12] And the kinnor, and the nevel, the tambourine, and flute, and yayin, are in their mishtehim; but they regard not the Po'al Hashem (the work of Hashem), neither consider the ma'aseh of His hands.

[13] Therefore my people [see *Isa. 53:8*] are gone into the Golus, because they have no

da'as; and their men of rank are starved, and their multitude parched with thirst.

[14] Therefore Sheol hath enlarged herself, and opened her mouth without chok (limit); and their nobility, and their masses, and their throngs, and the reveler, shall descend into it.

[15] And adam shall be abased, and the ish shall be brought low, and the eyes of the haughty shall be humbled;

[16] But Hashem Tzva'os shall be exalted in mishpat, and HaEl HaKadosh shall show Himself Kadosh in tzedakah.

[17] Then shall the kevasim feed as upon their pasture, and the gerim (sojourners) will eat in the ruins of the rich.

[18] Hoy unto them that draw avon (guilt) with cords of deceit, and tug at chatta'ah (sin) as with a cart rope;

[19] That say, Let Him make speed, and hasten His Ma'aseh, that we may see it; and let the Atzat Kadosh Yisroel (purpose of the Holy One of Israel) draw near and come, that we may know it!

[20] Hoy unto them that call rah tov, and tov rah; that put choshech for ohr, and ohr for choshech; that put mar for matok, and matok for mar!

[21] Hoy unto them that are chachamim in their own eyes, and clever in their own sight!

[22] Hoy unto them that are Gibborim to drink yayin, and anshei chayil to mix shekhar;

[23] Which justify the rasha for shochad (bribe), and take away the tzidkat tzaddikim from him!

[24] Therefore as the eish licketh up the stubble, and the flame consumeth the dry grass, so their shoresh shall be as rottenness, and their blossom shall go up as dust; because they have cast away

the Torat Hashem Tzva'os, and spurned the word of the Kadosh Yisroel.

[25] Therefore is the Af Hashem kindled against His people, and He hath stretched forth His yad against them, and hath struck them down; and the mountains did tremble, and their nevilah were like refuse in the streets. For all this His anger is not turned away, but His yad is stretched out still.

[26] And He will lift up a banner to the distant Goyim, and will whistle for him at the ketzeh ha'aretz; hinei, they shall come with speed swiftly;

[27] None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the eazor of their loins be loosed, nor the thong of their sandals be broken;

[28] Whose khitzim (arrows) are sharp, and all their bows bent, the hoofs of their susim shall seem like flint, and their wheels like a whirlwind;

[29] Their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the teref, and shall carry it away safe, and none shall deliver it.

[30] And in Yom Hahu they shall roar against them like the roaring of the sea; and if one look unto ha'aretz, hinei, choshech and tzar (distress), and the ohr groweth dark with clouds.

6 In the year that the Melech Uziyah died, I saw Adonoi sitting upon a kisse, high and lifted up, and His robe filled the Heikhal.

[2] Above Him stood ministering the [flaming] seraphim; each one had six wings: with two he covered his face, with two he covered his

feet, and with two he did fly.

[3] And one cried unto another, and said, Kadosh, Kadosh, Kadosh, is Hashem Tzva'os; kol ha'aretz is full of His kavod.

[4] And the doorposts shook at the voice of him that cried, and the Beis [Hamikdash] was filled with smoke.

[5] Then said I, Oy (Woe) is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen

HaMelech, Hashem Tzva'os.

[6] Then flew one of the seraphim unto me, having a live coal in his yad, which he had taken with the tongs from off the Mizbe'ach:

[7] And he laid it upon my mouth, and said, Hinei, this hath touched thy lips; and thine avon (iniquity) is taken away, and kapporah is made for the purging of thy chattat (sin).

[8] Also I heard the voice of Adonoi, saying, Whom shall I send, and who will go for Us? Then said I, Hineini; send me.

[9] And He said, Go, and tell this people, Hear ye indeed, but understand not; and see indeed, but perceive not.

[10] Make the lev HaAm hazeh stubborn, and make their ears stopped up, their eyes heavy; lest they see with their eyes, and hear with their ears, and understand with their lev. And have a spiritual turnaround conversion, and be healed.

[11] Then cried I, Adonoi, ad mosai (how much longer *[will this go on]*?) And He answered, Until the towns be wasted without inhabitant, and the batim (houses) are without man, and the ground be utterly desolate, a wilderness, [12] And Hashem have removed men far away, and

there be many forsaken places within the land.

[13] But yet in it shall be a tenth, and it shall be given up to destruction, like the terebinth and like the oak, when they are felled, leave *[as a remnant]* a root-stump: so the root-stump shall be the zera kodesh.

[T.N. This next chapter is possibly the most important in the Bible and is dealt with in The Translator to the Reader.]

7 And it came to pass in the yamim of Achaz ben Yotam ben Uziyahu, Melech Yehudah, that Retzin Melech Aram (Syria), and Pekach ben Remalyahu Melech Yisroel, went up toward Yerushalayim to war against her, but could not prevail over her.

[2] And it was told the Bais Dovid, saying, Aram (Syria) is allied with Ephrayim. And his lev was shaken, and the lev of his people, like the trees of the forest are shaken with the wind.

[3] Then said Hashem unto Yeshayah, Go forth now to meet Achaz, thou, and Shearyashuv (A Remnant Will Return) thy ben, at the end of the aqueduct of the Upper Pool on the road to the Fuller's Field;

[4] And say unto him, Take heed, and stay calm; fear not, neither be fainthearted because of the two stubs of these smoking firebrands, because of the fierce anger of Retzin and Aram (Syria), and of the ben Remalyahu;

[5] Or because Aram (Syria), Ephrayim, and ben Remalyahu, have plotted your ruin, saying,

[6] Let us go up against Yehudah, and trouble it, and let us divide it for ourselves, and set a melech in the midst of it, even ben Tave'l;

[7] Thus saith Adonoi Hashem, It shall not stand, neither shall it come to pass.

[8] For the rosh of Aram (Syria) is Damascus, and the rosh of Damascus is Retzin; and within threescore and five shanah shall Ephrayim be broken, that it be not a people. [9] And the rosh of Ephrayim is Shomron, and the rosh of Shomron is ben Remalyahu. If ye will not stand in emunah, then you shall not stand at all.

[10] Moreover, Hashem spoke again unto Achaz, saying, [11] Ask thee an ot (sign) of Hashem Eloheicha; ask it either in the deepest depths or in the highest heights.

[12] But Achaz said, I will not ask, neither will I tempt Hashem.

[13] And he (*Yeshayah*) said, Hear ye now, O Bais Dovid; Is it a small thing for you to weary anashim, but will ye weary my G-d also?

[14] Therefore Hashem Himself shall give you an ot (sign); Hinei, HaAlmah (the unmarried young virgin) shall conceive, and bear Ben, and shall call Shmo Immanu El (G-d is with us) *[See extensive commentary in The Translator To The Reader, page vii].*

[15] Curds and honey shall he eat at the time that he knows to refuse the rah, and choose the tov.

[16] For before the na'ar (boy) shall understand to refuse the rah, and choose the tov, the adamah (land) will be desolate, of whose two melachim thou art afraid.

[17] Hashem shall bring upon thee, and upon thy people, and upon the Bais of thy father, yamim such as have not come since the yom when Ephrayim departed from Yehudah [*2Kgs 15:29; 16:9*]; even Melech Ashur (Assyria).

[18] And it shall come to pass in that yom, that Hashem shall whistle for the fly that is in the uttermost part of the Nile of Mitzrayim, and for the bee that is in Eretz Ashur.

[19] And they shall come, and shall settle all of them on the steep ravines, and in the crevices of the rocks, and upon all thorns, and upon all water holes.

[20] In the same yom shall Adonoi shave with a razor that is hired, namely, by them beyond the river, by Melech Ashur, the head, and the hair of the legs; and it shall also consume the beard.

[21] And it shall come to pass in that yom, that a man shall keep alive a young cow, and two sheep;

[22] And it shall come to pass, for the abundance of cholov that they shall give, he shall eat cream; for thickened milk and devash shall every one eat that is left in the land.

[23] And it shall come to pass in that yom, that every place shall be, where there were a thousand gefen worth a thousand kesef, it shall even be for briers and thorns.

[24] With arrows and with bows shall men come there; because kol ha'aretz shall become briers and thorns.

[25] And on all hills that were hoed with a hoe, thou shall not come there for fear of briers and thorns; but it shall be for pasturing of cattle, and for the treading place of seh.

8 Moreover Hashem said unto me, Take thee a gillayon gadol (great slab), and write on it with cheret enosh concerning Maher Shalal Chash Baz (The Spoil Speeds, the Booty Hastens [*i.e., the coming Assyrian defeat of Syria and*

Israel is imminent and the life of this son of Isaiah is a prophetic time line. See verse 4 below).

[2] And I took unto me edim ne'emanim (faithful witnesses) to record, Uriyah the kohen, and Zecharyah ben Yeverechyahu.

[3] And I went unto the neviah; and she conceived, and bore ben. Then said Hashem to me, Call shmo Maher Shalal Chash Baz.

[4] For before the na'ar shall have da'as to cry, Avi, or Immi, the chayil Damascus and the spoil of Shomron shall be carried off before Melech Ashur.

[5] Hashem spoke also unto me again, saying,

[6] Forasmuch as HaAm HaZeh refuseth the waters of Shiloah that flow softly, and delight in [*alliance with*]

Retzin and Ben Remalyahu; [7] Now therefore, hinei, Adonoi bringeth up upon them the waters of the river, strong and many, even Melech Ashur, and all his kavod; and he shall come up over all his channels, and go over all his banks;

[8] And he shall swirl into Yehudah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of Thy eretz, O Immanu El.

[9] Exasperate yourselves, O ye Amim (Nations), and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves for battle, and ye shall be broken in pieces; gird yourselves for battle, and ye shall be broken in pieces.

[10] Consult etzah (counsel, plan), and it shall come to naught; speak the davar, and it shall not stand; for Immanu El (G-d is with us).

[11] For Hashem hath spoken thus to me with chezkah yaHad, and instructed me that I should not walk in the Derech HaAm HaZeh, saying,

[12] Call ye not Keshet (Conspiracy) all that this people calls keshet; neither fear ye their fear, nor be in dread.

[13] Regard Hashem Tzva'os as kodesh; and let Him be your fear, and let Him be your dread.

[14] And He shall be for a Mikdash; but for an Even Negef (Stone of Stumbling) and for a Tzur Michshol to both the Batei Yisroel, for a pach (snare) and for a mokesht (trap) to the inhabitants of Yerushalayim.

[15] And rabbim (many) among them shall stumble, and fall, and be broken, and be snared, and be taken.

[16] Bind up [*to preserve for the future*] the te'udah (testimony, *i.e. prophetic record such as chapter 6*), chatom (seal up) the torah (teaching) among my disciples.

[17] And I will wait for Hashem, that hideth His face from the Bais Ya'akov, and I will look [*in hope*] for Him.

[18] Hinei, I and the yeladim whom Hashem hath given me are for otot and for mofetim [*see Zecharyah 3:8*] in Yisroel from Hashem Tzva'os, which dwelleth in Mt Tziyon.

[19] And when they shall say unto you, Seek unto mediums that have familiar spirits, and unto spiritists that whisper, and that mutter: should not Am seek unto Elohav? Should they consult the mesim (dead ones) for the benefit of the chayyim (living)?

[20] To the torah (teaching of G-d) and to the te'udah (recorded testimony, *see verse 16*); if they speak not according to

Davar HaZeh, it is because there is no shachar (dawn, light) in them.

[21] And they [*i.e., the unbelievers, contrasted with those in v.13*] shall roam about therein, hard-pressed and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse by their melech and Elohav, and look upward.

[22] And they shall look unto eretz; and, hinei, tzarah and darkness, gloom of anguish; and they shall be driven to darkness.

[9:1(23)] Nevertheless there will be no gloom in her in anguish. In Et HaRishon (the former time) He brought into contempt Artzah Zevulun and Artzah Naphtali, but acharon (afterward, in the future) did bring to honor Derech HaYam (Way to the Sea, *land between Sea of Galilee and the Mediterranean*), beyond Yarden, in the Galil HaGoyim.

9 The people that walked in choshech have seen an Ohr gadol; they that dwell in the eretz tzalmavet, upon them hath the Ohr dawned.

[2(3)] Thou shalt multiply the Goy (Nation), and increase its simchah; they joy before Thee according to the simchat baKatzir, and as men rejoice when they divide the spoil.

[3(4)] For Thou hast broken the ol (yoke) of his burden, and the match (staff) of his shoulder, the shevet hanogesh (rod of the task master) of him, as in the yom of Midyan [*See Judges 7:25*].

[4(5)] For every boot of the tramping warrior in the battle's tumult, and simlah (garments) megolalah (rolled) in damim (blood) shall be for burning and ma'acholet eish (food for fire).

[5(6)] For unto us a yeled is born, unto us ben is given; and the misrah (dominion) shall be upon his shoulder; and Shmo shall be called Peleh (Wonderful), Yoetz (Counsellor), El Gibbor (Mighty G-d), Avi Ad (Everlasting Father), Sar Shalom (Prince of Peace).

[6(7)] Of the increase of his misrah and shalom there shall be no ketz (end), upon the Kisse Dovid, and upon his kingdom, to strengthen it, and to support it with mishpat and with tzedakah from henceforth even ad olam (forever). The Kinat Hashem Tzva'os will fulfill this.

[7(8)] Adonoi sent davar against Ya'akov, and it hath fallen upon Yisroel.

[8(9)] And all HaAm shall know it, even Ephrayim and the inhabitant of Shomron, that say in the ga'avah (pride) and haughtiness levav (of heart),

[9(10)] The levenim (bricks) are fallen down, but we will rebuild with cut stones; the sycamores are cut down, but we will replace them with cedars.

[10(11)] Therefore Hashem shall strengthen the adversaries of Retzin against him, and spur on his enemies;

[11(12)] The Syrians from the east, and the Pelishtim from the west; and they shall devour Yisroel with open mouth. For all this His anger is not turned away, but His yad is upraised still.

[12(13)] For HaAm turneth not unto Him that struck them, neither do they seek Hashem Tzva'os.

[13(14)] Therefore Hashem will root out of Yisroel head and tail, palm branch and reed, in yom echad.

[14(15)] The zaken and prominent man is the head; and the navi that is the moreh

sheker (teacher of lies, false teacher) is the tail.

[15(16)] For the me'ashrei HaAm HaZeh (leaders of this people) cause them to err; and they that are led of them are destroyed.

[16(17)] Therefore Adonoi shall have no joy in their bocherim, neither shall have mercy on their yetomim and almanot; for every one is a chanev (g-dless, hypocritical) and an evildoer, and every mouth speaketh nevalah (folly). For all this His anger is not turned away, but His yad is upraised still.

[17(18)] For wickedness burneth like eish; it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall smoke upward like the lifting up of ashan (smoke).

[18(19)] Through the Evrat Hashem Tzva'os (Wrath of Hashem of Hosts) is the land darkened, and HaAm shall be ma'acholet eish (food for fire); no ish shall spare his brother. [19(20)] And they grab on the yamin (right hand), and are still hungry; and shall eat on the smol (left hand), and they shall not be satisfied; they shall eat every ish the basar of his own zero'a;

[20(21)] Menasheh against Ephrayim; and Ephrayim, Menasheh; they together shall be against Yehudah. For all this His anger is not turned away; His yad is upraised still.

10 Woe unto them that decree unrighteous chukim, and that write decrees of oppression; [2] To turn aside the needy from their rights, and to withhold mishpat from the aniyyei Ami, that almanot may be their prey, and that they may rob the yetomim! [3] And what will ye do in the Yom Pekuddah (Day

Of Visitation, Reckoning)
 and in the desolation which
 shall come from afar? To
 whom will ye flee for ezrah
 (help)? And where will ye leave
 your kavod (glory, riches)?
 [4] Without Me they shall
 bow down under the
 prisoners, and they shall fall
 under the slain. For all this
 His anger is not turned away,
 but His yad is upraised still.
 [5] O Ashur, the rod of Mine
 anger, in whose yad is the
 match of My wrath.
 [6] I will send him against a
 Coy Chanef, and against the
 people of My wrath will I give
 him a charge, to take the spoil,
 and to take the plunder, and
 to tread them down like the
 chomer chutzot (mire of the
 streets).
 [7] But he intendeth not so,
 neither doth his mind so
 consider; but it is in his lev to
 make an end of Coyim not a
 few.
 [8] For he saith, Are not my
 sarim altogether melachim?
 [9] Is not Calno like
 Carkemish? Is not Chamat
 like Arpad? Is not Shomron
 like Damascus?
 [10] Just as my yad hath
 found the mamlechet haelil,
 whose pesilim (molten images)
 did excel them of Yerushalayim
 and of Shomron;
 [11] Shall I not, as I have
 done unto Shomron and her
 elilim, so do to Yerushalayim
 and her atzabim (images)?
 [12] Wherefore it shall come
 to pass, that when Adonoi
 hath performed His whole
 work upon Mt Tziyon and on
 Yerushalayim, I will punish
 the fruit of the proud lev of
 Melech Ashur, and the tiferet
 of his haughty eyes.
 [13] For he saith, By the
 ko'ach of my yad I have done
 it, and by my chochmah; for I
 have binah; and I have
 removed the boundaries of the
 nations, and have plundered

their treasures, and like the
 mighty I have subdued those
 on thrones;
 [14] And my yad hath found
 like a ken (nest) the riches of
 the nations; and like one
 gathereth beitzim (eggs) that
 are left, have I gathered kol
 ha'aretz; and there was none
 that moved the wing, or
 opened the beak, or peeped.
 [15] Shall the garzen (axe)
 boast itself against Him that
 cuts therewith? Or shall the
 masor (saw) magnify itself
 against Him that useth it? As
 if the shevet (rod) should
 shake itself against them that
 lift it up, or as if the matteh
 (staff) should lift up itself,
 as if it were not etz.
 [16] Therefore shall HaAdon
 Hashem Tzva'os send among
 his fat ones leanness; and
 instead of his kavod there will
 be kindled a burning like the
 blazing of eish.
 [17] And the Ohr Yisroel shall
 become an eish, and His
 Kadosh a flame; and shall
 burn and consume its thistles
 and its thorns in Yom Echad;
 [18] And shall consume the
 kavod of his forest and his
 fertile land, even to nefesh
 and basar; and shall be as a
 sick man wasting away.
 [19] And the remnant of the
 etz of his forest shall be few,
 that a na'ar could record
 them.
 [20] And it shall come to pass
 in Yom Hahu, that the
 remnant of Yisroel, and such
 as are escaped of Bais
 Ya'akov, shall no longer lean
 upon him that smote them;
 but shall lean upon Hashem
 Kadosh Yisroel be'emesh.
 [21] The remnant shall
 return, even the remnant of
 Ya'akov, unto El Gibbor [See
Isaiah 9:5(6)].
 [22] For though thy people
 Yisroel be like the chol hayam,
 only a remnant of them shall

return; destruction is decreed,
 overwhelming tzedakah.
 [23] For Adonoi Hashem
 Tzva'os shall carry out kalah
 (destruction) decreed, even
 upon the kol ha'aretz.
 [24] Therefore thus saith
 Adonoi Hashem Tzva'os, O My
 people that dwellest in Tziyon,
 be not afraid of Ashur; if he
 strike thee with the shevet,
 and lift his matteh against
 thee, in the manner of
 Mitzrayim.
 [25] For yet a very little while,
 and the za'am (anger,
 indignation) shall pass, and
 Mine wrath turn for their
 destruction.
 [26] And Hashem Tzva'os
 shall stir up a shot (whip) for
 him as when He struck down
 Midyan at the Tzur Orev; and
 as His matteh was over the
 yam, so shall He raise it after
 the manner of Mitzrayim.
 [27] And it shall come to pass
 in Yom Hahu, that his burden
 shall be taken away from off
 thy shoulder, and his ol from
 off thy neck, and the ol shall
 be broken from fatness.
 [28] He comes to Ayat, passes
 through Migron; at Michmash
 he hath left his supplies;
 [29] They are crossing the
 pass; they have taken up their
 lodging at Geva; Ramah is
 afraid; Givat-Sha'ul has fled.
 [30] Lift up thy voice, O Bat-
 Gallim; Listen O Layish, O
 poor Anatot.
 [31] Madmenah hurries
 away; the inhabitants of
 Gevim gather themselves to
 flee.
 [32] As yet shall he remain at
 Nov this very day; he shall
 shake his fist against the Har
 Bat Tziyon, the Givat
 Yerushalayim.
 [33] Hinei, HaAdon Hashem
 Tzva'os, shall chop the bough
 with great power; and the high
 ones of stature shall be hewn
 down; the haughty shall be

humbled.

[34] And He shall cut down the thickets of the forest with barzel (iron), and Levanon shall fall by Adir (*the Majestic Mighty One, i.e., Hashem*).

11 And there shall come forth a Khoter (Branch) out of the Geza (Stem, Stump, Stock) of Yishai, and a Netzer [Branch [*see Tzemach, Moshiach Jer 23:5; 33:15; Zech 3:8; 6:12, Ezra 3:8 which give as Moshiach's Namesake Yehoshua/Yeshua; compare Mt.2:23 OJBC*]] shall bear fruit of his roots:

[2] And the Ruach [*Hakodesh*] of Hashem shall rest upon Him, the Ruach of Chochmah and Binah, the Ruach of Etzah (Counsel [*see Isaiah 9:5*]) and Gevurah, the Ruach of Da'as and of the Yirat Hashem;

[3] And His delight shall be in the Yirat Hashem: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

[4] But with tzedek shall He judge the needy, and reprove with mishor (equity, justice) for the anvei eretz: and He shall strike the earth with the shevet of His mouth, and with the Ruach of His lips shall he slay the reshah.

[5] And tzedek shall be the ezor (belt) of His loins, and emunah (faithfulness) the ezor of His waist.

[6] The ze'ev (wolf) also shall dwell with the keves, and the namer (leopard) shall lie down with the gedi (young goat); and the egel and the lion whelp and the fatling together; and a na'ar shall lead them.

[7] And the parah (cow) and the dov (bear) shall feed together; their yeladim shall lie down together; and the aryeh shall eat teven (straw) like the ox.

[8] And the yonek (sucking infant) shall play on the hole of the cobra, and the weaned child shall put his yad in the viper's me'urah (hole).

[9] They shall not hurt nor destroy in all My Har Kodesh; for ha'aretz shall be full of the da'as Hashem, as the mayim cover the sea.

[10] And in Yom HaHu there shall be a Shoreish Yishai, which shall stand for a nes (banner) for the peoples; to Him [Moshiach] will the Goyim seek; and His menucha (resting place) shall be kavod.

[11] And it shall come to pass in Yom HaHu, that Adonoi shall set His yad again the second time to recover the She'ar (Remnant) of His people, which shall be left [as survivors], from Assyria, and from Mitzrayim, and from Patros, and from Kush, and from Elam, and from Shinar, and from Chamat, and from the islands of the sea.

[12] And He shall raise up a nes [a banner, i.e., *send a signal*] for the Goyim, and shall assemble the outcasts of Yisroel, and gather together the dispersed of Yehudah from the four corners of ha'aretz.

[13] The kinah (envy, jealousy) also of Ephrayim shall depart, and the adversaries of Yehudah shall be cut off; Ephrayim shall not envy Yehudah, and Yehudah shall not harass Ephrayim.

[14] But they shall swoop down upon the shoulders of the Pelishtim toward the west; they shall plunder them of the east together; they shall lay their yad upon Edom and

Moav; and the Bnei Ammon shall obey them.

[15] And Hashem shall utterly destroy the leshon Yam Mitzrayim (tongue of the Red Sea); and with His scorching Ruach shall He shake His Yad over the Nahar [*i.e., Euphrates River*], and shall break it into seven streams, and make men go over dryshod.

[16] And there shall be a mesillah (highway) for the she'ar (remnant) of His people, which shall be left, from Assyria; just as it was for Yisroel in the Yom that he came up out of Eretz Mitzrayim.

12 And in Yom Hahu thou shalt say, Hashem, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.

[2] Hinei, El is my Yeshuah (Salvation); I will trust, and not be afraid; for Hashem G-d is my strength and my zemirah; He also has become my Yeshuah (Salvation).

[3] Therefore with sasson shall ye draw mayim out of the wells of Yeshuah (Salvation).

[4] And in Yom Hahu shall ye say, Hodu LaHashem, call upon Shmo, declare His deeds among the peoples, proclaim that Shmo is exalted.

[5] Sing unto Hashem; for He hath done glorious things; let this be known b'chol ha'aretz.

[6] Cry out and shout for joy, thou inhabitant of Tziyon; for gadol is Kadosh Yisroel in the midst of thee.

13 The massa (burden) of Bavel (Babylon), which Yeshayah Ben Amotz did see.
 [2] Lift ye up a nes upon the high mountain, exalt the voice unto them, shake the yad, that they may go into the gates of the nobles.
 [3] I have commanded My Mekuddash, I have also summoned My Gibbor for Mine anger, even them that rejoice in My highness.
 [4] The noise of a hamon (multitude) in the harim (mountains), like as of an Am Rav; a tumultuous noise of the mamelechot (kingdoms) of Goyim gathered together; Hashem Tzva'os mustereth the Tzava (army) of the milchamah (battle, war).
 [5] They come from an eretz merchak (a far country), from the end of Shomayim, Hashem, and the weapons of His indignation, to destroy Kol HaAretz.
 [6] Wail ye; for the Yom Hashem is karov (near); it shall come like shod (sudden destruction) from Shaddai.
 [7] Therefore shall kol yadayim (all hands) fall weak, and kol levav enosh shall melt;
 [8] And they shall be afraid; pangs and chavalim (pains) shall take hold of them; they shall be in pain like a woman that travaileth in childbirth; one shall be aghast at his re'a; their faces shall be like flaming visages.
 [9] Hinei, the Yom Hashem cometh, cruel both with wrath and charon af (fierce anger), to lay the land desolate; and He shall destroy the chatta'im (sinners) thereof out of it.
 [10] For the kokhavim of Shomayim and the constellations thereof shall not give their ohr (light); the shemesh shall be darkened in its rising and the yarei'ach

shall not cause its ohr to shine.
 [11] And I will punish the tevel (world) for ra'ah, and the resha'im for their avon (iniquity); and I will cause the ga'on (arrogance) of the proud to cease, and will lay low the ga'avah (pride) of the tyrant.
 [12] I will make enosh more rare than rare gold; even adam than the gold of Ophir.
 [13] Therefore I will shake Shomayim, and Ha'Aretz (the Earth) shall move out of her makom (place), in the evrat Hashem Tzva'os, and in His Yom Charon Af.
 [14] And it shall be like deer chased, and like tzon not gathered; each ish turning to his people, and each fleeing to his own land.
 [15] Every one that is found yidaker (shall be pierced through, *see Zech 12:10 for this same word and Moshiach*); and every one that is caught shall fall by the cherev.
 [16] Their olelim (infants) also shall be dashed to pieces before their eyes; their batim (houses) shall be looted, and their nashim ravished.
 [17] Hineni, I will stir up the Medes against them, which shall not regard kesef; and as for zahav, they shall not delight in it.
 [18] Their keshatot (bows) also shall tear ne'arim (young men) to pieces; and they shall have no rachamim on the pri beten (fruit of the womb); their eyes shall not pity banim.
 [19] And Babylon, the jewel of kingdoms, the tiferet ga'on Kasdim, shall be as when Elohim overthrew S'dom and Amora (Gomorra).
 [20] Lo lanetzach (not ever) shall it be inhabited, neither shall it be dwelt in ad dor vador; neither shall the Arab pitch ohel there; neither shall the ro'im rest their flock there.

[21] But wild beasts of the desert shall lie there; and their batim (houses) shall be full of owls; and ostriches shall dwell there, and demons shall dance there.
 [22] And the wild beasts shall howl in their strongholds, and jackals in their heichalot (palaces) of oneg (delight); and her (Babylon's) time is karov (near, at hand) to come, and her days shall not be prolonged.

14 For Hashem will have compassion on Ya'akov, and will yet choose Yisroel, and set them in their own adamah (land); and the ger (alien) shall be joined with them, and they shall unite themselves to the Bais Ya'akov.
 [2] And the nations shall take them, and bring them to their makom (place, home); and Bais Yisroel shall possess them as an inheritance in the Admat Hashem (Land of Hashem) for avadim and shifchot; and they shall take their captors captive; and they shall rule over their oppressors.
 [3] And it shall come to pass in the day that Hashem shall give thee rest from thy etzev (sorrow), and from thy rogez (turmoil), and from the avodah hakashah (hard bondage) wherein thou wast made to serve,
 [4] That thou shalt take up this marshal against Melech Bavel, and say, How hath the nogesh (oppressor) ceased! How hast fury ceased!
 [5] Hashem hath broken the matteh (rod) of the resha'im (wicked), and the shevet (sceptre) of the moshlim (rulers).
 [6] Which struck the peoples in wrath with

makkat bilti sarah

(a continual stroke), which ruled the Goyim in anger, with unrestrained aggression.

[7] Kol ha'aretz is at rest, and is quiet; they break forth into rinnah (joyful shouts).

[8] Indeed, the cypress trees rejoice over thee, and the cedars of Levanon, saying, Since thou art laid down, no hakoret ([forest] cutter) is come up against us.

[9] Sheol from beneath is astir for thee to meet thee at thy coming; it stirreth up the refa'im for thee, even all the attudei aretz (he-goat world leaders); it hath raised up from their kise'ot (thrones) all the melachim of the Goyim.

[10] Kullam (all of them) shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?

[11] Thy ga'on (pomp, pride) is brought down to Sheol, and the noise of thy nevalim (harps); the rimmah (grave-worm) is spread out under thee, and the tola'at (worm) covers thee.

[12] How art thou fallen from Shomayim, O Heilel Ben Shachar (Bright One of the Dawn, Day Star, Lucifer)! How art thou cast down to the earth, thou, which hast laid low the Goyim!

[13] For thou hast said in thine lev, I will ascend into Shomayim, I will exalt my kisse above the kokhavim (stars) of El (G-d); I will sit also upon the har mo'ed (mount of assembly), on yarketei Tzafon (on the heights of Tzafon);

[14] I will ascend above the heights of the clouds; I will make myself like Elyon (the Most High).

[15] Yet thou shalt be brought down to Sheol, to the lowest depths of the bor (pit).

[16] They that see thee shall gaze at thee, and consider thee, saying, Is this the ish (man) that made ha'aretz to tremble, that did shake mamlechet (kingdoms);

[17] That made the tevel (world) like a midbar (desert), and overthrew the towns thereof; that would not release his prisoners to go home?

[18] Kol melachim (all kings) of the Goyim, even all of them, lie in kavod, every one in his own bais (house, *i.e.*, tomb).

[19] But thou art cast out of thy kever like a rejected netzer (branch, *see Mt 2:23*); and your raiment is those that are slain, thrust through with a cherev, that go down to the stones of the bor (pit); as a peger (corpse) trodden under feet.

[20] Thou shalt not be joined with them in kevrurah (burial), because thou hast destroyed thy land, and slain thy people; the zera of ra'im (evildoers) shall never be renowned.

[21] Prepare the matbe'ach (slaughterhouse) for his banim for the avon (iniquity) of their avot; that they do not rise, nor inherit eretz, nor cover the surface of the tevel (earth) with towns.

[22] For I will rise up against them, saith Hashem Tzva'os, and I will cut off from Bavel the shem, and she'ar (remainder), and offspring, and posterity, saith Hashem.

[23] I will also make it a possession for the hedgehog, and swamps of mayim; and I will sweep it with the mat'ate (broom) of shmad (destruction), saith Hashem Tzva'os.

[24] Hashem Tzva'os hath sworn, saying, Surely as I have intended, so shall it come to pass; and as I have purposed, so shall it stand;

[25] That I will break Ashur (the Assyrian) in My land, and

upon My harim (mountains) trample him under foot; then shall his yoke depart from off them, and his burden be removed from off their shekhem (shoulder).

[26] This is the etzah (plan) that is purposed upon kol ha'aretz; and this is the Yad (hand) that is stretched out over kol HaGoyim (all the nations).

[27] For Hashem Tzva'os hath purposed, and who shall annul it? And His Yad is stretched out, and who shall turn it back?

[28] In the year of the mot HaMelech Achaz came this massa (burden, oracle); [29] Rejoice not thou, all ye of Peleshet (Philistia), because the shevet (rod) of him that struck thee is broken; for out of the shores nachash (snake's root) shall spring up a viper, and its pri (fruit) shall be a fiery flying serpent.

[30] And the bechorei dalim (the firstborn of the poor ones) shall eat, and the evyonim (needy ones) shall lie down in safety; and I will kill thy shoresh (root) with ra'av (famine), and it shall slay thy she'erit (remnant, survivors). [31] Wail, O sha'ar (gate); howl, O ir; all ye of Peleshet, melt away; for there shall come from the tza'afon (north) an ashan (smoke), and none shall be a straggler in his ranks.

[32] What shall one then answer the malachim (messengers) of the nation? That Hashem hath established Tziyon, and the afflicted of His people shall take refuge in her.

15 The massa (burden) of Moav. Because in the lailah (night) Ar of Moav is destroyed, and brought to silence; because in the lailah Kir of Moav is destroyed, and brought to silence;
 [2] He is gone up to the [idol] temple, and to Divon, the [idolatrous] high places, to weep: Moav shall howl over Nevo, and over Medva; on all their rosh shall be shaved heads, and every zakan (beard) cut off.
 [3] In their chutzot (streets) they shall gird themselves with sackcloth; on their rooftops, and in their rehovot (open areas), every one shall wail, falling down with weeping.
 [4] And Cheshbon shall cry, and Elealeh; their voice shall be heard even unto Yachat; therefore the loins of Moav shall shake; his nefesh shall be faint within him.
 [5] My lev shall cry out for Moav; his fugitives shall flee unto Tzoar, and Eglat-Shelishiyah; for by the Ascent of Luchit with bekhi (weeping) shall they go up; for on the Derech Choronyaim they shall raise up a lament because of destruction.
 [6] For the waters of Nimrim shall be dried up; for the khatzir (grass) is withered away, the desheh (vegetation) faithless, yerek (green) there is none,
 [7] Therefore the possessions they have gotten, and that which they have laid up, shall they carry away to the Nakhal HaAravim (Ravine of Willows).
 [8] For the cry is gone all around the borders of Moav; the outcry thereof unto Eglayim, and the wailing thereof unto Be'er Elim.
 [9] For the waters of Dimon shall be full of dahn; for I will bring more upon Dimon,

aryeh (lion) upon him that escapeth of Moav, and upon she'erit adamah (the remnant of the land).

16 Send ye the lamb to the Moshel-Eretz, from Sela by way of the midbar, unto Har Bat Tziyon.
 [2] For it shall be, that, as an oph noded (wandering bird) cast out of the ken (nest), so the Banot Moav shall be at the fords of the Arnon.
 [3] Give us etzah (counsel, advice); make pelilah (decision, justice); cast thy tzel as the lailah in the midst of tzahorayim; hide the fugitives; betray not him that is refugee.
 [4] Let fugitives of Moav dwell with thee; be thou a seter (shelter, hiding place) to them from before the shoded (destroyer); for the oppressor is at an end, shod (destruction) ceaseth, the aggressors are consumed out of HaAretz.
 [5] And in chesed shall the kisse be established; and sitting upon it in emes in the Ohel Dovid, a Shofet seeking mishpat, and hastening tzedek.
 [6] We have heard of the ga'on Moav; he is very proud; even of his ga'avah (haughtiness), and his ga'on, and his insolence; but his boasts shall not be so.
 [7] Therefore shall Moav wail for Moav, everyone shall wail; for the raisin cakes of Kir Chareset shall ye mourn; surely as they who grieve.
 [8] For the fields of Cheshbon languish, and the gefen of Sivmah; Ba'alei Goyim have broken down the choicest vines thereof, they reached even unto Yazer, they wandered to the midbar; her shoots are stretched out, they are gone over the yam.

[9] Therefore I will bewail with the weeping of Yazer the gefen of Sivmah; I will water thee with my tears, O Cheshbon, and Elealeh; for the shouting for thy summer fruits and for thy katzir has fallen away.
 [10] And simchah is taken away, and gladness out of the carmel (fruitful field) and in the kramim (vineyards) there shall be no singing, neither shall there be shouting; the treaders shall tread out no yayin in their presses; I have made their vintage shouting to cease.
 [11] Therefore my heart shall lament like a kinnor (harp) for Moav, and mine inmost being for Kir Chareset.
 [12] And it shall come to pass, when it is seen that Moav is weary on the high place, that he shall come to his mikdash (sanctuary) to pray; but he shall not prevail.
 [13] This is the Davar that Hashem hath spoken earlier concerning Moav.
 [14] But now Hashem hath spoken, saying, Within shalosh shanim, as the shenei sachir (years of a hired man), and the kavod Moav shall be degraded, with all that hamon harav (great multitude); and the remnant shall be very small and feeble.

17 The massa (burden) of Damascus. Hinei, Damascus is taken away from being a city, and it shall be a heap of ruins.
 [2] The cities of Aroer are deserted; they shall be for adarim (flocks), which shall lie down, and none shall make them afraid.
 [3] The fortified city also shall cease from

Ephrayim, and the mamelechah from Damascus, and the remnant of Aram (Syria); they shall be like the kavod Bnei Yisroel, saith Hashem Tzva'os.

[4] And in that day it shall come to pass, that the kavod Ya'akov shall fade, and the fatness of his basar shall waste away.

[5] And it shall be as when the katzir (reaper, harvester) gathereth the standing grain, and reapeth the heads of grain with his zero'a; and it shall be as when one gleanes heads of grain in the Emek Rephaim.

[6] Yet a remnant of gleanings shall be left in it, as the beating of a zayit (olive tree), two or three olives in the rosh of the uppermost olive branch, four or five in the poriyah (fruitful) olive branches thereof, saith Hashem Elohei Yisroel.

[7] At that day shall ha'adam look to Oseihu (his Maker), and his eyes shall have respect to Kadosh Yisroel.

[8] And he shall not look to the mizbechot, the ma'aseh of his hands, neither shall respect that which his etzbe'ot (fingers) have made, either the Asherim or the incense altars.

[9] In that day shall their strong cities be like abandoned places in the choresh (thicket), or like branches they abandoned before the Bnei Yisroel; and there shall be desolation.

[10] Because thou hast forgotten the G-d of thy salvation, and hast not been mindful of the Tzur of thy Ma'oz; therefore shalt thou plant delightful plants, and shalt set them with zemorat zar (foreign vines).

[11] In the day thou shalt set out thy plants to make them grow, and in the boker shalt thou bring thy zera to

blossom; but the katzir (harvest) shall be a heap in the day of sickness and of incurable pain.

[12] Oy to the multitude of amim rabbim, which make an uproar like the roaring of the seas; and to the uproar of nations, that make a roar like the roar of mighty waters.

[13] The nations shall roar like the roaring of mayim rabbim; but He shall rebuke them, and they shall flee far off, and shall be chased as the motz (chaff) of the harim before the ruach, and like whirling dust before the storm.

[14] And hinei at erev, terror; and before boker, he [that terrorizes] is no more. This is the chelek of them that loot us, and the goral (lot) of them that plunder us.

18 Oy to the Eretz Tziltaz Kena'afayim (Land of Whirring Wings, *i.e., Ethiopia*), which is beyond the rivers of Kush;

[2] That sendeth envoys by the yam, even in vessels of gomeh (papyrus) upon the mayim, saying, Go, ye swift malachim, to a Goy (nation) tall and smooth of skin, to an Am Norah far away on the other side; a Goy powerful and treading down, whose land the neharim (rivers) divide!

[3] All ye inhabitants of the Tevel, and dwellers of Eretz, when a nes (battle flag) is lifted up on the harim, look; and when a shofar is blown, listen!

[4] For so Hashem said unto me, I will remain quiet in My rest, and I will consider from My dwelling place like shimmering chom (heat) in the ohr, and like a cloud of tal (dew) in the chom katzir (heat of harvest).

[5] For before katzir (harvest), when the bud is perfect, and the boser (sour grape, ripening grape) is ripening in the flower, He shall both cut off the zalzallim (shoots) with pruning hooks, and take away and cut down the netishot (tendrils, branches).

[6] They shall be left together unto the birds of prey of the harim, and to the behemat ha'aretz; and the birds of prey shall summer upon them, and all the behemat ha'aretz shall winter upon them.

[7] In that time shall there be offered in homage to Hashem Tzva'os an Am (people) tall and smooth of skin, an Am Norah far away on the other side; a Goy powerful and treading down under foot, whose land the neharim (rivers) divide, even at the makom (place) of the Shem Hashem Tzva'os, Har Tziyon.

19 The massa (burden) of Mitzrayim. Hinei,

Hashem rideth upon a swift cloud, and shall come into Mitzrayim; and the elimim (idols) of Mitzrayim shall tremble at His presence, and the levav Mitzrayim shall melt within him.

[2] And I will set the Mitzrayim against the Mitzrayim; and they shall fight every ish against his brother, and every ish against his neighbor; ir against ir, and mamlachah against mamlachah.

[3] And the ruach Mitzrayim shall be disheartened within him; and I will frustrate the etzah thereof; and they shall consult the elimim (idols, false g-ds), and to the ittim (sorcerers, necromancers), and to the ovot (mediums with familiar spirits), and to the wizards.

[4] And the Mitzrayim will I give over into the yad adonim kasheh (power of hard taskmasters); and a fierce melech shall rule over them, saith HaAdon Hashem Tzva'os.

[5] And the mayim shall roll back from the yam, and the Nile shall be parched and dried up.

[6] And the neharot (streams, canals) shall turn foul; and the moats shall be emptied and dried up; the reeds and rushes shall wither.

[7] The bare places by the Nile, by the mouth of the Nile, and everything sown by the Nile, shall wither, be blown away, v'einenu (and be no more).

[8] The dayagim (fishermen) also shall mourn, and all they that cast hooks into the Nile shall lament, and they that spread nets upon the mayim shall languish.

[9] Moreover they that work in pishtan (flax), and they that weave fine linen, shall be in despair.

[10] And its foundations shall be broken in the purposes thereof, all that make sachir (wages) shall be agmei nefesh (grieved).

[11] Surely the sarim of Tzoan are fools, the etzah (advice) of the wise counselors of Pharaoh is become senseless; how say ye unto Pharaoh, I am the Ben Chachamim, the Ben Malchei Kedem?

[12] Where are they? Where are thy chachamim? And let them tell thee now, and let them know what Hashem Tzva'os hath planned against Mitzrayim.

[13] The sarim of Tzoan are become fools, the sarim of Noph are deceived; they have also led Mitzrayim astray, even they that are the mainstay of the tribes thereof.

[14] Hashem hath poured a ruach iv'im (spirit of dizziness) in the midst thereof, causing Mitzrayim to go astray in every ma'aseh thereof, as a shikkor staggereth in his vomit.

[15] Neither shall there be any ma'aseh for Mitzrayim, which the head or tail, branch or stalk, may do.

[16] In that day shall Mitzrayim be like nashim; and it shall be afraid and fear because of the shaking of the yad Hashem Tzva'os, which He shaketh against it.

[17] And Admat Yehudah shall be a terror unto Mitzrayim, every one that maketh mention of Yehudah shall be afraid in himself, because of the etzah (plan) of Hashem Tzva'os, which He hath determined against it.

[18] In that day shall five cities in Eretz Mitzrayim speak the sefat (language) of Kena'an, and swear allegiance to Hashem Tzva'os; one shall be called, Ir HaHeres (The City of the Sun).

[19] In that day shall there be a mizbe'ach to Hashem in the midst of Eretz Mitzrayim, and a matzevah at the border thereof to Hashem.

[20] And it shall be for an ot (sign) and for an ed (witness) unto Hashem Tzva'os in Eretz Mitzrayim; for they shall cry out unto Hashem because of the oppressors, and He shall send them a Moshi'a, and a Rav (leader), and he shall save them.

[21] And Hashem shall make Himself known to Mitzrayim, and Mitzrayim shall know Hashem in that day, and shall worship and make zevach and minchah; indeed, they shall vow a neder unto Hashem, and perform it.

[22] And Hashem shall strike Mitzrayim; He shall strike and heal it; and they shall make teshuvah even to Hashem,

and He shall be entreated of them and shall heal them.

[23] In that day shall there be a mesillah (highway) out of Mitzrayim to Assyria, and the Assyrian shall come into Mitzrayim, and the Mitzrayim into Assyria, and the Mitzrayim shall worship with the Assyrians.

[24] In that day shall Yisroel be the third with Mitzrayim and with Assyria, even a berakhah in the midst of ha'aretz;

[25] Whom Hashem Tzva'os shall bless, saying, Baruch Ami Mitzrayim, Ma'aseh Yada'i Assyria, and Yisroel Mine nachalah.

20 In the year [711 B.C.E.] that Tartan

came unto Ashdod, (when Sargon Melech Ashur sent him,) and fought against Ashdod, and took it;

[2] At the same time spoke Hashem by Yeshayah Ben Amotz, saying, Go and remove the sackcloth from off thy loins, and put off thy sandal from thy regel. And he did so, going arom (naked, stripped) and barefoot.

[3] And Hashem said, Just as Avdi Yeshayah hath walked arom (naked) and barefoot shalosh shanim for an ot and mofet against Mitzrayim and Kush;

[4] So shall Melech Ashur (Assyria) lead away captive Mitzrayim and Golus-exiled Kush, ne'arim and zekenim, aron (naked) and barefoot, even with their buttocks uncovered, to the shame of Mitzrayim.

[5] And they shall be afraid and ashamed of Kush their expectation, and of Mitzrayim their tiferet (glory, boast).

[6] And the inhabitant of this coast shall say

in that day, Hinei, such is our expectation, where we fled for eзраh (help) to be delivered from Melech Ashur; and how shall we escape?

21 The massa (burden) concerning the Midbar Yam (desert by the sea). As sufot (whirlwinds) in the Negev sweep through; so it cometh from the midbar, from eretz nora'ah.

[2] A chazut kashah (harsh vision) is declared unto me; the boged (traitor) dealeth treacherously, and the shoded (destroyer) destroyeth. Go up, O Elam; besiege, O Media; all the groaning she [Babylon] caused have I made to cease.

[3] Therefore are my loins filled with pain; tzirim (pangs) have taken hold upon me, as the tzirim (pangs) of a woman in labor; I was bowed down at the hearing of it; I was dismayed at the seeing of it.

[4] My lev panted, fearfulness seized upon me; the neshef (twilight) of my longing hath become unto me as kharadah (shuddering horror).

[5] [They are] setting the shulchan, spreading the tzafit (dining carpet), to eat, to drink; arise, ye sarim (princes), and anoint the mogen.

[6] For thus hath Adonoi said unto me, Go, post the metzaph (watchman), let him report what he seeth.

[7] When he sees riders with a pair of parashim, donkey riders and camel riders, then he pays heed diligently with great care;

[8] And the one seeing cried out, Adoni, I stand continually on the mitzpeh (watchtower) in the daytime, and I am

set in my mishmeret (guard duty) kol halailot (every night), [9] And, hinei, here cometh a merkavah with a man, a pair of parashim. And he answered and said, Bavel (Babylon) is fallen, is fallen; and all the pesilim (images) of her elohim (g-ds) hath been shattered on the ground.

[10] O my threshed [people], and the grain of my goren (threshing floor); that which I have heard of Hashem Tzva'os Elohei Yisroel, have I declared unto you.

[11] The massa (burden) of Dumah [Edom]. One calleth to me out of Seir [Edom], Shomer (watchman), what of the lailah? Shomer, what of the lailah?

[12] The shomer said, The boker cometh, and also the lailah; if ye will inquire, inquire ye; shuvu (return), come.

[13] The massa (burden) concerning Arabia. In the ya'ar (forest) of Arabia shall ye encamp O ye caravans of Dedanim.

[14] The inhabitants of Eretz Tema brought mayim to him that was tzameh (thirsty), they met with their lechem him that fled.

[15] For they fled from the charavot (swords), from the drawn cherev, and from the bent keshet (bow), and from the grievousness of milchamah (war).

[16] For thus hath Hashem said unto me, Within a shanah (year), according to the way a year is counted by a sakhir (hiring, hired servant), all the kavod of Kedar shall end;

[17] And the remainder of the mispar (number) of archers, the gibborim (mighty men) of the Bnei Kedar, shall be few; for Hashem Elohei Yisroel hath spoken.

22 The massa (burden) of the Gey Chizayon (Valley of Vision). What is it to thee now, that thou art all gone up to the rooftops?

[2] Thou that art full of noise, a tumultuous city, exultant city; thy slain men are not slain with the cherev, nor dead in milchamah.

[3] All thy rulers are fled together, they are captured by the keshet (bow); all that are found in thee are captured together, which have fled far away.

[4] Therefore said I, Look away from me; I will weep bitterly, labor not to comfort me, because of the shod (catastrophe) of Bat Ami.

[5] For it is a day of tumult, and of treading down, and of confusion by Adonoi Hashem Tzva'os in the Gey Chizayon (valley of vision), battering down the walls, and of crying to the har.

[6] And Elam bore the ashpah (quiver) with chariots of adam and parashim, and Kir uncovered the mogen (shield).

[7] And it shall come to pass, that thy choicest valleys shall be full of chariots, and the parashim shall set themselves in array at the sha'ar.

[8] And He removed the masakh Yehudah (covering of Yehudah, defense, protection) and thou didst look in that day to the armor of the bais of the forest [the King's armory].

[9] Ye have seen also the damage of Ir Dovid, that they are many; and ye gathered together the waters of the Lower Pool.

[10] And ye have numbered the batim (buildings) of Yerushalayim, and the batim (houses) have ye torn down to fortify the chomah (wall).

[11] Ye made also a mikveh (reservoir) between the two walls for the mayim of the Old Pool; but ye have not looked unto the Maker thereof, neither had respect unto her Yotzer from long ago.

[12] And in that day did Adonoi Hashem Tzva'os call to weeping, and to wailing, and to baldness, and to girding with sackcloth;

[13] And hinei sasson and simchah, slaughter of bakar and ritual slaughter of tzon, eating basar, and drinking yayin; let us eat and drink; for makhar we shall die.

[14] And it was revealed in mine oznayim by Hashem Tzva'os, Till ye die for this avon there will be no kapporah, saith Adonoi Hashem Tzva'os.

[15] Thus saith Adonoi Hashem Tzva'os, Go, get thee unto this sochen (steward) even unto Shevna, which is over the Bais (palace), and say,

[16] What hast thou here? And whom hast thou here, that thou hast hewed thee out a kever here, as he that heweth him out a kever on high, and that carveth a mishkan for himself in the rock?

[17] Hinei, Hashem will throw thee out, gever, and will surely seize thee.

[18] He will surely violently turn and toss thee like a kadoor (ball) into a wide country; there shalt thou die, and there the merkevet (chariots) of thy kavod shall be the disgrace of the Bais Adonecha.

[19] And I will drive thee from thy matzav (position) and from thy position shall He pull thee down.

[20] And it shall come to pass in that day, that I will summon My eved Elyakim Ben Chilkiah;

[21] And I will clothe him with thy kesones, and strengthen him with thy avnet (sash) and I will commit thy memshelet (authority) into his yad; and he shall be an av to the inhabitants of Yerushalayim, and to the Bais Yehudah.

[22] And the mafte'ach Bais Dovid (key of the House of Dovid) will I lay upon his shekhem (shoulder); so he shall open, and none shall shut; and he shall shut, and none shall open.

[23] And I will fasten him as a yated (peg) in a makom ne'eman (firm place); and he shall be for a kisse kavod to the Bais Aviv.

[24] And they shall hang upon him kol kavod Bais Aviv, the offspring and the issue, all vessels of small quantity, from the vessels of bowls, even to all that of large vessels.

[25] In that day, saith Hashem Tzva'os, shall the yated (peg) that is fastened in the makom ne'eman give away, and be cut down, and fall; and the massa (burden) that was upon it shall be [violently] cut off; for Hashem hath spoken.

23 The massa (burden) of Tzor. Howl, ye oniyot (ships) of Tarshish; for it is destroyed, so that there is no bais, no entering in; from the Eretz Kittim [Land of Cyprus] niglah (it is revealed) to them.

[2] Be still, ye inhabitants of the ee (isle, island); thou whom the sokher (merchant) of Tzidon, that pass over the yam, have enriched.

[3] And by mayim rabbim, the zera (grain) of Shikhor [Nile], the katzir (harvest) of the Shikhor [Nile], is her tevuah (produce, income); and she is a Sakhar Goyim (market bazaar of nations).

[4] Be thou ashamed, O Tzidon; for the yam hath spoken, even the ma'oz (fortress) of the yam, saying, I travail not, nor give birth, neither do I rear bochurim, nor bring up betulot.

[5] As at the report concerning Mitzrayim, so shall they be sorely pained at the report of Tzor.

[6] Cross ye over to Tarshish; howl, ye inhabitants of the ee (isle, island).

[7] Is this your joyous city, whose antiquity is of ancient days? Her own raglayim shall carry her afar off to sojourn.

[8] Who hath devised this against Tzor, the crowning city, whose sokharim (merchants) are sarim (princes), whose traders are the nikhbadei Eretz (honored of the Earth).

[9] Hashem Tzva'os hath devised it, to demean the ga'on (pride) of every beauty, and to humble all the nikhbadei Eretz.

[10] Pass through thy land like the Nile, O Bat Tarshish; there is no more restraint.

[11] He stretched out His Yad over the yam, He shook the mamlakhot (kingdoms);

Hashem hath given a commandment against Kena'an, to destroy her ma'a'uzim (fortresses).

[12] And He said, Thou shalt no more exult, O thou oppressed Betulah, Bat Tzidon; arise, pass over to Kittim [Cyprus]; there also shalt thou have no rest.

[13] Behold, Eretz Kasdim (land of Chaldeans); this people was not, till the Assyrian made it for wild creatures; they raise up the siege towers thereof, they destroyed the palaces thereof; and turned her to ruin.

[14] Howl, ye oniyot Tarshish; for your stronghold is destroyed.

[15] And it shall come to pass in that day, that Tzor shall be forgotten shiv'im shanah, according to the yamim of melech echad; after the end of shiv'im shanah shall Tzor sing as a zonah.

[16] Take a kinnor, go about the Ir, thou zonah that hast been forgotten; make sweet melody, sing many shir, that thou mayest be remembered.

[17] And it shall come to pass at the end of shiv'im shanah, that Hashem will visit Tzor, and she shall return to her hire, and shall commit fornication with all the mamlakhot HaAretz upon the face of ha'adamah.

[18] And her gain and her hire shall be kodesh to Hashem; it shall not be treasured nor laid up; for her [Tzor's] earnings shall be for them that live before Hashem, to eat sufficiently, and for choice clothing.

24 Hinei, Hashem maketh Ha'Aretz empty, and maketh it waste, and ruineth her face, and scattereth abroad the inhabitants thereof.

[2] And it shall be, as with HaAm, so with the kohen; as with the eved, so with his adonim; as with the shifcha (maid), so with her gevurah (mistress); as with the koneh (buyer), so with the mokher (seller); as with the malveh (lender) so with the loveh (borrower); as with the nosheh (creditor), so with the one owing him.

[3] HaAretz shall be utterly emptied, and utterly plundered; for Hashem hath spoken this davar (word).

[4] Ha'aretz mourneth and fadeth away, the tevel (world)

languisheth and fadeth away, the haughty Am HaAretz do languish.

[5] Ha'aretz also is defiled under the inhabitants thereof; because they have transgressed torot, changed chok (ordinance), broken the Brit Olam.

[6] Therefore hath the curse devoured Eretz, and they that dwell therein are guilty; therefore, the inhabitants of her *[the earth]* are diminished, and few enosh (humankind) left.

[7] The tirosh (new wine) faileth, the gefen languisheth, all the simchei-lev (merryhearted) do sigh.

[8] The mirth of tambourines ceaseth, the noise of them that rejoice endeth, the joy of the kinnor (harp) ceaseth.

[9] They shall not drink yayin with a shir (song); shekhar (liquor, strong drink) shall be bitter to them that drink it.

[10] The city of tohu is broken; every bais is shut up, that no man may come in.

[11] There is a crying for yayin in the streets; all simchah is darkened, the mirth of HaAretz is banished.

[12] In the Ir is left desolation, and the sha'ar is stricken with ruination.

[13] When thus it shall be in the midst of HaAretz among the nations, there shall be as the shaking of a zayit (olive tree), and as the olelot (gleanings) when the grape harvest is done.

[14] They shall lift up their kol (voice), they shall sing for the Ga'on (Glory) of Hashem, they shall shout from the yam.

[15] Therefore glorify ye Hashem in the Urim (east), even the Shem Hashem Elohei Yisroel in the iyim (islands) *[see Isaiah 42:4]* of the yam.

[16] From the uttermost part of Ha'Aretz have we

heard zemirot (songs), even glory to the Tzaddik (Righteous One). But I said, My wasting away, my wasting away, Oy li (woe unto me)! The bogedim (traitors) have dealt treacherously; the bogedim have dealt very treacherously.

[17] Pachad (fear), and the pachat (pit), and the pach (pitfall, snare), are upon thee, O inhabitant of Ha'Aretz.

[18] And it shall come to pass, that he who fleeth from the noise of the pachad shall fall into the pachat; and he that cometh up out of the midst of the pachat shall be caught in the pach; for the arubot (windows *[see Gen 7:11]*) from on high are opened, and the Mosedei Eretz (foundations of the Earth) do shake.

[19] Ha'aretz is violently broken down, Ha'Aretz is completely split open, Eretz is shaken exceedingly.

[20] Ha'aretz shall stagger to and fro like a shikkor (drunkard), and shall shake like a melunah (watchman's hut); and the peyscha (transgression) thereof shall be heavy upon it; and it shall fall, and not rise again.

[21] And it shall come to pass in yom hahu (that day), that Hashem shall visit [in punishment] the Tzeva HaMarom (Host on High, Pagan deities), and the melachim of ha'adamah (kings of the earth) upon ha'adamah (the earth).

[22] And they shall be gathered together, as asir (prisoners) are gathered in the bor (dungeon, pit), and shall be shut up in the masger (prison, dungeon), and after many yamim shall they be visited [in punishment].

[23] Then the levanah (moon) shall be disgraced, and the chammah (sun) ashamed, when Hashem Tzva'os

shall reign in Har Tziyon, and in Yerushalayim, and before His Zekenim gloriously.

25 Hashem, Thou art Elohai; I will exalt Thee, I will praise Shimecha; for Thou hast done peleh [See *Isaiah* 9:5(6)]; Thy etzot (plans) of old are emunah omen (perfect faithfulness).

[2] For Thou hast made an Ir a heap; a fortified city, a ruin; the stronghold of the zarim (foreigners) to be rebuilt never more.

[3] Therefore even the am oz (strong people) shall glorify Thee, the city of the ruthless Goyim shall fear Thee.

[4] For Thou hast been a ma'oz (refuge) to the poor, a ma'oz to the evyon in his tzoros, a makheshel (shelter, cover) from the zerem (shower, storm, downpour), a tzel (shade) from the chorev (heat), when the ruach of the ruthless ones is like a zerem (shower, storm, downpour) against a wall.

[5] Thou shalt silence the tumult of zarim, as the chorev (heat) in a dry place; even the chorev by the tzel (shadow) of a cloud; the zemir (battle song) of the ruthless ones shall be brought low.

[6] And in Har HazeH [*i.e.*, *Mt Tziyon*] shall Hashem Tzva'os make unto kol HaAmin a fat mishteh (feast), a mishteh (feast) of finest, aged wines, of finest meats, of the best wines of finest vintage.

[7] And He will destroy in Har HazeH the pnei hallot (the face of the covering, the [death] shroud) cast over all people, and the masseikhah (overspreading veil) over Kol HaGoyim.

[8] He will swallow up HaMavet (death) lanetzach

(forever); and Adonoi Hashem will wipe away tears from off kol panim; and the kherpah (shame, disgrace) of His people shall He take away from off kol ha'aretz; for Hashem hath spoken it.

[9] And it shall be said in Yom HaHu, Hinei, this is Eloheinu; we have waited for Him, and He will save us; this is Hashem; we have waited for Him, we will be glad and have simcha in His Yeshuah (Salvation).

[10] For in Har HazeH [*i.e.*, *Mt Tziyon*] shall the Yad Hashem rest, and Moav shall be trodden down under Him, even as straw is trodden down in dung.

[11] And He shall spread forth His hands in the midst of them, just as he that swimmeth spreadeth forth his hands to swim; and He shall bring down their ga'avah (pride) together with the arvot (cleverness) of their hands.

[12] And the fortification of thy high chomot (walls) shall He bring down, lay low, and bring to the ground, even to the aphar (dust).

26 In that day shall this shir (song) be sung in Eretz

Yehudah; We have an Ir Oz (a city of strength); Yeshuah (salvation) is that which He makes [its] chomot (walls) and outer wall.

[2] Open ye the She'arim, that the Goy Tzaddik (right-with-G-d people) which is shomer emunim (keeping faith) may enter in.

[3] Thou wilt keep him in shalom shalom, whose yetzer (mind-set) is stayed on Thee; because he trusteth in Thee.

[4] Trust ye in Hashem forever; for in G-d Hashem is Tzur Olamin;

[5] For He bringeth down them that dwell on marom (high); the lofty city, He layeth it low; He layeth it low, even ad eretz; He bringeth it even to aphar (dust).

[6] The regel (foot) shall trample it down, even the feet of the oni (oppressed), and the footsteps of the dalim (poor, downtrodden, needy).

[7] The Orakh Latzaddik (way of the just) is meiysharim (altogether level, upright, direct ones); Thou, O Yashar (Upright One, Straight One), straighten the ma'agal (circuit) of the tzaddik.

[8] Indeed, in the orakh of Thy mishpatim, Hashem, have we waited for Thee; our ta'avat nefesh (yearning of soul) is for Thy Shem, and for the zekher (memory, remembrance) of Thee.

[9] With my nefesh have I desired thee in the lailah; yes, with my ruach within me will I seek Thee; for when Thy mishpatim are upon ha'aretz, the inhabitants of the tevel will learn tzedek.

[10] Let grace be shown to the rasha, yet he will not learn tzedek; in the Eretz Nekhochot (Land of Straightforwardness) he will deal unjustly, and will not regard the ge'ut Hashem (majesty, exaltedness of Hashem).

[11] Hashem, when Thy Yad (hand, power) is lifted up, they will not see; but let them see and be ashamed of their kinat Am (envy of [G-d's] people); indeed, the eish of Thine enemies shall devour them.

[12] Hashem, Thou wilt ordain shalom for us; for Thou also hast wrought all our ma'asim (works, deeds) in us.

[13] Hashem Eloheinu, other adonim besides Thee have had dominion

over us; but by Thee only do we keep Thy Shem in remembrance.

[14] They are mesim (dead ones), they shall not live; they are refa'im (dead ones) [see Job 26:5], they shall not rise; therefore Thou hast visited and destroyed them, and made all their zekher (memory) to perish.

[15] Thou hast increased the Goy (nation, people), Hashem, Thou hast increased the Goy; Thou hast gained glory; Thou hadst extended all the borders of the Eretz.

[16] Hashem, in tzoros have they visited Thee, they davened a lachash (whisper) when Thy musar (chastening) was upon them.

[17] Like a woman with child, that draweth near the time of her delivery, in travail, and crieth out in her pangs; so have we been in Thy sight, Hashem.

[18] We have been with child, we have been in pain, we have as it were brought forth ruach (wind); we have not wrought yeshu'ot (salvation of any kind) in Eretz; neither have inhabitants of the tevel (world) been born.

[19] Thy mesim (dead men, see also Dan 12:2) shall live, together with my nevelah (dead bodies, corpses) shall they arise. Awake and sing for joy, ye that dwell in apha' (dust); for Thy tal (dew) is like the orot tal (morning dew), and Eretz shall give birth to repa'im (dead ones).

[20] Come, My people, enter thou into thy chederim, and shut thy delatot behind thee; hide thyself for a little rega (moment, while), until the za'am (wrath, indignation [of G-d]) has passed.

[21] For, hinei, Hashem goeth forth from His Makom (place, home) to punish the avon (iniquity) of inhabitants

of ha'aretz; ha'aretz also shall disclose her dahm, and shall no more cover over her slain.

27 In Yom Hahu Hashem with His cherev hakashah v'hagedolah v'hachazakah (terrible and great and strong sword) shall punish Leviathan the Nachash bari'ach (fleeing serpent), even Leviathan that Nachash akallaton (crooked serpent); and He shall slay the Tanin (serpent, devouring sea monster) that is in the sea.

[2] In Yom Hahu sing ye about her, A kerem (vineyard) of fruitfulness.

[3] I Hashem do watch over it; I will water it continually; lest any harm it, I will guard it lailah va'yom.

[4] Chemah (wrath, fury) is not in Me; but if there were briers and thorns set against Me in milchamah, I would march through it, I would burn it together.

[5] Or let him [the enemy of My vineyard, the "brier" or "thorn"] take hold of My ma'oz (stronghold, protection) that he may make shalom with Me; yes, he shall make shalom with Me.

[6] He shall cause them that come of Ya'akov to take root; Yisroel shall blossom and bud, and fill with fruit the face of the tevel.

[7] Hath He struck it [Israel], as He struck down those that struck it? Or is it [Israel] slain like the slaying of them that are slain by Him?

[8] In measure, in the sending [of Yehudah] away [in the Golus], Thou dost contend with her. By His hard wind He removes her in the Yom Kadim (day of the east wind).

[9] By this therefore shall kapporah be made for the avon Ya'akov; and this is full fruitage to take away [Yehudah's] chattat; when He maketh all the stones of the

[heathen] mizbe'ach like chalk stones crushed to pieces, the Asherim poles and pagan incense altars shall arise no more.

[10] Yet the Ir Betzurah (fortified city) shall be desolate, and the habitation forsaken, and left like a midbar; there shall the egel graze, and there shall it lie down, and strip bare the branches thereof.

[11] When the boughs thereof are dry, they shall be broken off; the nashim come, and set them on fire; for it is a people of no understanding; therefore He that made them will not have compassion on them, and He that formed them will show them no favor.

[12] And it shall come to pass in Yom Hahu, that Hashem shall thresh from the flowing Nahar (i.e., [Euphrates] River) unto the Wadi Mitzrayim, and ye shall be gathered one by one, O ye Bnei Yisroel.

[13] And it shall come to pass in Yom Hahu, that the shofar gadol shall be blown, and they shall come which were ready to perish in Eretz Ashur (Assyria), and those of the Golus of Eretz Mitzrayim, and shall worship Hashem in the Har HaKodesh in Yerushalayim.

28 Hoy (woe, doom) to the ateret ge'ut (crown of pride), to the shikkorei Ephrayim (drunkards of Ephrayim), whose glorious beauty is a fading tzitz (flower), which are on the rosh of the verdant ge' (valley) of them that are overcome with yayin! [2] Hinei, Adonoi hath one, chazak and strong,

which as a tempest of barad (hail) and a destroying storm, as a flood of mighty mayim overflowing, shall cast them down to ha'aretz with the yad.

[3] The ateret ge'ut (crown of pride), the shikkorei Ephrayim, shall be trodden under foot;

[4] And the glorious beauty, which is at the rosh of the verdant gey, shall be a fading tzitz, and as the bikkurah (first ripe fruit) before kayitz (summer); which when he that looketh upon it seeth, while it is yet in his palm he eateth it up.

[5] In that day shall Hashem Tzva'os be for an ateret of glory, and for a wreath tiferet, unto the remnant of His people,

[6] And for a ruach mishpat to him that sitteth in mishpat, and for gevurah to them that turn back the milchamah at the gate.

[7] But they also have gone astray through yayin, and through strong drink are out of the way; the kohen and the navi have erred through strong drink, they are swallowed up with yayin, they are out of the way through strong drink; they go astray from the vision, they stumble in rendering decisions.

[8] For all shulchanot are full of vomit and filthiness, so that there is no makom (place) clean.

[9] Whom shall He teach da'as? And whom shall He make to understand doctrine? Them that are just weaned from cholov, and just drawn from the breasts.

[10] For precept must be upon precept, precept upon precept; line upon line, line upon line; sham (here) a little, and sham (there) a little;

[11] For with stammering safah (lips) and with lashon acheret (another tongue,

different tongue) will He speak to HaAm Hazeh.

[12] To whom He said, This is the menuchah (rest) wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

[13] But the Devar Hashem was unto them precept upon precept, precept upon precept; line upon line, line upon line; sham a little, and sham a little; that they might go, and fall backward, and be broken, and snared, and taken [captive].

[14] Therefore hear the Devar Hashem, ye scoffing anashim, that rule HaAm Hazeh which is in Yerushalayim.

[15] Because ye have said, We have cut a brit with mavet, and with Sheol are we in agreement; when the

overflowing scourge shall pass through, it shall not come unto us; for we have made kazav our refuge, and under sheker have we hid ourselves;

[16] Therefore thus saith Adonoi Hashem, Hineni, I lay in Tziyon for a foundation an even (stone), an even bochan (a tried stone), a pinnat yikrat (precious cornerstone), a sure foundation; the ma'amin (believer) shall not panic.

[17] Mishpat also will I make as the measuring line, and tzedakah to be the plumbline; and the barad shall sweep away the refuge of kazav, and the mayim shall overflow the hiding place.

[18] And your brit (covenant) with mavet shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

[19] As often as it goeth forth it shall seize you; for boker by boker shall it pass over, by day and by night; and it shall

be a terror just to understand the message.

[20] For the matztza (bed, mattress) is shorter than one can stretch himself on it; and the blanket narrower than that he can wrap himself in.

[21] For Hashem shall rise up as in Har Peratzim, He shall be in wrath as in the valley of Giveon, that He may do His ma'aseh, His zar ma'aseh (strange work, foreign work); and bring to pass His avodah, His nochriyah avodah.

[22] Now therefore be ye not mockers, lest your chains be made chazak; for I have heard from Adonoi Hashem Tzva'os a destruction, even determined upon kol ha'aretz (the whole earth).

[23] Give ye ozen, and hear my voice; pay heed, and hear my speech.

[24] Doth the plowman plow kol hayom to sow? Doth he keep turning and breaking the clods of his adamah?

[25] When he hath made level the surface thereof, doth he not sow the dill, and scatter the cumin, and plant in rows the chittah (wheat) and the se'orah (barley) in the appointed place, and the spelt in their place?

[26] For Elohav doth instruct him, and doth teach him properly.

[27] For the dill is not threshed with a threshing sledge, neither is an ofan agalah (cart wheel) rolled about upon the cumin; but the dill is beaten out with a rod, and the cumin with a club.

[28] Grain for lechem must be ground; because he will not ever be threshing it, nor break it with the galgal (wheel) of his agalah (cart, wagon), nor grind it with his parash.

[29] This also cometh forth from Hashem Tzva'os, Who is wonderful in etzah, and excellent in wisdom.

29 Hoy (woe, doom) to Ariel [*i.e., Yerushalayim*], to Ariel, the city where Dovid dwelt! Add ye shanah to shanah; let chaggim (feasts) cycle around.

[2] Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as ariel (altar hearth) [*see Ezekiel 43:15*].

[3] And I will besiege thee all around, and will lay siege against thee with towers, and I will raise metzurot (siege-works) against thee.

[4] And thou shalt be brought low, and shalt speak me'ereetz (out of the ground), and thy speech shall whisper out of the apher, and thy voice shall be, like an ov (medium's that has a familiar spirit), out of the ground, and thy speech shall whisper out of the apher.

[5] Moreover the multitude of thy foes shall be like fine dust, and the multitude of the terrible ones shall be as motz (chaff) that in passing bloweth away; indeed, it shall be at an instant suddenly.

[6] Thou shalt be visited [in punishment] by Hashem Tzva'os with ra'am (thunder), and with earthquake, and a kol gadol, with storm and tempest, and the flame of devouring eish.

[7] And the multitude of kol HaGoyim that fight against Ariel, even all that fight against her and her metzadah, and that besiege her, shall be as a chalom (dream) of a chazon lailah (night vision).

[8] It shall even be as when a hungry man hath a chalom,

and, hinei, he eateth; but he awaketh, and his nefesh is empty; or as when a thirsty man hath a chalom, and, hinei, he drinketh; but he awaketh, and, hinei, he is faint, and his nefesh still thirsts; so shall the multitude of kol HaGoyim be, that fight against Har Tziyon.

[9] Pause, and wonder? Blind yourselves and be blind! They are drunken, but not with yayin; they stagger, but not with strong drink.

[10] For Hashem hath poured out upon you the ruach tardemah (spirit of deep sleep), and hath closed your eynayim; namely, that of the nevi'im and your heads, you seers, hath He covered.

[11] And the whole vision is become unto you as the devarim of a sefer that is sealed, which men deliver to one that is learned, saying, Read this, now; and he saith, I am not able; for it is sealed;

[12] And the sefer is delivered to him that with the sefer has no da'as, saying, Read this, now; and he saith, I cannot read this. With sefer I have no da'as.

[13] Therefore Adonoi says, Forasmuch as this people draw near Me with their peh, and with their sfatayim do honor Me, but have removed their lev far from Me, and their fear toward Me is mitzvah anashim melummadah (human commandments taught by rote);

[14] Therefore, hineni, I will again do an astonishing work among this people, even a marvellous work and a peleh (wonder); for the chochmah of their chachamim shall perish, and the binah (understanding) of their sages shall vanish.

[15] Hoy (woe, doom) unto them that go to great depths to hide their etzah (plan) from Hashem, and their ma'asim

are in the dark, and they say, Who seeth us? And who knoweth us?

[16] Surely you have things turned around. Shall the Yotzer be esteemed as equal with the khomer (clay); for shall the ma'aseh say of him that made it, He made me not? Or shall the thing formed say of Him that formed it, He had no understanding?

[17] Is it not yet a very little while, and Levanon shall be turned into a carmel, and the carmel shall be esteemed as a ya'ar (forest)?

[18] And in that day shall the chereshim (deaf persons) hear the devarim of the sefer, and the eynayim of the ivrim shall see out of obscurity, and out of choshech.

[19] The anaviyim also shall increase their simchah in Hashem, and the evyonei adam (needy of humankind) shall rejoice in the Kadosh Yisroel.

[20] For the terrifying one is brought to naught, and the scoffer is consumed, and all that strive for avon are cut off;

[21] That make an adam an offender with a devar, and lay a snare for the mokhiach (reprover, defender) in the sha'ar (gate, court), and turn aside the tzaddik from justice.

[22] Therefore thus saith Hashem, who redeemed Avraham, concerning Bais Ya'akov, Ya'akov shall not now be ashamed, neither shall his face now grow fearfully pale.

[23] But when he seeth his banim, the ma'aseh of Mine hands, in his midst, they shall set apart as kodesh Shmi (My Name), and set apart as kodesh the Kadosh Ya'akov, and shall fear the Elohei Yisroel.

[24] They also that erred in ruach shall know binah (understanding), and

they that murmured shall learn doctrine.

30 Hoy (woe, doom) to the banim sorerim (obstinately rebellious children), saith Hashem, that take etzah, but not from Me; and in their plans weave a web, but not of My Ruach, that they may heap up chattat upon chattat;

[2] That walk to go down into Mitzrayim, and have not inquired at My mouth; to strengthen themselves in the strength of Pharaoh, and to take refuge in the tzel (shadow) of Mitzrayim!

[3] Therefore shall the strength of Pharaoh be your shame, and the refuge in the tzel of Mitzrayim your humiliation.

[4] For his sarim were at Tzoan, and his malachim (envoys) came to Chanes.

[5] They were all ashamed of a people that could not profit them, nor be an ezer (help) nor profit, but a shame, and also a cherpah.

[6] The massa (burden) of the beasts of the Negev; into the eretz tzarah and anguish, from which come the lion and lioness, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young donkeys, and their otzarot (treasures) upon the humps of gemalim (camels), to a people that shall not profit them.

[7] For the Mitzrayim shall be hevel (vain) in help, and to no purpose; therefore have I called her concerning this, Rahab Sits Idle.

[8] Now go, write it before them on a luach (tablet), and inscribe it on a sefer, that it

may be for a yom acharon I'ad ad olam;

[9] That this is a rebellious people, deceitful banim, banim that will not hear the torah of Hashem;

[10] Which say to the seers, See not; and to the prophets, Prophecy not unto us nekhochot (right things), speak unto us chalakot (smooth things), prophecy machatallot (deceits, illusions);

[11] Get you off the derech, turn aside out of the orach (path), cause Kadosh Yisroel to cease from before us.

[12] Therefore thus saith Kadosh Yisroel, Because ye despise this davar, and trust in oshek (oppression) and waywardness, and rely thereon;

[13] Therefore this avon shall be to you as a cracking breach ready to fall, a bulge in a high chomah (wall), whose breaking cometh suddenly in an instant.

[14] And whose collapse is as the breaking of the clay jar of yotzerim (pottery makers) that is broken in pieces; it shall not be spared; so that there shall not be found among its fragments a shard to take eish from the fire, or to take mayim therewith out of the cistern.

[15] For thus saith Adonoi Hashem Kadosh Yisroel; In shuvah (returning) and rest shall ye be saved; in quietness and in confidence shall be your gevurah (strength); but ye would not.

[16] But ye said, No; for we will flee upon sus; therefore shall ye flee; and, We will ride off upon the swift; therefore shall they that pursue you be swift.

[17] Elef echad shall flee at the threat of one; at the threat of five shall ye flee; until ye be left as a pole upon the top of the har, and as a nes (banner, flag) on a hill.

[18] And therefore will Hashem wait, that He may be gracious unto you, and therefore will He be exalted, that He may have rachamim upon you; for Hashem is Elohei Mishpat; Ashrei are all they that wait for Him.

[19] For a people shall dwell in Tziyon at Yerushalayim; thou shalt weep no more; He will be very gracious unto thee at the sound of thy cry; when He shall hear it, He will answer thee.

[20] And though Adonoi give you the lechem tzar (bread of trouble), and the mayim lachatz (waters of affliction), yet shall not thy morim (teachers) hide themselves any more, but thine enayim shall see thy morim;

[21] And thine oznayim shall hear a davar behind thee, saying, This is the derech (road), walk ye on it, when ye turn to the right hand, and when ye turn to the left.

[22] Ye shall defile also the covering of thy peselim of kesef, and the clothing of thy massekhot (cast idols) of zahav; thou shalt throw them away like a menstruous cloth; thou shalt say unto it, Get thee from here.

[23] Then shall He send the matar of thy zera (seed), that thou shalt sow the adamah therewith; and lechem of the increase of the adamah, and it shall be rich and plenteous; in that day shall thy mikneh feed in broad pastures.

[24] The oxen likewise and the young donkeys that work the adamah shall eat mash fodder, which hath been spread with the winnowing fork and with the winnowing fan.

[25] And there shall be upon every high har, and upon every soaring hill, springs and streams of

mayim in the day of the great slaughter, when the migdalim (towers) fall.

[26] Moreover the ohr of the levanah (moon) shall be as the ohr of the chamah (sun), and the ohr of the chamah shall be sevenfold, as the ohr of shivat hayamim (seven days), in the day that Hashem bindeth up the hurt of His people, and healeth the stroke of His wound.

[27] Hinei, the Shem of Hashem cometh from afar, burning is His anger, and heavy is His cloud; His safatayim (lips) are full of indignation, and His lashon is like a devouring eish;

[28] And His Ruach, like an overflowing stream, shall reach half-way to the tzavar (neck), to sift the Goyim with the sieve of shav (vanity, futility); and there shall be a misleading bridle bit in the jaws of the people.

[29] Ye shall have the shir (song), as in the night when the chag is set apart as kodesh; and simchat levav, as when one goeth with a chalil (flute) to come to the Har Hashem, to the Tzur Yisroel. [30] And Hashem shall cause His glorious voice to be heard, and shall cause the lowering of His zero'a to be seen, with the indignation of His anger, and with the flame of a devouring eish, with smashing, and tempest, and even barad (stones of hail, hailstones).

[31] For through the voice of Hashem shall the Assyrian be crushed, which struck with a shevet (rod).

[32] And in every place where the matteh (rod) of punishment shall pass, which Hashem shall lay upon him [Ashur], it shall be with tambourines and kinnorot; and in milchamot (battles) of

brandishing will He fight against them.

[33] For Tophet [*i.e., the place where humans are sacrificed to Molech in Gey Hinnom*] is ordained of old; indeed, for Melech [*Molech*] it is prepared. He hath made it deep and wide; the fire pit thereof is eish and much wood; the nishmat Hashem (breath of Hashem), like a stream of gofrit (brimstone, burning sulfur), doth kindle it [see Isa 66:24].

31 Woe to them that go down to Mitzrayim for ezhah (help); and rely on susim, and trust in merkavot, because they are many; and in parashim, because they are very strong; but they look not unto the Kadosh Yisroel, neither seek Hashem! [2] Yet He also is chacham (wise), and will bring rah (disaster), and will not call back His devarim; but will arise against the Bais Mere'im (house of evildoers), and against the ezrat po'alei aven (the help of them that work iniquity).

[3] Now the Mitzrayim are adam, and not El (G-d); and their susim basar, and not ruach. When Hashem shall stretch out His yad, both he that helpeth shall fall, and he that is helped shall stumble, and they all shall come to an end together.

[4] For thus saith Hashem unto me, Just as the aryeh (lion) and the young lion roars over his prey, when a multitude of ro'im (shepherds) is called forth against him, he will not be afraid of their clamor, nor disturb himself because of the noise of them; so shall Hashem Tzva'os come down to fight for Mt Tziyon, and for the givah (hill) thereof.

[5] As tzipporim (birds) flying, so will Hashem Tzva'os defend Yerushalayim; defending also He will deliver it; and paso'ach (passing over) He will preserve it.

[6] Shuvu (turn ye, return) unto Him from Whom the Bnei Yisroel have deeply revolted.

[7] For in that day every ish shall cast away his elilim of kesef, and his elilim of zahav, which your own hands have made unto you as a chet.

[8] Then shall the Assyrian fall by a cherev, not of an ish (man); and a cherev not adam (of mortals) shall devour him; so he shall flee from before the cherev, and his bochrin shall become forced laborers.

[9] And his rock shall pass away in magor (terror), and his sarim shall desert the nes (battle flag) in panic, saith Hashem, Whose fire is in Tziyon, and His furnace in Yerushalayim.

32 See, a Melech shall reign in tzedek, and sarim shall rule in mishpat (justice).

[2] And an ish shall be as a sheltering hiding place from the ruach (wind), and a seter (refuge) from the tempest; as streams of mayim in a dry place, as the tzel (shadow) of a great rock in a weary land.

[3] And the eynayim of them that see shall no longer be closed, and the oznayim of them that hear shall pay heed.

[4] The levav also of the rash shall understand da'as, and the lashon of the stammerers shall be ready to speak plainly.

[5] The naval (foolish person) shall be no more called noble, nor the scoundrel said to be honorable.

[6] For the naval will speak foolishness, and his lev will work evil, to practise khonef (hypocrisy), and to utter to'ah (error, perversity) against Hashem, to leave unsatisfied the nefesh of the ra'av (hungry), and he will cause the drink of the tzameh (thirsty) to fail.

[7] The schemes also of the schemer are ra'im (evil ones); he deviseth zimmot (wicked schemes) to destroy the poor with words of sheker, even when the evyon (needy) speaketh mishpat (justly).

[8] But the noble maketh plans that are noble; and by noble things shall he stand.

[9] Rise up, ye nashim that are complacently at ease; hear my voice, ye banot at ease; give ozen unto my speech.

[10] Days and a shanah, then shall ye tremble, ye careless nashim; for the grape harvest shall fail, the harvest of fruit shall not come.

[11] Tremble, ye nashim that are complacently at ease; shake, ye complacent ones; strip you, and make you bare, and gird sackcloth upon your loins.

[12] They shall mournfully beat upon their breasts, for the pleasant fields, for the fruitful gefen (vine).

[13] Upon the admat Ami (land of My People) shall come up kotz (thorns) and briers; indeed, upon all the batim (houses) of joy in the city of merriment;

[14] Because the palaces shall be forsaken; the multitude of the Ir shall be abandoned; the citadel and stronghold shall be ruins ad olam, a delight of wild donkeys, a pasture of adarim (flocks);

[15] Until the Ruach [*Hakodesh*] be poured upon us from on high, and the midbar become a carmel (fruitful field), and the carmel become a ya'ar (forest).

[16] Then mishpat shall dwell in the midbar, and tzedakah live in the carmel.

[17] And the ma'aseh (work) of tzedakah (righteousness) shall be shalom; and the effect of tzedakah quietness and assurance ad olam (forever).

[18] And my people shall dwell in a naveh shalom (a habitation of peace) and in secure mishkenot (dwellings), and in quiet menuchot (resting places);

[19] When it shall hail, coming down on the ya'ar (forest); and the Ir shall be utterly brought down in a low place [of humiliation].

[20] Blessed are ye that sow beside all mayim, that send forth there the regel of the shor (ox) and the chamor (donkey).

33 Hoy (woe, doom) to thee that

destroyest, and thou wast not destroyed; and dealest treacherously, and they dealt not treacherously as a boged (traitor, treacherous person) with thee! When thou shalt cease to destroy, thou shalt be destroyed; and when thou shalt make an end to deal treacherously, they shall deal treacherously as a boged with thee.

[2] Hashem, be gracious unto us; we have waited for Thee; be Thou their zero'a in the bekarim (mornings), our Yeshuah (salvation) also in the time of tzoros.

[3] At the noise of the tumult the peoples fled; at the lifting up of Thyself the Goyim were scattered.

[4] And your shalal

(booty, plunder, gain) shall be gathered like the gathering of the locusts; as the swarm of grasshoppers shall men pounce upon them.

[5] Hashem is exalted; for He dwelleth on high; He hath filled Tziyon with mishpat and tzedakah.

[6] And He shall be the emunah (faithfulness, stability) of thy times, a rich store of Yeshuah (salvation), chochmah, and da'as; the yirat Hashem is his otzar (treasure).

[7] Behold, their valiant ones shall cry in the street; the malachei shalom shall weep bitterly.

[8] The mesillot (highways) lie in ruins, the wayfaring man ceaseth; he hath annulled the brit (covenant), he hath despised the towns, he regardeth no enosh (humankind).

[9] Ha'aretz mourneth and languisheth; Levanon is ashamed and shriveled; Sharon is like an aravah; and Bashan and Carmel shake off their foliage.

[10] Now will I arise, saith Hashem; now will I be exalted; now will I lift up Myself.

[11] Ye shall conceive chaff, ye shall bring forth straw; your ruach (breath), as eish, shall devour you.

[12] And the peoples shall be as the burnings of lime; as thorns cut up shall they be burned in the eish.

[13] Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My gevurah (might).

[14] The chatta'im (sinners) in Tziyon are terrified; trembling hath seized the khanafim (hypocrites). Who among us can dwell with the devouring eish? Who among us can dwell with mokedei olam (everlasting burnings, see *Dan 12:2*)?

[15] He that walketh in tzedakot, and speaketh meisharim (right things), he that despiseth the gain of extortions, that guards his palms from accepting shochad (bribe[s]), that stoppeth his ozen from hearing of dahm, and shutteth his eynayim from seeing rah;

[16] He shall dwell on high; his metzadot shall be the rocky fortress; his lechem shall be given him; his mayim shall be unfailing.

[17] Thine eynayim shall see Melech in His yafeh (beauty); they shall behold erez that is very far off.

[18] Thine lev shall ponder terror. Where is the sofer (scribe)? Where is he who weighs [for Assyrian tax collection]? Where is he that counts the migdalim (towers)? [19] Thou shalt no longer see a fierce people, a people of unfathomable language that is incomprehensible, of a stammering lashon, that thou canst not understand.

[20] Look upon Tziyon, the city of mo'adenu (our appointed times, festivals); thine eynayim shall see Yerushalayim a quiet naveh, an ohel that shall not be taken down; not one stake thereof shall ever be pulled up, neither shall any of the ropes thereof be broken.

[21] But there Adir Hashem will be unto us a makom (place) of broad rivers and streams; wherein shall go no galley with oars, neither shall a mighty ship pass thereby.

[22] For Hashem is our Shofet, Hashem is Mechokkeinu (our Lawgiver), Hashem is Malkeinu; Hu yoshieinu (He will save us).

[23] Thy riggings are loosed; they could not well strengthen their mast, they could not spread the nes (sail); then is the shalal (spoil, plunder) of a

great plunder divided; the pisechim (lame ones) take the plunder.

[24] And the inhabitant [of Yerushalayim] shall not say, I am ill; the people that dwell therein shall be forgiven their avon.

34 Come near, ye Goyim, to hear; and pay heed, ye peoples; let ha'aretz hear, and all that is therein; the tevel (world), and all things that come forth of it. [2] For the ketzef Hashem (wrath of Hashem) is upon kol HaGoyim, and His chemah (fury, wrath) upon all their tz'va; He hath utterly destroyed them, He hath delivered them to the tevach (slaughter).

[3] Their slain also shall be cast out, and their stench shall go up out of their pegarim (corpses), and the harim shall be drenched with their dahm.

[4] And kol Tz'va HaShomayim (all the host of heaven) shall be dissolved, and the Shomayim shall be rolled up like a sefer; and all their tz'va shall fall, like the aleh (leaf) falleth from the gefen, like that falling from the te'enah (fig tree).

[5] For My cherev shall be satiated in Shomayim; hinei, it shall come down upon Edom, and shall descend on the Am (people) of My Cherem (ban of destruction) in mishpat.

[6] The Cherev Hashem (Sword of Hashem) is filled with dahm, it is gorged with chelev, and with the dahm of lambs and goats, with the chelev of the kidneys of rams; for Hashem hath a zevach in Botzrah, and a tevach gadol in Eretz Edom.

[7] And the re'emim (wild oxen) shall fall with them, and the bull calves with the bulls; and their land shall be soaked with dahm, and their aphar (dust) enriched with chelev.

[8] For it is the Yom Nakam L'Hashem (Day of Vengeance unto Hashem), and the Shnat Shillumim (Year of Retributions) for the cause of Tziyon.

[9] And the streams thereof [i.e., of Edom] shall be turned into zefet (pitch, tar), and the aphar (dust) thereof into gofrit (burning sulfur), and the land thereof shall become burning zefet (pitch, tar).

[10] It shall not be quenched lailah vyomam; the ashan (smoke) thereof shall go up lolam (forever); from dor to dor it shall lie desolate; none shall pass through it l'netzach netzachim.

[11] But the desert owl and the screech owl shall possess it; even the yanshuf (great owl) and the orev (raven) shall dwell in it; and He shall stretch out upon it the measuring line of tohu, and the plumbline of vohu [See Genesis 1:2].

[12] For the nobles thereof there shall be nothing to call a maluchah (kingdom) and all her sarim shall come to naught.

[13] And sirim (thorns) shall come up in her citadels, nettles and brambles in the strongholds thereof; and it shall become the habitation of jackals, and the abode for banot ya'anah (ostriches).

[14] The tziyyim (martens) shall also encounter iyyim (wild cats), and a sa'ir (wild goat) calls to its companion, and lilit (night creature) dwells there and finds for itself a mano'ach (place of rest).

[15] There shall the kipoz (bittern) nest, and lay eggs, and hatch

and care for young under her tzel; there shall the dayot (kites, vultures) also be gathered, every one with its mate.

[16] Search ye out in the Sefer Hashem, and read; no one of these creatures shall fail, none shall lack her mate; for My mouth hath commanded, and His Ruach hath gathered them.

[17] And He hath cast the goral (lot) for them, and His Yad hath made the land assignment unto them by measuring line; they shall possess it ad olam, from dor to dor shall they dwell therein.

35 The Midbar (desert) and the Tziyyah (dry land) shall be glad over them *[the redeemed of Hashem, see 35:9]*; and the Aravah shall rejoice, and blossom like the khavatzetel (lily).

[2] It shall bloom abundantly, and rejoice even with gilat (rejoicing) and rannein (joyous singing); the kavod haLevanon (glory of Lebanon) shall be given unto her (the Aravah), the hadar (majesty) of Carmel and Sharon; they *[i.e., the desert and dry land in v.1]* shall see the Kavod Hashem (glory of Hashem), and the Hadar Eloheinu (majesty of our G-d).

[3] Make ye the weak hands chazak (strong), and steady the birkayim (knees) koshlot (feeble ones [knees] that give way, *i.e., of those of the Gulus returning to G-d in Tziyon*).

[4] Say to them that are of a fearful lev, Be strong, fear not; hinei, Eloheichem (your G-d) will come with nakam (vengeance), even Elohim gemul (divine retribution); He will come and save you.

[5] Then the eyes of the ivrim (blind people) shall be opened, and the ears of the chereshim

(deaf ones) shall be unstopped.

[6] Then shall the pisei'ach (lame) leap like the deer, and the leshon (tongue) of the illem (the mute, the people unable to utter speech) sing for joy; for in the midbar shall mayim break forth, and streams in the Aravah.

[7] And the sharav (burning sand) shall become an agam (pool, lake, pond) and the thirsty land, springs of mayim; in the habitation of jackals, where each *[jackal]* lay, shall be khatzir (grassland) as well as reeds and gomeh (papyrus, bulrushes).

[8] And a maslul (highway) shall be there, and a derech (road), and it shall be called The Derech HaKodesh (The Holy Road); the tameh (unclean, impure person *[see Isa 26:7]*) shall not pass along it, inasmuch as it shall be for them; that is, the Holech Derech (Walker of the Road, *i.e., whoever is the [Redeemed] Wayfarer on the Derech HaKodesh*), even evilim (morally bad foolish people) shall not go astray thereon.

[9] No aryeh (lion) shall be there, nor any peritz chayot (ravenous, dangerous, ferocious of [wild] beasts) shall go up thereon, it shall not be found there; but the Ge'ulim (redeemed people) shall walk there;

[10] And the Peduyei Hashem (ransomed ones of Hashem) shall return, and come to Tziyon with songs and simchat olam (everlasting joy) upon their heads; they shall obtain sasson (joy) and simchah (gladness), and sorrow and sighing shall flee away.

36 Now it came to pass in the fourteenth shanah of Melech Chizkiyah, that Sancheriv Melech Ashur came up against all the fortified cities of Yehudah, and captured them.

[2] And Melech Ashur sent Rav Shakeh from Lachish to Yerushalayim unto Melech Chizkiyah with a large army. And he stood by the te'alat haberekhah haelyonah (aqueduct of the Upper Pool) on the highway of the sadeh of the launderer.

[3] Then came forth unto him Elyakim Ben Chilkiah, who was over the Bais (palace), and Shevna the Sofer, and Yoach Ben Asaph, the Mazkir (secretary).

[4] And Rav Shakeh said unto them, Say ye now to Chizkiyah, Thus saith the HaMelech Hagadol, Melech Ashur, What bitachon (confidence) is this wherein thou trustest?

[5] I say, Your etzah (counsel) and gevurah (strength) for milchamah (war) are only devar sefatayim [words of the lips, empty words]; now on whom dost thou trust, that thou rebellest against me?

[6] Hinei, thou trustest in the mishenet (staff) of this broken reed, on Mitzrayim; whereon if an ish lean, it will go into his palm, and pierce it; so is Pharaoh Melech Mitzrayim to all that trust in him.

[7] But if thou say to me, We trust in Hashem Eloheinu; is it not He, whose high places and whose mizbechot Chizkiyah hath taken away, and said to Yehudah and to Yerushalayim, Ye shall worship before this Mizbe'ach?

[8] Therefore give pledges, now, to adoni HaMelech Ashur, and I

will give thee two thousand
susin, if thou be able on thy
part to set riders upon them.
[9] How then wilt thou turn
away the face of one officer of
the least of the avadim of
adoni, and put thy trust on
Mitzrayim for chariots and for
parashim?

[10] And am I now come up
without Hashem against this
land to destroy it? Hashem
said unto me, Go up against
this land, and destroy it.

[11] Then said Elyakim and
Shevna and Yoach unto Rav
Shakeh, Speak now, thee, unto
thy avadim in Aramit
(Aramaic); for we understand
it; and speak not to us in
Yehudit (Hebrew), in the ears
of the people that are on the
chomah.

[12] But Rav Shakeh said, Is
it to adoneicha and to you
that adoni has sent me to
speak these words? Hath he
not sent me to the anashim
that sit upon the chomah, that
they may eat their own dung,
and drink their own urine
with you?

[13] Then Rav Shakeh stood,
and cried with a kol gadol in
Yehudit, and said, Hear ye the
words of HaMelech Hagadol,
the Melech Ashur.

[14] Thus saith HaMelech,
Let not Chizkiyah deceive you;
for he shall not be able to save
you.

[15] Neither let Chizkiyah
make you trust in Hashem,
saying, Hashem will surely
save us; this city shall not be
given into the Melech Ashur.

[16] Pay heed not to
Chizkiyah; for thus saith
HaMelech Ashur, Make a
berakhah with me, and come
out to me; and eat ye every one
of his gefen, and every one of
his te'enan and drink ye every
one the waters of his own bor;
[17] Until I come and take you
away to an eretz like your own

eretz, an eretz dagan and
tirosh, an eretz lechem and
kramim (vineyards).

[18] Beware lest Chizkiyah
mislead you, saying, Hashem
will save us. Hath any of the
elohei HaGoyim delivered
his land out of the yad Melech
Ashur?

[19] Where are the elohei
Chamat and Arpad? Where
are the elohei Sepharvayim?
And have they saved Shomron
out of my yad?

[20] Who are they among all
elohim of these lands, that
have saved their land out of
my yad, that Hashem should
save Yerushalayim out of my
yad?

[21] But they held their
peace, and answered him not
a davar; for the mitzvat
HaMelech was saying, Answer
him not.

[22] Then came Elyakim Ben
Chilkiyah, that was over the
Bais, and Shevna the Sofer,
and Yoach Ben Asaph, the
Mazkir, to Chizkiyah with
their begadim torn, and told
him the words of Rav Shakeh.

37 And it came to
pass, when
HaMelech

Chizkiyah heard it, that he
tore his begadim, and covered
himself with sackcloth, and
went into the Beis Hashem.

[2] And he sent Elyakim, who
was over the Bais, and Shevna
the Sofer, and the Ziknei
HaKohanim covered with
sackcloth, unto HaNavi
Yeshayah Ben Amotz.

[3] And they said unto him,
Thus saith Chizkiyah, This
yom is a yom tzarah, and of
tokhechah, and of ne'atzah;
for the banim are come to the
mashber, and there is not
ko'ach to bring forth.

[4] It may be Hashem
Eloheicha will hear the words
of Rav Shakeh, whom Melech
Ashur adonay hath sent to

ridicule the Elohim Chai, and
will rebuke the devarim
which Hashem Eloheicha
hath heard; therefore lift up
thy tefillah for the she'erit
that are left surviving.

[5] So the avadim of
HaMelech Chizkiyah came to
Yeshayah.

[6] And Yeshayah said unto
them, Thus shall ye say unto
adoneichem, Thus saith
Hashem, Be not afraid before
the words that thou hast
heard, wherewith the na'arei
Melech Ashur have made
gidduf (blasphemy) against
Me.

[7] Hineni, I will put a ruach
in him, when he shall hear a
shemuah (report), and return
to his own land; and I
will cause him to fall by the
cherev in his own land.

[8] So Rav Shakeh left
[*Yerushalayim*], and found
Melech Ashur warring against
Livnah; for he had heard that
he [*Melech Ashur*] was
departed from Lachish.

[9] And he heard concerning
Tirhakah Melech Kush, He is
come forth to make war with
thee. And when he heard it, he
sent malachim to Chizkiyah,
saying,

[10] Thus shall ye speak to
Chizkiyah Melech Yehudah,
saying, Let not Eloheicha, in
Whom thou trustest, deceive
thee, saying, Yerushalayim
shall not be given into
the yad Melech Ashur.

[11] Hinei, thou hast heard
what the melachim of Ashur
have done to all lands by
destroying them utterly; and
shalt thou be saved?

[12] Have the elohei
HaGoyim delivered them
which my avot have destroyed,
as Gozan, and Charan, and
Retzeph, and the Bnei Eden
which were in Telassar?

[13] Where is Melech
Chamat, and Melech Arpad,
and the Melech

of the Ir of Sepharvayim,
Hena, and Ivah?

[14] And Chizkiyah received the sefarim (letters) from the yad hamalachim, and read it; and Chizkiyah went up unto the Beis Hashem, and spread it before Hashem.

[15] And Chizkiyah davened unto Hashem, saying,

[16] Hashem Tzva'os, Elohei Yisroel, that dwellest between the keruvim, Thou art HaElohim, even Thou alone, of kol mamlechet ha'aretz; Thou hast made Shomayim and HaAretz.

[17] Incline Thine ear, Hashem, and hear; open Thine eyes, Hashem, and see; and hear all the words of Sanecheriv, which he sent to insult the Elohim Chai.

[18] Truly, Hashem, the melachim of Ashur have laid waste all the countries and their lands,

[19] And have cast eloheihem into the eish; for they were no elohim, but the ma'aseh yedei adam, etz and even (stone); therefore they have destroyed them.

[20] Now therefore, Hashem Eloheinu, save us from his yad, that kol mamlechet ha'aretz may know that Thou art Hashem, even Thou only.

[21] Then Yeshayah Ben Amotz sent unto Chizkiyah, saying, Thus saith Hashem Elohei Yisroel, Whereas thou hast davened to Me against Sanecheriv Melech Ashur;

[22] This is the davar which Hashem hath spoken concerning him; The Betulat Bat Tziyon, hath despised thee, and laughed thee to scorn; the Bat Yerushalayim hath shaken her head at thee.

[23] Whom hast thou insulted and made gidduf against? And against whom hast thou raised thy voice, and lifted up thine eyes marom? Even against Kadosh Yisroel.

[24] By thy avadim hast thou insulted Adonoi, and hast said, By the multitude of my chariots am I come up marom harim, to the heights of Levanon; and I will cut down the tall cedars thereof, and the choice pine trees thereof; and I will enter into its most remote height, and the ya'ar (forest) of its fruitful land.

[25] I have dug, and drunk mayim; and with the sole of my feet have I dried up all the streams of the besieged places.

[26] Hast thou not heard long ago, how I have done it; and of yemei kedem (days of old), that I have formed it? Now have I brought it to pass, that thou shouldst be to lay waste fortified cities into ruinous heaps.

[27] Therefore their inhabitants were of small power, they were dismayed and put to shame; they were as the esev of the sadeh, and as the green herb, as the khatzir (grass) on the gagot (rooftops) is sun-scorched before it is grown up.

[28] But I know thy sitting, and thy going out, and thy coming in, and thy rage against Me.

[29] Because thy rage against Me, and thy insolence, is come up into Mine ears, therefore will I put My hook in thy nose, and My bit in thy sfatayim (lips), and I will turn thee back by the derech by which thou camest.

[30] And this shall be HaOt unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth from the same; and in the third year sow ye, and reap, and plant kramim (vineyards), and eat the fruit thereof.

[31] And the remnant that is escaped of the Bais Yehudah shall again take shores (root)

downward, and bear pri upward;

[32] For out of Yerushalayim shall go forth She'erit (remnant) and they that escape out of Mt Tziyon; the zeal of Hashem Tzva'os shall accomplish this.

[33] Therefore thus saith Hashem concerning Melech Ashur, He shall not come into this city, nor shoot khetz (an arrow) there, nor come before it with mogen, nor cast a siege ramp against it.

[34] By the derech that he came, by the same shall he return, and shall not come into this city, saith Hashem.

[35] For I will defend this city to save it for Mine Own sake, and for the sake of Dovid Avdi.

[36] Then the Malach Hashem went forth, and struck down in the Machaneh Ashur a hundred and fourscore and five elef; and when they arose early in the boker, hinei, they were all pegarim mesim (dead corpses).

[37] So Sanecheriv Melech Ashur departed, and went and returned, and dwelt in Nineveh.

[38] And it came to pass, as he was worshiping in the Bais Nisroch elohav, that Adramelech and Saretzer, his banim, cut him down with the cherev; they escaped into Eretz Ararat; Esar Chadon bno reigned in his place.

38 In those days was Chizkiyahu (Hezekiah) sick unto death. And HaNavi Yeshayah Ben Amoz came unto him, and said unto him, Thus saith Hashem, Set thine bais in order; for thou shalt die, and not live.

[2] Then Chizkiyahu (Hezekiah) turned his face toward the kir (wall), and davened unto Hashem,

[3] And said, Remember now, Hashem, I beseech thee, how I have walked before Thee in emes and with lev shalem, and have done that which is tov in Thy sight. And Chizkiyahu (Hezekiah) wept with bekhi gadol (great weeping).

[4] Then came the Devar Hashem to Yeshayah, saying, [5] Go, and say to Chizkiyahu, Thus saith Hashem Elohei Dovid Avicha, I have heard thy tefillah, I have seen thy tears; hineni, I will add unto thy days chamesh esreh shanah (fifteen years).

[6] And I will deliver thee and this Ir out of the hand of Melech Ashur (Assyria); and I will defend HaIr Hazot. [7] And this shall be HaOt (the Sign) unto thee from Hashem, that Hashem will do this thing that He hath spoken;

[8] Hineni, I will bring again the tzel (shadow) of the hama'alot (the steps), which has gone down with the shemesh on the Ma'alot Achaz (sundial of Ahaz), so that it goes eser ma'alot (ten steps) backward. So the shemesh went back eser maalot (ten steps) on the ma'alot on which it had gone down.

[9] The writing of Chizkiyahu Melech Yehudah, when he had been ill, and was recovered from his illness:

[10] I said in the cutting short of my yamim, I shall go to the Sha'arei Sheol; I am deprived of the remainder of my shanot.

[11] I said, I shall not see Hashem, even Hashem, in the Eretz HaChayyim; I shall behold adam no more with the inhabitants of the world.

[12] Mine dwelling is pulled up, and is sent into the Golus from me like ohel ro'i; As an oreg (weaver) I rolled up my life; He would have cut me

loose from the roll; from yom even to lailah wilt Thou make an end of me.

[13] I waited until boker, that, like an ari (lion), so will He break all my atzmot; from yom even to lailah wilt Thou make an end of me.

[14] Like a swallow or a crane, so did I chirp; I did moan like a yonah; mine eyes grew weak from looking heavenward; Adonoi, I am oppressed; go surety for me.

[15] What shall I say? He hath both promised me, and Himself hath done it; I shall walk quietly all my shanot in the mar (bitterness) of my nefesh.

[16] Adonoi, by these things men live, and in all these things is the life of my ruach; so Thou recovered me to health, and made me to live.

[17] Hinei, for shalom (benefit) did I have great bitterness; for Thou hast in love to my nefesh delivered it from the shachat (pit) of destruction; for Thou hast cast all my chatta'im behind Thy back.

[18] For Sheol cannot thank Thee, mavet can not praise Thee; they that go down into the bor (pit) cannot hope for Thy emes.

[19] The living, the living, he shall thank Thee, as I do today; av to banim shall make known Thy emes.

[20] Hashem will save me; therefore we will sing with stringed instruments kol yemei chayyeinu (all the days of our life) in the Beis Hashem.

[21] For Yeshayah had said, Let them take a cake of te'emin, and apply it upon the shechin (boil, inflamed spot), and he shall recover.

[22] Chizkiyahu also had said, What is the Ot (Sign) that I shall go up to the Beis

Hashem [See 2Kgs 20:8 which speaks about Yom HaShlishi and on Moshiach of Isa 53:8 and Isa 38:10-11 and Ps 16 and Isa 38:17.]

39 At that time Merodach Baladan Ben Baladan Melech Bavel sent sefarim (letters) and a minchah (gift) to Chizkiyah; for he had heard that he had been sick, and had recovered.

[2] And Chizkiyah was glad about them, and showed them the Bais Nekhotoh (Treasure House), the kesef, and the zahav, and the spices, and the shemen hatov, and all the Bais Keli of his, and all that was found in his otzerot; there was nothing in his Bais, nor in all his memshalet, that Chizkiyah did not show them.

[3] Then Yeshayah HaNavi came unto HaMelech Chizkiyah, and said unto him, What said these anashim?

And from where came they unto thee? And Chizkiyah said, They are come from eretz rechokah (a far country) unto me, even from Babylon.

[4] Then he said, What have they seen in thine Bais? And Chizkiyah answered, All that is in mine Bais have they seen; there is nothing among my otzerot (treasures) that I have not showed them.

[5] Then said Yeshayah to Chizkiyah, Hear the Devar Hashem Tzivots;

[6] Hinei, the days are coming, that all that is in thine Bais, and that which Avoteicha have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Hashem.

[7] And of thy Banim that shall issue from thee, which thou shalt father, shall they take away; and they shall be sarisim (eunuchs) in the Heikhal Melech Bavel.

[8] Then Chizkiyah said to Yeshayah, Tov is the Devar Hashem which thou hast spoken. He said moreover, For there shall be shalom and emes in my days.

40 Comfort ye, comfort ye My people, saith Eloheichem.

[2] Speak ye to the lev Yerushalayim, and preach unto her, that her tzeva'a (time of hard service, warfare) is ended, that her avon (iniquity) is nirtzah (punitively paid for, pardoned); for she hath received of the Yad Hashem kiflayim (double) in payment for all her chattot. [3] The voice of him that preacheth in the midbar, Prepare ye the Derech Hashem, make straight in the Aravah a highway for Eloheinu.

[4] Every gey (valley) shall be raised up, and every har and givah (hill) shall be made low; and the crooked shall be made straight, and the rough places bikah (plain, valley);

[5] And the kavod Hashem shall be revealed, and all basar shall see it together; for the mouth of Hashem hath spoken.

[6] The voice said, Preach. And he said, What shall I preach? All basar is khatzir (grass), and all the chesed (constancy) thereof is as the tzitz (flower, blossom) of the sadeh;

[7] The khatzir (grass) withereth, the tzitz (flower, blossom) falleth; because the Ruach of Hashem bloweth upon it; surely the people is khatzir (grass).

[8] The khatzir withereth, the tzitz falleth; but the Devar Eloheinu shall stand forever.

[9] O Mevaseret Tziyon (O Herald, Preacher of Besorah [Good News, Gospel] Tziyon,

O Lady Evangelist Tziyon), get thee up into the har gavo'ah (high mountain); O Mevaseret Yerushalayim (O Herald, Preacher of Besorah [Good News, Gospel] Yerushalayim, O Lady Evangelist Yerushalayim), lift up thy voice with ko'ach; lift it up, be not afraid; say unto the towns of Yehudah, Hinei Eloheichem! [10] Hinei, Adonoi Hashem will come with chazak, and His zero'a [Moshiach, see Isaiah 53:1] shall rule for Him; hinei, His sachar (reward) is with Him, and His pe'ullah (work, recompense, retribution, penal reward [for His enemies]) before Him.

[11] He shall feed His Eder like a Ro'eh; He shall gather the tela'im (lambs) with His zero'a, and carry them in His kheyk, and shall gently lead those that are with young.

[12] Who hath measured the mayim in the hollow of His Hand, and meted out Shomayim with a handbreadth, and enclosed the aphar ha'arezt in a measure, and weighed the harim (mountains) in scales, and the geva'ot (hills) in a balance? [See Prov 30:4.]

[13] Who hath directed the Ruach of Hashem, or being His ish etzah (counselor) hath taught Him?

[14] With whom did He take counsel, and who gave Him binah, and taught Him in the orakh mishpat, and taught Him da'as, and showed Him the derech tevunot (way of understanding, intelligence)?

[15] Surely the Goyim are like a drop in a bucket, and are accounted as dust of the scales; surely He taketh up the iyim (islands) like fine dust.

[16] Levanon is not sufficient to burn, nor the beasts thereof sufficient for an olah.

[17] Kol HaGoyim before Him are as nothing; and they

are counted to Him less than nothing, and tohu.

[18] To whom then will ye liken El? Or what demut (likeness) will ye compare unto Him?

[19] The charash (workman, craftsman) melteth a pesel (idol, image), and the goldsmith overlayeth it with zahav, and casteth for it chains of kesef.

[20] He that is so impoverished that He hath no terumah chooseth an etz that will not rot; he seeketh unto him a charash chacham (skilled craftsman) to prepare a pesel, that shall not topple.

[21] Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the mosedot ha'arezt (foundations of the earth)?

[22] It is He that sitteth above the circle of the earth, and the inhabitants thereof are like chagavim (grasshoppers); that stretcheth out Shomayim like a curtain, and spreadeth them out like an ohel to dwell in;

[23] That bringeth the roznim (rulers) to nothing; He maketh the Shoftei Eretz like tohu.

[24] Indeed, they shall not be planted; indeed, they shall not be sown; indeed, their stem shall not take root ba'arezt (in the ground); and He shall also blow upon them, and they shall wither, and the se'arah (storm wind) shall take them away like the kash (straw, stubble, chaff).

[25] To whom then will ye liken Me, or shall I be equal? saith the Kadosh.

[26] Lift up your eyes marom (on high, i.e., into the heavens), and behold. Who hath created [T.N. This chp needs to be seen also in light of Ac chp 2 and Jerusalem's Besurah HaGeulah proclaimed there.]

these things, that
bringeth out their tzeva'a
(host, legions) by mispar
(number); He calleth them all
b'shem (by name) because of
the abundance of His power
and the might of His ko'ach;
not one [*star*] is missing.

[27] Why sayest thou, O
Ya'akov, and speakest, O
Yisroel, My derech is hid from
Hashem, and my mishpat is
passed over and disregarded
by Elohai?

[28] Hast thou not known?
Hast thou not heard, that the
Elohei Olam, Hashem, Boreh
Ketzo HaAretz (Creator of the
ends of the earth), fainteth
not, neither is weary? There is
no searching of His tevnunah
(understanding, intelligence).

[29] He giveth ko'ach to the
faint; and to them that have
no might He increaseth power.

[30] Even the ne'arim (youths)
shall faint and grow weary,
and the bochurim shall utterly
fall;

[31] But they that wait upon
Hashem shall renew their
ko'ach; they shall mount up
with wings as eagles; they shall
run, and not grow weary; and
they shall walk, and not faint.

41 Keep silence before
Me, O iyim
(islands); and let
the people renew their ko'ach
(strength); let them come near;
then let them speak; let us
come near together for
mishpat (judgment, *i.e.*, *G-d's*
tribunal)

[2] Who awakened the just
one [*Koresh, Cyrus 44:28*] from
the mizrach (east), called him
to His raglayim, gave the
Goyim before him, and made
him rule over melachim? He
gave them as the aphar to his
[*the conqueror's*] cherev, and
as windblown kash (chaff,
stubble) to his [*the conqueror's*]
keshet (bow).

[3] He [*the conqueror*]
pursued them, and passed on

in shalom; even by the orach
(path) that his feet do not even
come.

[4] Who hath wrought and
done it, calling forth the dorot
from the beginning? I
Hashem, the Rishon (First),
and with the Acharonim (Last
ones); I am He.

[5] The iyim (islands) saw it,
and feared; the ketzot ha'aretz
(ends of the earth) trembled;
they approached and came
near.

[6] They helped everyone his
re'a; and everyone said to his
brother, chazak!

[7] So the charash
(craftsman) encouraged the
tzoref (goldsmith), and he that
smootheth with the patish
(hammer) encouraged him
that strikes the anvil, saying,
of the soldering, tov hu; and
he fastened it with nails, so
that it should not topple.

[8] But thou, Yisroel, art Avdi,
Ya'akov whom I have chosen,
the zera Avraham Ohavi (My
friend).

[9] Thou whom I have taken
hold of from the ketzot
ha'aretz, and called thee from
the farthest borders thereof,
and said unto thee, Thou art
Avdi; I have chosen thee, and
not cast thee away.

[10] Fear thou not; for I am
with thee; be not dismayed;
for I am Eloheicha; I will
strengthen thee; indeed, I will
help thee; indeed, I will
uphold thee with My yamin
tzedek.

[11] Surely, all they that were
raging against thee shall be
ashamed and disgraced; they
shall be as nothing; and the
anshei rivecha (they that strive
with thee) shall perish.

[12] Thou shalt seek them,
and shalt not find them, even
the anshei matzutecha (them
that contended with thee); the
anshei matzutecha (they that
war against thee) shall be as

nothing, and as a thing of
naught.

[13] For I Hashem Eloheicha
will take hold of thy yamin
(right hand), saying unto thee,
Fear not; I will help thee.

[14] Fear not, thou tola'at
(worm) Ya'akov, and ye men of
Yisroel; I will help thee, saith
Hashem, and thy Go'el
(Redeemer), the Kadosh
Yisroel.

[15] Hinei, I will make thee a
new sharp threshing iron
having pifiyyot (blades); thou
shalt thresh the harim, and
beat them small, and shalt
make the geva'ot (hills) as motz
(chaff).

[16] Thou shalt winnow
them, and the ru'ach shall
carry them away, and the
se'arah shall scatter them; and
thou shalt rejoice in Hashem,
and shalt glory in Kadosh
Yisroel.

[17] When the aniyim and
evyonim seek mayim, and
there is none, and their leshon
faileth for tzama (thirst), I
Hashem will hear them, I the
Elohei Yisroel will not forsake
them.

[18] I will open neharot on
the hilltops, and springs in the
midst of the valleys; I will
make the midbar a pool of
mayim, and the dry land
sources of mayim.

[19] I will plant in the midbar
the cedar, the acacia, and the
myrtle, and the etz shemen; I
will set in the Aravah the
cypress, and the fir, and the
box tree together;

[20] So that they may see,
and know, and consider, and
understand together, that the
Yad Hashem hath done this,
and the Kadosh Yisroel hath
created it.

[21] Present your case, saith Hashem; bring forth your strong arguments for proof, saith Melech Ya'akov.

[22] Let them bring them forth, and tell us what shall happen; let them tell the rishonot (former things), what they are, that we may consider them, and know the acharit (latter end, final outcome) of them; or declare us things to come.

[23] Tell the things that are to come hereafter, that we may know that ye are elohim; indeed, do tov, or do rah, that we may be afraid, and terrified.

[24] See, ye are of nothing, and your work of nought; a toevah (abomination) is he that chooseth you.

[25] I have awakened one [*Koresh, Cyrus*] from the tzafoon (north), and he shall come; from the rising of the shemesh shall he call upon My Shem; and he shall come upon rulers as upon mortar, and as the yotzer (potter) treadeth clay.

[26] Who hath declared from the beginning, that we may know? And from beforehand, that we may say, He was in the right? Indeed, there is none that telleth, indeed, there is none that preacheth, indeed, there is none that heareth your words.

[27] The rishon shall say to Tziyon, Hinei, behold them; and I will give to Yerushalayim mevasser (one that bringeth good news).

[28] For I beheld, and there was no ish; even among them, and there was no Yo'etz (counselor), that, when I asked of them, could answer a word.

[29] See, they [*the idols*] are all aven (wickedness); their ma'asim are nothing; their molten images are ruach and tohu.

42 Here is Avdi [*Moshiach, see Zech 3:8; Isa 52:13*], whom I uphold; Mine Bachir (Elect One, Chosen One), in whom My nefesh delighteth; I have put My Ruach [*Hakodesh*] upon Him; He [*Moshiach*] shall bring forth mishpat to the Goyim.

[2] He [*Moshiach*] shall not cry out, nor lift up His kol (voice), nor cause it to be heard in the street.

[3] A bruised reed shall He [*Moshiach*] not break, and a smoking wick shall He not quench; He shall bring forth mishpat according to emes.

[4] He [*Moshiach*] shall not fail nor be discouraged, till He establish mishpat ba'aretz; and the iyim shall wait for His (*Moshiach's*) torah [*1C 9:21*].

[5] Thus saith HaEl Hashem, Boreh HaShomayim, and the One stretching them out; He that spread out ha'aretz, and that which cometh out of it as produce; He that giveth neshamah (soul) unto HaAm upon it, and ruach to them that walk thereon [*See 1Th 5:23 OJB*].

[6] I Hashem have called Thee in tzedek, and will take hold of Thine yad, and will keep Thee, and give Thee [*Moshiach*] for a Brit (Covenant, *Mt 26:28*) of the Am (People), for an Ohr Goyim;

[7] To open the einayim ivrot (blind eyes), to bring out the captives from confinement, and them that sit in choshech out of the bais keleh (dungeon, prison).

[8] I am Hashem; that is Shmi; and My kavod will I not give to another, neither My tehillah (praise) to pesilim.

[9] Hinei, the rishonot (former things) are come to pass, and chadashot (new things) do I declare; before titzmachnah (they

spring forth; *Tzemach*) I tell you of them.

[10] Sing unto Hashem a shir chadesh (new song), and His tehillah from the ketzeh ha'aretz, ye that go down to the yam, and all that is therein. You iyim (islands), and the inhabitants thereof.

[11] Let the midbar and the towns thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of Sela sing for joy, let them shout from the rosh harim.

[12] Let them give kavod unto Hashem, and declare His tehillah in the iyim.

[13] Hashem shall go forth like a Gibbor, He shall arouse kina (zeal) like an ish milchamah; He shall shout, indeed, raise a war cry; He shall prevail against His oyevim.

[14] I have me'olam held My peace; I have been quiet, and refrained Myself; now will I cry out like a travailing woman; I will lay waste and devour at once.

[15] I will lay waste harim and geva'ot (hills), and dry up all their esev (vegetation); and I will make the neharot into iyim, and I will dry up agamim (pools, lakes).

[16] And I will bring the ivrim (blind) by a derech that they knew not; I will lead them in paths that they have not known; I will make choshech into ohr before them, and crooked things straight. These things will I do unto them, and not forsake them.

[17] They shall be turned back, they shall be greatly ashamed, that trust in pesel, that say to the masekhah (molten images), You (plural) are eloheinu (our g-ds).

[18] Hear, ye chereshim (deaf people); and look,

ye ivrim (blind people) that ye may see.

[19] Who is ivver (blind), but Avdi (Yisroel)? Or cheres (deaf), like malachi that I sent? Who is ivver (blind) like meshullam (the one committed) [*to Me*] and ivver like the Eved Hashem [*i.e., Yisroel*].

[20] Seeing rabbot, but thou observest not; opening the oznayim, but he heareth not.

[21] Hashem is well pleased lema'an (for the sake of) His tzedek; He will magnify the torah, and make it glorious.

[22] But this is Am (People) robbed and looted; they are all of them snared in holes, or hidden in batei kela'im (dungeons); they are for plunder, and none delivereth; for loot, and none saith, Give it back!

[23] Who among you will give ozen (ear) to this? Who will pay heed and hear for the time to come?

[24] Who gave Ya'akov as loot, and Yisroel to ones plundering? Did not Hashem, He against Whom we have sinned? For they would not walk in the darkhei HaShem, neither were they obedient unto His torah.

[25] Therefore He hath poured upon it the chemah (burning heat) of His anger, and the strength of the fury of milchamah; and it hath set him on fire round about, yet it knew not; and it consumed it, yet it laid it not to lev.

43 But now thus saith Hashem that created thee, O Ya'akov, And He that formed thee, O Yisroel, Fear not; for I have redeemed thee, I have called thee by thy shem; thou art Mine.

[2] When thou passest through the mayim, I will be with thee; and through the

neharot, they shall not overflow thee: when thou walkest through the eish, thou shalt not be burned; neither shall the flame kindle upon thee.

[3] For I am Hashem Eloheicha, the Kadosh Yisroel, thy Moshi'a: I gave Mitzrayim for thy kofer (ransom), Kush and Seva in thy place.

[4] Since thou wast precious in My sight, thou hast been honored, and I have loved thee: therefore will I give adam [*see Isaiah 53:8*] in exchange for thee, and people in exchange for thy nefesh.

[5] Fear not; for I am with thee: I will bring thy zera from the mizrach (east), and gather thee from the ma'arav (west);

[6] I will say to the tzafoon (north), Give them up; and to the teiman (south), hold not back; bring My banim from afar, and My banot from the ketzeah ha'arets;

[7] Even every one that is called by My Shem, whom I have created for My kavod, whom I have formed and I have made.

[8] Bring forth the Am Ivver that have eyes, and the chereshim that have oznayim.

[9] Let kol HaGoyim be gathered together, and let the peoples be assembled; who among them can declare this, and show us rishonot (former things)? Let them bring forth their edim (witnesses), that they may be vindicated: or let them hear, and say, It is emes.

[10] Ye are My edim (witnesses), saith Hashem. And Avdi whom I have chosen; so that ye may know and believe Me, and understand that Ani Hu (I am He); before Me there was no El formed, neither shall there be after Me.

[11] I, even I, am Hashem; and apart from Me there is no Moshi'a.

[12] I have declared, and have saved, and I have proclaimed, when there was no zar (foreign) [*g-d*] among you; therefore you [*plural*] are My edim (witnesses), saith Hashem, that I am El.

[13] Yes, before the yom was, Ani Hu (I am He); and there is none that can deliver out of My Yad; I work, and who shall reverse it?

[14] Thus saith Hashem, your Go'el, the Kadosh Yisroel; For your sake [*see Isaiah 45:4*] I have sent to Babylon, and I shall bring down the fugitives, all of them, even the Kasdim (Chaldeans), whose shout of joy is in the ships.

[15] I am Hashem, your Kadosh, the Boreh Yisroel, your Melech.

[16] Thus saith Hashem, which maketh a derech in the yam, and a path in the mayim azzim (mighty waters);

[17] Which drew out the merkavah and sus, the army and warrior; they shall lie down together, they shall not rise; they are extinct, they are quenched like a wick.

[18] Remember ye not the rishonot (former things) neither consider kadmoniyot (the things of old).

[19] Hineni, I am doing a chadashah (new thing); now titzmach (it shall spring forth; *Tzemach*); shall ye not perceive it? I will even make a derech in the midbar, and neharot in the desert.

[20] The animal of the wild shall honor Me, the jackals and the ostriches; because I give mayim in the midbar, and neharot in the desert, to give drink to My People, My Bachir.

[21] This people have I formed for Myself; they shall show forth My tehillah (praise).

[22] But thou hast not called upon Me, O Ya'akov; but thou hast been weary of Me, O Yisroel.

[23] Thou hast not brought Me the seh (lamb) of thy otot; neither hast thou honored Me with thy zevakhim. I have not caused thee to serve with a minchah, nor wearied thee with levonah (incense, frankincense).

[24] Thou hast bought Me no fragrant calamus with kesef, neither hast thou filled Me with the chelev of thy zevakhim; but thou hast made Me to serve with thy chattot, thou hast wearied Me with thine avonot.

[25] I, even I, am He that blotteth out thy peys'haim for Mine own sake, and will not remember thy chattot.

[26] Put Me in remembrance; let us plead together at law; declare thou, lema'an (for the sake of) thou being declared righteous.

[27] Avicha HaRishon hath sinned, and thy melitzim (mediators) have rebelled against Me.

[28] Therefore I have profaned the Sarei Kodesh, (Holy Princes) and have given Ya'akov to cherem, and Yisroel to giddufim (revilings).

44 Yet now hear, O Ya'akov Avdi; and Yisroel, whom I have chosen;

[2] Thus saith Hashem that made thee, and formed thee from the beten (womb), Who will help thee; Fear not, O Ya'akov, Avdi; and thou,

Yeshurun, whom I have chosen.

[3] For I will pour mayim upon him that is thirsty, and flowing streams upon the yabashah [*Gen 1:9*]; I will pour out My Ruach [Hakodesh] upon thy zera, and My berakhah upon thine offspring;

[4] Vtzamechu (and they shall spring up; *Tzemach*) as among khatzir, as willows by the streams of mayim.

[5] One shall say, I belong to Hashem; and another shall call himself by the shem of Ya'akov; and another shall write [*in witness*] with his yad, Hashem's, and surname himself by the shem Yisroel.

[6] Thus saith Hashem Melech Yisroel, and His Go'el, Hashem Tzva'os; I am the Rishon, and I am the Acharon; and apart from Me there is no Elohim.

[7] And who is like Me, who can preach as I do? Let him make it known and set it out in order before Me, since I appointed the Am Olam and the otiiyyot (things to come, future things) and what is approaching, let them expound and make known in support of themselves.

[8] Fear ye not, neither be afraid; have not I proclaimed to thee long ago, and have made it known? Ye are even My edim. Is there Eloah apart from Me? And there is no Tzur. I know of none.

[9] They that make a pesel are all of them tohu; and their chamudim (favorite [*idols*]) are worthless; and they [*the idols*] are their own edim; they [*the idols*] see not, nor know; so that they [*the idol people*] are put to shame.

[10] Who hath formed el (g-d), or molded a pesel to no profit?

[11] Behold, all its chaverim shall be ashamed; and the

charashim (craftsmen), they are only adam; let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

[12] The charash barzel (ironsmith) with his ma'atzad (chisel) both worketh in the red-hot coals, and formeth it with hammers, and forgeth it with his zero'a ko'ach and also, he is hungry, and his ko'ach faileth; he drinketh no mayim, and grows faint.

[13] The charash etzim (carpenter) stretcheth out his [measuring line]; he marketh it out with sered (red chalk); he worketh it with planes, and he marketh it out with a compass, and maketh it after the tavnit ish (pattern of a man), according to the tiferet adam; that it may stay inside the bais (idoltrous cult shrine).

[14] He heweth down cedars, and taketh the cypress and the oak, which he secureth for himself among the atzei ya'ar (trees of the forest); he planteth a pine, and geshem doth nourish it.

[15] Then shall it be for an adam to burn; for he will take thereof, and warm himself; and also, he kindleth it, and baketh lechem; and also he maketh el (g-d), and boweth down in worship to it; he maketh it a pesel, and falleth down unto it.

[16] He burneth half thereof in the eish; with the other half thereof he eateth basar; he roasteth roast meat, and is satisfied; and also, he warmeth himself, and saith, Aha, I am warm, I perceive ur (flame)!

[17] And the shererit thereof he maketh el, even his pesel; he falleth down unto it, and boweth down in worship to it, and davens unto it, and saith, Save me; for thou art Eli!

[18] They have no da'as nor binah; for their eyes [*the eyes of the idol people*] are smeared over, that they cannot see; and their levavot, that they cannot understand.

[19] And none considereth in his lev, neither is there da'as nor tevunah (understanding, intelligence) to say, I have burned half of it in the eish; and, also I have baked lechem upon the hot coals thereof; I have roasted basar, and eaten it; and shall I make the rest thereof to'evah? Shall I bow down to the bul etz (product of a tree, *i.e., a block of wood*)?

[20] He feedeth on efer (ash); a lev hutal (a heart deceived, a deluded mind) hath led him astray, that he cannot save his nefesh, nor say, Is there not sheker (a lie, a fraud) in my yamin (right hand)?

[21] Remember these things, O Ya'akov and Yisroel; for thou art avdi; I have formed thee; thou art an eved to Me; O Yisroel, do not forget Me!

[22] I have swept away thy peysha'im like a cloud, and like an anan, thy chattot; Shuva elai ki gealticha (return, turn back to Me, for I have redeemed thee).

[23] Sing for joy, O ye Shomayim; for Hashem hath done it; shout, ye depths of the earth; break forth into singing, ye harim, O ya'ar (forest), and kol etz therein; for Hashem hath redeemed Ya'akov, and He will glorify Himself in Yisroel.

[24] Thus saith Hashem, thy Go'el, and He that formed thee from the beten (womb), I am Hashem Oseh kol (the Maker of All); that stretcheth out Shomayim alone; that spreadeth out ha'aretz (the earth) by Myself;

[25] That annuls the otot of the baddim (liars, false prophets), and maketh kosemim (diviners,

soothsayers) into madmen; that turneth back chachamim, and maketh their da'as (knowledge, science) foolishness;

[26] That confirmeth the davar of His eved, and fulfilleth the etza (prediction) of His malachim; that saith to Yerushalayim, Thou shalt be inhabited; and to the towns of Yehudah, Ye shall be rebuilt, and I will raise up the ruins thereof:

[27] That saith to the deep, Be dry, and I will dry up thy naharot;

[28] That saith of Koresh (Cyrus), He is Ro'i (My Shepherd), and shall accomplish all My pleasure; even saying to Yerushalayim, Thou shalt be rebuilt; and to the Heikhal, Thy foundation shall be laid.

45 Thus saith Hashem to His Moshiah, to Koresh (Cyrus), whose yamin (right hand) I have taken hold of, to subdue Goyim before him; and the loins of melachim I ungird, to open before him the double doors and the she'arim (gates), that they may not continue shut;

[2] I will go before thee, and make straight the crooked paths; I will break down the delatot nechoshet, and cut through their barzel (iron) bars;

[3] And I will give thee the otzarot choshech, and hidden riches of mistarim (secret places) that thou mayest know that I, Hashem, Who call thee by thy shem (name), am Elohei Yisroel.

[4] For the sake of avdi Ya'akov, and Yisroel My Bachir, I have even called thee by thy shem (name); I have surnamed thee, though thou hast not known Me.

[5] I am Hashem, and there is none other, there is no Elohim besides Me; I equipped thee, though thou hast not known Me;

[6] That they may know from the rising of the shemesh, even to the ma'arav (west, setting place of the sun), that there is none apart from Me. I am Hashem, and there is no other [Elohim].

[7] I form ohr, and create choshech; I make shalom, and create rah; I Hashem worketh all these things.

[8] Cause [*the rain*] to trickle down, ye Shomayim, from above, and let the blue sky pour down tzedek; let eretz open, and let Yesha (salvation) blossom, and let tzedakah (righteousness) tatzmiach (spring up; *Tzemach*) together; I Hashem have created it.

[9] Woe unto him that quarreleth with his Yotzer—a potsherd among the potsherds of adamah. Shall the chomer (clay) say to the Yotzer of it, What art Thou making? Or Thy po'al (work) hath no handles?

[10] Woe unto him that saith unto his Av, What begetteth thou? Or to the isha, What hast thou given birth to?

[11] Thus saith Hashem, Kadosh Yisroel, and its Yotzer, Will ye ask Me of ottyyot (things to come, future things) concerning My banim, and will ye command Me regarding the po'al of My hands?

[12] I made Eretz, and I created adam upon it; I, even My hands, have stretched out Shomayim, and all their tzeva have I commanded.

[13] I have aroused him [*Cyrus*] in tzedek, and I will make straight all the darkhei of him; he shall rebuild my city, and he shall release of the Golus of Mine, not for

price nor reward, saith
Hashem Tzva'os.

[14] Thus saith Hashem, The
toil of Mitzrayim, and
merchandise of Kush and of
the Seva'im (Sabeans, those
from Seba in Arabia), men of
tall stature, shall come over
unto thee, and they shall be
thine: they shall come after
thee; in chains they shall come
over, and they shall cast
themselves down unto thee,
they shall make supplication
unto thee, saying, Surely El
(G-d) is with thee; and there is
none other, no other Elohim.

[15] Verily Thou art El (G-d)
that hidest Thyself, O Elohei
Yisroel, Moshia.

[16] They shall be put to
shame, and also confounded,
all of them; they shall go to
confusion together that are
charashei tzirim
(crafters of images, idols).

[17] But Yisroel shall be
saved in Hashem with a
Teshuat Olamim (an
everlasting salvation); ye shall
not be ashamed nor
confounded ad olemei ad (for
all eternity).

[18] For thus saith Hashem
Borei HaShomayim hu
HaElohim Yotzer ha'aretz and
its Maker; He hath established
it, He created it not tohu
(chaos), He formed it to be
inhabited; I am Hashem; and
there is no other [G-d].

[19] I have not spoken
baseter (in secret), in a makom
eretz choshech; I said not unto
the zera Ya'akov, Seek ye Me
tohu (in chaos); I am Hashem,
the One speaking tzedek,
proclaiming meisharim
(upright things).

[20] Assemble yourselves and
come; draw near together, ye
that are fugitives escaped of
the Goyim; they have no da'as
(knowledge, rationality) that
burden themselves with their
etz pesel (wooden idol), the

ones davening to an el lo
yoshia (g-d who cannot save).

[21] Declare ye, and
approach; yes, let them take
counsel together. Who hath
made this known from
mikedem (from olden time)?
Who hath preached it from
long ago? Have not I,
Hashem? And there is no
other Elohim besides Me: El
Tzaddik and Moshia; there is
none besides Me.
[22] Turn unto Me, and be ye
saved, kol afsei Eretz (all the
ends of the Earth); I am El
(G-d), and there is no other
[G-d].

[23] I have sworn by Myself,
the Word has gone out of My
mouth of tzedakah
(righteousness), and shall not
yashuv (return, be revoked),
that unto Me kol berekh (every
knee) shall bow, kol lashon
(every tongue) shall swear.

[24] Only in Hashem, it shall
be said of Me, is tzedakot and
oz; even to Him shall men
come; and all that are
incensed against Him shall be
ashamed.

[25] Kol zera Yisroel shall
yitzdeku (be justified, become
righteous) and shall glory in
Hashem.

46 Bel boweth down,
Nevo stoopeth low,
their atzabim

(idols) were upon the beasts,
and upon the behemah; your
litters were heavy laden; they
are a massa (burden) to the
weary beast.

[2] They stoop, they bow
down together; they [*Bel and
Nevo, gds of Babylon*] could
not save the massa (burden),
but their own selves are gone
into shevi (captivity, Gols).

[3] Pay heed unto Me, O Bais
Ya'akov, and kol She'erit Bais
Yisroel, who are borne by Me
from birth, who are carried
from the rechem (womb);

[4] And even to your ziknah
(old age) I am He; and even to

[your] gray hair will I carry
you; I have made, and I will
carry; even I will carry, and
will deliver you.

[5] Lemi (to whom) will ye
compare Me, and make Me
equal, and liken Me, that we
may be comparable?

[6] They lavish zahav out of
the bag, and weigh kesef on
the scale, and hire a tzoref
(goldsmith); and he maketh it
El (G-d); they fall down, yes,
they bow down in worship.

[7] They bear him upon the
katef (shoulder), they carry
him, and set him up in his
place, and he standeth; from
his makom shall he not move;
yes, though one shall cry out
unto him, yet can he not
answer, nor save him out of
his tzoros.

[8] Remember this, and stand
firm; bring it again to lev
(heart, mind), O ye poshe'im
(rebelling, transgressing ones).

[9] Remember the rishonot
(former things) me'olam (of
old); for I am El (G-d), and
there is not another [G-d];
Elohim, and there is none like
Me.

[10] Making known acharim
(end-times things) from reshit
(the beginning), and mikedem
(from ancient times) the things
that have not yet happened,
saying, My etza (counsel,
purpose, plan) shall stand,
and I will do all My pleasure;
[11] Calling a bird of prey
from the mizrach (east), the
ish that executeth My etza
(counsel, purpose, plan) from
a far country; yes, I have
spoken it, I will indeed bring it
to pass; I have purposed it, I
will also do it.

[12] Pay heed unto Me, ye
abirei lev (stubborn of heart),
that are far from tzedakah;

[13] I bring near My
tzedakah; it shall not be far
off, and My Teshuah
(Salvation) shall not tarry; and

I will place Teshuah in Tziyon for Yisroel Tife'arti (My Glory).

47 Go down, and sit in the aphar, O Betulat Bat Bavel, sit on the ground; there is no kisse, O Bat Kasdim (Chaldeans); for thou shalt no more be called tender and delicate.

[2] Take the millstones, and grind meal; uncover thy tzammah (hair, tresses) lift up thy shohvel (train, skirt), bare the thigh, pass over the neharot.

[3] Thy ervat (nakedness) shall be exposed, yes, thy cherpah (shame, reproach) shall be seen; I will take nakam (vengeance) and I will not be as adam when I meet thee.

[4] Co'aleinu, Hashem Tzva'os Shmo, Kadosh Yisroel.

[5] Sit thou silent, and get thee into choshech, O Bat Kasdim (Chaldeans); for thou shalt no more be called, Geveret Mamlachot (The Lady of Kingdoms).

[6] I was angry with My people, I have profaned Mine nachalah, and given them into thine yad; thou didst show them no rachamim (mercy); upon the zaken (ancient, old) hast thou very heavily laid thy ol (yoke).

[7] And thou saidst, I shall be a Geveret ad lolahm (Lady forever): so that thou didst not lay these things to thy lev, neither didst remember her [Babylon's] acharit (latter end, i.e. future destruction).

[8] Therefore hear now this, O adinah (voluptuous, wanton one) that dwellest lavetach (carelessly, in security), that sayest in her lev, I am, and none else besides me; I shall not live as an almanah, neither shall I know shechol (the loss of children, bereavement);

[9] But these two things shall overtake thee in a rega (moment), in yom echad, shechol (the loss of children), and almon (widowhood); they shall come upon thee in their perfection for the multitude of thy kashefanut (sorceries, witchcraft) and for the otmah (great abundance) of thine khavarim (spells, magic, enchantments).

[10] For thou hast trusted in thy ra'ah (wickedness); thou hast said, None seeth me. Thy chochmah and thy da'as, it hath perverted thee; and thou hast said in thine lev, I am, and none else beside me.

[11] Therefore shall ra'ah come upon thee; thou shalt not know its shachar (dawn, from whence it riseth); and tragedy will befall thee; thou shalt not be able to make kofer (ransom) to ward it off; and sho'ah (catastrophe) shall come upon thee pitom (suddenly), which thou shalt not foresee or know.

[12] Stand now with thine khavarim (spells, magic, enchantments), and with the multitude of thy kashefanut (sorceries, witchcraft) wherein thou hast toiled from thy neurim; perhaps thou shalt be able to succeed, perhaps thou mayest cause terror.

[13] Thou art wearied in the multitude of thy etzot (counsels). Let now stand up the hovrev Shomayim (the dissectors of the heavens, astrologers), the chozim bakochavim (stargazers), the ones that predict the future by Rosh Chodesh, and save thee from these things that shall come upon thee.

[14] Hinei, they shall be as kash (stubble, straw); the eish shall burn them; they shall not save their nefesh from the power of the flame; there shall

not be a hot coal to warm them, nor eish to sit before.

[15] Thus unto thee are they with whom thou hast toiled, who have been thy socharim (traffickers, i.e., *religious practitioners*) from thy neurim (youth); they shall wander about in their random exits; none shall act as Moshi'a to thee.

48 Hear ye this, O Bais Ya'akov, which are called b'Shem Yisroel, and are come forth out of the waters of Yehudah, which take oaths b'Shem Hashem, and invoke Elohei Yisroel, but not in emes, nor in tzedakah.

[2] For they call themselves of the Ir HaKodesh, and lean themselves upon Elohei Yisroel; Hashem Tzva'os Shmo.

[3] I have declared the rishonot (former things) from long ago; and they went forth out of My mouth, and I made them known; I acted pitom (suddenly), and they came to pass.

[4] Because I knew that thou art kesheh (obstinate, stubborn) and thy oref (neck) is sinew of barzel (iron), and thy metzach (brow, forehead) bronze;

[5] I have even from long ago preached it to thee; before it came to pass I caused thee to hear it; lest thou shouldst say, Mine atzav (idol) hath done them, and my pesel, and my nesech (molten idol, metal image) hath commanded them.

[6] Thou hast heard, look at all this; and will not ye preach it? I have caused thee to hear chadashot (new things) from this time, even netzurot (hidden things) and thou didst not know them.

[7] Now they are created, and not from long ago; before today thou heardest them not;

lest thou shouldst say,
Hinei, I knew them.

[8] Thou heardest not; thou had no da'as; from of old, thine ozen (ear) was not opened; for I knew that thou wouldest deal as a boged (treacherous betrayer), and thou wast called a poshei'a (rebel, transgressor) from the beten (womb, *i.e.*, birth; *See Ps 51:5*).

[9] Lema'an Shmi (for the sake of My Name) will I defer Mine anger, and for My tehillah (praise) will I refrain for thee, that I cut thee not off.
[10] Hinei, I have refined thee, but not as kesef; I have chosen thee in the furnace of oni (affliction).

[11] For Mine own sake, even for Mine own sake will I do it; for how can I allow Chillul Hashem? And I will not give My kavod unto another.

[12] Pay heed unto Me, O Ya'akov and Yisroel, My called; I am He; I am Rishon, I also am Acharon.

[13] Mine Yad also hath laid the foundation of Eretz, and My yamin hath measured Shomayim; when I call them, they stand up together.

[14] All ye, assemble yourselves, and listen. Which among them [*the pesilim, idols*] hath declared these things?

Hashem hath loved him [*i.e.*, Cyrus], he will do His chafetz (pleasure, will) on Babylon, and His zero'a shall be on the Kasdim (Chaldeans).

[15] I, even I, have spoken; indeed, I have called him [*i.e.*, Cyrus]; I have brought him, and He shall make his derech successful.

[16] Come ye near unto Me, hear ye this; I have not spoken baseter (in secret) merosh (from the first); from the time that it takes place, there am I; and now Adonoi Hashem, and His Ruach [*Hakodesh*], hath sent Me [*Moshiach, the Eved*

Hashem; see Isaiah 42:1; see Hashem's Kedushah HaMeshulleshet here].

[17] Thus saith Hashem, thy Go'el, the Kadosh Yisroel; I am Hashem Eloheicha thy Melamed (Teacher) of doing that which profiteth, thy Madrikh (Guide, Instructor) in the Derech that thou shouldst go.

[18] O if only thou hadst paid heed to My mitzvot! Then had thy shalom been like a nahar, and thy tzedakah as the waves of the yam;

[19] Thy zera also had been like the chol (sand), and those that come out of thy loins like me'otav (sands of the sea thereof); his shem should not have been cut off nor destroyed from before Me.

[20] Go ye forth of Babylon, flee ye from the Kasdim (Chaldeans), with a voice of joyful singing declare ye, preach this, send it forth even to the ketzeh ha'aretz; say ye, Hashem hath redeemed His Eved Ya'akov.

[21] And they thirsted not when He led them through the deserts; He caused the mayim to flow out of the Tzur for them; He split the Tzur also, and the mayim gushed out.

[22] There is no shalom, saith Hashem, unto the resha'im.

49 Listen, O iyim (islands), unto Me [*Moshiach*]; and pay heed, ye nations afar off; Hashem hath called Me from the beten (belly, womb) [*See Isaiah 7:14; Gn 3:15; Ps 22:9f; Mic 5:1-2*] from the inward parts of immi hath He remembered My Shem.

[2] And He hath made My mouth like a sharpened cherev; in the tzel (shadow) of His Yad hath He concealed Me, and made Me a polished arrow; in His quiver hath He hid Me;

[3] And said unto Me [*Moshiach, i.e., the She'erit of the She'erit, the true and worthy Israel and also the King who personifies the People*], Thou art Avdi, O Yisroel, Thou in Whom I glorify Myself.

[4] Then I [*Moshiach*] said, I have toiled in vain, I have spent My ko'ach for tohu, and hevel; yet surely My mishpat is with Hashem, and My peulah with Elohai.

[5] And now, saith Hashem My Yotzer from the beten to be Eved of Him, to bring back Ya'akov to Him, so that Yisroel would be gathered to Him; so shall I [*Moshiach*] be honored in the eyes of Hashem, and Elohai shall be My oz (strength).

[6] And He said, It is too small a thing that Thou shouldst be Eved to Me to raise up the Shivtei Ya'akov, and to bring back the Netzurei Yisroel (Preserved of Israel, *the She'erit*); I will also give Thee for Ohr Goyim, that Thou mayest be My Yeshuah (Salvation) unto the ketzeh ha'aretz.

[7] Thus saith Hashem, the Go'el Yisroel, and His Kadosh, to Him of despised nefesh [*See 53:11,3*], to Him whom the Goy (*Nation, i.e., Israel; see Isaiah 53:3,8*) abhorreth, to the Eved Moshelim: Melachim shall see and arise, Sarim also shall worship [*52:15*], because of Hashem Who is Ne'eman and the Kadosh Yisroel, that hath chosen Thee.

[8] Thus saith Hashem, In a time of [My] ratzon (favor) have I answered Thee [*Moshiach*], and in a Yom Yeshuah have I helped Thee; and I will preserve Thee, and give Thee for a Brit Am [*See Jer. 31:31-34; Mk 14:24 OJBC*] to raise up Eretz, to reapportion desolate nechalot (inheritances; *Josh chp 13-21*).

[T.N. Notice that in the previous verse the Moshiach is depicted as a new Yehoshua, which is also his namesake, Yehoshua Tzemach Shmo, Zech 6:11-12.]

[9] That thou mayest say to the asurim (the prisoners, those of the Golus) to them that are in choshech, Reveal yourselves. They shall feed in the derakhim and their pastures shall be in kol shefayim (high hills).

[10] They shall not hunger nor thirst; neither shall the sharav [35:7] nor shemesh beat on them; for He that hath rachamim on them shall guide them, even by the springs of mayim shall He lead them.

[11] And I will make all My harim into derech, and My highways shall be exalted.

[12] Hinei, these shall come from afar; and, hinei, these from the tzafon and from the yam; and these from Eretz Sinim [Sinites].

[13] Sing joyfully, O Shomayim; and rejoice, O Eretz; and break forth into singing, O Harim; for Hashem hath comforted His people, and will have rachamim upon his afflicted ones.

[14] But Tziyon said, Hashem hath forsaken me, and Adonoi hath forgotten me.

[15] Can an isha forget her nursing baby, that she should not have rachamim on her ben beten? Indeed, they may forget, yet I will not forget thee.

[16] Behold, I have engraved thee upon the palms of My hands; thy chomot are continually before Me.

[17] Thy banim shall make haste [to return from the Golus]; thy destroyers and they that laid thee waste shall depart from thee.

[18] Lift up thine eyes round about, and behold; all these gather themselves together,

and come to thee. As I live, saith Hashem, thou shalt surely clothe thee with them all, as with jewelry and put them on like a kallah.

[19] For thy ruins and thy desolate places, and the eretz of thy devastation, shall even now be too narrow for the inhabitants [of Tziyon returned from the Golus], and they that devoured thee shall be far away.

[20] Furthermore, the Bnei Shikkulayich (the Children of thy Bereavement, i.e., the sons born while the Mother was bereaved of other children lost) shall say again in thine oznayim, The makom is too cramped for me; geshah (fall back, make room, give place) to me that I may dwell.

[21] Then shalt thou say in thine lev, Who hath begotten me these, seeing I am shekhulah (bereaved) of my children, and am galmudah (barren, incapable of having children), a captive of the Golus, and thrust away as rejected? So who has reared these? Behold I was left a lone survivor; these, where were they? Where did they come from?

[22] Thus saith Adonoi Hashem, Hinei, I will lift up Mine Yad to the Goyim, and set up My nes (banner, rallying flag, [i.e., Moshiach; see Isa 11:10]) to the Nations; and they shall bring thy banim in their arms, and thy banot shall be carried upon their shoulders.

[23] And melachim shall be thy omenim (foster fathers, supporters, nurturers), and their sarot thy wet nurses; they shall bow down before thee with their face toward eretz, and lick the aphar of thy raglayim; and thou shalt know that I am Hashem; for they shall not be put to shame that wait for Me.

[24] Shall the malko'ach (plunder, prey, booty) be taken from the gibbor; shall the shevi tzaddik be delivered?

[25] But thus saith Hashem, Even the Shevi gibbor shall be taken, and the malko'ach of the aritz (the fierce, the tyrant) shall escape; for I will contend with him that contendeth with thee, and I will save thy banim.

[26] And I will feed them that oppress thee with their own basar; and they shall be shikkor (drunk) with their own dahm, as with asis (new wine); and kol basar shall know that I Hashem am thy Moshi'a and thy Go'el, the Avir Ya'akov (Mighty One of Jacob).

50 Thus saith Hashem, Where is the Sefer Keritut (Bill of Divorce) by which I sent your Em (Mother) away? Or which Nosheh (Creditor) of Mine is it to whom I have sold you [into slavery]? Behold, for your avonot (iniquities) have ye been sold, and for your peysha'im (rebellions) was your Em sent away.

[2] Why, when I came, was there no ish (man [at all] to respond)? When I called, was there none to answer? Is My Yad too short, that it cannot redeem? Or have I no ko'ach (power) to save? Behold, at My rebuke I dry up the yam (sea), I make the neharot (rivers) a midbar (desert); their dag (fish) stink, because there is no mayim, and die of tzama (thirst).

[3] I clothe Shomayim with blackness, and I make sackcloth their covering.

[4] Adonoi Hashem hath given Me [Moshiach; see 2Sm.7:5; Zech.3:8 and Isa 52:13] the leshon limmudim (learned tongue of disciples; see 8:16), that I should

know how to speak a devar (word, *i.e.*, word of consolation) in season to him that is weary; He wakeneth baboker baboker (morning by morning), He wakeneth Mine ozen (ear) to hear as the limmudim (disciples, those being taught).

[5] Adonoi Hashem hath opened Mine ozen (ear), and I was not rebellious, neither did I turn back [*cf. Gn 3:8*].

[6] I [*Moshiach*] offered My gev (back) to them that deliver blows, and My lekhi (cheeks) to them that pulled out [the beard]: I hid not My face from kelimot (humiliations, shame) and rok (spitting, saliva).

[7] For Adonoi Hashem will help Me [*Moshiach*]; therefore shall I not be disgraced; therefore have I set My face [*as hard*] as khalamish (*flint* [*See QJBC Lk 9:51*]), and I know that I shall not be ashamed.

[8] He that vindicateth [*i.e.*, maintains My Righteousness] is karov (near), who will contend with Me? Let us stand together. Who is Mine

Ba'al Mishpat (Adversary in court, the one bringing charges)? Let him draw near to [*confront*] Me [*in court*].

[9] See, Adonoi Hashem will help Me [*Moshiach*]. Who is he that shall condemn Me? See, they all shall wear out like a beged (garment); the ahsh (moth) shall eat them.

[10] Who among you that feareth Hashem, that obeyeth the voice of His Eved [*Moshiach*], though he may have walked in chashekhim (darknesses), with no gleam of light for himself, let him trust B'Shem Hashem, and lean upon Elohav.

[11] See, all ye that kindle an eish (fire), ye that prepare for battle with zikot (flashing firebrands), walk in the light of the fire of your [*own*

making] and among the zikot (flashing firebrands) that ye have set burning, and this shall ye have from My Yad; ye shall lie down in ma'atzevah (torment, pain, grieving [*See Isa 66:24; Dan 12:2; Ps 75:8*]).

51 Pay heed to Me, ye that pursue tzedek, Hashem; look unto the Tzur from where ye are cut, and to the quarry from where ye were hewn.

[2] Look unto Avraham Avichem, and unto Sarah that gave birth to you; for I called him as one alone, and put a berakhah on him, and made him many.

[3] For Hashem shall comfort Tziyon; He will comfort all her ruins; and He will make her midbar like Eden, and her ruins like the Gan (Garden) of Hashem; sasson and simchah shall be found therein, todah, and the kol zimrah (the sound of singing).

[4] Pay heed unto Me, O My people; and give ear unto Me, O My Nation; for torah [42:4] shall go forth from Me, and I will set at rest [*establish*] My mishpat as Ohr Amim (Light for the Nations).

[5] My tzedek is near; My Salvation is gone forth, and Mine zero'a shall judge the Ammim; the iyim shall wait upon Me, and on Mine zero'a [*Moshiach; See 53:1*] shall they trust.

[6] Lift up your eyes to Shomayim, and look upon ha'aretz beneath; for Shomayim shall vanish like ashan (smoke), and ha'aretz shall wear out like a beged, and they that dwell therein shall die in like manner; but My Yeshuah (Salvation) shall be Iolam, and My tzedakah shall not be dismayed.

[7] Pay heed unto Me, ye that know tzedek, Am torati velibam (the People with My torah in their heart); fear ye not the cherpat enosh (the reproach, reviling of man) neither be ye afraid of their giddufot (insults, scorn).

[8] For the ahsh (moth) shall eat them up like a beged, and the worm shall eat them like wool; but My tzedakah shall be Iolahm, and My Yeshuah (Salvation) I'odor dorim (from generation to generation).

[9] Awake, awake, clothe thyself with oz, O zero'a Hashem [*Moshiach; see Isaiah 53:1*]; awake, as in the yemeh kedem, in the dorot olamim. Art thou not it that hath cut Rachav to pieces, and pierced Tannin [*See 27:1*].

[10] Art thou not the One Who hath dried the yam, the waters of the tehom rabbah; that hath made the depths of the yam a derech for the ge'ulim (redeemed ones) to cross over?

[11] Therefore the Redeemed of Hashem shall return, and come with singing unto Tziyon; and simchat olam shall be upon their rosh; they shall obtain sasson and simchah; and sorrow and mourning shall flee away.

[12] I, even I, am He that comforteth you. Who art thou, that thou shouldst fear enosh that shall die, and ben adam which shall be made as khatzir (grass);

[13] And forgettest Hashem Osehcha [thy Maker], that hath stretched out Shomayim, and laid the foundations of Eretz; and thou art terrified tamid (constantly), kol hayom, because of the fury of the oppressor when he is ready to destroy? And where is the fury of the oppressor?

[14] The tzo'eh (the one stooped [*in the Golas*]) hasteneth that he may be

set free, and that he should not die in shachat, nor that his lechem should fail.

[15] But I am Hashem Eloheicha Who stirs up the yam, whose waves roar; Hashem Tzva'os Shmo.

[16] And I put My words in thy mouth, and I have covered thee in the tzel (shadow) of Mine yad, that I may set Shomayim in place, and lay the foundations of Eretz, and say unto Tziyon, Thou art My people.

[17] Awake, awake, rise up, O Yerushalayim, which hast drunk at the Yad Hashem the kos of His fury; thou hast drunk to the dregs and drained dry the Kos

HaTarelah (Cup of Reeling).

[18] Among kol banim whom she hath given birth to, there is none to guide her; neither is there any that taketh her by the yad of kol banim that she hath reared.

[19] These two are come upon thee. Who shall grieve for thee? Shod and shever and ra'av (famine) and cherev; with whom shall I console thee?

[20] Thy banim have fainted, they lie at the rosh of all the streets, like a wild bull in a net; they are full of the chamat Hashem, the rebuke of thy G-d.

[21] Therefore hear now this, thou afflicted one, thou drunken one, but not with yayin;

[22] Thus saith thy L-rd Hashem, and thy G-d that pleadeth the cause of His people, Hinei, I have taken out of thine yad the Kos HaTarelah (Cup of Reeling, the Cup that causes reeling) even the dregs of the cup of My fury; thou shalt no more drink it again;

[23] But I will put it into the yad of them that torment thee; which have said to thy nefesh, Bow down, that we may walk

over; and thou hast laid thy gev (back) like the ground and like the street, to them that walked over.

52 Awake, awake; clothe thyself with thy strength, O Tziyon; put on thy garments of splendor, O Yerushalayim, Ir HaKodesh; for henceforth there shall no more come into thee the arel (uncircumcised) and the tameh (unclean).

[2] Shake thyself from the dust; arise, O captive Yerushalayim; free thyself from the chains around thy neck, O captive Bat Tziyon.

[3] For thus saith Hashem, Ye have sold yourselves for nothing; and your geulah (redemption) shall be without kesef.

[4] For thus saith Adonoi Hashem, My people went down at first into Mitzrayim to sojourn there; and lately the Assyrian oppressed them.

[5] Now therefore, what have I here, saith Hashem, that My people is taken away for nothing? They that rule over them mock them, saith Hashem; and all day long Shemi (My Name) is continually blasphemed.

[6] Therefore My people shall know Shemi; therefore they shall know in Yom Hahu that I am He that doth speak; hineni, (behold, it is I).

[7] How beautiful upon the mountains are the feet of the Mevasser (bringer of Good Tidings, the Evangelist), that publisheth shalom; that bringeth good tidings of tov, that publisheth Yeshuah (Salvation); that saith unto Tziyon, Thy G-d reigneth!

[8] Thy tzofim (watchmen) shall lift up the kol (voice); with the kol together shall they shout for joy; for they shall see it with their own eyes, when Hashem returns to Tziyon.

[9] Break forth into joy, sing together, ye ruins of Yerushalayim; for Hashem hath comforted His people, He hath redeemed Yerushalayim.

[10] Hashem hath made bare His zero'a kedoshah [see *Yeshayah 53:1*] in the eyes of Kol HaGoyim; and all the ends of ha'arets shall see the Yeshuat Eloheinu.

[11] Depart ye, depart ye; come ye out from there; touch not tameh (unclean thing); come ye out of the midst of her; be ye clean, that carry the klei Hashem.

[12] For ye shall not go out with haste, nor go by flight; for Hashem will go before you; and Elohei Yisroel will be your rearguard.

T.N. Avdi Tzemach Moshiah [Zecharyah 3:8] will be exalted; but He must do the work of a kohen [Tehillim 110:4] regarding the nations, sprinkling them [see Vayikra 4:16-17; 16:14]; so yazzeh ('He [Moshiah] will sprinkle,') many goyim; note: hiphil of 'naza,' 'splatter', meaning 'sprinkle'; see Zecharyah 9:9-11 where Moshiah comes with the dahm and the Brit (Covenant)! Here in Yeshayah 52:15, the covenant dahm (blood) is sprinkled upon the nations of the world; the King of Kings shall shut the mouths of the kings of all the earth.

[13] Hinei, Avdi [Moshiah, see *Zecharyah 3:8*] shall act wisely, he shall be raised and be lifted up, and be highly exalted.

[14] As rabbim (many) were appalled at thee [Moshiah]; his appearance was so disfigured more than any man, and his form more than the bnei adam;

[15] So yazzeh Goyim rabbim (he [*Moshiach*] will sprinkle many nations); the melachim (kings) shall shut their mouths because of him; for that which had not been told them shall they see; and of that which they had not heard shall they have binah (understanding).

53 Who hath believed our report? And to whom is the Zero'a Hashem [Yeshayah 52:10] revealed?

[2] For he shall grow up before him as a tender plant, and as a Shoresh (Root, *Shoresh Yishai, Moshiach, Yeshayah 11:10, Sanhedrin 93b*) out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire [*Chaggai 2:7*] him.

[3] He is despised and chadal ishim (rejected by men); a man of sorrows, and acquainted with suffering; and we hid as it were our faces from him; he was despised, and we esteemed him not.

[4] Surely he hath borne our sufferings, and nasah (carried [*Vayikra 16:22; Yeshayah 53:12*]) our sorrows; yet we did esteem him stricken, [*i.e., like a leper is stricken*] smitten of G-d, and afflicted [*see verse 8 below*].

[5] But he was pierced [*Yeshayah 51:9; Zechariah 12:10 Sukkah 52a, Tehillim 22:17 Targum Hashivim*] for our transgressions, he was bruised mei'avonoteinu (for our iniquities); the musar (chastisement) (that brought us shalom [*Yeshayah 54:10*]) was upon him [*Moshiach*]; and at the cost of his (*Moshiach's*) chaburah (stripes, lacerations) we are healed.

[6] All we like sheep have gone astray; we have turned every one to his own derech (way; *see Prov 16:25*); and

Hashem hath laid on him [*Moshiach*] the avon (iniquity, *the guilt that separates from G-d*) of us all.

[7] He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a seh (lamb; *see Shemot 12:3*) to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

[8] He was taken from prison and from judgment; and who of his generation declared? For he was cut off [*Daniel 9:26; Vayikra 17:10*] out of Eretz Chayyim [*this refers to the mot of Moshiach Ben David, see v.12*] mipesha ami (for the transgression of my people [*Yisroel*]) –nega (plague *cf Ps 91:10*) lamo [*Jeff*] on him [*i.e., Moshiach; in light of Ps 11:7 and Job 22:2 we are warranted in saying the suffix is a singular, 'him,' not 'them'.* *Cf Gen 9:26-27; Deut 33:2; Isa 44:15; also compare Divrey Hayamim Alef 21:17*].

[9] And he made his kever (grave) with the resha'im, and with the oisher (rich man; *see Mt 27:57-60*) bemotayv (*in his deaths, intensive plural should be translated singular, death*); because he had done no chamas (violence), neither was any mirmah (deceit) in his mouth.

T.N. We stray as sheep; we return in Moshiach as children (zera); the Techiyas HaMoshiach (Resurrection of Moshiach) predicted in v. 10 [Dead Sea Scrolls Isaiah Scroll says Moshiach 'will see the light [of life];' see also the Targum HaShivim]

[10] Yet it pleased Hashem to bruise him; He hath put him to suffering; when Thou shalt make his nefesh an asham offering for sin, he (*Moshiach*) shall see zera [*see Psalm 16 and Yn 1:12 OJBC*], He shall

prolong his yamim (days) and the chefetz Hashem (pleasure, will of Hashem) shall prosper in his [*Moshiach's*] hand.

[11] He [*Hashem*] shall see of the travail of his [*Moshiach's*] nefesh, and shall be satisfied; by knowledge of him [*Moshiach*] shall Tzadik Avdi [*'My Righteous Servant,'*

Moshiach, Zechariah 3:8, Yirmeyah 23:5; Zechariah 6:11-12, Ezra 3:8 Yehoshua, Yeshua shmo] justify many (*Ro 5:1*); for he [*Moshiach*] shall bear their avon (iniquities).

[12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his nefesh unto mavet (death); and he was numbered with the transgressors; and he nasah (*Lv 16:22, carried*) (*like the Yom Kippur scapegoat*) the sin of many, and made intercession [*did the work of a mafgia, intercessor*] for the transgressors [*see Lk 23:34 OJBC*].

54 Sing, O akarah (barren woman [*i.e., Yerushalayim emptied out by the Golus that Isaiah sees coming*]), thou that didst not bear; break forth into singing, and shout for joy, thou that didst not travail with child; for rabbim bnei shome'mah (more are the children of the desolate woman [*i.e. referring to those of Jerusalem making aliyah from the Golus so that Moshiach's Kehillah can come forth at Jerusalem—Ac 2:41*]) than the bnei be'ulah (children of the married woman; *i.e., Jerusalem as the Sarah at first barren then greatly fruitful; see Gn 17:16*), saith Hashem [*see Ga.4:27 OJBC*].

[2] Enlarge the makom (place, living area) of thy ohel, and let them stretch forth the

curtains of thine mishkenot (tents); spare not, lengthen thy cords, and thy stakes make chizzuk (stronger);

[3] For thou shalt spread out on the yamin (right hand) and on the smol (left); and thy zera shall inherit the Goyim, and make the desolate cities to be inhabited.

[4] Fear not; for thou shalt not be ashamed; neither be thou discouraged; for thou shalt not suffer disgrace; for thou shalt forget the boshet alumayich (the shame of thy youth), and shalt not remember any more thy cherpat almenut (reproach of widowhood).

[5] For thy Oseh (Maker) is thine ba'al (husband); Hashem Tzva'os Shmo; and thy Go'el is Kadosh Yisroel; The Elohei Kol HaAretz He is called.

[6] For Hashem hath called thee back, thou who art like an isha forsaken and atzuvat ruach (grieved in spirit) as a cast off eshet ne'urim (wife of one's youth), saith thy G-d.

[7] For a rega katon (small moment) have I abandoned thee; but with rachamim gedolim will I gather thee back.

[8] With a little wrath I hid My face from thee for a rega (moment); but with chesed olam will I have rachamim on thee, saith thy Go'el, Hashem.

[9] For this is as the waters of Noach unto Me; for as I have sworn that the waters of Noach should no more cover ha'aretz; so have I sworn that with thee I would not be in wrath nor rebuke thee.

[10] For the harim (mountains) shall depart, and the geva'ot (hills) be removed; but My chesed shall not depart from thee, neither shall the Brit of My Shalom be removed, saith Merachamech Hashem (Hashem the One having rachamim on thee).

[11] O thou afflicted one, tempest-tossed and unconsoled, hinei, I will lay thy stones of glistening colors, and lay thy yesod (foundation, i.e., *figuratively of post-Exilic Jerusalem's foundation*) with sapphires.

[12] And I will make thy battlements of rubies, and thy she'arim (gates) of carbuncles, and all thy walls of avnei chefetz (precious stones).

[13] And all thy banim shall be taught of Hashem; and the shalom of thy banim shall be rav (great).

[14] In tzedakah (righteousness) shalt thou be established; thou shalt be far from oshek (oppression, tyranny); for thou shalt not fear; and thou shalt be far from mechitah (terror); for it shall not come near thee.

[15] Indeed, if attacking they stir up strife, it is not from Me; whosoever shall gather together against thee, yipol (he shall fall) for thy sake.

[16] See, I have created the charash (ironsmith, blacksmith) that fanneth the red-hot coals in the eish (fire), the one forging a keli (an instrument) for his ma'aseh (work); and I have created the mashchit (destroyer, waster, spoiler) to destroy.

[17] No keli (weapon, instrument) that is formed against thee shall prosper; and every leshon (tongue) that shall rise against thee in mishpat (judgment, accusation) tarshi'i (thou shalt condemn, prove false, refute, prove wrong). This is the nachalat avdei Hashem (the heritage of the servants of Hashem), and their tzedakah (righteousness, vindication) is from Me, saith Hashem.

55 Come, kol tzameh (all ye who are thirsty), come ye to the mayim and he that hath no kesef; come ye, buy, and eat; yes, come, buy yayin and cholov without kesef and without mekhir (price, cost).

[2] Why do ye spend kesef for that which is not lechem? And your labor for that which satisfieth not? Pay heed diligently unto Me, and eat ye that which is tov, and let your nefesh delight itself in deshen (the best food, the fat of the land).

[3] Incline your ozen, and come unto Me; hear, and your nefesh shall live; and I will make with you a Brit Olam, even the chasdei Dovid hane'emanim [see Ac 13:34 OJBC].

[4] See, I have given him [Moshiach, Ac 13:34 OJAC] for an ed lummin (witness to the Nations), a Nagid and Metzavveh (commander) for the Nations.

[5] Behold, thou shalt summon a Goy (People) that thou knowest not, and Goy that knew not thee shall run unto thee Ima'an (for the sake of) Hashem Eloheicha and for Kadosh Yisroel; for He hath glorified thee.

[6] Seek ye Hashem while He may be found, call ye upon Him while He is karov (near);

[7] Let the rasha forsake his derech, and the ish aven his machshevot; and let him return unto Hashem, and He will have rachamim upon him; and to Eloheinu, for He will abundantly pardon.

[8] For My machshevot are not your machshevot, neither are the darkhei (ways) of you the darkhei of Me, saith Hashem.

[9] For as Shomayim is higher than ha'aretz, so are the darkhei of Me higher than the darkhei of you, and My

machshevot than your machshevot.

[10] For as the geshem cometh down, and the sheleg (snow) from Shomayim, and returneth not to there, but watereth ha'aretz, and maketh it yield forth v'hitzmicha (and sprout, spring up; *Tzemach*), that it may give zera to the zore'a (sower), and lechem to the eater;

[11] So shall My Davar (the Word of Hashem) be that goeth forth out of My mouth; He shall not return unto Me reikam (empty, void) but He [*the Davar Hashem, see Yn 1:1, 14*] shall do that which I please, and He [*the Davar Hashem*] shall accomplish the purpose whereto I sent Him. [12] For ye shall go out with simcha, and be led back with shalom; the harim and the geva'ot (hills) shall break forth into singing before you, and kol atzei hasadeh shall clap their hands.

[13] Instead of the thornbush shall come up the cypress, and instead of the sirpad (nettle, prickly herb) shall come up the myrtle; and it shall be to Hashem for a Shem, for an ot olam lo yikaret (everlasting sign that shall not be cut off). [*See Daniel 9:26*]

56 Thus saith Hashem, Be shomer over mishpat, and do tzedakah (righteousness); for My Yeshuah (salvation) is near to come, and My tzedakah to be revealed.

[2] Ashrei enosh that doeth this, and the ben adam that layeth hold on it; that is shomer Shabbos avoiding chillul Shabbos, and is shomer to keep his yad from doing kol rah.

[3] Neither let the ben hanekhar, that hath joined himself to Hashem, speak, saying, Hashem hath utterly

separated me from His people; neither let the saris say, See, I am an etz yavesh (dry tree).

[4] For thus saith Hashem unto the sarisim that are shomer Shabbos over My Shabbatot, and choose the things that please Me, and hold fast to My Brit;

[5] Even unto them will I give in Mine Bais [*HaMikdash*] within My chomot a yad vashem tov better than of banim and of banot; I will give them a Shem Olam, that shall not be yikaret (cut off).

[6] Also the bnei hanekhar, that join themselves to Hashem to minister unto Him, and lahavah es Shem Hashem, to be His avadim, every one that is shomer Shabbos avoiding chillul Shabbos, and holding fast to My Brit;

[7] Even them will I bring to My Har Kodesh, and make them have simcha in My Bais Tefillah; their otot and their zevakhim shall be accepted upon Mine Mizbe'ach; for Mine Bais shall be called Bais Tefillah l'khol HaAmim (House of Prayer for All Nations).

[8] Thus says Adonoi Hashem, Who gathereth the Nidchei Yisroel (the outcasts of Israel, *i.e., those being divinely gathered back from the Golus*), Yet will I gather others, besides those that are already gathered [*See Yn 10:16*].

[9] All ye animals of the wild, come to devour, yes, all ye animals in the ya'ar (forest).

[10] His tzof (watchmen, sentinels, nevi'im) are ivrim (blind); they all lack da'as, they are all kelavim illemim (mute watchdogs) that cannot bark; lying around dreaming, they love to slumber [*See Jer 6:17; Ezek 3:17 by contrast*].

[11] Yes, they are kelavim azei nefesh (hungry dogs)

never satisfied, and they are ro'im (shepherds) with no da'as; they all look to their own way [*See Isa 53:6*], every one having his end fixated on his own gain.

[12] Come ye, say they, I will get yayin, and we will fill ourselves with shekhar (strong drink); and makhar (tomorrow) shall be like this day, and gadol yeter me'od (and even much better).

57 The tzaddik perisheth, and no ish layeth it to lev; and anshei chesed are taken away, none considering that the tzaddik is taken away from the ra'ah (evil, calamity) to come.

[2] He shall enter into shalom; they shall rest in their mishkevo (couches, *i.e., tombs*), each one walking in his nekhochah (uprightness, integrity, honesty).

[3] But draw near to here, ye bnei onenah (you children of a sorceress), zera mena'ef (offspring of an adulterer) and she who plays the zonah.

[4] At whom are you sneering? Against whom make ye a wide mouth, and draw out the leshon? Are ye not yeledim of peyssha (rebellion), zera sheker?

[5] Enflaming yourselves among [*cult prostitution and Ba'al sympathetic magic in worshipping fertility*] elim (oaks, big trees) under every spreading tree, slaughtering the yeladim in the valleys under the clefts of the rocks?

[6] Among the smooth stones of the wadi is thy chelek; they are thy goral; even to them [*the stone idols; see Jer. 3:9*] hast thou poured nesekh, thou hast offered minchah. For these [*provocations*], should I relent?

[7] Upon a lofty and high har hast thou set

up thy mishkav (bed *i.e.*, *fertility rites*); there wentest thou up to offer zevach.
 [8] Behind the delet also and the mezuzah (doorpost) hast thou set up thy zikron (*[pornographic and idolatrous memorial]*); deserting Me, thou hast uncovered thyself, and art gone up; thou hast enlarged thy mishkav (bed) and cut [a Brit] for thee with them *[fertility cult idols]*; thou lovedst their mishkav (bed) where thou hast looked on their yad *[i.e., phallus]*.
 [9] And thou wentest to Melech *[i.e., the pagan g-d Molech, the deity of sacrificed offspring and abortions]*; with shemen thou didst increase thy perfumes, and didst send thy *[political]* envoys far, even down unto Sheol.
 [10] Thou art wearied in the length of thy derech; yet saidst thou not, It is hopeless; thou hast found the chayyat yad (life of hand, power) of thine; therefore thou wast not faint.
 [11] And of whom hast thou dreaded or feared, that thou hast lived a lie, and hast not remembered Me, nor laid it to thy lev (*i.e., pondered it?*) Have not I held My peace me'olam (even from of old), and thou fearest Me not?
 [12] I will preach thy tzedakah, and thy ma'asim, that they shall not profit thee.
 [13] When thou criest for help, let thy *[idol]* kibutzim (heaps, collections) save thee; but the ruach shall carry them all away; hevel shall take them; but he that putteth his trust in Me shall inherit eretz, and shall inherit My Har Kodesh;
 [14] And shall say, Build ye [a road], build ye [a road], prepare the Derech, remove the michshol (stumblingblock, obstacle) from the Derech Ami (the Way, Road of My People).

[15] For thus saith the High and Exalted, Shokhen Ad (the One Who abideth forever, *i.e., the Shekhinah*) Kadosh Shmo; I dwell in marom v'kadosh (the high and holy place), with him also that is of a contrite and lowly ruach, to revive the ruach of the shefalim (humble, lowly ones) and to revive the lev nidka'im (contrite of heart).

[16] For I will not contend l'olam (forever), neither will I lanetzach (always) be in wrath; for the ruach (spirit) would grow faint before Me, even the neshamot (souls) which I have made.

[17] For the avon (iniquity) of his covetousness was I in wrath, and struck him *[the wicked]*; I hid, and was in wrath, and he *[the wicked]* went on shovav (backsliding) in the derech of his lev (heart).

[18] I have seen the drakhim of him *[the wicked]*, and will heal him; I will lead him also, and restore nichumim (comforts) unto him and to his avelim (mourners).

[19] I create the *[repentant]* fruit of the lips; Shalom, shalom to him that is far off, and to him that is near, saith Hashem; and I will heal him.

[20] But the resha'im are like the troubled yam (sea), when it cannot sheket (be quiet), whose mayim cast up mire and mud.

[21] There is no shalom, saith Elohai, for the resha'im.

[T.N. For deliverance ministry fasting is a key weapon, one that is needed in spiritual warfare in the last days as we see people getting demonized and needing deliverance.]

shofar, and preach to My people their peyscha (transgression, rebellion) and Bais Ya'akov their chattot.

[2] Yet they seek Me yom yom (daily), and for the da'as of My Drakhim they seem eager, like a Coy (Nation) that doeth tzedakah, like one that did not forsake mishpat Elohav; they ask of Me the mishpetei-tzedek; they seem eager for kirvat Elohim (getting close to G-d, revival).

[3] Why have we done a tzom, say they, and Thou seest not? Why have we afflicted nafsheinu, and Thou takest no notice? See, in your yom tzom ye find cheftetz (pleasure, personal advantage) and exploit all your toilers.

[4] See, ye undergo a tzom for grievance and strife, and to strike with the fist of resha; ye shall not do a tzom as ye do today, to make your voice to be heard on marom.

[5] Is such as this a tzom that I have chosen? Merely for adam to afflict his nefesh? To bow down his rosh like a bulrush, and to spread sackcloth and efer (ashes) under him? Wilt thou call this a tzom, and a yom ratzon (a day of acceptance, an acceptable day) unto Hashem?

[6] Is not this the tzom that I have chosen? To loose the chartzubbos resha (chains of wickedness, injustice), to undo the aguddot motah (bindings of the yoke bar), and to let the retutzim (oppressed ones) go as chafeshim (free ones), and that ye break kol motah (every yoke of oppression)?

[7] Is it not paras lechem (breaking bread of thine, *i.e., serving food*) to the hungry, and that thou bring the homeless aniyim (poor) to thy bais? When thou seest the arom (naked), that thou cover him with clothing; and that thou hide not thyself from

58 Cry aloud, restrain not, lift up thy kol (voice) like the

thine own basar (flesh and blood, kinspeople)?

[8] Then shall thy light break forth like the shachar (dawn), and thine healing titzmach (shall spring forth; *Tzemach*) speedily; and thy tzedek shall go before thee; the kavod Hashem shall be thy rearguard.

[9] Then shalt thou call, and Hashem shall answer; thou shalt cry for help, and He shall say, Hineni! If thou remove from the midst of thee the motah (yoke), the pointing of the etzba (finger [*of contempt*]) and speaking aven (evil, lashon hora);

[10] And if thou draw out thy nefesh to the hungry, and satisfy the nefesh of the afflicted, then shall thy ohr rise in choshech, and thy darkness shall be as the noon;

[11] And Hashem shall guide thee tamid, and satisfy thy nefesh in drought, and strengthen thy atzmot; and thou shalt be like a gan raveh (well-watered garden), and like a motzah mayim (spring of water), whose mayim fail not.

[12] And they that shall be of thee shall rebuild the charevot olam (ancient ruins); thou shalt raise up the mosedei dor vador (the foundations of many generations); and thou shalt be called, Goder Peretz; Meshover Netivot Lashevet (Repairer of the Breach; Restorer of the Streets For Habitation).

[13] If thou turn away thy regel on account of Shabbos, from doing thy cheftetz on My Yom Kodesh; and call Shabbos an Oneg (Delight), the Kedosh Hashem (Holy Day of Hashem), 'honored'; and if thou shalt honor it, not doing thine darkhim nor finding thine own cheftetz, nor speaking [*worldly*] words:

[14] Then shalt thou delight in Hashem; and I will cause

thee to ride upon the high places of erez, and feed thee with the nachalat Ya'akov Avicha; for the mouth of Hashem hath spoken.

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Behold, the Yad Hashem is not too short, that it cannot save; neither His ozen (ear) too kaved (hard, insensitive, heavy, dull) that it cannot hear;

[2] But your avonot (iniquities) have separated you and Eloheichem, and your chattot (sins) have concealed His face from you, that He will not hear.

[3] For your hands are defiled and polluted with dahm, and your fingers with avon (iniquity); your lips have spoken sheker, your leshon (tongue) hath muttered avlah (perverseness, wickedness, iniquity, lashon hora).

[4] None calleth [*unto Hashem*] b'tzedek (in righteousness), nor any pleadeth b'emunah (in faithfulness, in truth); they trust in tohu [nothingness, *Gr* 1:2], and speak shav (vanity); they conceive amal (trouble), and give birth to aven (wickedness).

[5] They hatch the beytzim (eggs) of the tzifoni (viper, poisonous snake), and weave the webs of the akavish (spider); he that eateth of their beytzim (eggs) dieth, and of that which is cracked open, an efeh (kind of poisonous snake) is hatched.

[6] Their webs shall not become beged (garments), neither shall they cover themselves with their ma'asim; their ma'asim are ma'asei aven (works of wickedness), and the

po'al chamas (act of violence) is in their hands.

[7] Their raglayim (feet) run to rah, and they make haste for shefach dahm naki (blood shed of the innocent); their machshvot (thoughts) are machshvot of aven (wickedness); shod (desolation) and shever (destruction) are on their highways.

[8] Of the Derech Shalom they have no da'as; and there is no mishpat (justice) in their circuits; they have made themselves crooked roads; whosoever walketh thereon shall not know shalom.

[9] Therefore is mishpat (justice) far from us, neither doth tzedakah overtake us; we wait for ohr, but, hinei, choshech; for negohot (brightness), but we walk in gloom.

[10] We grope by the wall like the ivrim (blind), and we grope as if we had no einayim (eyes); we stumble at tzohorayim (noon) as in twilight; we are in full vigor and stout, yet we are as mesim (dead ones).

[11] We all growl like dubim (bears), and moan continually like yonim (doves); we look for mishpat, but there is none; for Yeshuah (Salvation), but it is far off from us.

[12] Because peysha'einu (our rebellions) have multiplied before Thee, and chattoteinu (our sins) testify against us; for peysha'einu are still with us; and as for avonoteinu (our iniquities), we acknowledge them:

[13] In rebelling against and kachash (denying) Hashem, and nasog (turning away) from Eloheinu, speaking oshek (oppression) and sarah (revolt), conceiving and uttering from the lev (heart) divrei sheker (words of falsehood).

[14] And mishpat (justice) is turned back, and tzedakah (righteousness) standeth afar off; for emes (truth) is fallen in the rechov (street), and nacho'ach (honesty) cannot enter.

[15] Indeed, emes (truth) faileth; and he that departeth from rah (evil) maketh himself a prey; and Hashem saw it, and it was displeasing in His sight that there was no mishpat (justice).

[16] And He saw that there was no ish (man), and was appalled that there was no Mafgi'a (Intercessor); therefore His own Zero'a (Arm) wrought Salvation unto Him; and His own tzedakah (righteousness) He relied on [*Isa 53:1; Jer 23:6*].

[17] For He put on tzedakah as breastplate armor, and a helmet of Yeshuah (Salvation, Saving Power) upon His rosh; and He put on the bigdei nakam (garments of vengeance) for a uniform, and was clad with kinah (zeal) as a me'il (mantle, cloak).

[18] According to their gemulot (deeds, dealings), so He will repay, chemah (fury, wrath) to His adversaries, gemul (recompence) to His oyevim (enemies); to the iyim (islands) He will repay gemul (recompence, due).

[19] So shall they fear the Shem Hashem from the ma'arav (west), and His kavod from the rising of the shemesh. When the enemy shall come in like a nahar (flood, river), the Ruach [*Hakodesh*] of Hashem shall lift up a standard against him. [20] And the Go'el (Redeemer, *Moshiach*) shall come to Tziyon, and unto them that make teshuva and turn from peysha (rebellion) in Ya'akov, saith Hashem [*See Ro.11:26 OJBC*].

[21] As for Me, this is My Brit (Covenant, [*see Isaiah 42:6; 49:8; 54:10; 55:3*]) with them [*i.e., with Moshiach's zera, see Isaiah 53:10*], saith Hashem; My Ruach [*Hakodesh*] that is upon thee [*Moshiach, see Isaiah 11:2; 42:1; 48:16; 61:1*], and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy zera [*Isaiah 53:10*], nor out of the mouth of the zera of thy zera [*i.e. Moshiach's zera generationally*], saith Hashem, from henceforth and ad olam (forever).

60 Arise, shine; for thy [*Tziyon's*] ohr is come, and the kavod Hashem is risen upon thee.

[2] For, hinei, the choshech shall cover Eretz, and gross darkness the nations; but Hashem shall arise upon thee, and His kavod shall be seen upon thee.

[3] And the Goyim shall walk by thy ohr, and melachim by the brightness of thy shining.

[4] Lift up thine eyes round about, and see; they all gather themselves together, they come to thee; thy banim shall come from afar, and thy banot shall be carried at thy side.

[5] Then thou shalt see, and be radiant, and thine lev shall fear, and swell; because the hamon yam shall be converted unto thee, the chayil Goyim (wealth of the Nations) shall come unto thee.

[6] A swarm of gemalim (camels) shall cover thee, foals of Midyan and Ephah; all they from Sheva shall come; they shall bring zahav and levanah (frankincense); and they shall bear glad tidings of tehillot (the praises of) Hashem.

[7] Kol tzon Kedar shall be gathered together unto thee,

the rams of Nevayot shall minister unto thee; they shall come up al ratzon (with acceptance) upon Mine Mizbe'ach, and I will glorify the Beis of My Tiferet (The Beis [*HaMikdash*] of My Glory).

[8] Who are these that fly like a cloud, and like the yonim to their roosts?

[9] Surely the iyim shall wait for Me, and the oniyot (ships) of Tarshish will come first, to bring thy banim from afar, their kesef and their zahav with them, unto the Shem of Hashem thy G-d, and to the Kadosh Yisroel, because He hath glorified thee.

[10] And the Bnei Nekhar shall build up thy chomot, and their melachim shall minister unto thee; for in My ketzeif I struck thee, but in My ratzon have I had rachamim on thee.

[11] Therefore thy She'arim shall be open continually; they shall not be shut yomam valailah; that men may bring unto thee the chayil Goyim (wealth of the Nations), and that their melachim may be led in procession.

[12] For the Goy and Mamlachah that will not serve thee shall perish; yes, those Goyim shall be utterly ruined [*T.N. Notice that an anti-Jerusalem, anti-Jewish sentiment among believers is a contradiction in terms here in this verse*].

[13] The kavod HaLevanon shall come unto thee, the juniper tree, the box tree, and the cypress together, to beautify the makom (place) of My Mikdash; and I will make the makom of My raglayim glorious.

[14] The banim also of them that oppress thee shall come unto thee in submission; and all they

that despised thee shall prostrate themselves down at the soles of thy raglayim; and they shall call thee, The Ir of Hashem, Tziyon of Kadosh Yisroel.

[15] Whereas thou has been forsaken and hated, so that none passed through thee, I will make thee a Ga'on Olam (Everlasting Pride), a joy dor vador.

[16] Thou shalt also drink the cholorv Goyim, and shalt nurse at the breast of melachim; and thou shalt know that I Hashem am thy Moshia and thy Go'el, the Avir Ya'akov (Mighty One of Jacob)..

[17] Instead of nechoshet I will bring zahav, and for barzel (iron) I will bring kesef, and for etzim (wood) nechoshet, and for avanim (stones) barzel (iron); I will also make thy pekudim shalom, and thine nogesim tzedakah.

[18] Chamas shall no more be heard in thy land, shod nor shever within thy borders; but thou shalt call thy chomot Yeshuah (Salvation), and thy she'arim Tehillah (Praise).

[19] The shemesh shall be no more thy ohr yomam; neither for brightness shall the yareia'ach give light unto thee; but Hashem shall be unto thee an Ohr Olam, and thy G-d thy tiferet.

[20] Thy shemesh shall no more go down; neither shall thy yareia'ach wane; for Hashem shall be for thee an Ohr Olam, and the yamim of thy avelut shall be ended.

[21] Thy people also shall be all of them tzaddikim; they shall inherit the Eretz I'olam, the Netzer [see Mt.2:23 OJBC] of My planting, the ma'aseh of My hands, that I may be glorified.

[22] The katon shall become an elef, and the smallest a

mighty nation; I Hashem will hasten it in its time.

61 The Ruach [Hakodesh] of Adonoi Hashem is upon me [Moshiach], because Hashem mashach (hath anointed) me [Moshiach] to preach besurah (good news, glad tidings) unto the anavim (meek, poor, oppressed); He hath sent me to bind up the nishberei lev (the brokenhearted), to proclaim deror (freedom, liberty) for the shuvuyim ([Golus] captives), and the opening of the prison to them that are bound;

[2] To proclaim the Shnat Ratzon L'Hashem (the year of the L-rd's favor and grace), and the Yom Nakam L'Eloheinu (our G-d's Day of Vengeance); to comfort all the avelim (mourners);

[3] To grant unto Avelei Tziyon (Mourners of Zion), giving unto them a flower wreath instead of ashes, the shemen sasson (oil of joy) instead of avel (mourning), the garment of tehillah (praise) for the ruach of keheh (fainting, a heavy spirit); that they might be called Eilei HaTzedek (Oaks of Righteousness), the planting of Hashem, that He might be glorified.

[4] And they shall rebuild charvot olam (the old ruins), they shall raise up the shomemot rishonim (former desolations), and they shall make new the cities of chorev (ruin), the shomemot (desolations) dor vador.

[5] And zarim shall stand and shepherd your tzon, and bnei nekhar shall be your plowmen and your vinedressers.

[6] But ye shall be named the Kohanim of Hashem; men shall call you the Mesharetim (Ministers) of Eloheinu;

ye shall eat the chayil Goyim, (wealth of Nations) and in their kavod shall ye boast.

[7] Instead of your bushah (shame) ye shall have a mishneh (double [portion]); and for dishonor they shall rejoice in their chelek (portion); therefore in their land they shall possess the mishneh; simchat olam (everlasting joy) shall be unto them.

[8] For I Hashem love mishpat, I hate gazel (robbery) in [obtaining] the olah (burnt offering); and I will direct their work in emes, and I will make a Brit Olam [Gn 12:1-3; Isa 55:3] with them.

[9] And their zera shall be known among the Goyim and their offspring among the Nations: all that see them shall acknowledge them, that they are the Zera Berach Hashem.

[10] I will greatly rejoice in Hashem, my nefesh shall be joyful in Elohai; for He hath clothed me with the Bigdei Yesha (Garments of Salvation), He hath covered me with Meil Tzedakah (the Robe of Righteousness) like a Choson arrays himself with splendor, and like a Kallah adorneth herself with her jewels.

[11] For as Eretz bringeth forth her tzmach, and as the gan (garden) the things that are sown in it tatzmiach (causes [them] to spring forth); so Adonoi Hashem will tzedakah (righteousness) and tehillah (praise) yatzmiach (cause [them] to spring forth) before kol HaGoyim.

62 For the sake of Tziyon will I not hold my peace and for the sake of Yerushalayim I will not remain quiet, until her tzedek go forth like nogah (brightness), and her Yeshuah (Salvation) like a blazing lapid

(torch),

[2] And the Goyim shall see thy tzedek, and kol melachim thy kavod; and thou shalt be called by a shem chadash, which the mouth of Hashem shall designate.

[3] Thou shalt also be an ateret tiferet in the Yad Hashem, and a tzanif melukkah (royal turban, diadem) in the palm of thy G-d.

[4] Of thee it shalt no more be said, Azuvah (Forsaken); neither of thy land shall it any more be said, Shemameh (Desolate); but thou shalt be called Cheftzi-Vah, (My Delight is in her) and thy land Beulah (Married); for Hashem delighteth in thee, and thy land shall be married.

[5] For as a bochur marrieth a betulah, so shall thy banim marry thee; and as the choson rejoiceth over the kallah, so shall thy G-d rejoice over thee.

[6] I have set shomrim upon thy chomot, O Yerushalayim, which shall never hold their peace yom nor lailah; ye that remind Hashem, keep not silence,

[7] And give Him no rest, until He establish, and until He make Yerushalayim a tehillah (praise) in Ha'Aretz.

[8] Hashem hath sworn by His yamin, and by the zero'a of His oz (might), Surely I will no more give thy dagan (grain) to be food for thine oyevim; and the bnei nekhaz shall not drink thy tirosh, for the which thou hast toiled;

[9] But they that have harvested it shall eat it, and praise Hashem; and they that have gathered it in shall drink it in the khatzerot (courtyards) of My Kodesh (Holy Place).

[10] Pass through, pass through the She'arim; prepare ye the Derech HaAm; Build up, build up the mesilah (highway); gather out the even

(stones); lift up a nes (banner) [visible] over HaAmim (the Nations).

[11] Hinei, Hashem hath proclaimed unto the ketzezh HaAretz (end of the Earth), Say ye to Bat Tziyon, Hinei, thy Salvation cometh; hinei, His sachar (reward) is with Him, and His recompense before Him.

[12] And they shall call them, The Am HaKodesh, the Geulei Hashem; and thou shalt be called, Derushah (one being sought), Ir Lo Neezavah (City Not Deserted).

63 Who is this that cometh from Edom, with crimson begadim (garments) from Botzrah? This that is glorious in His apparel, striding in the greatness of His ko'ach? It is I, speaking in tzedakah, mighty to save.

[2] Why art Thou adom (red) in Thine apparel, and Thy garments like him that treadeth in the winepress?

[3] I have trodden the winepress alone; and of the amim (peoples, nations) there was none with Me; for I will trample them in Mine wrath [i.e., *Moshiach's work of wrath*], and trod them down in My fury; and the juice of their life blood splattered upon My garments, and I stained all My raiment.

[4] For Yom Nekam (Day of Vengeance) is in Mine lev, and My Shanat Geulah (Year of Redemption) is come.

[5] And I looked, and there was no ozer (helper); and I was appalled that there was no supporter; therefore Mine own zero'a wrought Salvation for Me; and My wrath, it upheld Me.

[6] And I will trample down the amim (nations) in Mine wrath, and make them drunk in My fury, and I will pour out

the juice of their life blood down on the earth.

[7] I will rehearse the chasadim (lovingkindnesses) of Hashem, and the tehillot Hashem, according to all that Hashem hath bestowed on us, and the great goodness toward the Bais Yisroel, which He hath bestowed on them according to His rachamim, and according to the multitude of His chasadim.

[8] For He said, Surely they are My people, banim that will not be sheker (false); so He became their Moshia (Savior).

[9] In all their tzoros He was afflicted, and the malach of His presence saved them; in His ahavah and in His mercy He redeemed them; and He lifted them up, and carried them kol ymei olam.

[10] But they rebelled, and grieved His Ruach Hakodesh; therefore He turned against them as oyev (enemy), and He fought against them.

[11] Then His people remembered the ymei olam (days of old), of Moshe. Where is He that brought them up out of the yam (sea) with the ro'im of His tzon? Where is He that put His Ruach Hakodesh in the midst of them?

[12] Who led them at the right hand of Moshe with His zero'a tiferet, dividing the mayim before them, to make Himself a Shem Olam?

[13] Who led them through the tehomot, like the sus (horse) in the midbar, that they should not stumble?

[14] As behemah goeth down into the valley, the Ruach Hashem caused them to rest; thus didst Thou lead Thy people, to make for Thee a Shem Tiferet.

[15] Look down from Shomayim, and behold from the habitation of Thy kodesh and of Thy

Tiferet. Where is Thy kina (zeal) and Thy gevurah (might)? The yearning of Thy heart and of Thy rachamim are withheld toward me.
 [16] Doubtless Thou art Avinu, though Avraham not have da'as of us, and Yisroel not acknowledge us; Thou, Hashem, art Avinu, Go'aleinu; Shemecha is from everlasting.
 [17] Hashem, why hast Thou made us to go astray from Thy drakhim, and hardened libenu (our hearts) from fearing Thee? Shuv (return) I'ma'an (for the sake of) Avadeicha (Thy servants), Shivtei Nachalatecha (the Tribes of Thine Inheritance).
 [18] Am Kadshecha (People of Thy holiness, Thy Holy People) have possessed it but a little while; our adversaries have trampled down Thy Mikdash.
 [19] We have become such as them over whom Thou hast never ruled, those who were not called by Shimecha (Thy Name).

64 O, that Thou wouldst rend Shomayim, that Thou wouldst come down, so that the harim might shake at Thy presence,
 [2(64:1)] As eish burneth brushwood, eish causeth the mayim to boil, [O, that Thou wouldst come down] to make Thy Shem known to Thine adversaries, that the Goyim might tremble at Thy presence!
 [3(2)] When Thou didst terrible things which we looked not for, Thou camest down, the harim shook at Thy presence.
 [4(3)] For me'olam (since ancient times) no one hath heard, nor perceived by the ozen, neither hath the ayin

seen any Elohim besides Thee, Who acts on behalf of him that waiteth for Him.

[5(4)] Thou meetest with him that rejoiceth to work tzedek, those that remember Thee in Thy drakhim; see, Thou art in wrath; for we have been in sins; in them a long time, and shall we be saved?

[6(5)] But we are all as the tameh (unclean thing), and kol tzidkoteinu (all our righteousness, our righteous deeds, works) are like beged iddim (filthy rags, a garment of menstruation); and we all do fade like the aleh (leaf); and avoneinu (our iniquities), like the ruach, have taken us away.

[7(6)] And there is none that calleth upon Thy Shem, that stirreth up himself to take hold of Thee; for Thou hast hid Thy face from us, and hast consumed us, because of avoneinu.

[8(7)] But now, Hashem, Thou art Avinu (Our Father); we are the chomer (clay), and Thou, Yotzreinu (our Potter, Maker, Creator); and we all are the ma'aseh (work) of Thy yad.

[9(8)] Be not in wrath ad me'od, Hashem, neither remember avon forever; behold, see, we beseech thee, we are all Thy people.

[10(9)] Arei Kadsheicha (Thy holy cities) are a midbar, Tziyon is a midbar, Yerushalayim, a desolation.

[11(10)] Beis Kadsheinu v'Tifarteinu, where Avoteinu praised Thee, is burned up with eish; and kol machamadeinu (all our desiring) is in ruins.

[12(11)] Wilt Thou refrain Thyself after these things, Hashem? Wilt Thou hold Thy peace, and afflict us ad me'od?

65 I let Myself be sought of them that asked not for Me; I let Myself be found of them that sought me not; I said, Hineni, behold Me, unto a Goy (Nation, People) that was not called by My Shem.

[2] I have spread out My yad kol hayom unto an Am Sorer (stubbornly rebellious people), which walketh in a derech lo tov, after their own machshevot (thoughts);

[3] HaAm that provoketh Me to anger continually to My face; that sacrificeth in ganot (gardens), and burneth sacrifices upon brick;

[4] Which remain among the kevarim, and spend the night in closed places, which eat basar hachazir, and broth of piggulim (unclean meat, *Le. 7:18*) in their vessels;

[5] Which say, Stand by thyself, come not near to me; for I am kadosh to thee (holier than thou). These are a smoke in My nose, an eish that burneth kol hayom.

[6] Hinei, it is written before Me: I will not keep silent, but will recompense fully, even recompense into their kheyk,

[7] Your avonot, and the iniquities of your avot together, saith Hashem, because they burned sacrifices upon the mountains, and insulted Me upon the hills; therefore will I measure their former peulot into their kheyk.

[8] Thus saith Hashem, As the tirosh is found in the cluster, and one saith, Destroy it not; for a berakhah is in it; so will I do in behalf of My Servants, that I may not destroy them all.

[9] And I will bring forth a zera out of Ya'akov, and out of

Yehudah a yoresh (inheritor) of My mountains; and Mine Bechir (Chosen ones) shall inherit it, and My Servants shall dwell there.

[10] And Sharon shall be a meadow for tzon, and the valley of Achor a place for the flock to lie down, for Ami (My People) who seek Me.

[11] But ye are they that forsake Hashem, that forget My Har Kadosh, that prepare a shulchan for Fortune, and that furnish the drink offering for Destiny.

[12] Therefore will I destine you for the cherev, and ye shall all bow down to the slaughtering place; because when I called, ye did not answer; when I spoke, ye did not hear; but did the rah before Mine eyes, and did choose that wherein I delighted not.

[13] Therefore thus saith Adonoi Hashem, Hinei, My Servants shall eat, but ye shall be hungry; hinei, My Servants shall drink, but ye shall be thirsty; hinei, My Servants shall rejoice, but ye shall be ashamed;

[14] Hinei, My Servants shall sing for joy of lev, but ye shall cry out from anguish of lev, and shall wail from brokenness of ruach.

[15] And ye shall leave your shem for a curse unto My Bechir; for Adonoi Hashem shall put thee to death, and call His Avadim by another shem;

[16] That he who blesseth himself in ha'aretz shall bless himself by Elohei Omein (the G-d of [the] Amen, the G-d of Truth); and he that taketh an oath in ha'aretz shall take the oath by Elohei Omein; because the former tzoros are forgotten, and because they are hid from Mine eyes.

[17] For, hinei, I create Shomayim Chadashim and

eretz Chadashah; and the rishonot shall not be remembered, nor come into mind.

[18] But be ye glad and rejoice forever in that which I create; for, hinei, I create Yerushalayim a rejoicing, and her people a joy.

[19] And I will rejoice in Yerushalayim, and joy in Ami; and the voice of weeping shall be no more heard in her, nor the voice of crying out.

[20] There shall be no more in there an infant of days, nor a zaken (old man) that hath not filled his days; for he that shall die a hundred years old will be regarded a na'ar; but the choteh (sinner), a hundred years old, will be accursed.

[21] And they shall build batim (houses), and inhabit them; and they shall plant kramim (vineyards), and eat the fruit of them.

[22] They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of HaEtz are the days of Ami, and Mine Bechir shall long enjoy the ma'aseh of their hands.

[23] They shall not labor in vain, nor bring forth for misfortune; for they are the Zera Beruchei Hashem (Seed of the Blessed ones of Hashem), and their offspring with them.

[24] And it shall come to pass, that before they call, I will answer; and while they are yet medaberim (speaking), I will hear.

[25] The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and apha shall be the lechem of the nachash. They shall not hurt nor destroy in all My Har Kadosh, saith Hashem.

[T.N. This last chapter makes a reference to Gehinnom and the just retribution coming.]

Thus saith Hashem, HaShomayim is My kisse, and ha'aretz is My footstool; where is the Beis that ye build for Me? And where is the Makom of My Menuchah?

[2] For all those things hath Mine hand made, and so came they all into being, saith Hashem; but to this man will I look, even to him that is oni and of a contrite ruach, and trembleth at My Devar.

[3] He that slaughtereth the bull is the slayer of a man; he that sacrificeth a seh, is a strangler of dogs; he that offereth a minchah, it is dahm chazir; he that burneth incense, blesseth idols. As they have chosen their own ways, and their nefesh delighteth in their shikkutzim (abominations),

[4] I also will choose their ill-treatments, and will bring their terrors upon them; because when I called, no one did answer; when I spoke, they did not hear; but they did the rah before Mine eyes, and chose that in which I took no pleasure.

[5] Hear the Devar Hashem, ye that tremble at His word; Your achim that hated you, that cast you out from them I'ma'an Shemi, said, Let Hashem get honor, that we may see your simcha; they shall be ashamed.

[6] Sound of tumult from the Ir, a sound from the Heikhal, a sound of Hashem that rendereth gemul (retribution) to His enemies.

[7] Before she travailed, she brought forth; before her chovel (pain) came, she was delivered of a zachar (man child).

[8] Who hath heard such a thing? Who hath seen such things? Shall Eretz be born in yom echad?

YIRMEYAH

Or shall a nation be born in a moment? For as soon as Tziyon travailed in labor, she gave birth to her banim.

[9] Shall I bring to the moment of birth, and not cause to bring delivery? saith Hashem. Shall I cause to bring forth, and shut the womb? saith thy G-d.

[10] Rejoice ye with Yerushalayim, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her;

[11] That ye may nurse, and be satisfied with the breasts of her consolations; that ye may drink in, be delighted with the abundance of her kavod.

[12] For thus saith Hashem, Hineni, I will extend shalom to her like a river, and the kavod of the Goyim like an overflowing stream; then shall ye nurse, ye shall be borne upon arms, and be fondled upon her knees.

[13] As one whom his em comforteth, so will I comfort you; and ye shall be comforted in Yerushalayim.

[14] And when ye see this, your lev shall rejoice, and your atzmot shall flourish like herbage; and the yad Hashem shall be made known to His avadim, and His indignation toward His enemies.

[15] For, hinei, Hashem will come with eish, with His merkavot like the whirlwind, to render His anger in fury, His rebuke in flames of eish.

[16] For by eish and by His cherev will Hashem execute judgment on kol basar; and the slain of Hashem shall be many.

[17] They that set themselves apart as kodesh, and purify themselves to go into the ganot, following the one in the midst, eating basar hachazir, and the sheketz, and the akhbar (mouse), shall be

consumed together, saith Hashem.

[18] For I know their ma'asim and their machshevot; it shall come to pass, that I will gather kol Goyim and leshonot; they shall come, and see My kavod.

[19] And I will set an ot (sign) among them, and I will send away those that escape of them unto the Goyim, to Tarshish, Pul, and Lud (that draw the bow), to Tuval, and Yavan [Greece], to the isles afar off, that have not heard My fame, neither have seen My kavod; and they shall declare My kavod among the Goyim.

[20] And they shall bring all your achim out of all heathen nations for a minchah unto Hashem upon susim, and in chariots, and in wagons, and upon mules, and upon camels, to My Har Kodesh, to Yerushalayim, saith Hashem, as the Bnei Yisroel bring the minchah in a keli tahir into the Beis Hashem.

[21] And I will also take of them for kohanim and for Levi'im, saith Hashem.

[22] For as the Shomayim HaChadashim and HaAretz HaChadashah, which I will make, shall continue before Me, saith Hashem, so shall your zera and your shem remain.

[23] And it shall come to pass, that from one Rosh Chodesh to another, and from one Shabbos to another, kol basar shall come to bow down before Me, saith Hashem.

[24] And they shall go forth, and look upon the pigrei ha'anashim that have rebelled against Me; for their tola'at (worm) shall not die, neither shall their eish be quenched; and they shall be dera'on (loathsome, an abomination) to kol basar [See also on Gehinnom Dan 12:2].

YIRMEYAH

1 Divrei Yirmeyah ben Chilkiah, of the kohanim that were in Anatot in Eretz Binyamin; [2] To whom the Devar Hashem came in the days of Yoshiyah ben Amon Melech Yehudah, in the thirteenth year of his reign [*i.e.*, 627 B.C.E.].

[3] And in the days of Yhoyakim ben Yoshiyah Melech Yehudah, unto the end of the eleventh year of Tzidkiah ben Yoshiyah Melech Yehudah, that is, until the Golus Yerushalayim captive in the fifth month [*i.e.*, 587 B.C.E.].

[4] Then the Devar Hashem came unto me, saying,

[5] Before I formed thee in the beten I knew thee; and before thou camest forth out of the rechem I set thee apart as kodesh, and I ordained thee a navi unto the Goyim.

[6] Then said I, Ah, Adonoi Hashem! hinei, I have no da'as to speak; for I am a na'ar.

[7] But Hashem said unto me, Say not, Na'ar anochi; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

[8] Be not afraid of them; for I am with thee to deliver thee, saith Hashem.

[9] Then Hashem put forth His yad, and touched my mouth. And Hashem said unto me, Hinei, I put My words in thy mouth.

[10] See, I have this yom set thee over the Goyim and over the mamlachot (kingdoms), to uproot, and to tear down, and to destroy, and to demolish, to build, and to plant.

[11] Moreover the Devar Hashem came unto me, saying, Yirmeyah, what

seest thou? And I said, I see a makel SHAQED (a branch of an almond tree).

[12] Then said Hashem unto me, Thou hast well seen: for SHOQED (WATCHING) I am over My Devar to carry it out.

[13] And the Devar Hashem came unto me the second time, saying, What seest thou? And I said, I see a SIYR NAFUACH (A BOILING CAULDRON) tipping over from the north.

[14] Then Hashem said unto me, From the north hara'ah (the evil, disaster) TIPATACH (SHALL BE POURED OUT) upon all the inhabitants of HaAretz.

[15] For, hineni, I am now summoning all the mishpekhos mamlechos of the north, saith Hashem; they shall come, they shall set every one his kisse at the petach Sha'arei Yerushalayim, and against all the surrounding chomot thereof, against all the towns of Yehudah.

[16] And I will pronounce My mishpatim against them touching all their wickedness, who have forsaken Me, and have burned ketoret unto Elohim acherim, and worshiped the works of their own hands.

[17] Thou therefore tighten thy gartel of readiness, and arise, and speak unto them all that I command thee; be not fearful before them, lest I make thee fearful before them.

[18] For, hinei, I have made thee today an ir mitvzar (a fortified city), and an ammuud barzel, and a chomat nechosht against kol HaAretz, against the melachim of Yehudah, against the sarim thereof, against the kohanim thereof, and against the am ha'aretz.

[19] And they shall make war against thee; but they shall not prevail against thee; for I am

with thee, saith Hashem, to deliver thee.

2 Moreover the Devar Hashem came to me, saying,

[2] Go and cry, shouting in the ears of Yerushalayim, saying, Thus saith Hashem; I remember thee, the chesed of thy ne'urim, the ahavas of thy days as a kallah, when thou wentest after Me in midbar, in an eretz that was not sown.

[3] Yisroel was Kodesh unto Hashem, and the reshith (firstfruit) of his tevu'ah (crop): all that devour him are held guilty; ra'ah shall overtake them, saith Hashem.

[4] Hear ye the Devar Hashem, O Beis Ya'akov, and all the mishpekhos of Bais Yisroel:

[5] Thus saith Hashem, What avel (wrong, fault) have avoteichem found in Me, that they are strayed far from Me, and have walked after hevel (vain, empty delusion), and are become deluded?

[6] Neither did they ask, Where is Hashem that brought us up out of Eretz Mitzrayim, that led us through the midbar, through an eretz of deserts and pits, through an eretz tziyyah (land of drought) and tzalmavet, through eretz that no ish passed through, where no adam dwelt?

[7] And I brought you into an eretz hacarmel, to eat the pri thereof and the tovah thereof; but when ye entered, ye made My land tameh, and made My nachalah a to'evah.

[8] The Kohanim asked not, Where is Hashem? And they that handle the Torah had no da'as of Me; the ro'im also rebelled against Me, and the nevi'im prophesied by Ba'al, and walked after worthless things.

[9] Therefore I will yet bring lawsuit against you, saith Hashem, and against bnei

beneichem will I bring lawsuit.

[10] For pass over to the isles of Kittim, and look; and send unto Kedar, and consider diligently, and see if there has ever been anything like this.

[11] Hath ever a nation changed Elohim, and these no Elohim at all? But My people have exchanged their kavod for that which is worthless.

[12] Be appalled, O ye Shomayim, at this, and be horribly afraid, be ye very desolate, saith Hashem.

[13] For Ami have committed shtayim ra'ot (two evils); they have forsaken Me, the fountain of Mayim Chayim, and hewed them out cisterns, broken cisterns, that can hold no mayim.

[14] Is Yisroel an eved? Is he a homeborn slave? Why has he become plunder?

[15] The young lions roared upon him, and growled, and they made his [Israel's] Eretz waste; his towns are burned without inhabitant.

[16] Also the Bnei Noph and Tachpanhes have broken the crown of thy head.

[17] Hast thou not procured this unto thyself, in that thou hast forsaken Hashem Eloheicha, when He led thee by the derech?

[18] And now what hast thou to do in the derech Mitzrayim, to drink the waters of the Shichor [[Nile] River]? Or what hast thou to do in the derech Ashur (Assyria), to drink the waters of the Euphrates [River]?

[19] Thine own ra'ah shall correct thee, and thy meshuvot (backslidings) shall reprove thee: know therefore and see that it is an evil thing and mar (bitter), that thou hast forsaken Hashem Eloheicha, and that My pachad is not in thee, saith Adonoi Hashem Tzva'os.

[20] For long ago I have broken thy ol (yoke), and tore off thy bonds; and thou saidst, I will not serve; when upon every high hill and under every green tree thou hast sprawled, playing the zonah.
 [21] Yet I had planted thee a choice vine, wholly a zera emes. How then art thou turned into the degenerate plant of a gefen nochriyah unto Me?
 [22] For though thou wash thee with lye, and take thee much soap, yet thine avon (iniquity) is marked before Me, saith Adonoi Hashem.
 [23] How canst thou say, I am not tameh, I have not gone after Ba'alim? See thy derech in the valley, know what thou hast done: thou art a swift camel traversing her ways;
 [24] A pereh used to the midbar, that sniffs up the ruach in the cravving of her nefesh; in her occasion [of heat] who can turn her away? All they that seek her will not weary themselves; in her month they shall find her.
 [25] Withhold thy regel from being unshod, and thy throat from thirst; but thou saidst, There is no hope: no; for I have loved zarim, and after them will I go.
 [26] As the ganav is ashamed when he is caught, so is the Bais Yisroel ashamed; they, their melachim, their sarim, and their kohanim, and their nevi'im.
 [27] Saying to Etz (wood), Thou art Avi; and to Even (stone), Thou hast brought me forth; for they have turned their back unto Me, and not their face; but in the time of their trouble they will say, Arise, and hoshi'einu (save us).
 [28] But where are thy elohim that thou hast made for thee? Let them arise, if they can save thee in the time of thy trouble; for as many as are the

mispar (number) of thy towns are thy elohim, O Yehudah.
 [29] Why will ye bring lawsuit against Me? Ye all have rebelled against Me, saith Hashem.
 [30] In vain have I struck your banim; they received no musar [cf Isa 53:5]; your own cherev hath devoured your nevi'im, like a destroying lion.
 [31] O HaDor (Generation), heed ye the Devar Hashem. Have I been a midbar unto Yisroel? An eretz of great darkness? Madu'a (why) say Ami, We are free; we will come no more unto Thee?
 [32] Can a betulah forget her jewelry, or a kallah her adornments? Yet My people have forgotten Me yamim ein mispar (days without number).
 [33] How well thou direct thy derech to seek ahavah? Therefore hast thou also taught hara'ot (the worst women) the darkhei (ways) of thee.
 [34] Also in thy skirts is found the dahm of the nefashot of the innocent poor; although you never caught them breaking in. Yet concerning all these
 [35] Thou sayest, Because I am innocent, surely His anger shall turn from me. Hineni, I will plead with thee, because thou sayest, Loh chatati (I have not sinned).
 [36] Why doest thou gad about so much to change the course of thy derech? Thou also shalt be ashamed of Mitzrayim, as thou wast ashamed of Assyria.
 [37] Yea, thou shalt go forth from this [*dependence on religiously entangling and compromising foreign allies*], and thine hands upon thine head; for Hashem hath rejected thy confidences, and thou shalt not prosper in them.

3 They say, If an ish put away [*in divorce*] his isha, and she go from him, and become another man's, shall he return unto her again? Shall not that eretz be defiled and forbidden? But thou hast played the zonah with re'im rabbim (many lovers); yet shuv (turn) to Me, saith Hashem.
 [2] Lift up thine eyes unto the hilltops, and see! Where hast thou not been lain with? In the drakhim (ways, roads) hast thou sat [*waiting*] for them, as the nomad in the midbar; and thou hast defiled the eretz with thy zenut (whoredom, prostitution) and with thy ra'ah (wickedness).
 [3] Therefore the revivim (showers) have been withheld, and there hath been no malkosh (latter rain, spring rain); and thou hadst a metzach isha zonah (whore's forehead), and thou refusedst to blush with shame.
 [4] Wilt thou not from this time cry unto Me, Avi, Thou art the Alluf (Guide, Friend) of my neurim (youth)?
 [5] Will He reserve His anger l'olam? Will He keep it lanetzach? Hinei, this is what you preach, but you practice all hara'ot (the evils) you can.
 [6] Hashem said also unto me in the days of Yoshiyah HaMelech, Hast thou seen that which meshuvah Yisroel (backsliding Yisroel) hath done? She is gone up upon every high hill and under every green tree, and there hath played the zonah.
 [7] And I said after she had done all these things, Turn thou unto Me. But she returned not. And her treacherous achot Yehudah saw it [*i.e., saw Israel's refusal to renounce*]

fertility cult idolatry].

[8] And I saw, when for all the causes whereby meshuvah Yisroel (backsliding Yisroel) committed adultery, I had put her away, and given her a sefer keritut (bill of divorce); yet her treacherous achot Yehudah feared not, but went and played the zonah also. [9] And it came to pass through the lightness with which she [Yisroel] took her zenut (whoredom), that she defiled HaAretz, and committed adultery with HaEven (the Stone *[of the fertility cult of Ba'al worship]*) and with HaEtz (the Wood *[of the fertility cult of Ba'al worship]*).

[10] And yet for all this her treacherous achot Yehudah hath not returned unto Me with her kol lev, but in sheker (falsity, pretense, an insincere religious spirit), saith Hashem.

[11] And Hashem said unto me, Meshuvah Yisroel hath come nearer to justifying herself than treacherous Yehudah.

[12] Go and proclaim these devarim toward the north, and say, Return, thou meshuvah Yisroel, saith Hashem; and I will not cast down Mine anger to fall upon you; for I am chasid (displaying chesed, mercy), saith Hashem, and I will not keep anger lolam.

[13] Only acknowledge thine avon (iniquity, guilt of wrongdoing), that thou hast rebelled against Hashem your G-d, and hast scattered thy favors to the zarim under every green tree, and ye have not obeyed My voice, saith Hashem.

[14] Shuvu (Turn), O banim shovavim (backsliding children), saith Hashem; for I am married unto you: and I will take you one from a town,

and two from a mishpakhah, and I will bring you to Tziyon: [15] And I will give you ro'im according to Mine lev, which shall feed you with da'as and seichel.

[16] And it shall come to pass, when ye be multiplied and increased in HaAretz, in those days, saith Hashem, they shall say no more, The Aron Brit Hashem: neither shall it come to mind: neither shall they remember it; neither shall they ask for it; neither shall another be fashioned.

[17] At that time they shall call Yerushalayim the Kisse Hashem; and all the Goyim shall be gathered unto it, to the Shem Hashem, to Yerushalayim; neither shall they walk any more after the sherrut libam harah (the stubbornness of their evil heart).

[18] In those days Bais Yehudah shall walk with Bais Yisroel, and they shall come together out of the erez tzafon to HaAretz that I have given for a nachalah unto Avoteichem.

[19] But I said, How shall I set thee among the banim, and give thee an erez chemdah (a land of desire), the most beautiful nachalah of the Goyim? And I said, Thou shalt call Me, Avi; and shalt not turn back from following Me.

[20] Surely as an isha treacherously departeth from her husband, so have ye dealt treacherously with Me, O Bais Yisroel, saith Hashem.

[21] A voice was heard upon the high places, weeping and tachanunei Bnei Yisroel (supplications of the Children of Israel); for they have perverted their derech, and they have forgotten Hashem Eloheihem.

[22] Shuvu (return), ye banim shovavim (backsliding children), and I will heal your meshuvot (backslidings). Behold, we come unto Thee; for Thou art Hashem Eloheinu.

[23] Truly in sheker is Salvation hoped for from the hills, and from the multitude of mountains; truly in Hashem Eloheinu is the Teshu'at Yisroel (Salvation of Israel).

[24] For HaBoshet (the Shame, i.e., *the Ba'al fertility cult false religion*) hath devoured the labor of Avoteinu from ne'ureinu (our youth): their tzon and their bakar, their banim and their banot.

[25] We lie down in our Boshet (Shame), and kelimateinu (our humiliation) covereth us; for we have sinned against Hashem Eloheinu, we and Avoteinu, from our youth even unto this day, and have not obeyed the voice of Hashem Eloheinu.

4 If thou wilt make teshuvah, O Yisroel, saith Hashem, return unto Me; and if thou wilt put away thine shikkutzim (abominations) out of My sight, then shalt thou not be moved *[to wander]*.

[2] And thou shalt swear, Chai Hashem, in emes, in mishpat, and in tzedakah; and the Goyim shall bless themselves in Him, and in Him shall they glory.

[3] For thus saith Hashem to Ish Yehudah and Yerushalayim, Break up your unplowed ground, and sow not among kotzim (thorns).

[4] Circumcise yourselves to Hashem, and take the mohel knife to the arelot of your levav, ye Ish Yehudah and inhabitants of Yerushalayim: lest My fury break out like esh, and burn that none

can quench it, because of the evil of your deeds.

[5] Declare ye in Yehudah, and publish in Yerushalayim; and say, Blow ye the shofar in HaAretz. Cry out, gather together, and say, Assemble yourselves, and let us go into the fortified cities.

[6] Raise up a nes (a banner, a flag pointing to the place of refuge) over Tziyon; take refuge, delay not; for I will bring ra'ah (evil, disaster) from the tzafo (north), and shever gadol (great destruction).

[7] The aryeh (lion) is come up from his thicket, and the Mashkhit Goyim (Destroyer of the Nations, *i.e.*, *Babylon*) is on his way, he is gone forth from his place to make thy eretz desolate; and thy cities shall be made to lie in ruins, without an inhabitant.

[8] For this gird you with sackcloth, lament and wail; for the charon af Hashem is not turned away from us.

[9] And it shall come to pass at that day, saith Hashem, that the lev HaMelech shall be disheartened, and the lev hasarim; and the kohanim shall be horror-struck, and the nevi'im dumbfounded.

[10] Then said I, Adonoi Hashem! Surely Thou hast greatly misled HaAm HaZeh and Yerushalayim, saying, Shalom yeheyeh lachem (Ye shall have shalom); whereas the cherev is near unto the nefesh.

[11] At that time shall it be told HaAm HaZeh and Yerushalayim, A ruach tzach (a dry wind, sirocco) from the high places in the midbar toward the Bat Ami [*i.e.*, *Yisroel*], not to winnow, nor to cleanse,

[12] Even a ruach maleh (strong wind) from those places shall come from Me;

now also I will pronounce mishpatim against them.

[13] Hinei, he [*the approaching foe*] shall come up like ananim (clouds), and his merkavot shall be like the whirlwind; his susim are swifter than nesharim (eagles). Oy lanu! (Woe unto us!) For we are ruined.

[14] O Yerushalayim, wash thine lev from rah, that thou mayest be saved. Ad mosai (how long, how much longer) shall thy sinful machshvot lodge within thee?

[15] For a kol (voice) declareth from Dan, and publisheth evil tidings from Mt Ephrayim.

[16] Tell the Goyim; hinei, spread the news to Yerushalayim, that notzrim (besiegers) come from a far country, and raise their voice against the cities of Yehudah.

[17] As shomrim of a sadeh, they are against her all around; because she hath been rebellious against Me, saith Hashem.

[18] Thy derech and thy deeds have brought these things upon thee; this is thy wickedness, because it is mar (bitter), for it hath touched upon thine lev.

[19] My innards, my innards! I am pained at my very lev; my lev is pounding in me; I cannot keep silent, because thou hast heard, O my nefesh, the kol shofar (sound of the shofar), the teru'at milchamah (battle alarm of war).

[20] Shever (destruction) follows after shever; for the whole land lies in ruins; suddenly are my ohalim destroyed, and my canopies rega.

[21] Ad mosai (how long) shall I see the nes (banner), and hear the kol shofar?

[22] For Ami is foolish, they have not known Me; they are

stupid banim, and they have no understanding; they are chachamim to do evil, but to do good they have no da'as.

[23] I beheld ha'aretz, and, hinei, it was tohu vavohu [*Genesis 1:2*]; and HaShomayim—there was no ohr.

[24] I beheld the mountains, and, hinei, they quaked, and all the hills had crumbled.

[25] I beheld, and, hinei, there was no adam, and kol oph HaShomayim fled away. [26] I beheld, and, hinei, the carmel was a midbar, and all the cities thereof lay in ruins before Hashem, before the charon af Hashem.

[27] For thus hath Hashem said, A wasteland shall be kol HaAretz; yet I will not make a complete end of it.

[28] For this reason HaAretz shall mourn, and HaShomayim above turn black; because I have spoken it, I have purposed it, and will not relent, neither will I turn back from it.

[29] Kol HaI'r shall flee at the noise of the parash and the romeh keshet (the archer); they shall run into thickets, and climb up among the kefim (rocks); every city shall be deserted, and not an ish dwell therein.

[30] And thou, O plundered one [*Jerusalem*], what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with jewelry of zahav, though thou paintest thy eyes with cosmetics, in vain thou adornest thyself; thy lovers will despise thee, they will seek thy nefesh.

[31] For I have heard a kol (outcry) like that of a woman in travail, and in labor pain like that of her that bringeth forth her first child, the voice of Bat Tziyon, that waileth, that stretcheth out her

hands, saying, Oy nah li (Woe is me now)! for my nefesh is weary because of murderers.

5 Run ye to and fro through the chutzot Yerushalayim (streets of Jerusalem), and see now, and know, and seek in the rehovot thereof, if ye can find an ish, if there be any that dispenseth mishpat (justice), that seeketh the emunah (faith); and I will forgive her [Jerusalem].

[2] And though they say, Chai Hashem; surely they swear lasheker (falsely).

[3] Hashem, are not Thine eyes upon emunah? Thou hast struck them, but they felt no anguish; Thou hast consumed them, but they have refused to accept musar [cf Isa 53:5]; they have made their faces harder than stone; they have refused to make teshuvah.

[4] Therefore I said, Surely these are poor; they are foolish; for they know not the Derech Hashem, nor the Mishpat Eloheihem.

[5] I will get me unto the Gedolim, and will speak unto them; for they have known the Derech Hashem, and the Mishpat Eloheihem; but these have altogether broken off the ol (yoke), and burst the bonds.

[6] Therefore an arych (lion) out of the forest shall slay them, and a ze'ev (wolf) of the deserts shall destroy them, a namer (leopard) shall prowl near their towns; every one that ventureth out from there shall be torn to pieces; because their peysha'im (rebellions) are many, and their meshuvot (backslidings) are increased.

[7] How shall I forgive thee for this? Thy banim have

forsaken Me, and sworn by them that are no elohim; when I had fed them to the full, they then committed adultery, and trooped to the bais zonah.

[8] They were like well-fed, lusty susim: every one neighed after the isha of his neighbor.

[9] Shall I not visit [to punish] for these things? saith Hashem; and shall not My Nefesh be avenged on such a Goy as this?

[10] Go ye up through her rows of vines, and cut down; but make not a full end; take away her branches; for they are not Hashem's.

[11] For Bais Yisroel and Bais Yehudah have dealt very treacherously against Me, saith Hashem.

[12] They have spoken lies about Hashem, and said, Lo hu (not He); neither shall ra'ah come upon us; neither shall we see cherev nor ra'av (famine);

[13] And the nevi'im shall become ru'ach, and the Devar is not in them; thus shall it be done unto them.

[14] Therefore thus saith Hashem Elohei Tzva'os, Because ye speak this devar, hinei, I will make My Devarim in thy mouth an eish, and HaAm HaZeh etzim (wood), and it shall consume them.

[15] Hineni, I will bring a Goy (Nation) upon you from afar, O Bais Yisroel, saith Hashem; it is a powerful nation, a goy me'olam (an ancient nation), a nation whose leshon thou knowest not, neither understandest what they say.

[16] Their quiver is as an open kever (grave), they are all gibborim.

[17] And they shall devour thine katzir (harvest), and thy lechem, which thy banim and thy banot should eat; they shall devour thy tzon and thine bakar; they shall eat up

thy gefen and thy te'enah (fig tree); they shall impoverish thy fortified cities, wherein thou trustedst, with the cherev.

[18] Nevertheless in those days, saith Hashem, I will not make a full end with you.

[19] And it shall come to pass, when ye shall say, Why doeth Hashem Eloheinu all these things unto us? Then shalt thou answer them, As ye have forsaken Me, and served elohei nechar (foreign g-ds, strange g-ds) in your land, so shall ye serve zarim in an eretz not your own.

[20] Declare this in Bais Ya'akov, and publish it in Yehudah, saying,

[21] Hear now this, O Am Sakhal (foolish people) without understanding; which have eynayim (eyes), and see not; which have oznayim (ears), and hear not; [22] Fear ye not Me? saith Hashem; will ye not tremble at My Presence, Who hath placed the chol (sand) as the boundary of the yam by a chok olam, that it cannot transgress; and though the waves thereof toss, yet they cannot prevail; though they roar, yet can they not pass over it?

[23] But HaAm Hazeh hath a lev sorer (stubborn heart) and moreh (rebellious); they have revolted and departed.

[24] Neither say they in their lev, Let us now fear Hashem Eloheinu, that giveth geshem, both the yoreh (former rain, autumn rain) and the malkosh (latter rain, spring rain) in season; He secureth unto us shavu'ot chukkot katzir (the appointed weeks of the harvest).

[25] Your avonot (iniquities) have turned away these things, and your chatta'ot (sins) have deprived hatov from you.

[26] For among Ami are found resha'im; they lay wait, as he that setteth snares; they set a mashkhit (trap), they catch anashim.

[27] As a cage is full of oph, so are their batim (houses) full of mirmah; therefore they are become powerful and oshir (rich, wealthy).

[28] They have grown fat and sleek; yea, their wicked deeds are without limit; the cause of the yatom they do not plead, yet they prosper; and the mishpat evyonim (right of the poor people) they do not defend.

[29] Shall I not visit [*to punish*] for these things? saith Hashem; shall not My nefesh be avenged on such a Goy (Nation) as this?

[30] An astonishing and horrible thing is committed in HaAretz;

[31] The nevi'im prophesy falsely, and the kohanim rule at their direction; and My people love to have it this way; but what will ye do in the end?

6 O ye Bnei Binyamin, gather yourselves to flee out of the midst of

Yerushalayim, and blow the shofar in Tekoa, and kindle the fire signal on Beit HaKerem; for ra'ah (evil, disaster) appeareth out of the tzafon (north), and shever gadol (great destruction).

[2] Bat Tziyon, so beautiful and delicate, I will destroy.

[3] The ro'im (shepherds) with their flocks shall come unto her; they shall pitch their ohalim against her all around; they shall pasture each his portion.

[4] Prepare ye milchamah against her; arise, and let us go up to attack at noon. Oy unto us! For the yom fadeth away, for the shadows of evr are lengthening.

[5] Arise, and let us attack ba'lailah, and let us destroy her fortresses.

[6] For thus hath Hashem Tzva'os said, Cut ye down trees, and throw up a solelah (siege ramp) against Yerushalayim; this is the Ir that must be visited [*for punishment*]; oshek (oppression) is rampant within her.

[7] As a well casteth afresh her waters, so she [Jerusalem] casteth afresh her rah (wickedness); chamas and shod (destruction) is heard in her; before Me tamid (continually) is sickness and wounds.

[8] Be thou warned, O Yerushalayim, lest My nefesh depart from thee; lest I make thee desolate, an erez not inhabited.

[9] Thus saith Hashem Tzva'os, They shall thoroughly glean the She'erit Yisroel (the Remnant of Israel) as a gefen (vine); turn back thine yad once again like a grape gatherer over the vine tendrils.

[10] To whom can I speak, and give warning, that they may hear? Hinei, their ear is arelah (uncircumcised), and to pay heed is beyond them; hinei, the Devar Hashem is unto them a reproach; they find no pleasure in it.

[11] Therefore I am full of the chamat Hashem; I am weary with holding in; I will pour it out upon the olal in the street, and upon the assembly of bocherim together; for even the ish with the isha shall be caught, the zaken, those weighed down with yamim (days).

[12] And their batim (houses) shall be turned over unto others, with their sadot and nashim together; for I will stretch out My yad upon the Yohvei HaAretz (Inhabitants of the Land), saith Hashem.

[13] For from the katan of them even unto the gadol of them, every one is given to greediness for unjust gain; and from the navi even unto the kohen, every one doeth sheker (deceit, falsehood).

[14] They have provided superficial treatment for Ami, saying, Shalom, shalom; v'ein shalom.

[15] Were they ashamed when they had committed to'evah (abomination)? They were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them [*in punishment*] they shall be brought down, saith Hashem.

[16] Thus saith Hashem, Stand ye in the derakhim (crossroads), and look, and ask for the netivot olam (old paths), where is the derech hatov (good road, way), and walk therein, and ye shall find margo'a (rest) for your nefashot. But they said, We will not walk therein.

[17] Also I set tzofim (watchmen) over you, saying, Pay heed to the kol shofar (sound of the shofar). But they said, We will not pay heed.

[18] Therefore hear, ye Goyim, and know, O Edah (Congregation), what will happen to them.

[19] Hear, HaAretz (O Earth); hinei, I will bring ra'ah (evil, disaster) upon HaAm Haze, even the p'ri (fruit) of their machshvot (schemes), because they have not paid heed unto My devarim, nor to My torah, but rejected it.

[20] To what purpose cometh there to Me frankincense from Sheva [*i.e., southwest Arabia*], and the sweet cane from a far country? Your olot (burnt offerings) are not acceptable, nor your zevakhim pleasing unto Me.

[21] Therefore thus saith Hashem, Hineni, I will lay michsholim (stumblingblocks) before HaAm HaZeh, and the Avot and the Banim together shall stumble upon them; the shakhen (neighbor) and his re'a (neighbor, friend) shall perish.

[22] Thus saith Hashem, Hinei, Am (an Army, a people) cometh from the erez tzafon, and a Goy Gadol is aroused from the ends of the earth.

[23] They shall lay hold of keshet (bow) and kidon (spear); they are cruel, and have no mercy; their kol (voice) roareth like the yam; and they ride upon susim, set in array as ish for milchamah

against thee, O Bat Tziyon.

[24] We have heard the fame thereof; our hands hang limp; tzarah (anguish) hath taken hold of us, and pain, as of a woman in labor.

[25] Go not forth into the sadeh, nor walk by the derech; for the cherev of the oyev (enemy) and magur (fear, terror) is on every side.

[26] O Bat Ami, gird thee with sackcloth, and roll thyself in ashes; make thee evel (mourning), as for a yachid (only son), most bitter lamentation; for the shoded (destroyer) shall suddenly come upon us.

[27] I have set thee for a bachon (tester, assayer) of Ami (My People); that thou mayest know and test their derech (way, conduct).

[28] They are all maximum rebels, going about as rachil (talebearers, slanderers); they are nechoshet and barzel; they are all corrupt.

[29] The bellows blow, the offeret (lead) is consumed by the eish; the smelter's refining is in vain; for the ra'im are not drawn off.

[30] Nimas kesef (reprobate silver, rejected silver) shall

men call them, because Hashem hath rejected them.

7 The Devar that came to Yirmeyah from Hashem, saying,

[2] Stand at the Sha'ar Beis Hashem, and preach there this word, and say, Hear the Devar Hashem, all ye of Yehudah, that enter in at these She'arim (Gates)

l'hishta'chavot (to worship, to prostrate before) Hashem.

[3] Thus saith Hashem Tzva'os, Elohei Yisroel, Amend your ways and your deeds, and I will cause you to dwell in makom hazeh (this place).

[4] Trust ye not in divrei hasheker (lying words, words of falsehood), saying, This is the Heikhal Hashem, the Heikhal Hashem, the Heikhal Hashem.

[5] For if ye thoroughly amend your ways and your deeds; if ye thoroughly dispense mishpat between an ish and his re'a (neighbor);

[6] If ye oppress not the ger, the yatom, and the almanah, and shed not dahm naki (innocent blood) in this place, neither walk after elohim acherim to your hurt;

[7] Then will I cause you to dwell in this place, in HaAretz that I gave to Avoteichem, l'min olam v'ad olam (from forever to forever).

[8] Hinei, ye trust in divrei sheker (lying words), that are worthless.

[9] If ye steal, murder, and commit adultery, and swear l'sheker (falsely), and burn ketoret unto Ba'al, and walk after elohim acherim whom ye know not;

[10] And come and stand before Me in HaBeis Hazeh, which is called by Shmi, and say, We are delivered l'ma'an (in order to) do all these to'evot (abominations)?

[11] Is HaBeis Hazeh, which is called by Shmi, become a me'arah paritzim (a cave, a den of robbers, criminals) in your eyes? Hinei, even I have been watching, saith Hashem.

[12] But go ye now unto My Makom (Place) which was in Shiloh, where I made dwell Shmi barishonah (at the first), and see what I did to it because of the ra'at Ami Yisroel (the wickedness of My people Israel).

[13] And now, because ye have done all these ma'asim, saith Hashem, and I spoke unto you, rising up early and speaking, but ye paid not heed; and I called you, but ye answered not;

[14] Therefore will I do unto this Beis, which is called by Shmi, wherein ye trust, and unto the place which I gave to you and to Avoteichem, as I have done to Shiloh.

[15] And I will cast you out of My sight, as I have cast out all your achim, even the whole zera Ephrayim.

[16] Therefore pray not thou on behalf of HaAm Hazeh, neither lift up plea nor tefillah for them, neither make intercession to Me; for I will not hear thee.

[17] Seest thou not what they do in the towns of Yehudah and in the chutzot (streets of) Yerushalayim?

[18] The banim gather wood, and the avot kindle the eish, and the nashim knead their batzek (dough), to make cakes to the Malkat HaShomayim (Queen of Heaven), and to pour out nesakhim (drink offerings) unto elohim acherim, that they may provoke Me to anger.

[19] Do they provoke Me to anger? saith Hashem; are they not provoking themselves, even to boshet (shame) on their own faces?

[20] Therefore thus saith Adonoi Hashem; Hinei, Mine anger and My fury shall be poured out upon Hamakom Hazeh (this place), upon haadam, and upon behemah, and upon the etz hasadeh, and upon the pri ha'adamah; and it shall burn, and shall not be quenched.

[21] Thus saith Hashem Tzva'os, Elohei Yisroel; Add your olot unto your zevakhim, and eat basar.

[22] For I spoke not unto Avoteichem, nor commanded them in the day that I brought them out of Eretz Mitzrayim, concerning olah or zevach;

[23] But this thing I commanded them, saying, Obey My voice, and I will be for you Elohim (your G-d), and ye shall be My people; and walk ye in kol HaDerech that I have commanded you, I'ma'an (in order that) it may go well with you.

[24] But they paid heed not, nor inclined their ear, but walked in the inclinations of the stubbornness of their lev harah (evil heart), and went backward, and not forward.

[25] Since the day that Avoteichem came forth out of Eretz Mitzrayim unto this day I have even sent unto you all My servants the Nevi'im, daily rising up early and sending them;

[26] Yet they paid heed not unto Me, nor inclined their ear, but stiffened stubbornly their neck; they did more evil than their Avot.

[27] Therefore thou shalt speak all these devarim unto them; but they will not pay heed to thee; thou shalt also call unto them; but they will not answer thee.

[28] But thou shalt say unto them, This is a Goy (Nation) that obeyeth not the voice of Hashem Elohav, nor respondeth to musar; haemunah (the faith) is lost, and is cut off from their mouth.

[29] Cut off thine hair, O Yerushalayim, and throw it away, and take up a kinah (lamentation) on barren heights; for Hashem hath rejected and abandoned the dor evrat (the generation of His wrath).

[30] For the Bnei Yehudah have done rah in My sight, saith Hashem; they have set their shikkutzim (abominations) in the Beis which is called by Shmi, to make it tameh.

[31] And they have built the high places of Tophet, which is in the Gey Ben Hinnom, to burn their banim and their banot in the eish; which I commanded them not, neither entered it into My mind.

[32] Therefore, hinei, the yamim are coming, saith Hashem, that it shall no more be called Tophet, nor the Gey Ben Hinnom, but the Gey Haharegah (Valley of Slaughter); for they shall bury in Tophet, till there be no room.

[33] And the nivlat HaAm Hazeh (carcass of this people) shall be food for the oph HaShomayim, and for the behemat ha'aretz; and none shall frighten them away.

[34] Then will I cause to cease from the towns of Yehudah, and from the chutzot Yerushalayim, the sound of joy, and the sound of simchah, the sound of the Choson (Bridegroom) and the sound of the Kallah (Bride); for HaAretz shall be desolate.

8 At that time, saith Hashem, they [*i.e., the invaders*] shall remove

the atzmot of the melachim of Yehudah, and the atzmot of his sarim, and the atzmot of the kohanim, and the atzmot of the nevi'im, and the atzmot of the inhabitants of Yerushalayim, out of their keverim;

[2] And they shall spread them out before the shemesh, and the yare'ach, and all the tz'va haShomayim, whom they have loved, and whom they have served, and after whom they have walked, and whom they have consulted, and whom they have worshiped; they shall not be gathered up, nor be buried in a kever; they shall be like domen upon the surface of ha'adamah.

[3] And mavet shall be chosen rather than chayyim by all the She'erit of them that remain of this mishpakhah hara'ah, which remain in all the places where I have banished them, saith Hashem Tzva'os.

[4] Moreover thou shalt say unto them, Thus saith Hashem: Shall they fall, and not get up? Shall one turn away, and not turn back?

[5] Why then does HaAm Hazeh turn away in perpetual meshuvah (backsliding)? They hold fast to deceit, refusing to make teshuvah.

[6] I paid heed and heard, but they spoke not aright; no ish made teshuvah from his wickedness, saying, What have I done? Every one pursues his own course, like the sus (horse) charging into milchamah.

[7] Yea, the stork in the Shomayim knoweth her mo'adim (appointed times); and the turtledove and the swift and the crane are shomer over their time for migration; but Ami (My People) have no da'as (knowledge) of the Mishpat Hashem (rule, ordinance, regulation, law of Hashem).

[8] How can ye say, We are chachamim (wise ones), and the torat Hashem is with us, when, hinei, the et sheker (deceiving pen) of the sofrim (scribes) has made it [the torat Hashem] into sheker (a falsehood, *i.e., falsely authoritative scribal interpretation has twisted Scripture, perverting its truth; see also Jer 2:8; 2K3:16; here is a warning against false teachers, and it is important because the scribal group in Israel would become the rabbinic group in time to come, and here their doctrines are coming into direct opposition to the Torah and the inerrant prophecies of Jeremiah.*)

[9] The chachamim (wise men) are ashamed, they are dismayed and trapped; they have rejected the Devar Hashem; so what chochmah (wisdom) is in them?

[10] Therefore will I give their nashim unto others, and their sadot to them that shall inherit them; for every one from the katan even unto the gadol is greedy for unjust gain, from the navi even unto the kohen every one doeth sheker.

[11] For they give superficial treatment to the hurt of Bat Ami, saying, Shalom, shalom; v'ein shalom.

[12] Were they ashamed when they did to'evah (abomination)? No, they were not at all ashamed, neither could they know to blush; therefore shall they fall among them that fall; in the time of their pekuddat (visitation [for punishment], time of reckoning) they shall be brought down, saith Hashem.

[13] I would surely have harvested them, saith Hashem, but no grapes are on the gefen, nor te'anim (figs) on the te'enah (fig tree), even the leaf shall wither; and the

things that I have given them shall pass away from them.

[14] Why do we sit still? Assemble yourselves, and let us enter into the fortified cities, and let us perish there; for Hashem Eloheinu hath made us to perish, and given us mey rosh (poisonous water) to drink, because we have sinned against Hashem. [15] We looked for shalom, but no tov came; and for et marpeh (a time of healing), and, hinei, terror!

[16] The snorting of his [*the foe from the north*] susim (horses) was heard from Dan; kol ha'aretz trembled at the sound of the neighing of his stallions; for they are come, and have devoured eretz, and all that is in it; the Ir (city, *i.e., the city of Dan in the north of Israel*), and those that dwell therein.

[17] For, hinei, I will send nachashim, tzifonim (vipers), among you, which will not be charmed, and they shall bite you, saith Hashem.

[18] When I would comfort myself against sorrow, my lev is faint within me.

[19] Hinei, the voice of the cry of the Bat Ami from eretz markhakim (a land of places far away): is Hashem not in Tziyon? Is her Melech not in her? Why have they provoked Me to anger with their pesilim (idols), and with alien vanities (futile foreign g-ds)?

[20] The katzir (harvest) is past, kayitz (summer) is ended, and loh noshanu (we are not saved [*from coming judgment and punishment*]).

[21] For the hurt of the Bat Ami am I hurt; I mourn; desolation hath taken hold on me.

[22] Is there no tzori (medicinal balsam or balm) in Gil' ad; is there no rofeh (physician) there? Why then is

the health of the Bat Ami not recovered?

9 Oh that my rosh (head) were mayim, and mine eyes a makor dimah (a fountain of tears), that I might weep yomam valailah for the slain of the Bat Ami!

[2(9;1)] Oh that I had in the midbar a malon orkhim (travelers' lodge); that I might leave my people, and go from them! For they are all no'afim (adulterers), an atzeret bogedim (band of treacherous traitors)

[3(2)] And they bend to the ready their leshon like their keshef (bow) for sheker; but not for emunah have they prevailed in ha'aretz; for they proceed from ra'ah to ra'ah, and they know not Me, saith Hashem.

[4(3)] Be ye shomer every one over his re'a (neighbor, friend) and trust ye not in kol ach (any brother); for kol ach will ya'akov (utterly supplant, deceive), and every re'a (neighbor) will holech rakhil (walk as the slanderer, gossiper).

[5(4)] And they will deceive every one his re'a, and will not speak emes; they have taught their leshon to speak sheker, and weary themselves to commit iniquity.

[6(5)] Thine habitation is in the midst of mirmah; through mirmah they refuse to know Me, saith Hashem.

[7(6)] Therefore thus saith Hashem Tzva'os, Hineni, I will refine them, and test them; for what but this shall I do for the Bat Ami?

[8(7)] Their leshon is as an arrow shot out; it speaketh mirmah; one speaketh shalom to his re'a with his mouth, but inwardly he lieth in ambush.

[9(8)] Shall I not visit them [*in punishment*] for these things? saith Hashem. Shall not My

Nefesh be avenged on such a Goy (nation) as this?
 [10(9)] I take up a weeping and nehi (lamentation) for the harim, and for the pastures of the midbar a kinah (lamentation), because they are scorched, so that none can pass through them; neither can men hear the voice of the mikneh (cattle); both the oph haShomayim and the behemah are fled; they are gone.
 [11(10)] And I will make Yerushalayim a heap of ruins, and a ma'on of jackals; and I will make the towns of Yehudah desolate, without an inhabitant.
 [12(11)] Who is the ish hechacham (wise man), that may understand this? And who is he to whom the mouth of Hashem hath spoken, that he may declare it, for what HaAretz perisheth and is scorched like a midbar, that none passeth through?
 [13(12)] And Hashem saith, Because they have forsaken My torah which I set before them, and have not obeyed My voice, neither walked therein;
 [14(13)] But have walked after the sheritut (stubbornness) of their own lev, and after Ba'alim, which their avot taught them;
 [15(14)] Therefore thus saith Hashem Tzva'os, the Elohei Yisroel; Hinei, I will make this people eat la'anah (wormwood), and give them poisoned water to drink.
 [16(15)] I will scatter them also among the Goyim, whom neither they nor their avot have known; and I will send a cherev after them, till I have consumed them.
 [17(16)] Thus saith Hashem Tzva'os, Consider ye, and call for the wailing women, that they may come; and send for the chachamot (wise women), that they may come;

[18(17)] And let them make haste, and take up a nehi (lamentation) for us, that our eyes may run down with dimah (tears), and our eyelids gush out with mayim.
 [19(18)] For a sound of nehi (lamentation) is heard from Tziyon, How are we plundered! We are greatly ashamed, because we have forsaken eretz, because mishkenoteinu have expelled us.
 [20(19)] Yet hear the Devar Hashem, O ye nashim, and let your ear receive the word of His mouth, and teach your banot nehi (lamentation), and everyone her re'a (neighbor) kinah (dirge).
 [21(20)] For mavet (death) is come up into our windows, and is entered into our fortresses, to cut off the olal (children) from the street, and the bochurim from the rehovot.
 [22(21)] Speak, Thus saith Hashem, Even the nevilah of adam shall fall like domen (dung) upon the sadeh, and the omer (sheaf) after the kotzer (harvester), and none shall gather them.
 [23(22)] Thus saith Hashem, Let not the chacham (wise man) glory in his chochmah, neither let the gibbor (mighty man) glory in his gevurah (might), let not the oisher (rich man) glory in his riches;
 [24(23)] But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am Hashem Who exercises chesed, mishpat, and tzedakah, on ha'aretz; for in these things I delight, saith Hashem.
 [25(24)] Hinei, the yamim come, saith Hashem, that I will punish kol mul b'arlah (all circumcized in arlah [*onh*]);
 [26(25)] Mitzrayim, and Yehudah, and Edom, and the Bnei Ammon, and Moav, and

kol ketzutzei pe'ah (all in the farthest corners), that dwell in the midbar; for all these Goyim are uncircumcised, and kol Bais Yisroel are arlei lev (uncircumcised in heart, *i.e., in need of regeneration*, see *Yn 3:3; Dt 10:16; 30:6; Jer 4:4; 31:31-34; Ro 9:6; 2:28-29; Isa 52:1; Ezek 36:25-27; 44:7,9; Co 2:11-12; 2C 5:17; Ti 3:4-7*).

10 Hear ye the Davar which Hashem speaketh unto you, O Bais Yisroel.

[2] Thus saith Hashem, Learn not the Derech HaGoyim, and be not in awe of the otot HaShomayim; though the Goyim are in awe of them.

[3] For the [religious] chukkot (customs, statutes) of the nations are vain delusions; for one cutteth etz out of the ya'ar (forest), the ma'aseh (handiwork) of the hands of the charash (workman, artisan), with the axe.

[4] They deck it with kesef and with zahav; they fasten it with nails and with hammers, that it topple not.

[5] They [the idols] are upright as the tomer (palm tree), but speak not; they must needs be carried, because they cannot go. Be not afraid of them; for they cannot do rah, neither also is it in them to do tov.

[6] Forasmuch as there is none like unto Thee, Hashem; Thou art gadol, and Thy Shem is gadol in gevurah.

[7] Who would not fear thee, O Melech HaGoyim? For this is Thy due; forasmuch as among all the chachamim of the Goyim, and in kol malchut of them, there is none like unto Thee.

[8] But they are altogether stupid and foolish; the etz is a musar havalim (discipline of delusions).

[9] Hammered kesef is brought from Tarshish, and zahav from Uphaz, the ma'aseh (work, handiwork) of the charash (workman, artisan), and of the hands of the goldsmith; blue and purple is their [the idols'] clothing; they are all the ma'aseh (work) of cunning men.

[10] But Hashem is the Elohim Emes, He is the Elohim Chayyim, and the Melech Olam; at His wrath ha'aretz shall tremble, and the Goyim shall not be able to endure His indignation.

[11] Thus shall ye say unto them, The g-ds that have not made the heavens and the earth, even they shall perish from the earth, and min techot (from under) these heavens.

[12] He hath made eretz by His ko'ach, He hath established the tevel (world) by His chochmah, and hath stretched out Shomayim by His understanding.

[13] When He uttereth His voice, there is a multitude of mayim in Shomayim, and He causeth the clouds to ascend from the ends of ha'aretz; He maketh lightnings with matar (rain), and bringeth forth the ruach (wind) out of His Otzerot.

[14] Kol Adam is stupid in his da'as; every goldsmith is shamed by the pesel (idol); for his nesekh (molten image) is sheker, and there is no ruach in them.

[15] They are hevel (vanity, delusion), and the ma'aseh (work) of delusion; in the time of their pekudat (visitation, punishment) they shall perish.

[16] The chelek of Ya'akov is not like them; for the Yotzer HaKol (Maker of All, Creator of All) is He; and Yisroel is the shevet (rod) of

His nachalah; Hashem Tzva'os Shmo.

[17] Gather up thy gear [for Exile] meEretz (from the Land), O besieged inhabitant.

[18] For thus saith Hashem, Behold, I will sling out the inhabitants of HaAretz at this time, and will bring distress upon them, so that find they may [i.e., *what they deserve*].

[19] Oy li! (woe is me) for my disaster! My wound is grievous; but I said, Truly this is a sickness, and I must bear it.

[20] My ohel is destroyed, and all my tent cords are broken; my banim are gone forth of me, and are no more; there is none to pitch any more my ohel, and to hang up my tent curtains.

[21] For the ro'im (shepherds, pastors) are become stupid, and inquire not of Hashem; therefore they shall not prosper, and all their flock shall be scattered.

[22] Hinei, the noise! The report is come, and a great commotion out of Eretz Tzafon, to make the towns of Yehudah desolate, and a haunt of jackals.

[23] Hashem, I know that the derech of adam (man) is not in himself; it is not in man that walketh to direct his steps.

[24] Hashem, correct me, but with mishpat; not in Thine anger, lest Thou bring me to nothing.

[25] Pour out Thy fury upon the Goyim that know Thee not, and upon the mishpekhoh that call not on Shimecha (Thy Name) [See Joel 2:32(3:5); Ac 2:21; Ro 10:13]; for they have eaten up Ya'akov, and devoured him, and consumed him, and have made his habitation desolate.

11 The Davar that came to Yirmeyah from Hashem

saying,

[2] Hear ye the Divrei HaBrit Hazot, and speak unto the Ish Yehudah, and to the inhabitants of Yerushalayim;

[3] And say thou unto them, Thus saith Hashem Elohei Yisroel; Arur (cursed) be the ish that obeyeth not the Divrei HaBrit Hazot,

[4] Which I commanded Avoteichem in the day that I brought them forth out from Eretz Mitzrayim, from the kur habarzel (the furnace of iron), saying, Obey My voice, and do all which I command you; so shall ye be My people, and I will be your Elohim;

[5] That I may perform the shevuah (oath) which I have sworn unto Avoteichem to give them an Eretz zavat cholov udevash as it is this day. Then answered I, and said, Omein, Hashem.

[6] Then Hashem said unto me, Proclaim all these Devarim in the towns of Yehudah, and in the streets of Yerushalayim, saying, Hear ye the Divrei HaBrit Hazot, and do them.

[7] For I earnestly warned Avoteichem in the day that I brought them up out of Eretz Mitzrayim, even unto this day, rising early and warning, saying, Obey My voice.

[8] Yet they obeyed not, nor inclined their ozen (ear), but walked every one in the sherirut (stubbornness) of their lev harah; therefore I brought upon them all the Divrei HaBrit Hazot, which I commanded them to do; but they did them not.

[9] And Hashem said unto me, A keshet (conspiracy) is found among the Ish Yehudah, and among the inhabitants of Yerushalayim.

[10] They are turned back to the avonot Avotam

HaRishonim, which refused to hear My words; and they went after elohim acherim to serve them; Bais Yisroel and Bais Yehudah have broken My Brit which I cut with Avotam.

[11] Therefore thus saith Hashem, Look! I will bring ra'ah (evil, disaster) upon them, which they shall not be able to escape; and though they shall cry out unto Me, I will not pay heed unto them.

[12] Then shall the towns of Yehudah and inhabitants of Yerushalayim go, and cry out unto the elohim unto whom they offer ketoret; but they shall not save them at all in the time of their ra'ah (disaster).

[13] For as many as the mispar (number) of thy towns were thy elohim, O Yehudah; and according to the mispar (number) of the streets of Yerushalayim have ye set up mizbechot to that boshet (shameful [idol]), even mizbechot to burn ketoret unto Ba'al.

[14] Therefore pray not thou for HaAm Hazot, neither lift up a rinnah (entreaty) or tefillah on their behalf; for I will not hear them in the time that they cry unto Me for their ra'ah (disaster).

[15] What hath My yadid (beloved [See 12:7] to do in Mine Bais [HaMikdash], seeing she hath with rabbim (many) wrought clever [ritual] schemes—can basar kodesh

turn away from thee thy disaster, that thou can rejoice?

[16] Hashem called thy shem, A green zayit (olive tree), yafeh, and of goodly pri (fruit); with the noise of a great tumult He hath kindled eish upon it, and the branches of it are broken.

[17] For Hashem Tzva'os, that planted thee, hath

pronounced ra'ah against thee, for the evil of Bais Yisroel and of Bais Yehudah, which they have done against themselves to provoke Me to anger in offering ketoret (incense) unto Ba'al.

[18] And Hashem hath given me da'as (knowledge) of it, and I know it; then Thou opened my eyes to their deeds.

[19] But I was like an innocent keves (lamb) that is brought to the slaughter; and I knew not that they had devised machashavot (plots) against me, saying, Let us destroy the etz (tree) with the fruit thereof, and let us cut him off from Eretz Chayyim, that shmo may be no more remembered.

[20] But, Hashem Tzva'os, Shofet Tzedek, that testeth the kelayot (kidneys) and the lev, let me see Thy vengeance on them; for unto Thee have I committed my cause.

[21] Therefore thus saith Hashem of the anshei Anatot, that seek thy life, saying, Prophecy not B'Shem Hashem, that thou die not by our yad;

[22] Therefore thus saith Hashem Tzva'os, Look! I will punish them; the bochorim shall die by the cherev; their banim and their banot shall die by ra'av (famine);

[23] And there shall be no she'erit (remnant) of them; for I will bring ra'ah (evil) upon the Anshei Anatot, even the year of their visitation [*i.e., divine visitation for punishment*].

12 Tzaddik art Thou, Hashem, when I make legal

pleading of my case before Thee; yet mishpatim (justice) I would speak with Thee: Why doth the Derech Rasha'im prosper? Why live they all at ease whose dealings are that of the boged (traitor, treacherous)?

[2] Thou hast planted them, and they take root; they grow, and they bring forth pri; Thou art karov (near) in their mouth, and rachok (far) from their heart.

[3] But Thou, Hashem, knowest me; Thou hast seen me, and tested mine lev toward Thee; pull them out like tzon for the tevakh

(slaughter), and prepare them for the Yom Haregah (Day of Slaughter, Killing).

[4] Ad mosai (until when) shall HaAretz mourn, and the esev kol hasadeh (grass of every field) wither, because of the wickedness of them that dwell therein? The behemot are consumed, and the oph; because they said, He [G-d] is blind to our future.

[5] If thou hast run with the ragelim (footmen), and they have wearied thee, then how canst thou contend with susim? And if in the eretz shalom thou art complacent, then how wilt thou do in the thickets of the Yarden?

[6] For even acheicha (thy brethren), and the bais avicha, even they have dealt treacherously with thee; even they are in full cry behind thee; trust them not, though they speak unto thee tovot.

[7] I have forsaken Mine Bais, I have abandoned Mine nachalah; I have given the yedidut nafshi (the beloved of My soul) into the palm of her enemies.

[8] Mine nachalah is unto Me as an aryeah in the ya'ar (forest); it roareth out against Me; therefore have I hated it.

[9] Mine nachalah is unto Me as a speckled bird of prey, the birds of prey round about are against her; come ye, assemble all the chayyat hasadeh (beasts of the field), come to devour.

[10] Ro'im rabbim (many shepherds) have destroyed My kerem (vineyard), they have trodden My chelek under foot, they have made My chelet chemdat (portion desired) a desolate midbar.

[11] They have made it desolate, and being desolate it mourneth unto Me; kol HaAretz is made desolate, but no ish taketh it to heart.

[12] The plunderers are come upon all barren heights in the midbar; for the Cherev Hashem shall devour from the one end of the Eretz even to the other end of HaAretz; no basar shall have shalom.

[13] They have sown chittim (wheat), but shall reap kotzim (thorns); they have tired themselves out, but shall not profit; and they shall be ashamed of your harvests because of the Charon Af Hashem (burning furious wrath of Hashem).

[14] Thus saith Hashem: Concerning all Mine evil shchenim (neighbors), that touch the nachalah which I have caused My people Yisroel to inherit: See, I will uproot them out of their adamah, and uproot the Bais Yehudah from among them.

[15] And it shall come to pass, after that I uproot them I will return, and have rachamim (compassion) on them, and will bring them back again, every ish to his nachalah, and every ish to his eretz.

[16] And it shall come to pass, if they will diligently learn the darkhei Ami (ways of My people [*i.e.*, *Israel's Biblical faith*]), to swear in My Shem, As Hashem liveth; even as they taught My people to make avowal in Ba'al; then shall they be built up in the midst of My People.

[17] But if they will not obey, I will utterly uproot and

destroy that Goy (Nation), saith Hashem.

13 Thus saith Hashem unto me, Go and buy thee a linen [*i.e.*, *priestly*] ezor (belt) and put it around thy waist, and put it not in mayim.

[2] So I bought the ezor (belt) according to the Devar Hashem, and put it around my waist.

[3] And the Devar Hashem came unto me the second time, saying,

[4] Take the ezor that thou hast bought, which is around thy waist, and arise, go to Parah (*Josh 18:23 [Hebrew for Euphrates is Perat]*), and hide it there in a cleft of the rock.

[5] So I went, and hid it in Parah, as Hashem commanded me.

[6] And it came to pass at the end of yamim rabbim, that Hashem said unto me, Arise, go to Parah, and take the ezor from there, which I commanded thee to hide there.

[7] Then I went to Parah, and dug, and took the ezor from the makom where I had hid it; and, hinei, the ezor was marred, it was profitable for nothing.

[8] Then the Devar Hashem came unto me, saying,

[9] Thus saith Hashem, After this manner will I mar the ga'on Yehudah (pride of Judah), and the great ga'on of Yerushalayim.

[10] This evil people, which refuse to listen to My words, which walk in the sherirut (stubbornness) of their lev, and walk after elohim acharim, to serve them, and to worship them, shall even be as this ezor, which is good for nothing.

[11] For as the ezor has devekyus with the waist of an ish, so have I caused to have devekyus unto Me kol Bais

Yisroel and kol Bais Yehudah, saith Hashem; that they might be unto Me for a People, and for Shem, and for Tehillah, and for Teferet: but they would not hear.

[12] Therefore thou shalt speak unto them this Davar; Thus saith Hashem Elohei Yisroel, Every wine jar shall be filled with yayin; and they shall say unto thee, Do we not certainly know that every wine jar shall be filled with yayin?

[13] Then shalt thou say unto them, Thus saith Hashem, Behold, I will fill all the inhabitants of HaAretz Hazot, even the melachim that sit upon the kisse Dovid, and the Kohanim, and the Nevim, and all the inhabitants of Yerushalayim, with shikkaron (drunkenness).

[14] And I will dash them one against another, even the avot and the banim together, saith Hashem; I will not pity, nor spare, nor have rachamim, but destroy them.

[15] Hear ye, and give ozen (ear); be not proud: for Hashem hath spoken.

[16] Give kavod to Hashem Eloheichem, before He cause darkness, and before your raglayim stumble upon the dark mountains, and, while ye look for ohr, He turn it into the tzalmavet (shadow of death), and make it gross darkness.

[17] But if ye will not listen, my nefesh shall weep in secret places for your ga'avah (pride); and mine eye shall weep profusely, and run down with tears, because the Eder Hashem (Flock of Hashem) is carried away captive.

[18] Say unto HaMelech and to the Gevirah (Queen mother), Humble yourselves, sit down; for your rule shall come down, even the ateret (crown) of your tiferet (glory).

[19] The cities of the Negev shall be shut up, and none shall open them; Yehudah shall be all carried away into the Golus, it shall be wholly carried away into the Golus.
 [20] Lift up your eyes, and behold them that come from the tza'fon (north). Where is the eder (flock) that was given thee, thy tzon tiferet?
 [21] What wilt thou say when He appoints over thy leaders those whom thou thyself has taught, to be thy rosh? Shall not chavalim (pangs) seize thee, as a woman in travail?
 [22] And if thou say in thine lev, Why come these things upon me? For the greatness of thine avon (iniquity) are thy skirts uncovered, and thy heels violated.
 [23] Can the Kushi (Ethiopian) change his ohr (skin), or the namer (leopard) his spots? Then may ye also do tov, that are accustomed to do rah.
 [24] Therefore will I scatter them as the chaff driven by the ruach of the midbar.
 [25] This is thy goral (lot), the portion of thy measures from Me, saith Hashem; because thou hast forgotten Me, and trusted in sheker (falsehood).
 [26] Therefore will I uncover thy skirts over thy panim, that thy shame may appear.
 [27] I have seen thine adulteries, and thy neighings, the lewdness of thy zenut (whoredom), and thine abominations on the hills in the fields. Woe unto thee, O Yerushalayim! Wilt thou not be made tahir (clean)? Until when?

14 The Davar Hashem that came to Yirmeyah concerning the batzorot (droughts).

[2] Yehudah mourneth, and the she'arim (gates, *i.e.*, towns) thereof languish; they are black unto the ground; and the cry of Yerushalayim is gone up.
 [3] And their nobles have sent their servants for mayim; they came to the cisterns, and found no mayim; they returned with their vessels empty; they were ashamed and dismayed, and covered their rosh.
 [4] Because the adamah is cracked, for there was no geshem in the earth, the ikkarim (plowmen) were ashamed, they covered their rosh.
 [5] Indeed, the deer also calved in the sadeh, and forsook it, because there was no desheh (grass).
 [6] And the pera'im (wild donkeys) did stand on the bare heights, they pant for ruach like jackals; their eyes did fail, because there was no esev (grass).
 [7] Hashem, though avoneinu (our iniquities) testify against us, do Thou it lama'an (for the sake of) Shemecha (Thy Name); for meshuvoteinu (our backslidings) are great; we have sinned against Thee.
 [8] O Mikveh Yisroel, the Mosh'ia thereof in time of tzoros, why shouldst Thou be as a ger (stranger) in HaAretz, and as a wayfaring man that turneth aside to tarry for a night?
 [9] Why shouldst Thou be as an ish astonished, as a gibbor that cannot save? Yet Thou, Hashem, art in the midst of us, and we are called by Thy Shem; forsake us not.
 [10] Thus saith Hashem unto this people, Thus have they loved to wander, they have not restrained their raglayim, therefore Hashem doth not accept them; He will now

remember their avon (iniquity), and visit their sins.
 [11] Then said Hashem unto me, Pray not for HaAm Hazeh for their tovah (well-being).
 [12] When they undergo a tzom, I will not hear their cry; and when they offer olah (burnt offering) and minchah (grain offering), I will not accept them; but I will consume them by the cherev, and by the ra'av (famine), and by dever (pestilence).
 [13] Then said I, Ah, Adonoi Hashem! Hinei, the nevi'im say unto them, Ye shall not see the cherev, neither shall ye have ra'av (famine); but I will give you shalom emes in this makom.
 [14] Then Hashem said unto me, The nevi'im prophesy sheker in My Shem; I sent them not, neither have I commanded them, neither spoke unto them; they prophesy unto you a chazon sheker (false vision) and kesem (divination, pagan fortunetelling), and a worthless thing, and the delusion of their lev.
 [15] Therefore thus saith Hashem concerning the nevi'im that prophesy in My Shem, and I sent them not, yet they say, Cherev and ra'av (famine) shall not be in HaAretz Hazot; By cherev and ra'av (famine) shall those nevi'im be consumed.
 [16] And HaAm to whom they prophesy shall be cast out in the streets of Yerushalayim because of the ra'av (famine) and the cherev; and they shall have none to bury them—their nashim, nor their banim, nor their banot; for I will pour out their ra'ah (wickedness, disaster) upon them.
 [17] Therefore thou shalt say this davar unto them, Let mine eyes

run down with tears lailah and yomam, and let them not cease: for the Betulat Bat Ami is broken with a shever gadol (great calamity), with a severe wound.

[18] If I go forth into the sadeh, then hinei! The slain with the cherev! And if I enter into the Ir, then hinei them that are ravaged with ra'av (famine)! Indeed, both the navi and the kohen go roaming to a land that they know not.

[19] Hast Thou utterly rejected Yehudah? Hath Thy nefesh loathed Tziyon? Why hast Thou afflicted us, and there is no healing for us? We hoped for shalom, and there is no tov; and for the time of healing, and hinei terror!

[20] We acknowledge, Hashem, our wickedness, and the avon Avoteinu; for we have sinned against Thee.

[21] Do not abhor us, for the sake of Shimecha, do not disgrace the Kisse Kevodecha (throne of Thy glory); remember, annul not Thy Brit with us.

[22] Are there any among the havalim (vanities, false g-ds) of the Goyim that can cause geshem? Or can HaShomayim give showers? Art not Thou He, Hashem Eloheinu?

Therefore we will hope in and wait upon Thee; for Thou hast made all these things.

15 Then said Hashem unto me, Though Moshe and Shmuel stood before Me, yet My Nefesh could not be toward HaAm Hazeh; cast them out of My sight, and let them go forth.

[2] And it shall come to pass, if they say unto thee, Where shall we go forth? Then thou shalt tell them, Thus saith

Hashem: Such as are for mavet, to mavet; and such as are for the cherev, to the cherev; and such as are for the ra'av (famine), to the ra'av (famine); and such as are for shevi (captivity, Golus) to the shevi.

[3] And I will appoint over them four mishpechot (families, categories [*of covenant reprisal*]), saith Hashem; the cherev to slay, and the kelevim to drag off, and the oph HaShomayim, and the behemat ha'aretz, to devour and destroy.

[4] And I will cause them to be a horrific sight to kol mamlechet ha'aretz, because of Menasheh Ben Chizkiyah Melech Yehudah, for that which he did in Yerushalayim.

[5] For who shall have pity upon thee, O Yerushalayim? Or who shall mourn thee? Or who shall go aside to inquire regarding the shalom of thee?

[6] Thou hast forsaken Me, saith Hashem, thou keepeth going backward; therefore will I stretch out My yad against thee, and destroy thee; I am weary with relenting.

[7] And I will winnow them with a mizreh (winnowing fork) in the sha'arei ha'aretz; I will bereave them, I will destroy My people since they turn not from their drakhim.

[8] Their almanot (widows) are increased before Me above the chol (sand) of the seas; I have brought upon them, against the em bochur (mother of youth), a shoded (plunderer) at noonday; I let fall upon her suddenly, Ir and terrors.

[9] She that bore shivah (seven [sons]) languisheth; she hath gasped for her nefesh; her shemesh is gone down while it was yet day; she hath been humiliated and disgraced; and the she'erit (remnant) of them will I

deliver to the cherev before their oyevim, saith Hashem.

[10] Oy li, immi, that thou bore me, an ish riv (a man of strife) and an ish madon (a man of contention) to kol ha'aretz (the whole land)! I have neither lent, neither have any lent to me; yet every one of them doth curse me.

[11] Hashem said, Verily I will deliver thee for tov; verily I will cause the oyev (enemy) to supplicate thee in the time of ra'ah and in the time of tzarah (distress).

[12] Shall barzel (iron) break, barzel (iron) from tzaon (north)? Or nechoshet?

[13] Thy wealth and thy otzerot (treasures) will I give as plunder without mekhir (price), and that for all thy chataim (sins), even in all thy territories.

[14] And I will make thee to pass over thine oyevim (enemies) into an erez which thou knowest not; for eish is kindled in Mine anger, which shall burn against you [*plural*].

[15] Hashem, Thou knowest; remember me, and visit me, and take vengeance for me of my [pursuing] persecutors; in Thy patient forbearance take me not away; know that for Thy sake I have suffered cherpah (reproach).

[16] Thy Devarim were found, and I did eat them; and Thy Davar was unto me the sasson and simchat levavi; for I am called by Thy Shem, Hashem Elohei Tzva'os.

[17] I sat not in the sod (company) of merry-makers, nor rejoiced; I sat alone because of Thy yad; for Thou hast filled me with za'am (indignation).

[18] Why is my pain netzach (perpetual, never ending) and my wound incurable, which refuseth to be healed?

Wilt Thou be altogether unto me like achzav (deception) and mayim lo ne'emanu (waters that have not proved reliable)?

[19] Therefore thus saith Hashem, If thou make teshuva (repentance), then will I restore thee, and thou shalt stand before Me [*for service, ministry*]; and if thou bring forth [*utterance*] of the precious rather than the worthless, thou shalt be as My Peh (Mouth): let them turn unto thee; but turn not thou unto them.

[20] And I will make thee unto HaAm Hazeh (this people) a fortified chomat nechoshet; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith Hashem.

[21] And I will save thee out of the yad of the ra'im (wicked), and I will redeem thee out of the clutches of the ruthless.

16 The Davar Hashem came also unto me, saying,

[2] Thou shalt not take thee an isha, neither shalt thou have banim or banot in makom hazeh (this place).

[3] For thus saith Hashem concerning the banim and concerning the banot that are born in makom hazeh, and concerning their immahot (mothers) that bore them, and concerning their avot that fathered them in ha'aretz hazot (this land);

[4] The mot (death) they die will be of deadly diseases; they shall not be mourned; neither shall they be buried; but they shall be as refuse upon the face of ha'adamah; and they shall be consumed by the cherev, and by ra'av (famine); and their nevelot (dead bodies) shall be food for the

oph haShomayim, and for the behemat ha'aretz.

[5] For thus saith Hashem, Enter not into the bais marzeach (house of mourning), neither go to lament nor mourn them; for I have withdrawn away My shalom from HaAm Hazeh, saith Hashem, even chesed and rachamim.

[6] Both the gedolim and the ketanim shall die in ha'aretz hazot; they shall not be buried, neither shall men mourn for them, nor make [*pagan*] cuttings on themselves, nor make themselves [*like pagan mourners*] bald for them [*See Dt 14:1*];

[7] Neither shall men break bread for them in mourning, to comfort them for the dead; neither shall men give them the kos tanechumim (cup of consolation) to drink for their av or for their em.

[8] Thou shalt not go into the bais mishteh (house of feasting), to sit with them to eat and to drink.

[9] For thus saith Hashem Tzva'os Elohei Yisroel: Behold, I will cause to cease out of hamakom hazeh before your eyes, and in your days, the voice of sasson, and the voice of simcha, the voice of the choson, and the voice of the kallah.

[10] And it shall come to pass, when thou shalt tell this people all these Devarim, and they shall say unto thee, Why hath Hashem pronounced all this ra'ah hagedolah against us? Or what is avonenu (our iniquity)? Or what is chattatenu (our sin) that we have committed against Hashem Eloheinu?

[11] Then shalt thou say unto them, Because avoteichem have forsaken Me, saith Hashem, and have walked after acharei elohim, and have served them, and have

worshiped them, and have forsaken Me, and have not been shomer over My torah;

[12] And ye have done more wickedly than avoteichem; for, behold, ye walk every one after the sherirut (stubbornness) of his lev harah, that they may not pay heed unto Me:

[13] Therefore will I cast you out of ha'aretz hazot into ha'aretz that ye know not, neither ye nor avoteichem; and there shall ye serve elohim acherim yomam valailah; for I will not show you [*plural*] chanimah (favor).

[14] Therefore, hinei, the days come, saith Hashem, that it shall no more be said, Hashem liveth, that brought up the Bnei Yisroel out of Eretz Mitzrayim;

[15] But, Hashem liveth, that brought up the Bnei Yisroel from the eretz tzaphon, and from kol ha'aratz where He had dispersed them; and I will bring them again into their adamah that I gave unto their avot.

[16] Behold, I will send for many dayagim (fisherman), saith Hashem, and they shall fish them out; and after that will I send for many tzayadim (hunters), and they shall hunt them from every har (mountain), and from every givah (hill), and out of the crevices of the sela'im (rocks).

[17] For Mine eyes are upon all their drakhim; they are not hid from My face, neither is their avon (iniquity) hid from Mine eyes.

[18] And first I will recompense their avon (iniquity) and their sin mishneh (double); because they have defiled My Eretz (land), they have filled Mine nachalah with the nevelot (lifeless forms, carcasses) of their detestable and abominable idols.

[19] Hashem, my strength,
and my ma'oz (fortress), and
my refuge in the yom tzarah,
the Goyim shall come unto
Thee from the ends of the
earth, and shall say, Surely
Avoteinu have inherited
sheker, hevel, and things
wherein there is no profit.
[20] Shall man make elohim
unto himself and they are not
Elohim?
[21] Therefore, Behold, I will
this time cause them to know,
I will cause them to know
Mine yad and My gevurah;
and they shall know that My
Shem is Hashem.

17 The chattat
Yehudah is written
with an et barzel
(iron pen), and with the
tzipporen shamir (point of a
diamond); it is engraved upon
the luach (tablet) of their lev,
and upon the karenot (horns)
of your mizbechot (altars);
[2] Whilst their banim
remember their mizbechot
and their asherim by the leafy
trees upon the high hills.
[3] O My mountain in the
sadeh, I will give over thy
wealth and all thy otzerot
(treasures) as plunder, and thy
high places for sin,
throughout all thy territories.
[4] And thou, even thyself,
shalt let go of thine nachalah
that I gave thee; and I will
cause thee to serve thine
oyevim in ha'aretz which thou
knowest not; for ye have
kindled an eish in Mine anger,
which shall burn ad-olam
(forever).
[5] Thus saith Hashem: Arur
(cursed) be the gever that
trusteth in adam, and maketh
basar his zero'a, and whose lev
turneth away from Hashem.
[6] For he shall be like the
shrub in the aravah (desert),
and shall not see when tov
cometh; but shall inhabit the

parched places in the midbar,
in an eretz melechah (salt
land) and not inhabited.
[7] Baruch hagever asher
yivtach baHashem (Blessed is
the man that trusteth in
Hashem), and whose mitvach
(confidence) Hashem is.
[8] For he shall be as an etz
planted by the mayim, and
that spreadeth out her
shorashim (roots) by the
brook, and shall not fear when
chom (heat) cometh, but its
leaf shall be green; and shall
not be anxious in the shenat
batzoret (year of drought),
neither shall cease from
yielding p'ri (fruit).
[9] The lev (heart, mind) akov
(is deceitful) above all things,
and anush (incurable [*in
wickedness*]); who can know it?
[10] I, Hashem, search the
lev, I test the kelayot (kidneys,
i.e., most inward parts),
requiting to every ish
according to his drakhim, and
according to the p'ri of his
deeds.
[11] As the partridge sitteth
on eggs, and hatcheth them
not; so he that getteth osher
(riches), and not by mishpat,
shall leave them in the midst
of his days, and at his end
shall be a naval (fool).
[12] A glorious high kisse
from the beginning is the
place of Mikdasheinu (our
Beis HaMikdash).
[13] Hashem, the Mikveh
Yisroel, all that forsake Thee
shall be put to shame, and
they that turn away from Me
shall be written down
in ha'aretz, because they have
forsaken Hashem, the Makor
Mayim Chayyim (Fountain of
Living Waters).
[14] Heal me, Hashem, and I
shall be healed; hoshi'eini
(save me), and I shall be
saved; for Thou art my
tehillah (praise).

[15] Hinei, they say unto me,
Where is the Devar Hashem?
Let it come now.
[16] As for me, I have not
hastened away from being a
ro'eh (shepherd) to follow
Thee; neither did I lust for the
woeful day; Thou knowest;
that which came out of my lips
was before Thee.
[17] Be not a mechittah
(terror) unto me; Thou art my
refuge in the Yom Ra'ah (Day
of Evil, Day of Disaster, Day of
Doom).
[18] Let them be ashamed
that persecute me, but let not
me be put to shame; let them
be dismayed, but let not me be
dismayed; bring upon them
the Yom Ra'ah, and destroy
them with mishneh (double)
destruction.
[19] Thus said Hashem unto
me; Go and stand in the
Sha'ar Bnei HaAm, whereby
the melachim of Yehudah
come in, and by the which
they go out, and in all the
Sha'arei Yerushalayim;
[20] And say unto them, Hear
ye the Devar Hashem, ye
melachim of Yehudah, and all
Yehudah, and all the
inhabitants of Yerushalayim,
that enter in by these she'arim
(gates);
[21] Thus saith Hashem: Be
shomer over your nefashot,
and bear no massa (burden)
on Shabbos, nor bring
through the Sha'arei
Yerushalayim;
[22] Neither carry forth a
massa (burden) out of your
batim (houses) on Shabbos,
neither do ye any melachah
(work), but keep Shabbos set
apart as kodesh, just as I
commanded Avoteichem.
[23] But they obeyed not,
neither inclined their ozen
(ear), but made their stubborn
neck stiff, that they might not
hear, nor receive
musar (discipline).

[24] And it shall come to pass, if ye diligently pay heed unto Me, saith Hashem, to bring in no massa (burden) through the she'arim (gates) of this city on the day of Shabbos, but keep the day of Shabbos holy, to do no melachah (work) therein;

[25] Then shall there enter into the she'arim (gates) of this city melachim and sarim sitting upon the kisse Dovid, riding in chariots and on susim, they, and their sarim, the Ish Yehudah, and the inhabitants of Yerushalayim; and this city shall be inhabited l'olam (forever).

[26] And they shall come from the towns of Yehudah, and from the places around Yerushalayim, and from Eretz Binyamin, and from the Shephalah (Lowlands), and from the har (hill country), and from the Negev bringing olah (burnt offering), and zevach (sacrifice), and minchah (grain offering), and levonah (frankincense), and bringing todah (thank offering), unto the Bais Hashem.

[27] But if ye will not pay heed unto Me to keep the day of Shabbos, then will I kindle an eish in the she'arim thereof, and it shall devour the fortresses of Yerushalayim, and it shall not be quenched.

18 The Davar which came to Yirmeyah from Hashem, saying,

[2] Arise, and go down to the bais hayotzer (the house of the potter, Creator), and there I will cause thee to hear My Devar.

[3] Then I went down to the bais hayotzer, and, behold, he

wrought a work on the [potter's] wheel.

[4] And the keli (vessel) that he was making of khomer (clay) was marred in the yad of the yotzer; so he made it again keli acher (*another vessel, a different vessel*), as seemed good to the eyes of the yotzer to make it.

[5] Then the Devar Hashem came to me, saying,

[6] O Bais Yisroel, cannot I do with you as this yotzer? saith Hashem. Hinei, as the khomer (clay) is in the yotzer's yad, so are ye in Mine yad, O Bais Yisroel.

[7] At what instant I shall speak concerning a Goy (nation), and concerning a mamlachah (kingdom), to uproot, and to pull down, and to destroy it;

[8] If that Goy, against whom I have pronounced, turn from their ra'ah, I will relent of the ra'ah that I planned to do unto them.

[9] And at what instant I shall speak concerning a Goy, and concerning a mamlachah, to build and to plant it;

[10] If it do ra'ah in My sight, that it obey not My voice, then I will relent of the tov, wherewith I said I would benefit them.

[11] Now therefore go to, speak to the Ish Yehudah, and to the inhabitants of Yerushalayim, saying, Thus saith Hashem; Hinei, I yotzer (mold as a potter) ra'ah against you, and devise a plan against you; return ye now every ish from his derech ra'ah, and make your ways and your doings good.

[12] And they said, It is useless; but we will walk according to our own plans, and we will every ish do the sherirut (stubbornness) of his lev ra'ah.

[13] Therefore thus saith Hashem, Ask ye now among

the Goyim, Who hath heard such things? The Betulat Yisroel hath done a most horrible thing.

[14] Does the sheleg (snow) of Levanon vanish from the tzur of the slope? Or shall the cold flowing mayim that come from distant sources cease?

[15] Because My people hath forgotten Me, they have burned ketoret to worthless idols, and they have caused them to stumble in their drakhim from the ancient paths, to walk in bypaths, and not on the derech built up;

[16] To make their eretz desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and shall shake his rosh.

[17] I will scatter them as with an east ruach (wind) before the oyev; I will show them My oref (back), and not My panim (face), in the day of their calamity.

[18] Then said they, Come and let us devise plans against Yirmeyah; for the torah shall not perish from the kohen, nor etzah from the chacham, nor the davar from the navi.

Come, and let us attack him with the lashon, and let us not give heed to any of his devarim.

[19] Give heed to me, Hashem, and take notice of the voice of them that contend with me.

[20] Shall ra'ah be repaid for tovah? For they have dug a pit for my nefesh. Remember that I stood before Thee to speak tovah concerning them, and to turn away Thy wrath from them.

[21] Therefore deliver up their banim to the ra'av (famine), and pour out their dahm by the force of the cherev; and let their nashim be bereaved as childless,

and be almanot (widows); and let their anashim be put to death; let their bochorim be slain by the cherev in milchamah.

[22] Let a cry be heard from their batim (houses), when Thou shalt bring a gedud (troop) suddenly upon them; for they have dug a pit to take me, and hid pachim (snares) for my raglayim.

[23] Yet, Hashem, Thou knowest all their etzah against me to slay me; do not make kapporah for their avon, neither blot out their chattat from Thy sight, but let them be overthrown before Thee; deal thus with them in the time of Thine anger.

19 Thus saith Hashem, Go and acquire a yotzer's earthen jar, and take some of the Ziknei HaAm, and of the Ziknei HaKohanim;

[2] And go forth unto the Gey Ben-Hinnom, which is by the petach (entrance) of the Potsherd Gate, and proclaim there the Devarim that I shall tell thee,

[3] And say, Hear ye the Devar Hashem, O melachim of Yehudah, and inhabitants of Yerushalayim; Thus saith Hashem Tzva'os, the Elohei Yisroel; Behold, I will bring ra'ah upon this makom, the which whosoever heareth, his oznayim shall tingle.

[4] Because they have forsaken Me, and have made this an alien place, and have burned [offerings] in it unto elohim acherim, whom neither they nor avoteiheim have known, nor the melachim of Yehudah, and have filled this makom with the dahm of innocents;

[5] They have built also the high places of Baal, to burn their banim with eish for olot unto Baal, which I

commanded not, nor spoke it, neither came it into My lev;

[6] Therefore, hinei, the days come, saith Hashem, that this makom shall no more be called Tophet, nor Gey Ben-Hinnom, but The Valley of Slaughter.

[7] And I will make void the etzah of Yehudah and Yerushalayim in this makom; and I will cause them to fall by the cherev before their oyevim, and by the hands of them that seek their nefesh; and their nevelah (carcasses) will I give to be food for the oph HaShomayim, and for the behemat ha'aretz.

[8] And I will make this city desolate, and an object of hissing; every one that passeth thereby shall be astonished and hiss because of all the makkot (plagues) thereof.

[9] And I will cause them to eat the basar of their banim and the basar of their banot, and they shall eat every one the basar of his re'a in the siege and desperation, wherewith their oyevim, and they that seek their nefesh, shall drive them to despair.

[10] Then shalt thou break the earthen jar in the sight of the anashim that go with thee, [11] And shalt say unto them, Thus saith Hashem Tzva'os;

Even so will I break this people and this city, as one breaketh a yotzer's vessel, that cannot be made whole again; and they shall bury them in Tophet, until there be no makom (place, room) to bury.

[12] Thus will I do unto this makom, saith Hashem, and to the inhabitants thereof, and even make this city as Tophet; [13] And the batim (houses) of Yerushalayim, and the batim (houses) of the melachim of Yehudah, shall be tameh as the makom of Tophet, because of all the batim (houses) upon whose

roofs they have burned ketoret unto all the Tzeva HaShomayim, and have poured out nesakhim (drink offerings) unto elohim acherim.

[14] Then came Yirmeyah from Tophet, from where Hashem had sent him to prophesy; and he stood in the khatzer (courtyard) of the Beis Hashem; and said to kol HaAm,

[15] Thus saith Hashem Tzva'os Elohei Yisroel; Hineni, I will bring upon this city and upon all her towns kol hara'ah that I have pronounced against it, because they have stiffened their necks, that they might not hear My Devarim.

20 Now Pashchur Ben Immer the kohen, who was also Pakid Nagid in the Beis Hashem, heard that Yirmeyah prophesied these things. [2] Then Pashchur struck Yirmeyah HaNavi, and put him in the stocks that were in the Upper Gate of Binyamin, which was at the Beis Hashem.

[3] And it came to pass on the next day, that Pashchur brought forth Yirmeyah out of the stocks. Then said Yirmeyah unto him, Hashem hath not called thy shem Pashchur, but Magor Missaviv (Terror on Every Side).

[4] For thus saith Hashem, Hineni, I will make thee a magor (terror) to thyself, and to all thy friends; and they shall fall by the cherev of their oyevim, and thine eynayim shall behold it; and I will give kol Yehudah into the yad Melech Bavel, and he shall carry them captive into Bavel, and shall slay them with the cherev.

[5] Moreover, I will deliver all the wealth of this city, and all the produce thereof, and all the precious things thereof, and all the otzarot of the melachim of Yehudah will I give into the yad of their oyevim, which shall plunder them, and seize them, and carry them to Bavel.

[6] And thou, Pashchur, and all that dwell in thine bais shall go into the [Golus] captivity: and thou shalt come to Bavel, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied sheker.

[7] Hashem, Thou hast induced me, and I was induced; Thou art stronger than I, and hast prevailed; I am a laughingstock all day long, every one mocketh me.

[8] For since I spoke, I cried out, I cried chamas and destruction; because the Devar Hashem was made a cherpah (reproach) unto me, and a derision, all day long.

[9] Then I said, I will not make mention of Him, nor speak any more in Shmo. But His word was in Mine lev as a burning eish shut up in my atzmot, and I was weary of holding back, and I could not.

[10] For I heard the slander of many, Magor (terror) on every side. Report, say they, let's report him. Kol enosh shelomi watched for my stumbling, saying, Perhaps he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

[11] But Hashem is with me as a Gibbor Aritz (Mighty Warrior): therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not succeed; their kelimat olam (everlasting dishonor) shall never be forgotten.

[12] But, Hashem Tzva'os, that tests the tzaddik, and seest the kelayot and the lev, let me see Thy vengeance on them; for unto Thee have I pled my cause.

[13] Sing unto Hashem, hallelu Hashem; for He hath saved the nefesh of the evyon (poor) from the yad of evildoers.

[14] Arur (cursed) be the day wherein I was born; let not the day wherein immi bore me yehi baruch (be blessed).

[15] Arur (cursed) be the ish who brought news to avi, saying, A ben zachar (male child) is born unto thee; making him very glad.

[16] And let that ish be as the towns which Hashem overthrew, and relented not; and let him hear the wailing in the boker, and the teruah (battle cry) at noontide; [17] Because he slaughtered me not from the womb; or that immi might have been my kever, and olam (forever) her womb enlarged.

[18] Why came I forth out of the womb to see amal (trouble, toil) and sorrow, that my days should be consumed with shame?

21 The Davar which came unto Yirmeyah from Hashem, when HaMelech Tzidkiyah sent unto him Pashchur Ben Malkiyah, and Tzephanyah Ben Ma'aseiyah the kohen, saying,

[2] Inquire, now, of Hashem for us; for Nevuchadretzar Melech Bavel maketh war against us; if it be so that Hashem will deal with us according to all His nifle'ot (wondrous deeds), that he may withdraw from us.

[3] Then said Yirmeyah unto them, Thus shall ye say to Tzidkiyah;

[4] Thus saith Hashem Elohei Yisroel; Hineni, I will turn back against you the weapons of milchamah (war) that are in your hands, wherewith ye fight against Melech Bavel, and against the Kasdim (Chaldeans), which besiege you outside the chomah (wall), and I will assemble them inside this city.

[5] And I Myself will fight against you with an outstretched yad (hand) and with a zero'a chazakah (strong arm), even in anger, and in chemah, and in ketzef gadol (great wrath).

[6] And I will strike down the inhabitants of this city, both ha'adam and habehemah; they shall die of dever gadol (great plague).

[7] And afterward, saith Hashem, I will deliver Tzidkiyah Melech Yehudah, and his avadim, and HaAm, and such as are survivors in this city from dever, from the cherev, and from the ra'av (famine), into the yad Nevuchadretzar Melech Bavel, and into the yad of their oyevim (enemies), and into the yad of those that seek their nefesh; and he shall strike them down with the edge of the cherev; he shall not spare them, neither have pity, nor have rachamim.

[8] And unto this people thou shalt say, Thus saith Hashem; Hineni, I set before you the Derech HaChayyim and the Derech HaMavet.

[9] He that abideth in this city shall die by cherev, and by ra'av (famine), and by dever (plague); but he that goeth out, and falleth to the Kasdim (Chaldeans) that besiege you, he shall live, and his nefesh shall be unto him as plunder.

[10] For I have set my face against this city

for ra'ah, and not for tovah, saith Hashem; it shall be given into the yad Melech Bavel, and he shall set eish to it to burn it down.

[11] And touching the Bais Melech Yehudah, say, Hear ye the Devar Hashem;

[12] O Bais Dovid, thus saith Hashem; Execute mishpat in the boker, and save him that is robbed out of the yad oshek (hand of the oppressor), lest My chemah (fury) go out like eish, and burn that none can quench it, because of the wickedness of your deeds.

[13] Hineni, I am against thee, O inhabitant of the emek (valley), and tzur (rock) of the plain, saith Hashem; which say, Who shall come down against us? Or who shall enter into our me'onot (dwelling places, homes)?

[14] But I will visit you in punishment according to the p'ri (fruit) of your deeds, saith Hashem; and I will kindle an eish in the ya'ar (forest) thereof, and it shall devour all things round about it.

22 Thus saith Hashem; Go down to the Bais Melech Yehudah, and speak there this Davar,

[2] And say, Hear the Devar Hashem, O Melech Yehudah, that sittest upon the kisse of Dovid, thou, and thy avadim, and thy people that enter in by these she'arim (gates);

[3] Thus saith Hashem; Execute ye mishpat (justice) and tzedakah (righteousness), and save the plundered out of the yad of the oshek (oppressor); and do no wrong, do no violence to the ger (alien), the yatom (orphan), nor the almanah (widow), neither shed dahn naki

(innocent blood) in this makom (place).

[4] For if ye carry out this davar indeed, then, shall there enter in by the she'arim (gates) of this Bais, melachim sitting upon the kisse Dovid, riding in chariots and on susim, he, and his avadim, and his people.

[5] But if ye will not hear these devarim, I swear a shevuah by Myself, saith Hashem, that this Bais shall become a desolation.

[6] For thus saith Hashem unto the Bais Melech Yehudah: Thou art [in grandeur] Gil'ad unto Me, and the summit of the Lebanon; yet surely I will make thee a midbar, and towns which are not inhabited.

[7] And I will prepare mashchitim (destroyers) against thee, every ish with his weapons; and they shall cut down thy choice arazim (cedars), and cast them into the eish.

[8] And Goyim rabbim shall pass by this city, and they shall say every ish to his re'a (neighbor), Why hath Hashem done thus unto this ir hagedolah (great city)?

[9] Then they shall answer, Because they have forsaken the Brit Hashem Eloheihem, and worshiped elohim acherim, and served them.

[10] Weep ye not for the one dead, neither mourn him; but weep bitterly for him that goeth away [into the Golus]; for he shall return no more, nor see his eretz moledet (native land).

[11] For thus saith Hashem touching Shallum Ben Yoshiyah Melech Yehudah, which reigned in place of Yoshiyah aviv, which went forth out of this makom; he shall not return there any more;

[12] But he shall die in the makom where they have led him captive [into the Golus], and he shall see HaAretz Hazot no more.

[13] Woe unto him that buildeth his bais but not by tzedek (righteousness), and his aliyyot (upper chambers) but not by mishpat; that useth his neighbor's service without wages, and giveth him no pay for his work;

[14] That saith, I will build me a large bais (mansion) and spacious aliyyot (upper rooms), and cutteth him out chalonot (windows); and panel it with erez (cedar), and paint with bright red.

[15] Shalt thou reign, because thou enclose thyself in erez (cedar)? Did not Avicha eat and drink, and do mishpat and tzedakah, and then it was tov (well) with him?

[16] He defended the cause of the oni (poor) and evyon (needy); then it was tov (well) with him; was not this to have da'as of Me? saith Hashem.

[17] But thine eynayim (eyes) and thine lev are but for thy betza (covetousness, greed) and for to shed dahn hanaki (innocent blood), and for oshek (oppression), and for merutzah (extortion, persecution), to do it.

[18] Therefore thus saith Hashem concerning Yhoyakim Ben Yoshiyah Melech Yehudah: They shall not mourn for him, saying, Ah achi! Or, Ah achot (sister)! They shall not lament for him, saying, Ah adon! Or, Ah his hod (glory)!

[19] He shall be buried with the kevrat chamor (burial of a donkey), dragged and cast forth outside the Sha'arei Yerushalayim.

[20] Go up to the Lebanon, and cry out; and lift up thy voice in Bashan, and cry out from

Avarim; for all thy lovers are crushed.

[21] I spoke unto thee in thy security; but thou saidst, I will not hear. This hath been thy derech from thy youth, that thou obeyedst not My kol (voice).

[22] The ruach shall eat up all thy ro'im (rulers), and thy lovers shall go into captivity [*in the Golan*]; surely then shalt thou be ashamed and humiliated because of all thy wickedness.

[23] O inhabitant of the Levanon, that makest thy ken (nest) in the arazim (cedars), how shalt thou groan when chavalim (birth pangs) come upon thee, the pain as of a woman in travail!

[24] As I live, saith Hashem, though Coniyahu [Yehoiakhin, Yechonyahu] Ben Yhoyakim Melech Yehudah were the chotam (signet ring) upon Yad Yemini (My right Hand), yet would I pluck thee from there [*2Kgs 23:33-34*].

[25] And I will give thee into the yad of them that seek thy nefesh, and into the yad of them of whom thou art afraid, even into the yad of Nevuchadretzar Melech Babylon, and into the yad of the Kasdim.

[26] And I will cast thee out, and immecha that bore thee, into ha'areztz acheret (another country), where ye were not born; and there shall ye die.

[27] But to HaAretz whereunto they desire to return, to these shall they not return.

[28] Is this man Coniyahu a despised broken etzev (image, statue)? Is he a vessel wherein is no chefet? Why are they cast out, he and his zera, and are cast into ha'areztz which they know not?

[29] O eretz, eretz, eretz, hear the Devar Hashem.

[30] Thus saith Hashem, Write ye this ish ariri (childless, *stripped of the honor that progeny bestows*), a gever (man) who shall not prosper in his days; for none of his zera shall prosper, sitting upon the kisse Dovid, or moshel od (rule anymore) in Yehudah.

23 Woe be unto the ro'im that destroy and scatter the tzon of My pasture! saith Hashem.

[2] Therefore thus saith Hashem Elohei Yisroel against the ro'im that shepherd My people; Ye have scattered My tzon, and driven them away, and have not attended to them; hineni, I will attend to you for the rah of your doings, saith Hashem.

[3] And I will gather the she'erit (remnant) of My tzon out of all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

[4] And I will set up ro'im (shepherds) over them which shall shepherd them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith Hashem.

[5] Hinei, the days come, saith Hashem, that I will raise up unto Dovid a Tzemach Tzaddik [*i.e., Moshiah Ben Dovid Yehoshua, see 30:9; 33:15; Zech 3:8 Ezra 3:8; Zech 6:11-12; Mt 2:23; Isa 4:2; 9:2-7; 11:1-12; 53:2, 11; Moshiah the new "Joshua" Isa 49:8*], and a Melech shall reign and act wisely, and shall execute mishpat and tzedakah in ha'areztz.

[6] In his days Yehudah shall be saved, and Yisroel shall dwell safely; and this is Shmo whereby he shall be called Adonoi Tzidkeinu.

[7] Therefore, hinei, the days are coming, saith Hashem,

that they shall no more say, Hashem liveth, which brought up the Bnei Yisroel out of Eretz Mitzrayim;

[8] But, Hashem liveth, which brought up and which led the zera Bais Yisroel out of the eretz tzafoah, and from all countries to where I had driven them; and they shall dwell in their own land.

[9] Mine lev within me is broken because of the nevi'im; all my atzmot shake; I am like an ish shikkar, and like a gever (man) whom yayin hath overcome, because of Hashem, and because of Divrei Kadsho (His Holy Devarim).

[10] For ha'areztz is full of mena'afim; for because of a curse ha'areztz mourneth; the pleasant places of the midbar are dried up, and their course is ra'ah, and their gevurah is not right.

[11] For both navi and kohen are profane; indeed, in My Beis have I found their wickedness, saith Hashem.

[12] Therefore their derech shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring ra'ah upon them, even the year of their visitation [*for punishment*], saith Hashem.

[13] And I have seen a repulsive thing in the nevi'im of Shomron; they prophesied by Ba'al, and caused My people Yisroel to err.

[14] I have seen also in the nevi'im of Yerushalayim a horrible thing; they commit ni'uf and walk in sheker; they strengthen also the hands of evildoers, that none doth turn back from his wickedness; they are all of them unto Me as Sodom and the inhabitants thereof as Amora (Gomorrhah).

[15] Therefore thus saith Hashem Tzva'os concerning the nevi'im;

Hineni, I will feed them with wormwood, and make them drink the bitter water of gall; for from the nevi'im of Yerushalayim is chanupah (profaneness) gone forth into kol ha'aretz.

[16] Thus saith Hashem Tzva'os, Pay no heed unto the devarim of the nevi'im that prophesy unto you; they are deluding you; they speak a chazon (vision) of their own lev, and not out of the mouth of Hashem.

[17] They say continually unto them that despise Me, Hashem hath said, Ye shall have shalom; and they say unto everyone that walketh after the sherirut (stubbornness) of his own lev, No ra'ah shall come upon you.

[18] For who hath stood in the sod (council) of Hashem, and hath perceived and heard His Devar? Who hath marked His word, and heard it?

[19] Hinei, a whirlwind of Hashem is gone forth in fury, even a violent whirlwind; it shall fall grievously upon the rosh of the resha'im.

[20] The anger of Hashem shall not turn back, until He have executed, and until He have performed, the mezimmot (designs) of His lev; in the acharit hayamim ye shall understand it perfectly.

[21] I have not sent these nevi'im, yet they ran; I have not spoken to them, yet they prophesied.

[22] But if they had stood in My sod (council), and had caused My people to hear My Devarim, then they should have turned them from their derech harah, and from the ra'ah of their doings.

[23] Am I Elohei mikarov, saith Hashem, and not Elohei merachok?

[24] Can any ish hide himself in secret places that I shall not see him? saith Hashem. Do

not I fill Shomayim and Ha'Aretz? saith Hashem.

[25] I have heard what the nevi'im said, that prophesy sheker (lies) biShmi (in My Name), saying, I have dreamed, I have dreamed.

[26] How long shall this be in the lev of the nevi'im that prophesy sheker? Indeed, they are nevi'im of the delusion of their own lev;

[27] Which think to cause My people to forget My Shem by their chalomot (dreams) which they tell every ish to his neighbor, as their avot have forgotten My Shem through Ba'al [worship].

[28] The navi that hath a chalom, let him tell a chalom; and he that hath My Devar, let him speak My Devar emes (faithfully). What is the chaff to the wheat? saith Hashem.

[29] Is not My Devar like an eish? saith Hashem. And like a hammer that breaketh the rock in pieces?

[30] Therefore, hineni, I am against the nevi'im, saith Hashem, that steal My devarim every ish from his neighbor.

[31] Hineni, I am against the nevi'im, saith Hashem, that use their [own] lashon, and say, He saith.

[32] Hineni, I am against them that prophesy chalomot sheker, saith Hashem, and do tell them, and cause My people to err by their lies, and by their recklessness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith Hashem.

[33] And when this people, or the navi, or a kohen, shall ask thee, saying, What is the massa (burden, prophecy) of Hashem? Thou shalt then say unto them, What massa (burden)? I will even forsake you, saith Hashem.

[34] And as for the navi, and the kohen, and HaAm, that shall say, The massa (burden) of Hashem, I will even punish that ish and his bais.

[35] Thus shall ye say every ish to his neighbor, and every ish to his brother, What hath Hashem answered? And, What hath Hashem spoken?

[36] And the massa (burden) of Hashem shall ye mention no more; for every man's word shall be his massa (burden); for ye have perverted the Devarim of the Elohim Chayyim, of Hashem Tzva'os Eloheinu.

[37] Thus shalt thou say to the navi, What hath Hashem answered thee? And, What hath Hashem spoken?

[38] But since ye say, The massa (burden) of Hashem; therefore thus saith Hashem,

Because ye say this word, The massa (burden) of Hashem, and I have sent unto you,

saying, Ye shall not say, The massa (burden) of Hashem; [39] Therefore, hineni, I, even I, will utterly forget you, and I will forsake you, and the Ir that I gave you and avoteichem, and cast you out of My presence;

[40] And I will bring a cherpat olam (everlasting disgrace) upon you, and a kelimut olam (perpetual dishonor), which shall not be forgotten.

24 Hashem showed me, and, hinei, two baskets of figs were set in front of the Heikhal Hashem; after that Nevuchadretzar Melech Bavel had carried away into the Golus Melech Yehudah Yechanyah ben Yhoyakim, and the sarim (princes) of Yehudah, with the craftsmen and artisans, from

Yerushalayim, and had brought them to Babylon.

[2] One basket had figs tovot me'od, even like the figs that are early ripening; and the other basket had figs ra'ot me'od, which could not be eaten, they were so bad.

[3] Then said Hashem unto me, What seest thou, Yirmeyah? And I answered, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten they are so bad.

[4] Again the Devar Hashem came unto me, saying,

[5] Thus saith Hashem Elohei Yisroel; Like these good figs, so will I acknowledge them that of Yehudah are carried away unto the Golus, whom I have sent out of this place into the Eretz Kasdim (Chaldeans) for their good.

[6] For I will set mine eyes over them for tovah, and I will bring them again to ha'aretz hazot; and I will build them up, and not tear them down; and I will plant them, and not uproot them.

[7] And I will give them a lev to have da'as of me, that I am Hashem; and they shall be My people, and I will be their Elohim; for they shall return unto Me with all their lev.

[8] And as the bad figs, which cannot be eaten, they are so bad, surely thus saith Hashem, So will I give Tzidkiyah Melech Yehudah, and his sarim (princes), and the she'erit Yerushalayim, that remain in ha'aretz hazot, and them that dwell in Eretz Mitzrayim;

[9] And I will deliver them for abhorrence, for an offense to kol mamlechet ha'aretz to be a reproach and a byword, a taunt and a kelalah (curse) in all places where I shall drive them.

[10] And I will send the cherev, the ra'av (famine), and

the dever (pestilence), among them, until they are consumed from off ha'aretz that I gave unto them and to their avot.

25 The davar that came to Yirmeyah concerning kol HaAm Yehudah in the fourth year of Yhoyakim Ben Yoshiyah Melech Yehudah, that was the first year of Nevuchadretzar Melech Bavel; [2] The which Yirmeyah HaNavi spoke unto kol HaAm Yehudah, and to all the inhabitants of Yerushalayim, saying,

[3] From the thirteenth year of Yoshiyah Ben Amon Melech Yehudah, even unto this day, that is the three and twentieth year, the Devar Hashem hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not paid heed.

[4] And Hashem hath sent unto you all His avadim the nevi'im, rising early and sending them; but ye have not paid heed, nor inclined your ozen to hear.

[5] They said, Shuvu, make teshuvah now every ish from his derech ra'ah, and from the rah of your doings, and dwell in ha'aretz that Hashem hath given unto you and to avoteichem l'min olam v'ad olam;

[6] And go not after elohim acherim to serve them, and to worship them, and provoke Me not to anger with the works of your hands; and I will do you no harm.

[7] Yet ye have not paid heed unto Me, saith Hashem; that ye might provoke Me to anger with the works of your hands to your own hurt.

[8] Therefore thus saith Hashem Tzva'os; Because ye have not paid heed to My Devarim,

[9] Hinei, I will send and take all the mishpekhos of the tzafo (north), saith Hashem,

and Avdi Nevuchadretzar Melech Bavel, and will bring them against this land, and against the inhabitants thereof, and against all these Goyim all around, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

[10] Moreover I will cause to perish from them the kol sasson (voice of gladness), and the kol simchah (voice of joy), the voice of the Choson, and the voice of the Kallah, the sound of the millstones, and the ohr of the ner.

[11] And this whole land shall be a desolation, and an astonishment; and these Goyim shall serve Melech Bavel shiv'im shanah (seventy years). [T.N. Note: length of Exile predicted here.]

[12] And it shall come to pass, when shiv'im shanah are accomplished, that I will punish Melech Bavel, and that nation, saith Hashem, for their avon, and the Eretz Kasdim (Land of Chaldeans), and will make it perpetual desolations.

[13] And I will bring upon that land all My Devarim which I have pronounced against it, even all that is written in this sefer, which Yirmeyah hath prophesied against kol HaGoyim.

[14] For Goyim rabbim and melachim gedolim shall enslave them also; I will recompense them according to their deeds, according to the ma'aseh of their own hands.

[15] For thus saith Hashem Elohei Yisroel unto me, Take this kos hayayin haChemah (wine cup of wrath, see Lk 22:42) from My yad, and cause kol HaGoyim, to whom I send thee, to drink it.

[16] And they shall drink, and stagger, and go mad, because of the

cherev that I will send among them.

[17] Then took I the Kos from the yad Hashem, and made all the Goyim to drink, unto whom Hashem had sent me;

[18] Namely, Yerushalayim, and the towns of Yehudah, and the melachim thereof, and the sarim thereof, to make them a desolation, an astonishment, a hissing, and a kelalah (curse); as it is this day;

[19] Pharaoh Melech Mitzrayim, and his avadim, and his sarim and all his people;

[20] And all the mixed multitude rabble, and kol melachim of Eretz Pelishtim, and Ashkelon, and Azzah (Gaza), and Ekron, and the she'erit (remnant) of Ashdod,

[21] Edom, and Moav, and the Bnei Ammon,

[22] And kol melachim of Tzor, and kol melachim of Tzidon, and the melachim of the coastlands which are beyond the yam,

[23] Dedan, and Tema, and Buz, and all that are in the utmost [*desert*] fringes,

[24] And kol melachim of Arabia, and kol melachim of the mixed multitude rabble that dwell in the desert,

[25] And kol melachim of Zimri, and kol melachim of Eilam, and kol melachim of the Medes,

[26] And kol melachim of the tzafon, far and near, one after another, and all the mamlechet ha'aretz, which are upon the face of adamah; and Melech Sheshach [*Babylon*] shall drink after them.

[27] Therefore thou shalt say unto them, Thus saith Hashem Tzva'os Elohei Yisroel; Drink ye, and become shikkor, and vomit, and fall, and rise no more, because of

the cherev which I will send among you.

[28] And it shall be, if they refuse to take the Kos at thine yad to drink, then shalt thou say unto them, Thus saith Hashem Tzva'os, Ye shall certainly drink.

[29] For, hinei, I begin to bring ra'ah on the Ir which is called by My Shem, and should ye be utterly unpunished; for I will call for a cherev upon all the inhabitants of ha'aretz, saith Hashem Tzva'os.

[30] Therefore prophesy thou against them all these Devarim, and say unto them, Hashem shall roar from on high, and utter His voice from His Ma'on Kodesh; He shall mightily roar upon His Naveh (Dwelling); He shall give a shout, as they that tread the grapes, against all the inhabitants of ha'aretz.

[31] A noise shall come even to the ends of ha'aretz; for Hashem hath a legal controversy with the Goyim, He will plead His case with kol basar; He will give them that are wicked to the cherev, saith Hashem.

[32] Thus saith Hashem Tzva'os, Hinei, ra'ah shall go forth from Goy to Goy, and a sa'ar gadol (great whirlwind) shall be raised up from the farthest ends of Eretz.

[33] And the slain of Hashem shall be at that day from one end of ha'aretz even unto the other end of ha'aretz; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the adamah.

[34] Wail, ye ro'im (shepherds), and weep; and wallow yourselves in the ashes, ye leaders of the tzon; for the days of your slaughter and of your dispersions are accomplished; and ye shall

fall like a precious pottery vessel.

[35] And the ro'im (shepherds) shall have no refuge for fleeing, nor the leader of the tzon to escape.

[36] A voice of the cry of the ro'im and a wailing of the leaders of the tzon, shall be heard: for Hashem hath destroyed their pasture.

[37] And the ne'ot hashalom (peaceful folds) are laid waste because of the Charon Af Hashem.

[38] He hath left His hiding place, as the lion; for their land is desolate because of the charon (anger) of the oppressor, and because of His charon af.

26 In the beginning of the reign of Y'hoyakim

(Jehoiakim) Ben Yoshiyah Melech Yehudah came this Davar from Hashem saying

[2] Thus saith Hashem:

Stand in the khatzer (courtyard) of the Bais Hashem, and speak unto all the towns of Yehudah, which come to worship in the Bais Hashem, all the Devarim that I command thee to speak unto them; diminish not a word;

[3] If so be they will pay heed, turn every man from his derech hara'ah, that I may relent of the ra'ah, which I purpose to do unto them for the evil of their doings.

[4] And thou shalt say unto them, Thus saith Hashem: If ye will not pay heed to Me, to walk in My torah, which I have set before you,

[5] To pay heed to the Devarim of My Avadim the Nevi'im, whom I sent unto you, both rising up early and sending them, but ye have not paid heed;

[6] Then will I make this Bais like Shiloh, and will make this city

a kelalah (curse) to all the Goyim of Ha'Aretz.

[7] So the kohanim and the nevi'im and kol HaAm heard Yirmeyah speaking these Devarim in the Bais Hashem.

[8] Now it came to pass, when Yirmeyah had made an end of speaking all that Hashem had commanded him to speak unto kol HaAm, that the kohanim and the nevi'im and kol HaAm laid hold of him, saying, Thou shalt surely die.

[9] Why hast thou prophesied B'Shem Hashem, saying, This Bais shall be like Shiloh, and this city shall be desolate without an inhabitant? And kol HaAm were gathered against Yirmeyah in the Bais Hashem.

[10] When the sarim of Yehudah heard these things, then they came up from the Bais HaMelech to the Beis Hashem, and sat down in the petach Sha'ar HeChadash (entrance of the New Gate) of [the Beis] Hashem.

[11] Then spoke the kohanim and the nevi'im unto the sarim and to kol HaAm, saying, Mishpat mavet for this ish! For he hath prophesied against this city, as ye have heard with your oznayim.

[12] Then spoke Yirmeyah unto all the sarim and to kol HaAm, saying, Hashem sent me to prophesy against this Bais and against this city all the Devarim that ye have heard.

[13] Therefore now reform your drakhim and your doings, and obey the voice of Hashem Eloheichem; and Hashem will relent of the ra'ah that He hath pronounced against you.

[14] As for me, see, I am in your yad; do with me as seemeth tov and yashar unto you.

[15] But know ye for certain, that if ye put me to death, ye shall surely bring dahm naki

upon yourselves, and upon this city, and upon the inhabitants thereof; for b'emes Hashem hath sent me unto you to speak all these Devarim in your oznayim.

[16] Then said the sarim and kol HaAm unto the kohanim and to the nevi'im; This ish is not mishpat mavet (worthy of death); for he hath spoken to us B'Shem Hashem Eloheinu.

[17] Then rose up anashim zekenim ha'aretz, and spoke to kol kehal HaAm, saying,

[18] Michah the Morashti prophesied in the days of Chizkiyah Melech Yehudah, and spoke to kol Am Yehudah, saying, Thus saith Hashem Tzva'os: Tziyon shall be plowed like a sadeh, and Yerushalayim shall become rubble heaps, and the Har HaBais (Temple Mount) like the bare heights of a ya'ar (forest).

[19] Did Chizkiyah Melech Yehudah and kol Yehudah put him to death? Did he not fear Hashem, and besought Hashem, and Hashem relented of the ra'ah which He had pronounced against them? Thus might we procure ra'ah gedolah against nafshoteinu.

[20] And there was also an ish that prophesied B'Shem Hashem, Uriyah Ben Shemayahu of Kiryat HaYearim, who prophesied against this city and against HaAretz Hazot according to all the devarim of Yirmeyah.

[21] And when Yhoyakim (Jehoiakim) HaMelech, with all his gibborim, and all the sarim, heard his words, HaMelech sought to put him to death; but when Uriyah heard it, he was afraid, and fled, and went into Mitzrayim;

[22] And Yhoyakim HaMelech sent anashim into Mitzrayim, namely, Elnatan Ben Achbor, and certain

anashim with him into Mitzrayim.

[23] And they brought Uriyah out of Mitzrayim, and brought him unto Yhoyakim

HaMelech; who slaughtered him with the cherev, and cast his nevelah (dead body) into the kevarim of the Bnei HaAm (common people).

[24] Nevertheless the yad (hand, influence) of Achikam Ben Shaphan was with Yirmeyah, that they should not give him into the yad HaAm to put him to death.

27 In the beginning of the reign of Yhoyakim Ben Yoshiyah Melech Yehudah came this davar unto Yirmeyah from Hashem, saying,

[2] Thus saith Hashem to me: Make thee bonds and yokes, and put them upon thy tzavar (neck),

[3] And send them to Melech Edom, and to Melech Moav, and to Melech Bnei Ammon, and to Melech Tzor, and to Melech Tzidon, by the

yad of the malachim which come to Yerushalayim unto Tzidkiyah Melech Yehudah;

[4] And command them to say unto their adonim, Thus saith Hashem Tzva'os Elohei Yisroel: Thus shall ye say unto your adonim;

[5] I have made ha'aretz (the earth), ha'adam and habehemah that are upon the face of the earth, by My great ko'ach and by My outstretched zero'a, and have given it unto whom it seemed yashar unto Me.

[6] And now have I given all these lands into the yad Nevuchadretzar Melech Bavel, Avdi (My servant); and the beasts of the sadeh have I given him also to serve him.

[7] And all Goyim shall serve him, and bno, and ben bno, until the very

time of his land come; and then many Goyim and great melachim shall make him serve [in bondage to] them. [8] And it shall come to pass, that the goy (nation) and mamlachah (kingdom) which will not serve the same Nevuchadretzar Melech Bavel, and that will not put their tzavar (neck) under the yoke of HaMelech Bavel, that nation will I punish, saith Hashem, with the cherev, and with the ra'av (famine), and with the dever, until I have consumed them by his yad.

[9] Therefore do not pay heed to your nevi'im, nor to your diviners, nor to your dreamers, nor to your soothsayers, nor to your sorcerers, which speak unto you, saying, Ye shall not serve Melech Bavel;

[10] For they prophesy sheker unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

[11] But the Goyim that bring their tzavar (neck) under the yoke of the Melech Bavel, and serve him, those will I let remain still in their own adamah, saith Hashem; and they shall till it, and dwell therein.

[12] I spoke also to Tzidkiyah Melech Yehudah according to all these Devarim, saying, Bring your tzavarot (necks) under the yoke of Melech Bavel, and serve Him and his people, and live.

[13] Why will ye die, thou and thy people, by the cherev, by the ra'av (famine), and by the dever, as Hashem hath spoken against the goy (nation) that will not serve Melech Bavel?

[14] Therefore do not pay heed unto the devarim of the nevi'im that speak unto you,

saying, Ye shall not serve Melech Bavel; for they prophesy sheker unto you. [15] For I have not sent them, saith Hashem, yet they prophesy sheker in My name; that I might drive you out, and that ye might perish, ye, and the nevi'im that prophesy unto you.

[16] Also I spoke to the kohanim and to all this people, saying, Thus saith Hashem: Do not pay heed to the devarim of your nevi'im that prophesy unto you, saying, Hinei, the K'lei Beis Hashem shall now shortly be brought back from Bavel; for they prophesy sheker unto you.

[17] Do not pay heed unto them; serve Melech Bavel, and live; why should this ir be laid waste?

[18] But if they are nevi'im, and if the Devar Hashem be with them, let them now make intercession to Hashem Tzva'os, that the kelim (vessels) which are left in the Beis Hashem, and in the Bais HaMelech Yehudah, and at Yerushalayim, go not to Bavel.

[19] For thus saith Hashem Tzva'os concerning the Ammudim (Pillars) and concerning the Yam (Sea), and concerning the Mekhonot (Stands [*supporting the lavers*]), and concerning the remainder of the kelim that remain in this ir.

[20] Which Nevuchadretzar Melech Bavel took not, when he carried away captive Yechanyah Ben Y'hoyakim Melech Yehudah from Yerushalayim to Bavel, and all the nobles of Yehudah and Yerushalayim;

[21] Thus saith Hashem Tzva'os Elohei Yisroel, concerning the kelim (vessels) that remain in the Beis Hashem, and in the Bais

HaMelech Yehudah and Yerushalayim;

[22] They shall be carried to Bavel, and there shall they be until the day that I visit them, saith Hashem; then will I bring them up, and restore them to this makom.

28 And it came to pass The same year, in the beginning of the reign of Tzidkiyah Melech Yehudah, in the fourth year, and in the fifth month, that Chananyah ben Azzur HaNavi, who was from Giveon, spoke unto me in the Beis Hashem, before the eyes of the kohanim and of kol haAm, saying, [2] Thus says Hashem Tzva'os Elohei Yisroel, saying, I have broken the ol (yoke) of Melech Bavel.

[3] Within two years will I bring back unto makom hazeh all the vessels of the Beis Hashem, that Nevuchadretzar Melech Bavel took away from makom hazeh, and carried them to Babylon;

[4] And I will bring back to this place Yechanyah ben Y'hoyakim Melech Yehudah, with all of Yehudah of the Golus, that went into Babylon, saith Hashem; for I will break the ol (yoke) of Melech Bavel.

[5] Then Yirmeyah HaNavi said unto Chananyah HaNavi before the eyes of the kohanim, and before the eyes of kol HaAm that stood in the Beis Hashem,

[6] Even Yirmeyah HaNavi said, Omein; may Hashem do so; Hashem perform thy words which thou hast prophesied, to bring back the vessels of the Beis Hashem, and all that is carried away into the Golus, from Babylon into makom hazeh.

[7] Nevertheless shema now hadavar hazeh that I speak in thine ears, and in the ears of kol haAm;

[8] The nevi'im that have been before me and before thee of old prophesied both against many countries, and against mamlechet gedolot, of milchamah, of ra'ah, of dever.

[9] The navi which prophesieth of shalom, when the dever of the navi shall come to pass, then shall the navi be recognized, that Hashem hath truly sent him.

[10] Then Chananyah HaNavi took the yoke from off the neck of Yirmeyah HaNavi and broke it.

[11] And Chananyah spoke before the eyes of kol HaAm, saying, Thus saith Hashem; Even so will I break the yoke of Nevuchadnetzar Melech Bavel from the neck of kol HaGoyim within the space of two years. And Yirmeyah HaNavi went on his way.

[12] Then the Devar Hashem came unto Yirmeyah, after Chananyah HaNavi had broken the yoke from off the neck of Yirmeyah HaNavi, saying,

[13] Go and tell Chananyah, saying, Thus saith Hashem; Thou hast broken the motot etz (yokes, bars of wood); but thou shalt make for them motot barzel (yokes of iron).

[14] For thus saith Hashem Tzva'os Elohei Yisroel: I have put an ol barzel (yoke of iron) upon the neck of kol HaGoyim, that they may serve Nevuchadnetzar Melech Bavel; and they shall serve him; and I have given him the wild animals also.

[15] Then said Yirmeyah HaNavi unto Chananyah HaNavi, Shema nah, Chananyah; Hashem hath not sent thee; but thou makest HaAm HaZeh to trust in sheker (a lie).

[16] Therefore thus saith Hashem; Hineni, I will remove thee from off the face of ha'adamah; this year thou

shalt die, because thou hast preached sarah (rebellion, apostasy, revolt, disobedience) against Hashem.

[17] So Chananyah HaNavi died the same year in the seventh month.

29 Now these are the Devarim of the sefer that Yirmeyah

HaNavi sent from Yerushalayim unto the surviving Zekenim of the Golus and to the Kohanim, and to the Nevi'im, and to kol HaAm whom Nevuchadretzar had carried away captive from Yerushalayim to Bavel—

[2] This was after Yechanyah HaMelech, and the Gevirah (Queen Mother), and the sarisim, the sarim of Yehudah and Yerushalayim, and the carpenters, and the artisans had departed from Yerushalayim;

[3] The sefer was sent by the yad of Elasah Ben Shaphan, and Gemaryah Ben Chilkiah, whom Tzidkiyah Melech Yehudah sent unto Bavel to Nevuchadretzar Melech Bavel—and it said,

[4] Thus saith Hashem Tzva'os Elohei Yisroel, unto all that are carried away into the Golus, whom I have caused to be carried away from Yerushalayim unto Bavel;

[5] Build ye batim (houses), and dwell in them; and plant gannot (gardens), and eat the p'ri (fruit) of them;

[6] Take ye nashim, and father banim and banot; and take nashim for your banim, and give your banot to anashim, that they may bear banim and banot; that ye may be increased there, and not diminished.

[7] And seek the shalom of the city where I have caused you to be carried away into the Golus, and daven unto Hashem for it; for in the

shalom thereof shall ye have shalom.

[8] For thus saith Hashem Tzva'os Elohei Yisroel: Let not your nevi'im and your kesamim that be in the midst of you, deceive you, neither pay heed to your chalomot which ye cause to be dreamed.

[9] For they prophesy b'sheker (falsely) unto you in My Name; I have not sent them, saith Hashem.

[10] For thus saith Hashem, That after shivim shanah (seventy years) are accomplished at Bavel I will visit you, and perform My Davar Hatov toward you, in causing you to return to this makom.

[11] For I know the machshavot (thoughts, plans) that I think toward you, saith Hashem, machshavot shalom, and not of ra'ah, to give you an acharit (future) and a tikvah (hope).

[12] Then shall ye call upon Me, and ye shall go and v'hitpalaltem (and you [plural] will pray) unto Me, and I will pay heed unto you [plural].

[13] And ye shall seek Me, and find Me, when ye shall search for Me b'chol lvavchem (with all your heart).

[14] And I will be found by you, saith Hashem; and I will bring you back from captivity, and I will gather you from all the Goyim, and from all the mekomot (places) where I have driven you, saith Hashem; and I will bring you back into the makom (place) from which I caused you to be carried away into the Golus.

[15] Because ye have said, Hashem hath raised up nevi'im for us in Bavel;

[16] Know that thus saith Hashem of HaMelech that sitteth upon the Kisse Dovid, and of kol HaAm that dwelleth in this city, and of your

achim that are not gone forth with you into the Golus;

[17] Thus saith Hashem Tzva'os, Hineni, I will send upon them the cherev, the ra'av, and the dever, and will make them like rotten figs, that cannot be eaten, they are so bad.

[18] And I will pursue them with the cherev, with the ra'av, and with the dever, and will make them a horror to all the mamlechet ha'aretz, to be a curse, and an astonishment, and a hissing, and a cherpah, among all the Goyim where I have driven them;

[19] Because they have not paid heed to My devarim, saith Hashem, which I sent unto them by My Avadim the nevi'im, rising up early and sending them; but ye would not hear, saith Hashem.

[20] Hear ye therefore the Devar Hashem, all ye of the Golus, whom I have sent from Yerushalayim to Bavel;

[21] Thus saith Hashem Tzva'os Elohei Yisroel, about Ach'av Ben Kolayah, and of Tzidkiyah Ben Ma'aseiyah, which prophesy sheker unto you in My Name; Hineni, I will deliver them into the yad Nevuchadretzar Melech Bavel; and he shall slay them before your eynayim;

[22] And of them shall be taken up a kelalah (curse) by all the Golus of Yehudah which are in Bavel, saying, Hashem make thee like Tzidkiyah and like Ach'av, whom Melech Bavel roasted in the eish;

[23] Because they have done nevalah (a foul deed, outrage) in Yisroel, and have committed n'uf with their neighbors' nashim, and have spoken davar sheker in My Name, which I have not commanded them; I know, and am Ed (Witness), saith Hashem.

[24] Thus shalt thou also speak to Shemaiyahu the Nechelami, saying,

[25] Thus speaketh Hashem Tzva'os Elohei Yisroel, saying, Because thou hast sent sefarim in thy shem unto kol HaAm that are in Yerushalayim, and to Tzephanyah Ben Maaseiyah the kohen, and to all the kohanim, saying, [26] Hashem hath made thee kohen in the place of Yehoyada the kohen, that there should be pekidim (officers) in the Beis Hashem, over every ish that is meshuggah (mad, insane), and maketh himself a navi, that thou shouldest put him in the stocks, and in the neck iron.

[27] Now therefore why hast thou not reproved Yirmeyah of Anatot, which maketh himself a navi to you?

[28] For therefore he sent unto us in Bavel, saying, This captivity is long; build ye batim (houses), and dwell in them; and plant gannot (gardens), and eat the fruit of them.

[29] And Tzephanyah the kohen read this sefer in the oznayim of Yirmeyah HaNavi.

[30] Then came the Devar Hashem unto Yirmeyah, saying,

[31] Send to all them of the Golus, saying, Thus saith Hashem concerning Shemaiyah the Nechelami; Because that Shemaiyah hath prophesied unto you, and I sent him not, and he caused you to trust in sheker;

[32] Therefore thus saith Hashem: Hinei, I will punish Shemaiyah the Nechelami, and his zera; he shall not have an ish to dwell among this people; neither shall he behold the tov that I will do for My people, saith Hashem; because he hath spoken sarah (rebellion) against Hashem.

30 The Davar that came to Yirmeyah from Hashem,

saying,

[2] Thus speaketh Hashem Elohei Yisroel, saying, Write thee all the Devarim that I have spoken unto thee in a sefer.

[3] For, hinei, the days are coming, saith Hashem, that I will bring back from captivity My people Yisroel and Yehudah, saith Hashem; and I will cause them to return to ha'aretz that I gave to their avot, and they shall possess it.

[4] And these are the Devarim that Hashem spoke concerning Yisroel and concerning Yehudah.

[5] For thus saith Hashem: We have heard a cry of fear, of pachad (terror), and not of shalom.

[6] Ask ye now, and see whether a zachar (male) doth travail with child? Why do I see every gever with his hands on his stomach, like a woman in labor, and all faces are turned deadly pale?

[7] Alas! For gadol hayom, so that none is like it; it is even the Et (Time) of Tzarah l'Ya'akov (Jacob's Trouble), but he shall be saved out of it.

[8] For it shall come to pass in that day, saith Hashem Tzva'os, that I will break his yoke from off thy tzavar (neck), and will burst thy bonds, and zarim (foreigners) shall no more make a slave of him;

[9] But they shall serve Hashem Eloheim, and Dovid their Melech [i.e.

Moshiach], whom I will raise up for them.

[10] Therefore, fear thou not, O Avdi Ya'akov, saith Hashem; neither be dismayed, O Yisroel; for, hineni, I will save thee from afar, and thy zera from the erez of their captivity; and

Ya'akov shall return, and shall be at rest, and be secure, and none shall make him afraid.

[11] For I am with thee, saith Hashem, to save thee; though I make a full end of all Goyim where I have scattered thee, yet I will not make a full end of thee; but I will correct thee in mishpat, and will not leave thee altogether unpunished.

[12] For thus saith Hashem, Thy bruise is incurable, and thy makkah (blow, wound) is grievous.

[13] There is none to uphold thy cause, no refu'ot for your wound, no healing for you.

[14] All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the makkat oyeve, with the musar (chastisement) of a cruel one, for the multitude of thine avon; because thy sins were increased.

[15] Why dost thou cry out over thine affliction? Thy pain is incurable for the multitude of thine avon; because thy chattot were increased, I have done these things unto thee.

[16] Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that plunder thee shall become plunder, and all that prey upon thee will I give for prey.

[17] For I will restore health unto thee, and I will heal thee of thy makkot (wounds), saith Hashem; because they called thee a Nidachah (Outcast), saying, This is Tziyon, whom no one careth for.

[18] Thus saith Hashem; Hineni, I will bring back the captivity of Ya'akov's ohalim, and have compassion on his dwelling places; and the Ir shall be rebuilt upon her own ruins, and the armon (citadel) shall stand on its rightful site.

[19] And out of them shall proceed todah (thanksgiving)

and the voice of them that rejoice; and I will multiply them, and they shall not be few; I will also honor them, and they shall not be disdained.

[20] Their banim also shall be as formerly, and their Edah (Congregation) shall be established before Me, and I will punish all that oppress them.

[21] And their Adir (Prince, Leader) shall be one of their own, and their Moshel (ruler) shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is this that devoted his lev to approach unto Me? saith Hashem.

[22] And ye shall be My people, and I will be your Elohim.

[23] Hinei, the whirlwind of Hashem goeth forth with chemah (wrath, fury), a sweeping whirlwind; it shall fall violently upon the rosh of the resha'im.

[24] The Charon Af Hashem shall not return, until He hath accomplished it, and until He have performed the mezinnot (intent, purposes) of His lev; in the acharit hayamim (latter days) ye shall understand this.

31 ^(30:25) At the same time, saith Hashem, I will be Elohim l'khol mishpekhos Yisroel, and they shall be My people.

[2(1)] Thus saith Hashem, The Am seridei cherev (the People that survived the cherev [*as a Remnant*]) found chen (grace) in the midbar; even Yisroel, when Yisroel journeyed to find [*a place of*] rest.

[3(2)] Hashem hath appeared of old unto me, saying, Yes, I have loved thee with an ahavat olam; therefore with chesed have I drawn thee.

[4(3)] Again I will build thee up, and thou shalt be rebuilt, O Betulat Yisroel; thou shalt again adorn thyself with thy timbrels, and shalt go forth in the dance of merry-makers.

[5(4)] Thou shalt yet plant keramim upon the hills of Shomron; the planters shall plant, and shall put the fruit to ordinary use [*See Lv 19:24-25*].

[6(5)] For there shall be a yom, that the notzrim (watchmen) upon har Ephrayim shall cry, Arise ye, and let us go up to Tziyon unto Hashem Eloheinu.

[7(6)] For thus saith Hashem; Sing with simcha for Ya'akov, and shout among the Rosh HaGoyim; publish ye, hallelu (praise ye), and say, Hashem, save Thy people, the She'erit Yisroel (the Remnant of Israel).

[8(7)] Hineni, I will bring them from the eretz tza'fon (land of the north), and gather them from the ends of ha'aretz, and with them the iver (blind) and the pise'ach (lame), the woman with child and her that travaileth with child together; a Kahal Gadol shall return here.

[9(8)] They shall come with weeping, and with techinnunim will I lead them back; I will cause them to walk by the nachalei mayim (streams of water) in a derech yashar (straight road), wherein they shall not stumble; for I am an Av to Yisroel, and Ephrayim is My bechor.

[10(9)] Hear the Devar Hashem, O ye Goyim, and preach it in the farthest shores, and

say, He that scattered Yisroel will gather Yisroel, and He shall be shomer over Yisroel, like a Ro'eh over the Eder thereof.

[11(10)] For Hashem hath redeemed Ya'akov, and made Geulah (Redemption) for Ya'akov out of the yad of him that was chazak more than Ya'akov.

[12(11)] Therefore they shall come and loudly, joyously sing on the height of Tziyon, and shall stream to the Tuv Hashem (Bounty, Goodness of Hashem), for dagan (grain), and for tirosh (new wine) and for yitzhar (pure olive oil) and for the young of the tzon and of the herd; and their nefesh shall be like a well-watered gan (garden); and they shall not sorrow any more at all.

[13(12)] Then shall the betulah rejoice in the machol (dance), both bocherim (young men) and zekenim together; for I will turn their evel (mourning) into sasson (joy), and will comfort them, and make them have simcha from their sorrow.

[14(13)] And I will satisfy the nefesh of the Kohanim with deshen (fatness, abundance) and My people shall be sated with My Tuv (Bounty, Goodness), saith Hashem.

[15(14)] Thus saith Hashem; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel, weeping for her banim, refused to be comforted for her banim, because they were no more [see *OJBC Mt.2:18*].

[16(15)] Thus saith Hashem; Refrain thy voice from weeping, and thine eyes from tears; for sachar (reward) there will be for thy labor, saith Hashem; and they shall return from the erez oyev (land of the enemy).

[17(16)] And there is tikveh

(hope) in thine acharit (future, latter end), saith Hashem, that thy banim shall return to their own border.

[18(17)] I have surely heard Ephrayim bemoaning himself thus; Thou hast chastised me, and I was chastised, like an unbroken egel; turn Thou me, and I shall be turned; for Thou art Hashem Elohai. [19(18)] Surely after I turned away, I made teshuva; and after I was instructed, I beat upon my yarech (thigh); I was ashamed, yes, even humiliated, because nasati cherpat neurai (I did bear, carry the reproach, disgrace of my youth).

[20(19)] Is Ephrayim My ben yakir (dear son)? Is he a yeled in whom I delight? For when I spoke of him, I do earnestly remember him still; therefore My heart yearns for him; I will surely have rachamim (mercy) upon him, saith Hashem.

[21(20)] Set thee up tziyunim (roadmarks, road signs), make thee tamurim (guideposts); set thine lev upon the highway, even the derech thou art now walking; turn back, O Betulat Yisroel, turn back to these thy towns.

[22(21)] How long wilt thou dillydally, O Bat HaShovevah (backsliding daughter)? For Hashem barah chadashah (Hashem hath created a new thing) on ha'aretz; A nekevah (woman, female, *i.e., Israel*) shall encircle [seek out] a gever (man, male, *i.e., G-d*).

[23(22)] Thus saith Hashem Tzva'os Elohei Yisroel: Once again they shall use this saying in Eretz Yehudah and in the towns thereof, when I shall turn them back from their captivity; yevarechecha Adonoi neveh tzedek har hakodesh (may Hashem bless thee, O Righteous Abode, O Har HaKodesh!)

[24(23)] There shall dwell in Yehudah itself, in all the towns thereof together, ikkarim (farmers); they also that go forth with the eder.

[25(24)] For I will refresh the nefesh of the weary, and I will replenish even the stress-laden nefesh.

[26(25)] Upon this, I awoke, and beheld; and my sheynah (sleep) was sweet unto me.

[27(26)] Hinei, the days are coming, saith Hashem, that I will sow again Bais Yisroel and Bais Yehudah with the zera adam (human seed, *i.e., repopulation*), and also with the zera behemah (animal seed, *i.e., replenishing livestock*).

[28(27)] And it shall come to pass, that just as I watched over them, to uproot, and to tear down, and to overthrow, and to destroy, and to bring catastrophe; so will I watch over them, to build, and to plant, saith Hashem.

[29(28)] In those days they shall say no more, The Avot have eaten the sour grape, and the shinayim (teeth) of the Banim are set on edge.

[30(29)] But every one shall die for his own avon (iniquity); kol haAdam that eateth the sour grape, his shinayim shall be set on edge.

[31(30)] Hinei, the days come, saith Hashem, that I will cut a Brit Chadasha with Bais Yisroel, and with Bais Yehudah;

[32(31)] Not according to the Brit that I cut with their Avot in the day that I took hold of their yad to take them out of Eretz Mitzrayim; which My Brit they broke, although I was Ba'al (Husband) to them, saith Hashem;

[33(32)] But this shall be the **Brit** that I will cut **with Bais Yisroel** [*T.N. OJBC is Jewish*];

After those days, saith Hashem, I will set My Torah in them inwardly, and I will write ketuvim on their hearts; and I will be their Elohim, and they shall be My People. [34(33)] And they shall teach no more every ish his re'a (neighbor), and every ish his brother, saying, Know Hashem; for they shall all have da'as of Me, from the katon of them unto the gadol of them, saith Hashem; for I will forgive their avon, and I will remember their chattat no more.

[35(34)] Thus saith Hashem, which giveth the shemesh for an ohr by day, and the chukkot yarei'ach and chukkot kokhavim for an ohr by night, which stirreth up the sea when the waves thereof roar; Hashem Tzva'os is Shmo: [36(35)] If those chukkim depart from before Me, saith Hashem, then the Zera Yisroel also shall cease from being a Goy (Nation) before Me forever.

[37(36)] Thus saith Hashem; If Shomayim above can be measured, and, below, the foundations of ha'aretz can be searched out, I will also cast off kol Zera Yisroel for all that they have done, saith Hashem.

[38(37)] Hinei, the days are coming, saith Hashem, that the Ir shall be built unto Hashem from the Migdal Chananel unto the Sha'ar HaPinnah (Corner Gate).

[39(38)] And the measuring line shall yet go forth straight ahead to Garev Hill, and around to Goah.

[40(39)] And the whole valley [of Hinnom] of the pegarim (corpses), and of the deshen (ashes), and all the fields unto the brook of Kidron, unto the corner of the Sha'ar HaSusim (Horse Gate) to the east, shall be kodesh unto Hashem; it

shall not be uprooted, nor destroyed any more l'olam.

32 The Davar that came to Yirmeyah from Hashem in the tenth year of Tzidkiyah Melech Yehudah, which was the eighteenth year of Nevuchadretzar.

[2] For then the army of Melech Bavel besieged Yerushalayim; and Yirmeyah HaNavi was imprisoned in the Khatzer (courtyard) of the Guard, which was in Bais Melech Yehudah.

[3] For Tzidkiyah Melech Yehudah had imprisoned him, saying, Why dost thou prophesy, and say, Thus saith Hashem, Hineni, I will give this city into the yad Melech Bavel, and he shall capture it;

[4] And Tzidkiyah Melech Yehudah shall not escape out of the yad of the Kasdim (Chaldeans), but shall surely be delivered into the yad Melech Bavel, and shall speak with him mouth to mouth, and his eynayim shall behold his eynayim;

[5] And he shall lead Tzidkiyah to Bavel, and there shall he be until I visit him, saith Hashem; though ye fight against the Kasdim (Chaldeans), ye shall not succeed.

[6] And Yirmeyah said, The Devar Hashem came unto me, saying,

[7] Hinei, Chanam'el Ben Shallum thine dod (uncle) shall come unto thee saying, Buy thee my sadeh that is in Anatot: for the mishpat haGeulah (right of Redemption) is thine to buy it.

[8] So Chanam'el ben dodi came to me in the Khatzer (court) of the Guard according to the Devar Hashem, and said unto me, Buy my sadeh, now, that is in Anatot, which is in Eretz Binyamin; for the mishpat hayerushah (right of

possession) is thine, and the geulah (redemption) is thine; buy it for thyself. Then I knew that this was the Devar Hashem.

[9] And I bought the sadeh of Chanam'el ben dodi, that was in Anatot, and weighed him out the kesef, even seventeen shekels of kesef.

[10] And I signed the sefer (deed), and sealed it, and took edim (witnesses), and weighed him out the kesef on the scales.

[11] So I took the sefer hamikneh (deed of purchase), both that which was sealed according to the mitzvah and chukkim, and that which was the unsealed copy:

[12] And I gave the sefer hamikneh unto Baruch Ben Neriya Ben Ma'aseiyah, in the sight of Chanam'el my cousin, and in the presence of the edim that signed the sefer hamikneh, before all the Yehudim that sat in the khatzer (courtyard) of the prison.

[13] And I charged Baruch before their eyes, saying,

[14] Thus saith Hashem Tzva'os Elohei Yisroel: Take these sefarim, this sefer hamikneh, both which is sealed, and this sefer which is unsealed; and put them in an earthen vessel, that they may last yamim rabbim.

[15] For thus saith Hashem Tzva'os Elohei Yisroel: Batim (houses) and sadot (fields) and kramim (vineyards) shall be bought again in this land.

[16] Now when I had delivered the sefer hamikneh unto Baruch Ben Neriya, I davened unto Hashem, saying,

[17] Ah Adonoi Hashem! Hinei, Thou hast made the Shomayim and the Eretz by Thy koach hagadol and Thy outstretched zero'a, and there is nothing too

difficult for Thee;
 [18] Thou showest chesed unto alafim, and recompensest avon avot into the kheyk of their banim after them; HaEl HaGadol HaGibbor Hashem Tzva'os Shmo,
 [19] Gadol in etzah (counsel), and mighty in deed; for Thine eynayim are open upon all the drakhim of Bnei Adam; to give everyone according to his drakhim, and according to the fruit of his doings;
 [20] Which hast set otot and mofetim in Eretz Mitzrayim, even unto this day, and in Yisroel, and among adam (mankind); and hast made Thee a Shem, as at this day;
 [21] And hast brought forth Thy people Yisroel out of Eretz Mitzrayim with otot, and with mofetim, and with a yad chazakah, and with an outstretched zero'a, and with great terror;
 [22] And hast given them this land, which Thou didst swear to their avot to give them, eretz zavat cholov udevash;
 [23] And they came in, and possessed it; but they obeyed not Thy voice, neither walked in Thy torah; they have done nothing of all that Thou commandedst them to do; therefore Thou hast caused all this ra'ah to come upon them.
 [24] Hinei, the siege ramps, they are come unto the Ir to take it; and the Ir is given into the yad of the Kasdim (Chaldeans), that fight against it, because of the cherev, and of the ra'av, and of the dever; and what Thou hast spoken is come to pass; and, behold, Thou seest it.
 [25] And Thou hast said unto me, O Adonoi Hashem, Buy thee the sadeh for kesef, and take edim (witnesses); for the Ir is given into the yad of the Kasdim (Chaldeans).
 [26] Then came the Devar

Hashem unto Yirmeyah, saying,
 [27] Hinei, I am Hashem Elohei Kol Basar; is there any thing too difficult for Me?
 [28] Therefore thus saith Hashem: Hineni, I will give this city into the yad of the Kasdim (Chaldeans), and into the yad of Nevuchadretzar Melech Bavel, and he shall capture it;
 [29] And the Kasdim (Chaldeans), that fight against this city, shall come and set eish to this city, and burn it with the batim (houses), upon whose gagot (roofs) they have offered ketoret unto Ba'al, and poured out nesakhim (drink offerings) unto elohim acherim, to provoke Me to anger.
 [30] For the Bnei Yisroel and the Bnei Yehudah have only done rah (evil) before Me from their youth; for the Bnei Yisroel have only provoked Me to anger with the work of their hands, saith Hashem.
 [31] For this city hath been to Me as a provocation of Mine anger and of My fury from the day that they built it even unto this day; that I should remove it from before My face,
 [32] Because of all the ra'ah of the Bnei Yisroel and of the Bnei Yehudah, which they have done to provoke Me to anger, they, their melachim, their sarim, their kohanim, and their nevi'im, and the Ish Yehudah, and the inhabitants of Yerushalayim.
 [33] And they have turned unto Me the oref (back), and not the panim; though I taught them, rising up early and teaching them, yet they have not paid heed to receive musar.
 [34] But they set their shikkutzim (abominations) in the Beis [*Hamikdash*], which is called by Shmi, to make it tameh (unclean).

[35] And they built the high places of Ba'al, which are in the Gey Ben Hinnom, to cause their banim and their banot to pass through the eish unto Molech; which I commanded them not, neither came it into My lev, that they should do this toe'vah (abomination) to cause Yehudah to sin.
 [36] And now therefore thus saith Hashem Elohei Yisroel, concerning this city, whereof ye say, It shall be delivered into the yad Melech Bavel by the cherev, and by the ra'av and by the dever;
 [37] Hineni, I will gather them out of all countries, where I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them back unto this makom, and I will cause them to dwell securely;
 [38] And they shall be My people, and I will be their Elohim;
 [39] And I will give them lev echad (one heart), and derech echad (one way), that they may fear Me kol hayamim, for the tov of them, and of their banim after them;
 [40] And I will make a Brit Olam with them, that I will not turn away from doing them good; but I will put My fear in their hearts, that they shall not depart from Me.
 [41] Indeed, I will rejoice over them to do them good, and I will plant them in this land bemes with all My lev and with all My nefesh.
 [42] For thus saith Hashem; Just as I have brought all this ra'ah hagedolah upon this people, so will I bring upon them kol hatovah that I have promised them.
 [43] And sadeh shall be bought in this land, whereof ye say,

It is desolate without adam or behemah; it is given into the yad of the Kasdim (Chaldeans).

[44] Sadot (fields) will be bought for kesef, and the sefer (deed) will be signed and sealed and witnessed in Eretz Binyamin, and in the places around Yerushalayim, and in the towns of Yehudah, and the towns of the hill country, and in the towns of the Shephelah, and in the towns of the Negev; for I will cause their captivity to return, saith Hashem.

33 Moreover the Devar Hashem came unto Yirmeyah the second time, while he was yet imprisoned in the Khatzer of the Guard, saying,

[2] Thus saith Hashem the Oseh (Maker) thereof [*of the Earth*], Hashem the Yotzer who formed it to establish it: Hashem Shmo;

[3] Call unto Me, and I will answer thee, and show thee gedolot (great things) and unsearchable things, which thou knowest not.

[4] For thus saith Hashem Elohei Yisroel, concerning the batim (houses) of this city, and concerning the batim (houses) of the melachim of Yehudah, which are torn down for defense against siege ramps and against the cherev;

[5] They come to fight against the Kasdim (Chaldeans), but it is to fill these places with the pegarim (dead bodies) of adam, whom I have slain in Mine anger and in My wrath, and all for whose wickedness I have hid My face from this city.

[6] Hineni, I will bring it health and marpeh (healing), and I will heal them, and will reveal unto them the abundance of shalom and emes.

[7] And I will cause the captives of Yehudah and the captives of Yisroel to return, and will rebuild those places, as at the first.

[8] And I will cleanse them from all their avon (iniquity), whereby they have sinned against Me; and I will pardon all their avonot, whereby they have sinned, and whereby they have committed peysha'im against Me.

[9] And it shall be to Me a Shem Sasson, a Tehillah and a Teferet before kol HaGoyim of Ha'Aretz, which shall hear all the tovah that I do unto them; and they shall fear and tremble for all the tovah and for all the shalom that I procure unto it.

[10] Thus saith Hashem; Again there shall be heard in this makom, which ye say shall be desolate without adam and without behemah, even in the towns of Yehudah, and in the streets of Yerushalayim, that are desolate, without adam, and without inhabitant, and without behemah,

[11] The kol (sound, voice) of sasson, and the voice of simchah, the voice of the Choson, and the voice of the Kallah, the voice of them that shall say, Hodu Hashem Tzva'os; for Hashem is tov; for His chesed endureth lolam; and of them that shall bring the todah (thank offerings, sacrifice of praise) into the Beis Hashem. For I will cause the captives of the land to return, as at the first, saith Hashem.

[12] Thus saith Hashem Tzva'os; Again in this makom, which is desolate without adam and without behemah, and in all the towns thereof, shall be a naveh (dwelling) of ro'im (shepherds) resting their tzon.

[13] In the towns of the hill country, in the towns of the Shephelah, and in the towns of the Negev, and in Eretz Binyamin, and in the places around Yerushalayim, and in the towns of Yehudah, shall the tzon pass again under the hands of him that counteth them, saith Hashem.

[14] Hinei, the days are coming, saith Hashem, that I will perform that davar hatov which I have promised unto Bais Yisroel and unto Bais Yehudah.

[15] In those days, and at that time, will I cause the Tzemach Tzedakah (*Righteous Branch*, i.e., *Moshiach Ben David Yehoshua*, see 30:9; 23:5; Zech 3:8 Ezra 3:8; 6:11-12; Mt 2:23; Isa 4:2; 9:2-7; 11:1-12; 53:2; *Moshiach the new "Joshua" Isa 49:8*) to sprout up unto Dovid; He shall execute mishpat and tzedakah in ha'aretz.

[16] In those days shall Yehudah be saved, and Yerushalayim shall dwell securely; and this is what she shall be called, Hashem Tzidkeinu.

[17] For thus saith Hashem; Dovid shall never lack an ish to sit upon Kisse Bais Yisroel;

[18] Neither shall the kohanim the Levi'im lack an ish before Me to offer olah, and to burn minchah, and to do zevakh continually.

[19] And the Devar Hashem came unto Yirmeyah, saying,

[20] Thus saith Hashem: If ye can break My Brit HaYom, and My Brit HaLailah, that there should not be yomam v'lailah (day and night) in their appointed times;

[21] Then may also My Brit (covenant) be broken with Dovid Avdi, that he should not have Ben to reign upon his kisse; and with the Levi'im the kohanim, My mesharetim (ministers, servants).

[22] As the Tzeva HaShomayim cannot be numbered, neither the chol (sand) of the yam (sea) measured, so will I multiply the zera Dovid Avdi, and the Levi'im that minister unto Me. [23] Moreover the Devar Hashem came to Yirmeyah, saying, [24] Considerest thou not what this people have spoken, saying, The two mishpekhoh which Hashem hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. [25] Thus saith Hashem; If My Brit be not with yomam valailah, and if I have not appointed the chukkot of Shomayim vaAretz; [26] Then will I cast away the zera Ya'akov and Dovid Avdi, so that I will not take any of his zera to be moshelim (rulers) over the zera Avraham, Yitzchak, and Ya'akov; for I will cause their captives to return, and have mercy on them.

34 The Davar which came unto Yirmeyah from Hashem, when Nevuchadretzar Melech Bavel, and all his army, and all the mamlechoth eretz (kingdoms of the earth) of his dominion, and all the peoples fought against Yerushalayim, and against all the towns thereof, saying, [2] Thus saith Hashem Elohei Yisroel; Go and speak to Tzidkiyah Melech Yehudah, and tell him, Thus saith Hashem: Hineni, I will give this city into the yad Melech Bavel, and he shall burn it with eish, [3] And thou shalt not escape out of his yad, but shalt surely be captured, and delivered into his yad; and thine eynayim shall behold the eynayim of Melech Bavel, and

he shall speak with thee mouth to mouth, and thou shalt go to Bavel. [4] Yet hear the Devar Hashem, O Tzidkiyah Melech Yehudah; Thus saith Hashem of thee, Thou shalt not die by the cherev; [5] But thou shalt die in shalom; and with the [royal funeral spice] burnings of thy avot, the former melachim which were before thee, so shall they burn for thee; and they will lament thee, saying, Hoy Adon! For I have pronounced the davar, saith Hashem. [6] Then Yirmeyah HaNavi spoke all these devarim unto Tzidkiyah Melech Yehudah in Yerushalayim, [7] When the army of Melech Bavel fought against Yerushalayim, and against all the towns of Yehudah that were left, against Lachish, and against Azekah; for these fortified cities remained of the cities of Yehudah. [8] This is the Davar that came unto Yirmeyah from Hashem, after that Tzidkiyah HaMelech had cut a Brit with kol HaAm which were at Yerushalayim, to proclaim deror (liberty) unto them; [9] That every ish should set free his eved, and every ish his shifchah, being Ivri (Hebrew man) or Ivriyah (Hebrew woman); that none should hold another brother Yehudi in bondage. [10] Now when all the sarim, and kol HaAm, which had entered into the brit (covenant), heard that every one should set free his eved, and every one his shifchah, that none should keep them in bondage, then they obeyed, and let them go. [11] But afterward they changed their minds, and caused avadim and the

shfakhoh, whom they had set free, to return, and brought them into subjection for avadim and for shfakhoh. [12] Therefore the Devar Hashem came to Yirmeyah from Hashem, saying, [13] Thus saith Hashem Elohei Yisroel; I cut a Brit with avoteichem in the day that I brought them forth out of Eretz Mitzrayim, out of the bais avadim, saying, [14] At the end of sheva shanim let ye go free every ish his brother Halvri, which hath been sold unto thee; and when he hath served thee shesh shanim, thou shalt let him go chofshi (free) from thee; but avoteichem paid heed not unto Me, neither inclined their ozen. [15] And recently ye turned, and did hayashar (the right) in My sight, in proclaiming deror (liberty) every ish to his neighbor; and ye cut a Brit (covenant) before Me in the Beis which is called by Shmi; [16] But ye turned around and profaned Shmi, and caused every ish his eved, and every ish his shifchah, whom he had set at liberty at their desire, to return, and brought them into subjection, to be unto you for avadim and for shfakhoh. [17] Therefore thus saith Hashem; Ye have not paid heed unto Me, in proclaiming deror (freedom), everyone to his brother, and every ish to his neighbor; hineni, I proclaim deror ("freedom") for you, saith Hashem, to the cherev, to the dever, and to the ra'av; and I will make you to be a horror to all the mamlechoth ha'aretz. [18] And I will give the anashim that have transgressed My Brit, which have not performed the Devarim of the Brit (covenant) which they

had cut before Me, when they cut the egel (calf) in two, and passed between the parts thereof,

[19] The sarim of Yehudah, and the sarim of Yerushalayim, the sarisim, and the kohanim, and kol Am HaAretz, which passed between the parts of the egel (calf);

[20] I will even give them into the yad of their oyevim, and into the yad of them that seek their nefesh: and their nevilah (dead body) shall be for food unto the oph HaShomayim, and to the behemat ha'aretz.

[21] And Tzidkiyah Melech Yehudah and his sarim will I give into the yad of their oyevim, and into the yad of them that seek their nefesh, and into the yad of Melech Bavel's army, which hast withdrawn from you.

[22] Hineni, I will command, saith Hashem, and cause them to return to this city; and they shall fight against it, and capture it, and burn it with eish; and I will make the towns of Yehudah a desolation without an inhabitant.

35 The Davar which came unto Yirmeyah from Hashem in the days of Yhoyakim Ben Yoshiyah Melech Yehudah, saying,
 [21] Go unto the Bais of the Rechavim, and speak unto them, and bring them into the Beis Hashem, into one of the leshakhot (side rooms), and give them yayin to drink.
 [3] Then I took Ya'azanyah Ben Yirmeyah Ben Chavatzinyah, and his brethren, and all his banim, and kol Bais Rechavim;
 [4] And I brought them into the Beis Hashem, into the lishkah (room) of the Bnei Chanan Ben Yigdalyahu, an Ish HaElohim, which was by

the lishkah of the sarim, which was above the lishkah of Ma'aseiyah Ben Shallum, the Shomer HaSaf (Gatekeeper);

[5] And I set before the Bnei Bais Rechavim bowls full of yayin, and kosot (cups), and I said unto them, Drink ye yayin.

[6] But they said, We will drink no yayin; for Yonadav Ben Rechav avinu commanded us, saying, Ye shall drink no yayin, neither ye, nor your banim ad olam;
 [7] Neither shall ye build bais, nor sow zera, nor plant kerem (vineyard), nor have any; but all your days ye shall dwell in ohalim; that ye may live yamim rabbim in the adamah where ye are sojourners.

[8] Thus have we obeyed the voice of Yonadav Ben Rechav avinu in all that he hath charged us, to drink no yayin kol yameinu (all our days), we, our nashim, our banim, nor our banot;

[9] Nor to build batim for us to dwell in; neither have we kerem, nor sadeh, nor zera;
 [10] But we have dwelt in ohalim, and have obeyed, and done according to all that Yonadav avinu commanded us.

[11] But it came to pass, when Nevuchadretzar Melech Bavel invaded ha'aretz, that we said, Come, and let us go to Yerushalayim because of the army of the Kasdim (Chaldeans), and because of the army of Aram (the Syrians); so we dwell in Yerushalayim.

[12] Then came the Devar Hashem unto Yirmeyah, saying,

[13] Thus saith Hashem Tzva'os Elohei Yisroel: Go and tell the Ish Yehudah and the inhabitants of Yerushalayim, Will ye not learn musar to pay

heed to My devarim? saith Hashem.

[14] The devarim of Yonadav Ben Rechav, that he commanded his banim not to drink yayin, has been carried out; for unto this day they drink none, but obey the mitzvat avihem; notwithstanding, I have spoken unto you, rising early and speaking; but ye paid heed not unto Me.

[15] I have sent also unto you all My avadim the Nevi'im, rising up early and sending them, saying, Turn ye now every ish from his derech hara'ah, and amend your doings, and go not after elohim acherim to serve them, and ye shall dwell in ha'adamah which I have given to you and to avoteichem; but ye have not inclined your ozen (ear), nor paid heed unto Me.
 [16] Indeed the Bnei Yonadav Ben Rechav have carried out the mitzvat avihem, which he commanded them; but this people hath not paid heed unto Me:

[17] Therefore, thus saith Hashem Elohei Tzva'os Elohei Yisroel: Hineni, I will bring upon Yehudah and upon all the inhabitants of Yerushalayim all the ra'ah that I have pronounced against them; because I have spoken unto them, but they have not paid heed; and I have called unto them, but they have not answered.

[18] And Yirmeyah said unto the Bais Rechavim, Thus saith Hashem Tzva'os Elohei Yisroel: Because ye have obeyed the mitzvat Yonadav avichem, and have been shomer over all his mitzvot, and done according unto all that he hath commanded you,
 [19] Therefore thus saith Hashem Tzva'os Elohei Yisroel: Yonadav Ben Rechav shall not

lack an ish to stand before Me kol hayamim.

36 And it came to pass in the fourth year of Y'hoyakim Ben Yoshiyah Melech Yehudah, that this Davar came unto Yirmeyah from Hashem, saying,

[2] Take thee megilat sefer (scroll book), and write therein all the Devarim that I have spoken unto thee against Yisroel, and against Yehudah, and against kol HaGoyim, from the day I spoke unto thee, from the yamim of Yoshiyah, even unto this day.

[3] It may be that Bais Yehudah will hear all the ra'ah (disaster, evil) which I purpose to do unto them; that they may turn every ish from his derech hara'ah; that I may forgive their avon and their chattat.

[4] Then Yirmeyah called Baruch Ben Neriya; and Baruch wrote from the mouth of Yirmeyah all the Divrei Hashem, which he spoke unto him, upon a megilat sefer.

[5] And Yirmeyah commanded Baruch, saying, I am atzur (restricted, barred); I cannot go into Bais Hashem;

[6] Therefore go thou, and read from the megilah, which thou hast written from my mouth, the Divrei Hashem in the oznayim (ears) of HaAm in the Bais Hashem on the yom tzom; and also thou shalt read them in the oznayim of all Yehudah that will be coming from their towns.

[7] It may be they will present their techinnah (supplication) before Hashem, and they will turn every ish from his derech hara'ah; for gadol is the anger and the wrath that Hashem hath pronounced against HaAm Hazeh.

[8] And Baruch Ben Neriya did according to all that Yirmeyah HaNavi commanded him, reading the Sefer Divrei Hashem in the Bais Hashem.

[9] And it came to pass in the fifth year of Y'hoyakim Ben Yoshiyah Melech Yehudah, in the ninth month, that they proclaimed a tzom before Hashem to kol HaAm in Yerushalayim, and to kol HaAm that came from the towns of Yehudah unto Yerushalayim.

[10] Then Baruch read from the Sefer the Divrei Yirmeyah in the Bais Hashem, in the lishkah (chamber) of Gemaryah Ben Shaphan the sofer, in the khatzer haelyon, at the Petach Sha'ar HeChadash of Bais Hashem, in oznayim kol HaAm.

[11] When Michayah Ben Gemaryah, Ben Shaphan, had heard kol Divrei Hashem out of the Sefer,

[12] Then he went down into the Bais HaMelech, into the lishkah of the sofer, and, hinei, all the sarim sat there, even Elishama the sofer, and Delayahu Ben Shemayahu, and Elnatan Ben Achbor, and Gemaryah Ben Shaphan, and the sarim (officials).

[13] Then Michayah declared unto them all the Devarim that he had heard, when Baruch read the Sefer in the oznayim of HaAm.

[14] Therefore all the sarim sent Yehudi Ben Netanyahu Ben Shelemyah Ben Cushi unto Baruch, saying, Bring in thine yad the megilah wherein thou hast read in the oznayim of HaAm, and come. So Baruch Ben Neriya took the megilah in his yad, and came unto them.

[15] And they said unto him, Sit down now, and read it in ozneinu (our ears). So Baruch read it in their oznayim.

[16] Now it came to pass, when they had heard kol haDevarim, they were afraid [*looking fearfully*] one to the other, and said unto Baruch, We will surely tell HaMelech of all these Devarim.

[17] And they asked Baruch, saying, Tell us now, How didst thou write all these Devarim at his peh (mouth [*Jeremiah's dictation*])?

[18] Then Baruch answered them, He pronounced all these Devarim unto me with his peh (mouth, dictation) and I wrote them with dyo (ink) in the Sefer.

[19] Then said the sarim unto Baruch, Go, hide thee, thou and Yirmeyah; and let no ish have da'as of where ye be.

[20] And they went into the khatzer HaMelech, but they laid up the megilah in the lishka of Elishama the Sofer, and told all the Devarim in the oznayim of HaMelech.

[21] So HaMelech sent Yehudi to bring the megilah; and he brought it out the lishka of Elishama the sofer. And Yehudi read it in the oznayim of HaMelech, and in the oznayim of all the sarim which Tzidkiyah Ben Chananyahu, and all stood beside HaMelech.

[22] Now HaMelech sat in the Bais Hakhoref (Winter House) in the ninth month [Kislev]; and there was an akh (fireplace) burning before him.

[23] And it came to pass, that when Yehudi had read three or four delatot (columns), he cut it with a ta'ar hasofer (razor of a scribe), and cast it into the eish that was in the akh (fireplace), until all the megilah was consumed in the eish that was in the akh (fireplace).

[24] Yet they were not afraid, nor tore their begadim, neither HaMelech, nor

any of his avadim that heard all these Devarim.

[25] Nevertheless Elnatan and Delayahu and Gemaryah had made intercession to HaMelech that he would not burn the megilah; but he would not heed them.

[26] HaMelech ordered that Yerachme'el Ben Hammelech, Serayah Ben Azriel, and Shelemyah Ben Avde'el, arrest Baruch HaSofer and Yirmeyah HaNavi; but Hashem hid them.

[27] Then the Devar Hashem came to Yirmeyah, after that HaMelech had burned the megilah, and the Devarim which Baruch wrote at the peh of Yirmeyah, saying,

[28] Shuv (turn) and take thee again another megilah, and write on it all the Devarim HaRishonim (former words) that were in the Megilah HaRishonah, which Y'hoyakim Melech Yehudah hath burned.

[29] And thou shalt say to Y'hoyakim Melech Yehudah, Thus saith Hashem: Thou hast burned this megilah, saying, Why hast thou written therein, saying, Melech Bavel shall certainly come and destroy HaAretz Hazot, and shall cause to cease from it adam and behemah?

[30] Therefore thus saith Hashem of Y'hoyakim Melech Yehudah: He shall have none to sit upon the kisse Dovid; and his nevelah (dead body) shall be cast out in the chorev (heat, drought) of the yom, and in the kerakh (ice, frost) of the lailah.

[31] And I will visit him [*for punishment*] and his zera and his avadim for their avon; and I will bring upon them, and upon the inhabitants of Yerushalayim, and upon the Ish Yehudah, all the ra'ah (disaster, evil) that I have pronounced against them; yet they did not pay heed.

[32] Then took Yirmeyah another megilah, and gave it to Baruch Ben Neriya, HaSofer, who wrote therein from the peh of Yirmeyah all the Divrei HaSefer which Y'hoyakim Melech Yehudah had burned in eish; and there were added besides unto them many similar Devarim.

37 And Melech Tzidkiyah Ben Yoshiyah reigned instead of Coneyahu [Yehoyakin] Ben Y'hoyakim, whom Nevuchadretzar Melech Bavel put on the throne in Eretz Yehudah.

[2] But neither he, nor his avadim, nor the Am HaAretz, did pay heed unto the Divrei Hashem, which He spoke by Yirmeyah HaNavi.

[3] And HaMelech Tzidkiyah sent Yehukhal Ben Shelemyah and Tzephanyah Ben Maaseiyah the Kohen to Yirmeyah HaNavi, saying, Hitpalel na (pray now) unto Hashem Eloheinu for us.

[4] Now Yirmeyah came in and went out among HaAm; for they had not put him into bais hakeleh (prison).

[5] Then the army of Pharaoh was come forth out of Mitzrayim; and when the Kasdim (Chaldeans) that besieged Yerushalayim heard news of them, they withdrew from Yerushalayim.

[6] Then came the Devar Hashem unto Yirmeyah HaNavi saying,

[7] Thus saith Hashem Elohei Yisroel; Thus shall ye say to Melech Yehudah, that sent you unto Me to enquire of Me; Hinei, the army of Pharaoh, which is come forth lezrah (to help, support) you, shall return to Mitzrayim into their own land.

[8] And the Kasdim (Chaldeans) shall return, and fight against HaIr hazot (this

City, *i.e., Jerusalem*) and capture it, and burn it down with eish.

[9] Thus saith Hashem; Deceive not nafshoteichem, saying, The Kasdim (Chaldeans) shall surely depart from us; for they shall not depart.

[10] For though ye had struck down kol chayil Kasdim (the whole army of the Chaldeans) that fight against you, and there remained but anashim medukarim (wounded men) among them, yet should they rise up every ish in his ohel, and with eish burn down HaIr hazot.

[11] And it came to pass, that when the army of the Kasdim (Chaldeans) was withdrawn from Yerushalayim because of the army of Pharaoh,

[12] Then Yirmeyah went forth out of Yerushalayim to go into the Eretz Binyamin, to get [his] chelek from there among HaAm.

[13] And when he was in the Sha'ar Binyamin, a ba'al pekidut (captain of the guard) was there, shmo Yiriyah Ben Shelemyah Ben Chananyah; and he arrested Yirmeyah HaNavi, saying, Thou fallest away as a deserter to the Kasdim (Chaldeans).

[14] Then said Yirmeyah, Sheker; I fall not away as a deserter to the Kasdim (Chaldeans). But he paid heed not to him; so Yiriyah arrested Yirmeyah, and brought him to the sarim.

[15] Therefore the sarim were enraged with Yirmeyah, and had him beaten, and put him in house arrest in the Bais Yohonatan the Sofer; for they had made that the bais hakeleh (prison).

[16] When Yirmeyah was entered into the bais habor (dungeon), and

into the cells, and Yirmeyah had remained there yamim rabbim;

[17] Then HaMelech Tzidkiyah sent, and brought him out; and HaMelech asked him baseter (secretly) in his Bais (Palace), and said, Is there Devar from Hashem? And Yirmeyah said, There is; for, said he, thou shalt be delivered into the yad Melech Bavel.

[18] Moreover Yirmeyah said unto HaMelech Tzidkiyah, What have I offended against thee, or against thy avadim, or against Am Hazeh, that ye have put me in bais hakeleh? [19] Where are now your nevi'im which prophesied unto you, saying, Melech Bavel shall not come against you, nor against HaAretz hazot? [20] Therefore hear now, O adoni HaMelech; let now my techinnah be accepted before thee; that thou cause me not to return to the Bais Yehonatan HaSofer, lest I die there.

[21] Then HaMelech Tzidkiyah commanded that they should commit Yirmeyah into the Khatzer (courtyard) of the Guard, and that they should give him daily kikar lechem (loaf of bread) out of the street of ha'ofim (the bakers), until all the lechem in the Ir was gone. Thus Yirmeyah remained in the Khatzer (courtyard) of the Guard.

38 Then Shephatyah Ben Mattan, and Gedalyah Ben Pashchur, and Yuchal Ben Shelemyah, and Pashchur Ben Malkiyah, heard the Devarim that Yirmeyah had spoken unto kol HaAm, saying,

[2] Thus saith Hashem, He that remaineth in this city shall die by the cherev, by the ra'av, and by the dever; but he

that goeth forth to the Kasdim (Chaldeans) shall live; for he shall have his nefesh for; plunder, and shall live.

[3] Thus saith Hashem, This city shall surely be given into the yad of the army of Melech Bavel, which shall capture it.

[4] Therefore the sarim said unto HaMelech, Let now this ish be put to death; for thus he weakeneth the hands of the anshei hamilchamah that are left in this city, and the hands of all the people, in speaking such devarim unto them; for this ish seeketh not the shalom of this people, but the hurt.

[5] Then Tzidkiyah HaMelech said, Hinei, he is in your yad (hand, power); for HaMelech is not he that can do anything against you.

[6] Then took they Yirmeyah, and cast him into the bor (pit, dungeon, cistern) of Malkiyah Ben Hammelech, that was in the Khatzer (courtyard) of the Guard; and they lowered Yirmeyah with ropes. And in the bor (pit) there was no mayim, but mud; so Yirmeyah sank in the mud.

[7] Now when Eved-melech HaKushi (the Ethiopian), an ish saris (official) in the Bais HaMelech, heard that they had put Yirmeyah in the bor; HaMelech was then sitting in the Sha'ar Binyamin;

[8] Eved-melech went forth out of the Bais HaMelech, and spoke to HaMelech saying,

[9] Adoni HaMelech, these anashim have done ra'ah in all that they have done to Yirmeyah HaNavi, whom they have cast into the bor; and he is likely to die from hunger in the place where he is; for there is no more lechem in the Ir.

[10] Then HaMelech commanded Eved-melech HaKushi (the Ethiopian), saying, Take from here shloshim anashim with thee, and lift up Yirmeyah HaNavi

out of the bor (dungeon), before he dies.

[11] So Eved-melech took the anashim with him, and went into the Bais HaMelech under the Otzar (Treasury), and took from there old rags and old worn out clothes, and let them down by ropes into the bor to Yirmeyah.

[12] And Eved-melech HaKushi said unto Yirmeyah, Put now these old rags and worn out clothes under thine armpits under the ropes. And Yirmeyah did so.

[13] So they drew up Yirmeyah with ropes, and lifted him up out of the bor; and Yirmeyah remained in the Khatzer (courtyard) of the Guard.

[14] Then Tzidkiyah HaMelech sent, and took Yirmeyah HaNavi unto him into the third entrance that is in the Bais Hashem; and HaMelech said unto

Yirmeyah, I will ask thee a thing; hide nothing from me.

[15] Then Yirmeyah said unto Tzidkiyah, If I declare it unto thee, wilt thou not surely put me to death? And if I give thee etzah, wilt thou not refuse to pay heed unto me?

[16] So Tzidkiyah HaMelech swore secretly unto Yirmeyah, saying, As Hashem liveth, that made our very nefesh, I will not put thee to death, neither will I give thee into the yad of these anashim that seek thy nefesh.

[17] Then said Yirmeyah unto Tzidkiyah, Thus saith Hashem Elohei Tzva'os Elohei Yisroel: If thou wilt assuredly surrender unto the sarim of Melech Bavel, then thy nefesh shall live, and this city shall not be burned down with eish; and thou shalt live, and thine Bais;

[18] But if thou wilt not surrender unto the sarim of Melech Bavel,

then shall this city be given into the yad of the Kasdim, and they shall burn it down with eish, and thou shalt not escape out of their yad.

[19] And Tzidkiyah HaMelech said unto Yirmeyah, I am afraid of the Yehudim that are fallen as defectors to the Kasdim (Chaldeans), lest they deliver me into their yad, and they abuse me.

[20] But Yirmeyah said, They shall not deliver thee. Now obey the voice of Hashem, which I speak unto thee; so it shall be well unto thee, and thy nefesh shall live.

[21] But if thou refuse to go forth, this is the davar that Hashem hath showed me: [22] And, hinei, all the nashim that are left in the Bais Melech Yehudah shall be brought forth to the sarim of Melech Bavel, and those nashim shall say, Thy close friends misled thee, and have prevailed against thee: thy feet are sunk in the mud, and they desert thee.

[23] So they shall surrender all thy nashim and thy banim to the Kasdim (Chaldeans); and thou shalt not escape out of their yad, but shalt be captured by the yad Melech Bavel; and thou shalt cause this city to be burned down with eish.

[24] Then said Tzidkiyah unto Yirmeyah, Let no ish know of these devarim, and thou shalt not die.

[25] But if the sarim hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto HaMelech, hide it not from us, and we will not put thee to death; also what HaMelech said unto thee;

[26] Then thou shalt say unto them, I presented my techinnah (supplication)

before HaMelech, that he would not cause me to return to Bais Yonatan, to die there.

[27] Then came all the sarim unto Yirmeyah, and questioned him; and he told them according to all these devarim that HaMelech had commanded. So they left off speaking with him; for the matter had not been overheard.

[28] So Yirmeyah abode in the Khatzer (courtyard) of the Guard until the day that Yerushalayim was captured; and he was there when Yerushalayim was taken.

39 In the ninth year of Tzidkiyah Melech Yehudah, in the tenth month, came Nevuchadretzar Melech Bavel and all his army against Yerushalayim, and they besieged her.

[2] And in the eleventh year of Tzidkiyah, in the fourth month, the ninth yom of the month, the wall was broken through.

[3] And all the sarim (princes) of Melech Bavel came in, and sat in the Middle Gate, even Nergal Sar-Etzer, Samgar-Nevo, Sar-Sechim, Rav Saris, Nergal Sar-Etzer, Rav-Mag, with all the remaining of the sarim of Melech Bavel.

[4] And it came to pass, that when Tzidkiyah Melech Yehudah saw them, and all the anshei hamilchamah, then they fled, and went forth out of the Ir by lailah, by the derech of the Gan HaMelech, by the sha'ar between the two walls; and he headed toward the Aravah.

[5] But the army of the Kasdim pursued after them, and overtook Tzidkiyah in the plains of Yericho; and when they had captured him, they brought him up to Nevuchadretzar Melech Bavel

to Rivlah in Eretz Chamat, where he pronounced mishpatim upon him.

[6] Then Melech Bavel slaughtered the Bnei Tzidkiyah in Rivlah before his eyes; also Melech Bavel slaughtered all the nobles of Yehudah.

[7] Moreover he put out Tzidkiyah's eyes, and bound him with bronze chains, to carry him to Babylon.

[8] And the Kasdim burned the Bais HaMelech, and the bais haAm, with eish, and broke down the chomot Yerushalayim.

[9] Then Nevuzar-Adan the captain of the imperial guard carried away into the Golus of Babylon the remnant of the people that remained in the city, and those that defected, that went over to him, with the rest of the people that remained.

[10] But Nevuzaradan the captain of the imperial guard left of the poor of the people, which had nothing, in Eretz Yehudah, and gave them kramim (vineyards) and fields at the same time.

[11] Now Nevuchadretzar Melech Bavel gave charge concerning Yirmeyah to Nevuzar-Adan the captain of the imperial guard, saying, [12] Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

[13] So Nevuzar-Adan the captain of the imperial guard sent, and Nebushazban, Rav-Saris, and Nergal Sar-Etzer, Rav-Mag, and all the officers of Melech Bavel;

[14] Even they sent, and took Yirmeyah out of the Khatzer (courtyard) of the Guard, and committed him unto Gedalyah ben Achikam ben Shaphan, that he should carry him home; so he remained and dwelt among the people.

[15] Now the Devar Hashem came unto Yirmeyah, while he was confined in the Khatzer (court) of the Guard, saying,

[16] Go and tell Eved-Melech the Ethiopian (the one from Kush), saying, Thus saith Hashem Tzva'os Elohei Yisroel: Hineni, I am bringing My words upon this city for ra'ah, and not for tovah; and they shall be accomplished in yom hahu before thee.

[17] But I will deliver thee in yom hahu, saith Hashem; and thou shalt not be given into the yad of the anashim of whom thou art afraid.

[18] For I will surely deliver thee, and thou shalt not fall by the cherev, but thy nefesh shall be unto thee for plunder; because thou hast put thy trust in Me, saith Hashem.

40 The Davar that came to Yirmeyah from Hashem, after Nevuzaradan the captain of the imperial guard had released him from Ramah, when he had found him bound in chains among all of Yerushalayim and Yehudah of the Golus, which were being carried away captive unto Babylon.

[2] And the captain of the imperial guard took Yirmeyah, and said unto him, Hashem Eloheicha hath pronounced this ra'ah upon this place.

[3] Now Hashem hath brought it about, and done according as He hath said; because ye have sinned against Hashem, have not obeyed His voice, so Davar Hazei is come upon you.

[4] And now, hinei, I loose thee this yom from the chains which were upon thine yad. If it seem good in thy eyes to come with me into Babylon, come; and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; hinei, kol

ha'aretz is before thee: where it seemeth tov and yashar there for thee to go, go there.

[5] Now if you remain, he said, Go back also to Gedalyah ben Achikam ben Shaphan, whom Melech Bavel hath made governor over the cities of Yehudah, and dwell with him among the people; or go wheresoever it seemeth yashar unto thee to go. So the captain of the imperial guard gave him provision [of food] and a present, and let him go.

[6] Then went Yirmeyah unto Gedalyah ben Achikam to Mitzpah; and dwelt with him among the people that were left in ha'aretz.

[7] Now when all the officers of the forces which were in the fields, even they and their anashim, heard that Melech Bavel had made Gedalyah ben Achikam governor in the land, and had committed unto him anashim, and nashim, and children, and of the poor of the land, of them that were not carried away captive to the Golus of Babylon;

[8] Then they came to Gedalyah to Mitzpah, even Yishmael ben Netanyah, and Yochanan and Yonatan the Bnei Kareach, and Serayah ben Tanchumet, and the Bnei Ephai the Netophati, and Yezanyah ben HaMa'achati, they and their anashim.

[9] And Gedalyah ben Achikam ben Shaphan swore an oath unto them and to their anashim, saying, Fear not to serve the Kasdim (Chaldeans); dwell in the land, and serve Melech Bavel, and it shall be well with you.

[10] As for me, hineni, I will dwell at Mitzpah, to serve the Kasdim (Chaldeans), which will come unto us; but ye, gather ye yayin, and kayitz (summer fruit), and shemen, and put them in your vessels,

and dwell in your towns that ye took over.

[11] Likewise when kol HaYehudim that were in Moav, and among the Bnei Ammon, and in Edom, and that were in all the countries, heard that Melech Bavel had left a she'erit (remnant) of Yehudah, and that he had set over them Gedalyah ben Achikam ben Shaphan,

[12] Then kol HaYehudim returned out of all places whither they were driven, and came to Eretz Yehudah, to Gedalyah, unto Mitzpah, and gathered yayin and kayitz very much.

[13] Moreover Yochanan ben Kareach, and all the officers of the forces that were in the fields, came to Gedalyah to Mitzpah,

[14] And said unto him, Dost thou certainly know that Baalis Melech Bnei Ammon hath sent Yishmael ben Netanyah to slay thee? But Gedalyah ben Achikam believed them not.

[15] Then Yochanan ben Kareach spoke to Gedalyah in Mitzpah baseter (secretly) saying, Let me go, and I will slay Yishmael ben Netanyah, and no man shall know it. Why should he slay thee, that all the Yehudim which are gathered unto thee should be scattered, and the she'erit in Yehudah perish?

[16] But Gedalyah ben Achikam said unto Yochanan ben Kareach, Thou shalt not do this thing; for thou speakest sheker of Yishmael.

41 Now it came to pass in the seventh month, that Yishmael ben Netanyah ben Elishama, who was zera hameluchah, and the officers of HaMelech, even ten anashim with him, came unto Gedalyah

ben Achikam to Mitzpah; and there they did eat lechem together in Mitzpah.

[2] Then arose Yishmael ben Netanyah, and the ten anashim that were with him, and struck down Gedalyah ben Achikam ben Shaphan with the cherev, and killed him, whom Melech Bavel had made governor over ha'aretz.

[3] Yishmael also killed kol haYehudim that were with him, even with Gedalyah, at Mitzpah, and the Kasdim (Chaldeans) that were found there, and the anshei hamilchamah (men of war).

[4] It came to pass on the second day after he had slain Gedalyah and no man knew it,

[5] That there came certain men from Shechem, from Shiloh, and from Shomron, even 80 men, their beards shaven, their clothes torn, having cut themselves, with minchah and incense in their hand, to bring them to the Beis Hashem.

[6] And Yishmael ben Netanyah went forth from Mitzpah to meet them, weeping all along as he went; and it came to pass, as he met them, he said unto them, Come to Gedalyah ben Achikam.

[7] And it was so, when they came into the midst of the Ir, that Yishmael ben Netanyah slaughtered them, and cast them into the midst of the cistern, he, and the anashim that were with him.

[8] But ten anashim were found among them that said unto Yishmael, Slay us not, for we have hidden in the sadeh, chittim, se'orim, shemen, devash. So he forbore, killed them not among the others.

[9] Now the cistern wherein Yishmael had cast all the pigrei ha'anashim (dead bodies of the men), whom he had slain because of

Gedalyah, was the same cistern which Asa HaMelech had made for defense against Ba'asha Melech Yisroel: and Yishmael ben Netanyah filled it with them that were slain.

[10] Then Yishmael carried away captive all the she'erit of the people that were in Mitzpah, even the banot hamelech, and kol HaAm that remained in Mitzpah, whom Nevuzaradan the captain of the imperial guard had committed to Gedalyah ben Achikam; and Yishmael ben Netanyah carried them away captive, and departed to go over to the Bnei Ammon.

[11] When Yochanan ben Kareach with all the officers of the forces that were with him, heard of all the evil Yishmael ben Netanyah had done,

[12] Then they took kol ha'anashim, and went to fight with Yishmael ben Netanyah, and found him by the mayim rabbim that are in Giveon.

[13] Now it came to pass, that when kol haAm which were with Yishmael saw Yochanan ben Kareach, and all the officers of the forces that were with him, then they were glad.

[14] So kol haAm that Yishmael had carried away captive from Mitzpah turned and went over to Yochanan ben Kareach.

[15] But Yishmael ben Netanyah escaped from Yochanan with eight anashim, and went over to the Bnei Ammon.

[16] Then took Yochanan ben Kareach, and all the officers of the forces that were with him, all the she'erit haAm whom he had recovered from Yishmael ben Netanyah, from Mitzpah, after that he had slain Gedalyah ben Achikam, even gevarim anshei hamilchamah, and the nashim, and the children, and

the sarisim, whom he had brought from Giveon;

[17] And they departed, and dwelt in the Gerut Kimham, which is near Beit-Lechem, intending to go to Mitzrayim, [18] Because of the Kasdim (Chaldeans); for they were afraid of them, because Yishmael ben Netanyah had slain Gedalyah ben Achikam, whom Melech Bavel made governor in ha'aretz.

42 Then all the army officers, and Yochanan Ben Kareach, and Yezanyah Ben Hoshayah, and kol HaAm from the katon even unto the gadol, came near, [2] And said unto Yirmeyah HaNavi, Let, now, techinnatenu (our supplication) be accepted before thee, and pray on our behalf unto Hashem Eloheicha, even on behalf of all this she'erit (remnant); (for we are left but a few of many, as thine eyes canst see;)

[3] That Hashem Eloheicha may show us the derech wherein we should walk, and the thing that we should do.

[4] Then Yirmeyah HaNavi said unto them, I have heard you; hineni, I will pray unto Hashem Eloheichem according to your devarim; and it shall come to pass, that whatsoever thing Hashem shall answer you, I will declare it unto you; I will keep nothing back from you.

[5] Then they said to Yirmeyah, Hashem be an ed emes v'ne'eman (true and faithful witness) against us, if we do not act even according to all things for the which Hashem Eloheicha shall send thee to us.

[6] Whether it be tov, or whether it be rah, we will obey the voice of Hashem Eloheinu, to Whom we send thee; that it may be well with us,

when we obey the voice of Hashem Eloheinu.

[7] And it came to pass after aseret yamim (ten days), that the Devar Hashem came unto Yirmeyah.

[8] Then he called Yochanan Ben Kareach, and all the army officers which were with him, and kol HaAm from the katon even to the gadol,

[9] And said unto them, Thus saith Hashem Elohei Yisroel, unto Whom ye sent me to present your techinnah before Him;

[10] If ye will still abide in this land, then will I build you up, and not pull you down, and I will plant you, and not uproot you; for I relent Me of the ra'ah that I have brought upon you.

[11] Be not afraid of Melech Bavel, of whom ye are afraid; be not afraid of him, saith Hashem; for I am with you to save you, and to deliver you from his yad.

[12] And I will show rachamim unto you, that he will have compassion upon you, and cause you to return to your own land.

[13] But if ye say, We will not dwell in this land, disobeying the voice of Hashem Eloheichem,

[14] Saying, No; but we will go into Eretz Mitzrayim, where we shall see no milchamah, nor hear the sound of the shofar, nor have hunger for lechem; and there will we dwell;

[15] And now therefore hear the Devar Hashem, ye She'erit Yehudah (Remnant of Judah). Thus saith Hashem Tzva'os Elohei Yisroel: If ye wholly set your faces to go to Mitzrayim, and go to sojourn there,

[16] Then it shall come to pass, that the cherev, which ye feared, shall overtake you there in Eretz Mitzrayim, and

the ra'av (famine), whereof ye were afraid, shall follow close after you there in Mitzrayim; and there ye shall die.

[17] So shall it be with all the anashim that set their faces to go into Mitzrayim to sojourn there; they shall die by the cherev, by the ra'av (famine), and by the dever; and none of them shall remain or escape from the ra'ah (disaster) that I will bring upon them.

[18] For thus saith Hashem Tzva'os Elohei Yisroel: As Mine anger and My wrath hath been poured forth upon the inhabitants of Yerushalayim, so shall My wrath be poured forth upon you, when ye shall enter into Mitzrayim; and ye shall be an oath, and a horror, and a kelalah (curse), and a cherpah; and ye shall see this makom no more.

[19] Hashem hath said concerning you, O ye she'erit Yehudah; Go ye not into Mitzrayim; know certainly that I have warned you, this day.

[20] For ye acted deceitfully, erring in your nafshot, when ye sent me unto Hashem Eloheichem, saying, Pray on our behalf unto Hashem Eloheinu; and according unto all that Hashem Eloheinu shall say, so declare unto us, and we will do it.

[21] And now I have this day declared it to you; but ye have not obeyed the voice of Hashem Eloheichem, nor anything for the which He hath sent me unto you.

[22] Now therefore know certainly that ye shall die by the cherev, by the ra'av (famine), and by the dever, in the makom where ye desire to go and to sojourn.

43 And it came to pass, that when Yirmeyah had made an end of speaking unto kol haAm all the divrei Hashem Eloheihem, for which Hashem Eloheihem had sent him to them, even all these words,

[2] Then spoke Azaryah ben Hoshayah, Yochanan ben Kareach, and all the anashim hazedim, saying unto Yirmeyah, Thou speakest sheker;

Hashem Eloheinu hath not sent thee to say, Go not into Mitzrayim to sojourn there;

[3] But Baruch ben Neriayah inciteth thee against us, for to deliver us into the yad haKasdim, that they might put us to death, and carry us away into the Golus of Babylon.

[4] So Yochanan ben Kareach, and all the officers of the forces, and kol haAm, obeyed not the voice of Hashem, to dwell in Eretz Yehudah.

[5] But Yochanan ben Kareach, and all the officers of the forces, took all the she'erit Yehudah, that were returned from kol haGoyim, where they had been driven there, to dwell in Eretz Yehudah;

[6] Even men, and women, and children, and the banot hamelech, and every nefesh that Nevuzaradan, the captain of the imperial guard, had left with Gedalyah ben Achikam ben Shaphan, and Yirmeyah HaNavi, and Baruch ben Neriayah.

[7] So they came into Eretz Mitzrayim; for they obeyed not the voice of Hashem; thus came they even as far as Tahpanhes.

[8] Then came the Devar Hashem unto Yirmeyah in Tahpanhes, saying, [9] Take avanim gedolim in thine yad, and bury them in the clay in

the brick pavement, which is at the entrance of the bais Pharaoh in Tahpanhes, before the eyes of the anshei Yehudah;

[10] And say unto them, Thus saith Hashem Tzva'os Elohei Yisroel: Hineni, I will send and take Nevuchadretzar Melech Bavel, avdi (my servant), and will set his throne upon these avanim that I have hid; and he shall spread his royal pavilion over them.

[11] And when he cometh, he shall smite Eretz Mitzrayim, and deliver such as are for mot to mot; and such as are for captivity to captivity; and such as are for the cherev to the cherev.

[12] And I will kindle an eish in the batim (houses) of the g-ds of Mitzrayim; and he shall burn them, and carry them away captive; and he shall wrap himself with Eretz Mitzrayim, as a ro'eh putteth on his garment; and he shall go forth from there in shalom. [13] He shall demolish also the matzevot Bais Shemesh, that is in Eretz Mitzrayim; and the batim (houses) of the g-ds of the Egyptians shall he burn with eish.

44 The davar that came to Yirmeyah concerning all the Yehudim which dwell in Eretz Mitzrayim, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Patros, saying, [2] Thus saith Hashem Tzva'os Elohei Yisroel: Ye have seen all the ra'ah that I have brought upon Yerushalayim, and upon all the towns of Yehudah; and, behold, this day they are a ruin, and no one dwelleth therein,

[3] Because of their ra'ah (evil) which they have committed to provoke Me to anger, in that they went to burn ketoret, and to serve elohim acherim, whom they knew not, neither they, ye, nor avoteichem.

[4] Howbeit I sent unto you all My avadim the Nevi'im, rising early and sending them, saying, Oh, do not this to'evah (abominable thing) that I hate.

[5] But they paid heed not, nor inclined their ozen to turn from their ra'ah (wickedness), to burn no ketoret unto elohim acherim.

[6] Wherefore My wrath and Mine anger was poured forth, and was kindled in the towns of Yehudah and in the streets of Yerushalayim; and they are become a desolate ruin, as at this day.

[7] Therefore now thus saith Hashem Elohei Tzva'os Elohei Yisroel: Why commit ye this ra'ah gedolah against your nefashot, to cut off from you ish and isha, olel (child) and yonek (infant), out of Yehudah, to leave you no she'erit (remnant);

[8] In that ye provoke Me unto wrath with the works of your hands, burning ketoret unto elohim acherim in Eretz Mitzrayim, where ye be gone to dwell, that ye might cut yourselves off, and that ye might be a kelalah (curse) and a cherpah (reproach) among kol HaGoyim of ha'aretz?

[9] Have ye forgotten the ra'ot (wickednesses) of avoteichem, and the ra'ot of the melachim of Yehudah, and the ra'ot of their nashim, and your own ra'ot, and the ra'ot of your nashim, which they have committed in Eretz Yehudah, and in the streets of Yerushalayim?

[10] They are not contrite even unto this day, neither have they feared, nor walked

in My torah, nor in My chukkot, that I set before you and before avoteichem.

[11] Therefore thus saith Hashem Tzva'os Elohei Yisroel: Hineni, I will set My face against you for ra'ah, and to cut off kol Yehudah.

[12] And I will take the she'erit (remnant) of Yehudah, that have set their faces to go into Eretz Mitzrayim to sojourn there, and they shall all be consumed, and fall in Eretz Mitzrayim; they shall even be consumed by the cherev and by the ra'av (famine); they shall die, from the katon even unto the gadol, by the cherev and by the ra'av; and they shall be an object of cursing, and a horror, and a kelalah, and a cherpah.

[13] For I will punish them that dwell in Eretz Mitzrayim, just as I have punished Yerushalayim, by the cherev, by the ra'av, and by the dever;

[14] So that none of the she'erit (remnant) of Yehudah, which are gone into Eretz Mitzrayim to sojourn there, shall escape or survive, that they should return unto Eretz Yehudah, to the which they lift up [*in desire*] their nefesh to return to dwell there; for none shall return but such as shall escape.

[15] Then all the anashim which knew that their nashim had burned ketoret unto elohim acherim, and all the nashim that stood by, a kahal gadol (great multitude), even kol HaAm that dwelt in Eretz Mitzrayim, in Patros, answered Yirmeyah, saying,

[16] As for the davar that thou hast spoken unto us b'Shem Hashem, we will not pay heed unto thee.

[17] But we will certainly do whatsoever thing goeth forth out

of our own mouth, to burn ketoret unto the Malkat HaShomayim (the Queen of Heaven), and to pour out nesakhim (drink offerings) unto her, as we have done, we, and Avoteinu, our Melachim, and our Sarim, in the towns of Yehudah, and in the streets of Yerushalayim; for then we had plenty of lechem, and were tovim (well off), and saw no ra'ah.

[18] But since we left off burning ketoret to the Malkat HaShomayim, and to pour out nesakhim unto her, we have lacked all things, and have been consumed by the cherev and by the ra'av.

[19] And when we burned ketoret to the Malkat HaShomayim, and poured out nesakhim unto her, did we make for her in her image cakes, and pour out nesakhim unto her, without our anashim?

[20] Then Yirmeyah said unto kol HaAm, to the gevarim, and to the nashim, and to kol HaAm which had given him that answer, saying,

[21] The ketoret that ye burned in the towns of Yehudah, and in the streets of Yerushalayim, ye, and avoteichem, your melachim, and your sarim, and the am ha'aretz, did not Hashem remember them, and came it not into His mind?

[22] So that Hashem could no longer bear, because of the wickedness of your doings, and because of the to'evot (abominations) which ye have committed; therefore is your land a desolation, and a ruin, and a kelalah, without an inhabitant, as at this day.

[23] Because ye have burned ketoret, and because ye have sinned against Hashem, and have not obeyed the voice of Hashem, nor walked in His

torah, nor in His chukkot, nor in His edot; therefore this ra'ah has happened unto you, as at this day.

[24] Moreover Yirmeyah said unto kol HaAm, and to all the nashim, Hear the Devar Hashem, all Yehudah that are in the Eretz Mitzrayim,

[25] Thus saith Hashem Tzva'os Elohei Yisroel, saying: Ye and your nashim have both spoken with your mouths, and fulfilled with your yad, saying, We will surely perform nedareinu (our vows) that we have vowed, to burn ketoret to the Malkat HaShomayim, and to pour out nesakhim unto her; ye will surely accomplish your nedarim (vows), and surely perform your nedarim.

[26] Therefore hear ye the Devar Hashem, all Yehudah that dwell in Eretz Mitzrayim: Hineni, I have sworn biShmi HaGadol (by My great Name), saith Hashem, that Shmi shall no more be named in the mouth of any Ish Yehudah in all Eretz Mitzrayim, saying, Adonoi Hashem liveth.

[27] Hineni, I will watch over them for ra'ah, and not for tovah; and Kol Ish Yehudah that are in Eretz Mitzrayim shall be consumed by the cherev and by ra'av, until there be an end of them.

[28] Yet a small number that escape the cherev shall return out of Eretz Mitzrayim into Eretz Yehudah, and all the she'erit (remnant) Yehudah, that are gone into Eretz Mitzrayim to sojourn there, shall know whose davar shall stand, Mine, or theirs.

[29] And this shall be the ot (sign) unto you, saith Hashem, that I will punish you in this makom, that ye may know that My Davar shall surely stand against you for ra'ah:

[30] Thus saith Hashem; Hineni, I will give Pharaoh Chophra Melech Mitzrayim

into the yad of his oyevim, and into the yad of them that seek his nefesh; just as I gave Tzidkiyah Melech Yehudah into the yad of Nevuchadretzar Melech Bavel, his oyev, and that sought his nefesh (life).

45 The Davar that Yirmeyah HaNavi spoke unto Baruch ben Neriya, when he had written these words in a sefer at the mouth of Yirmeyah, in the fourth year of Yhoyakim ben Yoshiyah Melech Yehudah, saying,

[2] Thus saith Hashem, Elohei Yisroel, unto thee, O Baruch:

[3] Thou didst say, Oy to me now! For Hashem hath added sorrow to my machovim (sorrows); I am worn out in my groaning, and I find no menuchah.

[4] Thus shalt thou say unto him, Hashem saith thus: Hinei, that which I have built will I tear down, and that which I have planted I will uproot, even this kol haAretz.

[5] And seekest thou gedolot (great things) for thyself? Seek them not; for, hineni, I will bring ra'ah upon kol basar, saith Hashem; but thy nefesh will I give unto thee for plunder in kol mekomot (all places) whither thou goest.

46 The Davar Hashem which came to Yirmeyah HaNavi against the Goyim;

[2] Against Mitzrayim, against the army of Pharaoh Necho Melech Mitzrayim, which was by the river Euphrates in Carkemish (Carchemish), which Nevuchadretzar Melech Bavel defeated in the fourth year of Yhoyakim Ben Yoshiyah Melech Yehudah.

[3] Order ye the mogen and tzinnah (large shield), and draw near to milchamah.

[4] Harness the susim; and get up, ye parashim (horsemen), and stand forth with your helmets; polish the spears, and put on the armor.

[5] What do I see? They are filled with terror and retreat! And their gibborim are beaten down, and are fled speedily, and look not back; for fear was all around, saith Hashem.

[6] Let not the swift flee away, nor the gibbor escape; they shall stumble, and fall toward the north by the river Euphrates.

[7] Who is this that riseth like the Nile, whose mayim surge like the rivers?

[8] Mitzrayim riseth up like the Nile, and his mayim surge like the rivers; and he saith, I will go up, and will cover erez (earth); I will destroy cities and the inhabitants thereof.

[9] Come up, ye susim; and rage, ye chariots; and let the Gibborim come forth; Kush and Put, that handle the mogen; and the Ludim, that handle and bend the keshet.

[10] For this is the Yom Adonoi Hashem Tzva'os, a day of vengeance, that He may avenge Him on His adversaries; and the cherev shall devour, and it shall be satiate and made drunk with their dahm; for Adonoi Hashem Tzva'os hath a zevach in erez tzafon by the river Euphrates.

[11] Go up into Gil'ad, and take balm, O Betulat Bat Mitzrayim; in vain shalt thou use many refu'ot (healing remedies, medicines); for thou shalt not be healed.

[12] The Goyim have heard of thy shame, and thy cry hath filled ha'aretz; for the gibbor hath stumbled against the

gibbor, and they are fallen both together.

[13] The Davar that Hashem spoke to Yirmeyah HaNavi, how Nevuchadretzar Melech Bavel would come and strike Eretz Mitzrayim.

[14] Declare ye in Mitzrayim, and publish in Migdol, and publish in Noph and in Tahpanhes; say ye, Stand fast, prepare thee; for the cherev shall devour all around thee.

[15] Why was it swept away? They stood not, because Hashem did drive them.

[16] He made many to stumble, indeed, one fell upon another; and they said, Arise, and let us go back to ammenu (our own people), and to erez moladteinu (land of our birth), from the oppressing cherev.

[17] They did cry there, Pharaoh Melech Mitzrayim is but a noise; he hath passed the mo'ed (time appointed).

[18] As I live, saith HaMelech, Hashem Tzva'os Shmo, Surely as Tavor is among the harim, and as Carmel by the yam, so shall he [Nebuchadnezzar] come.

[19] O thou Bat dwelling in Mitzrayim, prepare thyself to go into Golus; for Noph shall be waste and desolate without an inhabitant.

[20] Mitzrayim is like a very fair eglah, but a gadfly comes; it comes out of the tzafon.

[21] Also her mercenaries are in the midst of her like young calves of the stall; for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their pekkudat.

[22] The noise thereof [*the sound of Egypt fleeing*] shall go like a nachash; for they [*her enemies*] shall march in force, and come against her with axes, as choppers of wood.

[23] They shall cut down her forest, saith Hashem, though it cannot be searched out; because they are more in number than the arb'eh (locust), innumerable.

[24] The Bat Mitzrayim shall be ashamed; she shall be delivered into the yad of the Am Tzafon (People of the North).

[25] Hashem Tzva'os Elohei Yisroel, saith; Hineni, I will punish Amon of No, and Pharaoh, and Mitzrayim, with their elohim, and their melachim; even Pharaoh, and all the botechim (ones trusting) in him;

[26] And I will deliver them into the yad of those that seek their nefesh, and into the yad of Nevuchadretzar Melech Bavel, and into the yad of his avadim; and afterward it shall be inhabited, as in the yemei kedem (days of old), saith Hashem.

[27] But fear not thou, O Avdi Ya'akov, and be not dismayed, O Yisroel; for, hineni, I will save thee from afar off, and thy zera from the land of their captivity; and Ya'akov shall return, and be in rest and securely at ease, and none shall make him afraid.

[28] Fear thou not, O Ya'akov Avdi, saith Hashem; for I am with thee; for I will make a full end of kol HaGoyim where I have scattered thee; but I will not make a full end of thee, but correct thee with mishpat (justice); yet will I not leave thee wholly unpunished.

47 The Devar Hashem that came to Yirmeyah HaNavi against the Pelishtim (Philistines), before Pharaoh smote Azah (Gaza).

[2] Thus saith Hashem: Hinei, waters rise up out of the north, and shall be an overflowing

flood, and shall overflow the land, and all that is therein; the Ir, and them that dwell therein; then the adam shall cry, and all the inhabitants of the land shall wail.

[3] At the noise of the stamping of the hooves of his mighty steeds, at the rushing of his chariots, and at the rumbling of his wheels, the avot shall not look back to their banim for the limpness of their hands;

[4] Because of the Yom HaBah for destroying all the Pelisitim (Philistines), and to cut off from Tzor and Tzidon every helper that remaineth; for Hashem will destroy the Pelisitim (Philistines), the remnant of the coast of Caphthor.

[5] The shaved head has come upon Azah (Gaza); Ashkelon is silenced. Remnant of their valley, how long wilt thou cut thyself?

[6] O thou cherev Hashem, how long will it be until thou be quiet? Put up thyself into thy scabbard, rest, and be still.

[7] How can it be quiet, seeing Hashem hath given it a charge against Ashkelon, and against the sea coast? There hath He appointed it.

48 Against Moav thus saith Hashem

Tzva'os Elohei Yisroel: Hoy (woe, doom) unto Nevo! For it is made havoc; Kiryatayim is shamed and captured; Misgav is shamed and dismayed.

[2] There shall be no more tehillah (praise) of Moav; in Cheshbon they have plotted ra'ah against it; come, and let us cut it off from being a nation. Also thou shalt be silenced, O Madmein; the cherev shall pursue thee.

[3] A voice of crying shall be from Choronayim, havoc and shever gadol (great destruction).

[4] Moav is destroyed; her little ones have caused a cry to be heard.

[5] For in the Ascent of Luchit continual weeping shall go up; for in the descent of Choronayim the anguished ones have heard a cry of shever (destruction).

[6] Flee, save your nefesh, and be like Aroer in the midbar.

[7] For because thou hast trusted in thy ma'asim (works) and in thy otzarot, thou shalt also be captured; and Chemosh shall go forth into Golus with his kohanim and his sarim together.

[8] And the destroyer shall come upon every city, and no city shall escape: the emek (valley) also shall perish, and the plain shall be shmad (destroyed), as Hashem hath spoken.

[9] Give wings unto Moav, that it may flee and get away; for the towns thereof shall be desolate, without any to dwell therein.

[10] Cursed be he that doeth the work of Hashem remiyyah (deceitfully), and cursed be he that keepeth back his cherev from bloodshed.

[11] Moav hath been at ease from his youth, and he hath settled on his wine dregs, and hath not been emptied from keli (vessel) to keli, neither hath he gone into Golus: therefore his taste remained in him, and his scent is not changed.

[12] But, hinei, the days come, saith Hashem, that I will send unto him wine pourers, that shall pour him out, and shall empty his kelim (vessels), and smash their jars.

[13] And Moav shall be ashamed of Chemosh, just as Bais Yisroel was ashamed of Beit-El, their confidence.

[14] How say ye, We are gibborim and anshei chayil for the milchamah?

[15] Moav is destroyed, and gone up out of her towns, and his chosen bochurim are gone down to the slaughter, saith HaMelech Hashem Tzva'os Shmo.

[16] The calamity of Moav is near at hand, and his affliction hasteth fast.

[17] All ye that are around him, bemoan him; and all ye that know shmo, say, How is the matteh oz (strong staff) broken, and the beautiful rod!

[18] Thou Bat that dost inhabit Divon, come down from thy kavod, and sit on parched ground; for the plunderer of Moav shall come upon thee, and he shall destroy thy strongholds.

[19] O inhabitant of Aroer, stand by the derech, and watch; ask him that fleeth, and her that escapeth, and say, What has happened?

[20] Moav is shamed; for it is broken down: wail and cry out; tell ye it in Arnon, that Moav is destroyed,

[21] And mishpat is come upon the plain; upon Cholon, and upon Yahtzah, and upon Mepha'at,

[22] And upon Divon, and upon Nevo, and upon Beit-Divlatayim,

[23] And upon Kiryatayim, and upon Beit-Gamul, and upon Beit-Me'on,

[24] And upon Keriot, and upon Botzrah, and upon all the towns of Eretz Moav, far or near.

[25] The keren of Moav is cut off, and his zero'a is broken, saith Hashem.

[26] Make ye him drunken; for he magnified himself against Hashem; Moav also shall wallow in his vomit, and he also shall be in derision.

[27] For was not Yisroel a derision unto thee? Was he found among ganavim (thieves)? For since thou spoke of him, thou dost scornful head wagging.

[28] O ye that dwell in Moav, leave the towns, and dwell in the rock, and be like the yonah that maketh her nest in the sides of the cave's mouth.

[29] We have heard the ga'on Moav, (he is exceeding proud), his highmindedness, and his conceit, and his ga'avah, and the haughtiness of his lev.

[30] I know his insolence, saith Hashem; but it shall not be so; his boasts have made nothing right.

[31] Therefore will I wail for Moav, and I will cry out for all Moav; I shall moan for the anashim of Kir-Cheres.

[32] O gefen (vine) of Sivmah, I will weep for thee with the weeping of Yazer; thy branches are spread over the yam, they reach even to the yam Yazer; the plunderer is fallen upon thy summer fruits and upon thy vintage.

[33] And simchah and gladness is taken from the carmel, and from Eretz Moav, and I have caused yayin to fall from the winepresses; none shall tread with shouting; their shouting shall not be [joyful] shouting.

[34] From the cry of Cheshbon even unto Elealeh, and even unto Yahatz, have they uttered their voice, from Tzoar even unto Choronayim, as Eglat-Shlishiyah; for the mayim also of Nimrim shall be dried up.

[35] Moreover I will cause to cease in Moav, saith Hashem, him that offereth in the high places, and him that burneth ketoret to his elohim.

[36] Therefore Mine lev shall wail for Moav like flutes, and Mine lev shall wail like flutes for the anashim of Kir-Cheres;

because the riches that he hath gotten are perished.

[37] For every rosh shall be shaved, and every zakan (beard) cut: upon all the hands shall be slashes, and upon the loins sackcloth.

[38] There shall be lamentation generally upon all the gagot (roofs) of Moav, and in the streets thereof; for I have broken Moav like a keli (vessel) wherein is no chefsets (pleasure) saith Hashem.

[39] They shall wail, saying, How is it shattered! How hath Moav turned the back with shame! So shall Moav be a laughingstock and a horror to all them about him.

[40] For thus saith Hashem; Hinei, one shall fly like the nesher, and shall spread his wings over Moav.

[41] Keriot is captured, and the strongholds are taken, and the lev gibborim in Moav at that day shall be as the lev isha in her birth pangs.

[42] And Moav shall be destroyed from being a people, because he hath magnified himself against Hashem.

[43] Pachad (fear), and the pakhat (pit), and the pach (snare), shall be upon thee, O inhabitant of Moav, saith Hashem.

[44] He that fleeth from the pachad (terror) shall fall into the pakhat (pit); and he that getteth up out of the pakhat shall be caught in the pach (snare); for I will bring upon it, even upon Moav, the shnat (year of) their pekuddat (visitation), saith Hashem.

[45] They that fled stood under the tzel (shadow) of Cheshbon without ko'ach; for an eish shall come forth out of Cheshbon, and a flame from the midst of Sichon, and shall devour the forehead of Moav, and the crown of the head of

the bnei sha'on (sons of tumult).

[46] Oy be unto thee, O Moav! The people of Chemosh perisheth; for thy banim are taken captives, and thy banot into captivity.

[47] Yet will I bring again the captives of Moav in the acharit hayamim, saith Hashem. Hinei, the mishpat Moav (judgment of Moab).

49 Concerning Bnei Ammon, thus saith Hashem: Hath Yisroel no banim? Hath he no yoreish (heir)? Why then doth Malcam (Molech) inherit Gad, and his people dwell in his towns?

[2] Therefore, hinei, the days come, saith Hashem, that I will cause an alarm of milchamah to be heard in Rabbah of Bnei Ammon; and it shall become a desolate tel (mound), and her banot shall be burned with eish: then shall Yisroel dispossess his dispossessors, saith Hashem. [3] Wail, O Cheshbon, for Ai is plundered: cry out, ye banot of Rabbah, gird you with sackcloth; lament, and rush to and fro inside the walls; for Malcam (Molech) shall go into Golus, and his kohanim and his sarim together.

[4] Why gloriest thou in the valleys, thy flowing emek (valley), O Bat hashovevah (backsliding Daughter)? That trusted in her otzarot, saying, Who shall come unto Me?

[5] Hineni, I will bring a pachad (terror) upon thee, saith Adonoi Hashem Tzva'os, from all those that be around thee; and ye shall be driven out, every ish before him; and none shall gather up the fugitive.

[6] And afterward I will bring back the captivity of the Bnei Ammon, saith Hashem.

[7] Concerning Edom, thus saith Hashem Tzva'os; Is chochmah no more in Teman? Is etzah perished from the prudent? Is their chochmah vanished?

[8] Flee ye, turn back, dwell in the depths, O inhabitants of Dedan; for I will bring the calamity of Esav upon him, the time that I will visit *[to punish]* him.

[9] If grape gatherers come to thee, would they not leave some grape gleanings? If ganavim balailah (thieves by night), they will destroy only till they have enough.

[10] But I have stripped Esav bare, I have uncovered his hiding places, and he shall not be able to hide himself; his zera are plundered, and his brethren, and his shchenim (neighbors) and he is no more.

[11] Leave thy yatomim (fatherless, orphans), I will preserve them alive; and let thy almanot trust in Me.

[12] For thus saith Hashem: Hinei, they *[i.e., the innocent]* whose mishpat was not to drink of the Kos have assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it.

[13] For I have sworn by Myself, saith Hashem, that Botzrah shall become a desolation, a cherpah, a reproach, and a kelalah; and all the towns thereof shall be perpetual ruins.

[14] I have heard a message from Hashem, and an envoy is sent unto the Goyim, saying, Gather ye together, and come against her, and rise up to the milchamah.

[15] For, hinei, I will make thee katon among the Goyim, and despised among adam.

[16] Thy fierceness hath deceived thee, and the zadon (pride, malice) of thine lev, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy ken (nest) as high as the nesher, I will bring thee down from there, saith Hashem.

[17] Also Edom shall be a horror; every one that goeth by it shall be appalled, and shall hiss at all the makkot (wounds, blows) thereof.

[18] As in the overthrow of Sodom and Amora (Gomorra) and the neighboring towns thereof, saith Hashem, no ish shall abide there, neither shall a ben adam dwell in it.

[19] Hinei, he shall come up like an aryeh from the thicket of the Yarden against the rich pastureland; but I will suddenly make him run away from her; and who is Bachur (Chosen one), that I may appoint over her? Mi khamoni (who is like Me)? And who will arraign Me? And who is that Ro'eh (shepherd) that will stand before Me?

[20] Therefore hear the etzat Hashem, that He hath planned against Edom; and His purposes, that He hath purposed against the inhabitants of Teman; Surely the young ones of the tzon shall drag them away; surely He shall make their habitation desolate because of them.

[21] Ha'aretz shakes at the noise of their fall, at the cry the noise thereof was heard in Yam Suf.

[22] Hinei, He shall come up and fly like the nesher, and spread His wings over Botzrah; and in that day shall the lev of the Gibborim of

Edom be as the lev of an isha in her birth pangs.

[23] Concerning Damascus: Chamat is shamed, and Arpad, for they have heard bad news; they are fainthearted; there is anxiety on the yam (sea); it cannot be quiet.

[24] Damascus has grown feeble, and turneth herself to flee, and fear hath gripped her; anguish and chavalim (pains) have taken her, as a woman in travail.

[25] How is it that the Ir Tehillah is not deserted, the town of My joy!

[26] Therefore her bochorim shall fall in her streets, and all the anshei milchamah shall be destroyed in that day, saith Hashem Tzva'os.

[27] And I will kindle an eish in the chomat Damascus, and it shall consume the fortresses of Ben-hadad.

[28] Concerning Kedar, and concerning the mamlechet of Chatzor, which Nevuchadretzar Melech Bavel shall strike, thus saith Hashem; Arise ye, go up to Kedar, and plunder the Bnei Kedem.

[29] Their ohalim and their tzon shall they take away; they shall carry off for themselves their tent curtains, and all their kelim (vessels), their gemalim (camels); and they shall cry unto them, Magor (terror, fear) is on every side.

[30] Flee, get you far off, dwell in the depths, O ye inhabitants of Chatzor, saith Hashem; for Nevuchadretzar Melech Bavel hath plotted an etzah (plot, plan, counsel) against you, and hath conceived a plan against you.

[31] Arise, get you up unto the nation which is at ease, that dwelleth securely, saith Hashem, which have neither gates

nor bars, which dwell alone.

[32] And their gemalim (camels) shall be for plunder, and the multitude of their mikneh (herds) a plunder; and I will scatter unto kol ruach (all winds) them that cut off the [hair] corners; and I will bring their calamity from all sides thereof, saith Hashem.

[33] And Chatzor shall be a ma'on (dwelling) for jackals, and a desolation ad olam (forever); there shall no ish abide there, nor any ben adam dwell in it.

[34] The Devar Hashem that came to Yirmeyah HaNavi against Elam in the beginning of the reign of Tzidkiyah Melech Yehudah, saying, [35] Thus saith Hashem Tzva'os; Hineni: I will break the keshet (bow, power) of Elam, the mainstay of their might.

[36] And upon Elam will I bring the arba ruchot (four winds) from the four quarters of Shomayim, and will scatter them toward all those ruchot; and there shall be no nation where the outcasts of Elam shall not go.

[37] For I will cause Elam to be dismayed before their oyevim, and before them that seek their nefesh; and I will bring ra'ah upon them, even My charon af, saith Hashem; and I will send the cherev after them, till I have consumed them:

[38] And I will set My Kisse in Elam, and will destroy from there melech and the sarim, saith Hashem.

[39] Yet it shall come to pass in the acharit hayamim, that I will bring again the captivity of Elam, saith Hashem.

50 The Davar that Hashem spoke against Bavel and against Eretz Kasdim (Chaldeans) by Yirmeyah HaNavi.

[2] Declare ye among the Goyim, and publish, and lift up a nes (banner); publish, and conceal not; say, Bavel is captured, Bel is put to shame, Merodach is dismayed; her atzabim (images) are shamed, her gilulim (idols) are dismayed.

[3] For out of the tzafon (north) there cometh up a nation against her, which shall make her land a horror, and none shall dwell therein; they shall wander, they shall depart, both adam and behemah.

[4] In those yamim, and in that time, saith Hashem, the Bnei Yisroel shall go, they and the Bnei Yehudah together, in tears weeping; they shall go, and seek Hashem Eloheihem.

[5] They shall ask the derech to Tziyon with their faces turned toward it, saying, Come, and let us join ourselves to Hashem in a Brit Olam that shall not be forgotten.

[6] My people hath been tzon ovedot (lost sheep); their ro'im (shepherds) have caused them to go astray, they have turned them away on the harim; they have wandered from har to givah (hill), they have forgotten their resting place.

[7] All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against Hashem, the naveh tzedek, even Hashem, the mikveh Avoteihem.

[8] Flee out of the midst of Bavel, and go forth out of the Eretz Kasdim (Chaldeans), and leave as the male goats before the tzon.

[9] For, hinei, I will stir up and cause to come up against Bavel a Kahal Goyim Gedolim from eretz tzafon (land of the north); and they shall set themselves in array against her; from there she shall be captured; their khitzim (arrows) shall be as of a gibbor maskil, one that does not return empty-handed.

[10] And Kasdim (Chaldea) shall be a plunder: all that plunder her shall have their fill, saith Hashem.

[11] Because ye were glad, because ye rejoiced, O ye pillagers of Mine nachalah, because ye frisk about as the eglah (heifer) threshing grain, and neigh like stallions;

[12] Your em shall be deeply ashamed; she that bore you shall be disgraced; hinei, the least of the Goyim shall be a midbar, a dry land, and an aravah.

[13] Because of the wrath of Hashem it shall not be inhabited, but it shall be wholly desolate; every one that passeth by Bavel shall be horrified, and hiss at all her makkot.

[14] Put yourselves in array against Bavel all around; all ye that bend the keshet, shoot at her, spare no khetz (arrow); for she hath sinned against Hashem.

[15] Shout against her all around; she hath surrendered her yad; her bulwarks are fallen, her chomot (walls) are torn down; for it is the vengeance of Hashem; take vengeance upon her; just as she hath done, do unto her.

[16] Cut off the sower from Bavel, and him that reapeth with the magal (sickle) in the time of katzir; for fear of the oppressing cherev they shall turn every ish to his people, and they shall flee every ish to his own land.

[17] Yisroel is a seh pezurah (scattered sheep); the aryot (lions) have driven him away; first Melech Ashur (King of Assyria) hath devoured him; and last this Nevuchadretzar Melech Bavel hath broken his atzmot.

[18] Therefore thus saith Hashem Tzva'os Elohei Yisroel: Hineni, I will punish Melech Bavel and his land, as I have punished Melech Ashur.

[19] And I will bring Yisroel back to his naveh (habitation), and he shall feed on Carmel and Bashan, and his nefesh shall be satisfied upon Har Ephrayim and Gil'ad.

[20] In those yamim, and at that time, saith Hashem, the avon Yisroel shall be searched for, and there shall be none; and the chattot Yehudah, and they shall not be found; for I will pardon them whom I preserve as remnant.

[21] Go up against Eretz Meratayim, even against it, and against the inhabitants of Pekod; lay waste and utterly destroy after them, saith Hashem, and do according to all that I have commanded thee.

[22] A sound of milchamah is in ha'aretz, and of shever gadol (great destruction).

[23] How is the patish (hammer) of kol ha'aretz (the whole earth) shattered and broken! How is Bavel become a desolation among the Goyim!

[24] I have laid a trap for thee, and thou art indeed caught, O Bavel, and thou wast not aware; thou art found, and also caught, because thou hast striven against Hashem.

[25] Hashem hath opened His armory, and hath brought forth the weapons of His indignation; for this is the

work of Adonoi Hashem

Tzva'os in Eretz Kasdim.

[26] Come against her from afar, open her storehouses; pile her up like heaps of grain, and destroy her utterly; let nothing of her be she'erit (remnant).

[27] Slay all her bulls; let them go down latevach (to the slaughter; *see Isaiah 53:7*); woe unto them! For their day is come, the time of their visitation [*for punishment*].

[28] The voice of them that flee and escape as fugitives out of Eretz Bavel, to declare in Tziyon the vengeance of Hashem Eloheinu, the vengeance of His Heikhal.

[29] Call together the archers against Bavel; all ye that bend the keshet, encamp against it all around; let none thereof escape; repay her according to her work; according to all that she hath done, do unto her; for she hath arrogantly defied Hashem Kadosh Yisroel.

[30] Therefore shall her bochurim fall in the streets, and all her anshei milchamah shall be destroyed in that day, saith Hashem.

[31] Hineni, I am against thee, O thou zadon (proud one), saith Adonoi Hashem Tzva'os; for thy day is come, the time that I will visit thee [*for punishment*].

[32] And the zadon shall stumble and fall, and none shall raise him up; and I will kindle an eish in his towns, and it shall devour all around him.

[33] Thus saith Hashem Tzva'os: The Bnei Yisroel and the Bnei Yehudah were oppressed together; and all that took them captives held them fast; they refused to let them go.

[34] Their Go'el is chazak (strong), Hashem Tzva'os Shmo: He shall thoroughly defend their cause, so that He

may bring rest to ha'aretz, and disquiet the inhabitants of Bavel.

[35] A cherev is upon the Kasdim (Chaldeans), saith Hashem, and upon the inhabitants of Bavel, and upon her sarim, and upon her chachamim.

[36] A cherev is upon the diviners [*false prophets who practice divination*]; and they shall become fools; a cherev is upon her gibborim; and they shall be dismayed.

[37] A cherev is upon their susim, and upon their chariots, and upon all the mixed rabble that are in the midst of her; and they shall become as nashim; a cherev is upon her otzarot; and they shall be plundered.

[38] A chorev (drought) is upon her mayim; and they shall be dried up; for it is the eretz pesalim (land of idols), and they go mad over idols.

[39] Therefore the wild animals of the desert with the hyenas shall dwell in her [*Babylon*], and the ostriches shall dwell therein; and it shall be no more inhabited lanetzach (forever); neither shall it be dwelt in from dor vador.

[40] As Elohim overthrew Sodom and Amora (Gomorra) and the neighboring towns thereof, saith Hashem; so shall no ish abide there, neither shall any ben adam dwell therein.

[41] Hinei, an am (people, army) shall come from the tzafon (north), and a Goy Gadol, and melachim rabbim shall be stirred up from the ends of the earth.

[42] They shall wield keshet and spear; they are cruel, and shall show no rachamim; their voice shall roar like the yam, and they shall ride upon susim, every one put in array, like an ish for the

milchamah, against thee, O Bat Bavel.

[43] Melech Bavel hath heard the report of them, and his hands fell feeble; anguish took hold of him, and labor pangs as of a woman in travail.

[44] Hinei, like an arych (lion) coming up from the thicket of the Yarden unto perennial pastures, I will make them suddenly run away from her; and who is the Bachur (Chosen One) that over her I will appoint? For who is like Me? And who can arraign Me? And who is that Ro'eh that will stand before Me?

[45] Therefore hear ye the etzah of Hashem, that He hath planned against Bavel; and His purposes, that He hath purposed against the Eretz Kasdim; Surely the little ones of the tzon shall be dragged away; surely He shall make their naveh (pasture) desolate because of them.

[46] At the noise of the capture of Bavel ha'aretz (the earth) is shaken, and the outcry is heard among the Goyim.

51 Thus saith Hashem: Hineni, I will stir up against Bavel, and against them that dwell in Lev Kamai [*i.e., Babylon*] a ruach mashchit (spirit of destruction); [2] And will send unto Bavel winnowers, that shall blow her chaff away, and shall empty her land; for in the Yom Ra'ah (Day of Disaster) they shall be against her on every side. [3] Against her let the archer bend his keshet, and against her let him rise up in his armor; and spare ye not her bochurim; destroy ye utterly all her army. [4] Thus the slain shall fall in the Eretz Kasdim, and they that are thrust through in her streets.

[5] For Yisroel hath not been forsaken nor Yehudah by Elohav, by Hashem Tzva'os; though their land be filled with ashram (guilt) against Kadosh Yisroel.

[6] Flee out of the midst of Bavel, and deliver every ish his nefesh; be not slain because of her avon; for this is the time of Hashem's vengeance; He will render unto her a full recompence.

[7] Bavel hath been a Kos Zahav in the yad Hashem, that made kol ha'aretz drunken; the Goyim drank of her yayin; therefore the Goyim go mad.

[8] Bavel is suddenly fallen and broken; wail for her; take balm for her pain, perhaps she may be healed.

[9] We would have healed Bavel, but she cannot be healed; forsake her, and let us go every ish into his own country; for her mishpat reacheth unto Shomayim, and is lifted up even to the skies.

[10] Hashem hath brought forth tzidkoteinu (our righteousness, vindication); come, and let us declare in Tziyon the ma'aseh Hashem Eloheinu.

[11] Sharpen the khitzim (arrows); take up the shields; Hashem hath stirred up the ruach of the melachim of the Medes: for His mezimah (plan) is against Bavel, to destroy it; because it is the vengeance of Hashem, the vengeance for His Heikhal.

[12] Lift up the nes (banner) upon the chomat Bavel, reinforce the mishmeret (guard), station the shomrim (watchmen), prepare the ambushes; for Hashem hath both devised and done that which He spoke against the inhabitants of Bavel.

[13] O thou that dwellest upon mayim rabbim, abundant in otzarot, thine

end is come, and the cubit of thy being cut off.

[14] Hashem Tzva'os hath sworn by His Nefesh, saying, Surely I will fill thee with adam, as with locusts; and they shall lift up a shout against thee.

[15] He hath made Eretz by His ko'ach, He hath established the tevel by His chochmah, and hath stretched out Shomayim by His tevunah.

[16] When He thundereth His voice, there is a tumult of mayim in Shomayim; and He bringeth up clouds from the ends of ha'aretz; He maketh lightnings with matar, and bringeth forth the ru'ach out of his otzarot.

[17] Kol adam is dull-hearted and without da'as; every goldsmith is shamed by the pesel; for his nesekh (molten image) is sheker, and there is no ruach in them.

[18] They are hevel (futile, vain), the work of delusion; in the time of their pekudah they shall perish.

[19] The Chelek Ya'akov (Portion of Jacob) is not like them; for the Yotzer (Maker) of all things is He; and Yisroel is the Shevet of His nachalah: Hashem Tzva'os Shmo.

[20] Thou art my battle ax and klei milchamah (weapons of war); for with thee will I break in pieces the Goyim, and with thee will I destroy mamlechet (kingdoms);

[21] And with thee will I break in pieces the sus and his rider; and with thee will I break in pieces the merkavah and his rider;

[22] With thee also will I break in pieces ish and ish; and with thee will I break in pieces zaken and na'ar; and with thee will I break in pieces the bochor and the betulah;

[23] I will also break in pieces with thee the ro'eh and his eder; and with thee will I break in pieces the ikkar (farmer) and his yoke of oxen; and with thee will I break in pieces pachot (rulers) and seganim (officials).

[24] And I will render unto Bavel and to all the inhabitants of Kasdim all their ra'ah that they have done in Tziyon in your sight, saith Hashem.

[25] Hineni, I am against thee, O Har HaMashchit (Destroying Mountain), saith Hashem, which destroyest kol ha'aretz; and I will stretch out Mine Yad upon thee, and roll thee down from the cliffs, and will make thee a har serefah (burned out mountain).

[26] And they shall not take of thee an even (stone) for a pinnah (cornerstone), nor an even (stone) for mosadot (foundations); but thou shalt be desolate forever, saith Hashem.

[27] Lift ye up a nes (banner) in ha'aretz, blow the shofar among the Goyim, prepare the Goyim against her, call together against her the mamlechet of Ararat, Minni, and Ashkhenaz; appoint a commander against her; cause the sus to come up like the swarming locusts.

[28] Prepare against her the Goyim with the melachim (kings) of the Medes, the pachot (rulers) thereof, and all the seganim (officials) thereof, and all the countries ruled thereof.

[29] And ha'aretz shall shake and tremble; for every purpose of Hashem shall be performed against Bavel, to make erez Bavel a desolation without an inhabitant.

[30] The Gibborim of Bavel have ceased to fight, they have remained in their metzadot (strongholds); their gevurah

(might) hath failed; they became as nashim; they have burned her mishkenot (dwelling places); her bars are broken.

[31] One runner shall run to meet another, and one maggid (messenger) to meet another maggid, to show Melech Bavel that his city is captured on all sides,

[32] And that the ma'abarot (fords, river-crossings) have been seized, and the marshes burned with eish, and the anshei hamilchamah are terrified.

[33] For thus saith Hashem Tzva'os Elohei Yisroel: Bat Bavel is like a goren (threshing floor), when it is time to trample her; yet a little while, and the time of her katzir shall come.

[34] Nevuchadretzar Melech Bavel hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like Tannin (Monster), he hath filled his belly with delicacies of me, he hath vomited me out.

[35] The chamas done to me and to my flesh be upon Bavel, shall the inhabitant of Tziyon say; my dahn upon the inhabitants of Kasdim, shall Yerushalayim say.

[36] Therefore thus saith Hashem; Hineni, I will defend thy cause, and take vengeance for thee; and I will dry up her yam, and make her makor (spring) dry.

[37] And Bavel shall become heaps of ruin, a ma'on for jackals, a horror to behold, astonishment, and a hissing, without an inhabitant.

[38] They shall roar together like lions; they shall growl as cubs of arayot (lions).

[39] In their excitement I will prepare their mishtim (feasts), and I will make them shikkor, that they may rejoice, and

sleep shenat olam (a perpetual sleep), and never awake, saith Hashem.

[40] I will bring them down like lambs litvo'ach (to the slaughter, see *Isaiah 53:7*), like rams with male goats.

[41] How is Sheshach [*Babylon*] taken! And how is the tehillat kol ha'aretz seized! How is Bavel become a horror to behold among the Goyim!

[42] The yam (sea) will arise over Bavel; she is covered with the tumult of the waves thereof.

[43] Her towns are a horror to behold, a dry land, and an aravah, a land wherein no ish dwelleth, neither doth any ben adam pass thereby.

[44] And I will punish Bel [Marduk] in Bavel, and I will bring forth out of his mouth that which he hath gulped down; and the Goyim shall not stream together any more unto him; indeed, the chomat Bavel shall fall.

[45] My people, come ye out of the midst of her, and save ye every ish his nefesh from the charon of Hashem.

[46] And lest your lev faint, and ye fear at the rumor that shall be heard in ha'aretz; a rumor shall both come one year, and after that in another year shall come a rumor, rumors of chamas in ha'aretz, moshel (ruler) against moshel.

[47] Therefore, hinei, the days are coming when I will visit [*in punishment*] the pesalim of Bavel; and her whole land shall be shamed, and all her slain shall fall in the midst of her.

[48] Then the Shomayim and ha'aretz, and all that is therein, shall sing joyously over Bavel; for the plunderers shall come unto her from the tzafon (north), saith Hashem.

[49] Bavel must fall because of the slain of Yisroel as the slain of

kol ha'arets have fallen
because of Bavel.

[50] Ye that have escaped the
cherev, leave, stand not still;
remember Hashem afar off,
and let Yerushalayim come
into your heart.

[51] We are ashamed,
because we have heard
cherpah; shame hath covered
our faces; for zarim are come
into the Mikdeshei Beis
Hashem.

[52] Wherefore, hinei, the
days are coming, saith
Hashem, that I will visit [*in
punishment*] her pesalim
(graven images); and through
all her land the wounded shall
groan.

[53] Though Bavel should
ascend to Shomayim, and
though she should fortify the
height of her stronghold, yet
from Me shall plunderers
come unto her, saith Hashem.

[54] A sound of a cry cometh
from Bavel, and shever gadol
(great destruction) from Eretz
Kasdim;

[55] Because Hashem hath
plundered Bavel, and silenced
her kol gadol (great voice);
when her waves do roar like
mayim rabbim, the sound of
her roaring resounds;

[56] Because the plunderer is
come upon her, even upon
Bavel, and her gibborim are
taken, every one of their
keshatot (bows) is broken; for
El Gemulot Hashem (Hashem
the G-d of Recompense) shall
surely repay.

[57] And I will make shikkor
(drunk) her sarim, and her
chachamim, her pachot
(rulers), and her seganim
(officials), and her gibborim;
and they shall sleep a shenat
olam (perpetual sleep), and
never awake, saith HaMelech
Hashem Tzva'os Shmo.

[58] Thus saith Hashem
Tzva'os: The thick chomot
Bavel shall be utterly broken,
and her high she'arim shall be

burned with eish; and the
people shall labor in vain, and
the peoples wear themselves
out only for eish.

[59] The Davar which
Yirmeyah HaNavi
commanded Serayah Ben
Neriyah Ben Machseyah,
when he went with Tzidkiyah
Melech Yehudah into Bavel in
the fourth year of his reign.

And this Serayah was sar
menuchah (quartermaster).

[60] So Yirmeyah wrote in a
sefer all the ra'ah that should
come upon Bavel, even all
these devarim that are written
against Bavel.

[61] And Yirmeyah said to
Serayah, When thou comest to
Bavel, and shalt see, and shalt
read all these Devarim;

[62] Then shalt thou say,
Hashem, Thou hast spoken
against this makom, to cut it
off, that none shall remain in
it, neither adam nor behemah,
but that it shall be desolate
forever.

[63] And it shall be, when
thou hast made an end of
reading this sefer, that thou
shalt bind an even (stone) to it,
and cast it into the midst of
Euphrates;

[64] And thou shalt say, Thus
shall Bavel sink, and shall rise
no more because of the ra'ah
that I will bring upon her.

Thus far are the Devarim of
Yirmeyah.

52 Tzidkiyah was one
and twenty years
old when he began
to reign, and he reigned eleven
shanah in Yerushalayim. And
shem immo was Chamutal bat
Yirmeyah of Livnah.

[2] And he did that which was
rah in the eyes of Hashem,
according to all that
Yhoyakim had done.

[3] For because of the anger
of Hashem it came to pass in
Yerushalayim and Yehudah,
that he finally cast them out
from his presence. Tzidkiyah

rebelled against HaMelech
Bavel.

[4] And it came to pass in
the ninth year of his reign, in
the tenth month, in the tenth
day of the month, that
Nevuchadretzar Melech Bavel
came, he and all his army,
against Yerushalayim, and
encamped against it, and built
siege-works against it round
about.

[5] So HaIr went under siege
unto the eleventh year of
Melech Tzidkiyah.

[6] And in the fourth month,
in the ninth day of the month,
the ra'av (famine) was severe
in the Ir, so that there was no
lechem for the Am HaAretz.

[7] Then the Ir was broken
through, and all the anshei
hamilchamah fled, and went
forth out of the Ir by lailah by
the way of the gate between
the two walls, which was near
the Can HaMelech; (now the
Kasdim [Chaldeans] were
surrounding the Ir); and they
fled by the derech HaAravah.

[8] But the army of the
Kasdim (Chaldeans) pursued
after HaMelech, and overtook
Tzidkiyah in the plains of
Yericho; and all his army was
separated from him and
scattered.

[9] Then they captured
HaMelech, and carried him
up unto Melech Bavel
to Rivlah in Eretz Chamatz;
where he pronounced
mishpatim upon him.

[10] And Melech Bavel
slaughtered the Bnei
Tzidkiyah before his
eyes; he slaughtered also all
the sarim (princes) of Yehudah
in Rivlah.

[11] Then he put out the eyes
of Tzidkiyah; and Melech
Bavel bound him in chains,
and carried him to Babylon,
and put him in the bais
hapekudot (prison house) till
the yom moto (day of his
death).

[12] Now in the fifth month, in the tenth day of the month [T.N. *Tish B'Av* there is fasting and reading the Book of Lamentations and prayer for the Jewish people in light of all their tragic history, especially the destruction of the Beis Hamikdash; there is a reference in Lamentations Rabbati which juxtaposes the Moshiach's ascendancy in reference to the Temple's destruction—see Mk 13:2; Lk 19:44], which was the nineteenth year of

Nevuchadretzar Melech Bavel, came to Yerushalayim Nevuzaradan, captain of the guard, which served Melech Bavel,

[13] And set fire to the Beis Hashem, and the Bais HaMelech (the palace); and all the batim (houses) of Yerushalayim, and all the bais hagadol, he burned with eish:

[14] And all the army of the Kasdim (Chaldeans), that were with the captain of the guard, broke down all the chomot (walls) around Yerushalayim.

[15] Then Nevuzaradan the captain of the guard sent into the Golus certain of the poor of the people, and the remaining of the people that were left in the Ir, and the defectors to Melech Bavel, and the rest of the craftsmen.

[16] But Nevuzaradan the captain of the guard left certain of the poor of the land for koremim and for farmers.

[17] Also the Ammudei HaNechoshet that were in the Beis Hashem, and the moveable Stands, and the Yam Hanechoshet that was in the Beis Hashem, the Kasdim (Chaldeans) broke, and carried all the bronze of them to Babylon.

[18] The caldrons also, and the shovels, and the snuffers, and the basins, and the pans, and all the klei hanechoshet

wherewith they ministered, they took away.

[19] And the cups, and the firepans [*for incense*], and the bowls, and the caldrons, and the menorahs, and the pans, and the bowls; that which were made of zahav, and that which made of kesef, the captain of the guard carried away.

[20] The two Ammudim, one Yam, and twelve bronze bulls that were under the bases, which HaMelech Sh'lomo had made in the Beis Hashem: the bronze of all these vessels was beyond weight.

[21] And concerning the Ammudim, the height of one ammu was eighteen cubits; and twelve cubits in circumference; and the thickness thereof was four fingers: it was hollow.

[22] And a capital of nechoshet was upon it; and the height of one capital was five cubits, with network and pomegranates upon the capitals round about, all of nechoshet. The second pillar also and the pomegranates were similar unto these.

[23] And there were ninety and six pomegranates on a side; and all the pomegranates upon the surrounding network were a me'ah (hundred).

[24] And the captain of the guard took Serayah the Kohen HaRosh, and Tzephanyah the second kohen, and the three keepers of the door:

[25] He took also out of the Ir the officer, which had the charge of the anshei hamilchamah; and seven men of them that were royal advisers which were found in the Ir; and the Sofer who was the chief officer in charge of conscripting the Am

HaAretz; and threescore men of the Am HaAretz, that were found in the midst of the Ir.

[26] So Nevuzaradan the captain of the guard took them, and brought them to Melech Bavel to Rivlah.

[27] And Melech Bavel struck them, and put them to death in Rivlah in Eretz Hamat.

Thus Yehudah was carried away captive out of his own land.

[28] This is the people whom Nevuchadretzar carried away captive: in the seventh year 3,023 Yehudim:

[29] In the eighteenth year of Nevuchadretzar he carried away captive from Yerushalayim 832 nefesh:

[30] In the three and twentieth year of Nevuchadretzar Nevuzaradan the captain of the guard carried away captive of the Yehudim 745 nefesh: the nefesh were 4,600 in all.

[31] And it came to pass in the seven and thirtieth year of the Golus of Y'hoyakhin Melech Yehudah, in the twelfth month, in the five and twentieth day of the month, that Eveel-Merodach Melech Bavel in the first year of his reign [562 B.C.E.] lifted up the head of Y'hoyakhin Melech Yehudah, and brought him forth out of prison [561 B.C.E.].

[32] And spoke kindly unto him, and set his throne above the kisse of the melachim that were with him in Babylon,

[33] And changed his prison garments: and he did continually eat lechem before him all the days of his life.

[34] And for his allowance, there was a regular allowance given him of the Melech Bavel, every day a portion until the yom moto all the days of his life.

YECHEZKEL

YECHEZKEL

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, while I was among those of the Golus by the Nahar Kevar, that Shomayim was opened, and I saw mar'ot Elohim.

[2] In the fifth day of the month, which was the fifth year of the Golus of HaMelech Yoyakhin [593 B.C.E.],

[3] The Devar Hashem came expressly unto Yechezkel the kohen, ben Buzi, in Eretz Kasdim (Chaldeans) by the Nahar Kevar; and the Yad Hashem was there upon him.

[4] And I looked, and, hinei, a ruach se'arah came out of the tzafo, an anan gadol, and flashing fire, with brilliant light all about it, and out of the midst thereof something gleaming, shining out of the midst of the eish.

[5] Also out of the midst thereof came the demut (likeness) of four Chayos. And this was their appearance: they had the demut adam.

[6] And every one had arba'ah panim, and every one had arba kenafayim.

[7] And their regalim were regel yesharah; and the sole of their feet was like the sole of a regel egel; and they gleamed like the shining of burnished nechoshet.

[8] And they had the hands of an adam under their kenafayim on their four sides; and they four had their panim and their kenafayim.

[9] Their kenafayim were joined one to another; they turned not as they went; they went every one face forward.

[10] As for the demut of their panim, they four had the face of an adam, and the face of an aryeh, on the right side; and they four had the face of a

shor on the left side; they four also had the face of a nesher.

[11] Thus were their panim; and their kenafayim were stretched upward; two wings of every one were joined one to another, and two covered their geviyot.

[12] And they went every one face forward; whither the Ruach was to go, they went; and they turned not when they went.

[13] As for the demut of the Chayos, their appearance was like coals of eish burning, and like the appearance of lapidim (torches); it spread back and forth among the Chayos; and the eish was brilliant, and out of the eish went forth barak (lightning).

[14] And the Chayos ran and returned as the appearance of bazak (a flash of lightning).

[15] Now as I beheld the Chayos, hinei there was one Ofan ba'aretz etzel the Chayos, with its four panim.

[16] The appearance of the Ofanim and their making was like unto the color of tarshish; and they four had one demut; and their appearance and their making was as it were an Ofan within an Ofan.

[17] Arba'at (four) sidedly they went; and they turned not as they went.

[18] As for their rims, they were so high that they were dreadful; and their rims were mele'ot einayim saviv (full of eyes round about) the four of them.

[19] And when the Chayos went, the Ofanim went beside them; and when the Chayos were lifted up from ha'aretz, the Ofanim were lifted up.

[20] Whithersoever the Ruach was to go, they went, thither was the Ruach to go; and the Ofanim were lifted facing them; for Ruach HaChayah was in the Ofanim.

[21] When those went, these went; and when those stood still, these stood still; and when those were lifted up from ha'aretz, the Ofanim were lifted up facing them; for the Ruach HaChayah was in the Ofanim.

[22] And the demut of the raki'a upon the rashei HaChayah was as the color of terrible ice crystal, spread out upward above their rashim.

[23] And under the raki'a were their kenafayim stretched out, the one toward the other; every one had two, which covered on this side, and every one had two, which covered on that side, their geviyot.

[24] And when they went, I heard the kol of their kenafayim, like the kol of mayim rabbim, as the Kol Shaddai, the voice of a tumult, as the sound of a machaneh; when they stood still, they let down their kenafayim.

[25] And there was a kol (voice) from the raki'a that was over their rosh, when they stood still, and had let down their kenafayim.

[26] And above the raki'a that was over their rosh was the demut kisse, as the appearance of a precious stone, a sapphire; and upon the demut hakisse was the demut like the appearance of adam above upon it.

[27] And I saw something gleaming, shining out like the appearance of eish; inside it all around, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw something like the appearance of eish, and it had radiance all around.

[28] As the appearance of the keshet (rainbow) that is in the anan in yom hageshem,

so was the appearance of the radiance all around. This was the appearance of the demut Kavod Hashem. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

2 And He said unto me, Ben Adam, stand upon thy raglayim, and I will speak unto thee.

[2] And the Ruach [*Hakodesh*] entered into me just as He spoke unto me, and stood me upon my raglayim, that I heard Him that spoke unto me.

[3] And He said unto me, Ben Adam, I send thee to the Bnei Yisroel, to Goyim HaMoredim (Rebellious Nations [*Tribes*]) that hath rebelled against Me; they and their Avot have rebelled against Me, even unto this very day.

[4] For they are stubborn banim and chizkei lev (stiff-hearted). I do send thee unto them; and thou shalt say unto them, Thus saith Adonoi Hashem.

[5] And they, whether they will hear, or whether they will refrain from heeding—for they are a bais meri (house of rebellion), yet shall they know that there hath been a navi among them.

[6] And thou, Ben Adam, be not afraid of them, neither be afraid of their devarim, though briers and thorns be with thee, and thou dost dwell among akrabim (scorpions); be not afraid of their devarim, nor be afraid at their looks, for they are a bais meri.

[7] And thou shalt speak My devarim unto them, whether they will hear, or whether they will refrain from heeding; for they are meri (rebellious).

[8] But thou, Ben Adam, hear what I say unto thee; Be not thou meri (rebellious) like that

bais hameri (rebellious house). Open thy mouth and eat what I give thee.

[9] And when I looked, hinei, a yad was sent unto me; and, hinei, a megillat sefer was therein;

[10] And He unrolled the megillah before me; and it was written on front and back: and there was written therein lamentations, and mourning, and woe.

3 Moreover He said unto me, Ben Adam, eat this thou findest; eat this megillah, and go speak unto Bais Yisroel.

[2] So I opened my mouth, and He caused me to eat that megillah.

[3] And He said unto me, Ben Adam, cause thy beten to eat, and fill thy bowels with this megillah that I give thee. Then did I eat it; and it was in my mouth as devash for sweetness.

[4] And He said unto me, Ben Adam, go, get thee unto the Bais Yisroel, and speak My words unto them.

[5] For thou art not sent to an Am Imkei Safah (a people of indecipherable language) and of obscure lashon, but to Bais Yisroel;

[6] Not to amim rabbim of indecipherable language and obscure lashon whose words thou canst not understand. Surely, had I sent thee to them, they would have paid heed unto thee.

[7] But Bais Yisroel will not pay heed unto thee; for they will not pay heed unto Me; for kol Bais Yisroel are khizkei metzach (hard-set of brow) and keshei-lev (hard-hearted).

[8] Hinei, I have made thy face chazakim against their faces, and thy metzach chazak

(forehead strong) against their metzach.

[9] As a shamir (adamant, hardest stone) more chazak than flint have I made thy metzach (forehead); fear them not, neither be terrified at their looks, though they be a bais meri (house of rebellion). [10] Moreover He said unto me, Ben Adam, all My words that I shall speak unto thee receive in thine lev, and hear with thine oznayim.

[11] And go, get thee to them of the Colus, unto the Bnei Amecha, and speak unto them, and tell them, Thus saith Adonoi Hashem; whether they will hear, or whether they will refrain.

[12] Then the Ruach [*Hakodesh*] lifted me and took me up, and I heard behind me a kol ra'ash gadol (a voice of a great rustling), saying, Baruch Kavod Hashem from His makom (place, home).

[13] I heard also the noise of the wings of the Chayos that touched one another, and the noise of the Ofanim (wheels) opposite them, and a voice of ra'ash gadol.

[14] So the Ruach [*Hakodesh*] lifted me up, and took me away, and I went in mar (bitterness), in the anger of my ruach; but the yad Hashem was chazah upon me.

[15] Then I came to them of the Colus at Tel Aviv, that dwelt by the Nahar Kevar, and I sat where they sat, and remained there speechlessly astounded among them shivat yamim.

[16] And it came to pass at the end of shivat yamim, that the Devar Hashem came unto me, saying,

[17] Ben Adam, I have made thee a tzofeh (watchman) unto the Bais Yisroel; therefore hear the word at My mouth,

and give them warning from Me.

[18] When I say unto the rasha, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the rasha from his derech harasha'ah, to save his life; the same rasha shall die in his avon; but I will hold accountable thine yad for his dahm.

[19] Yet if thou warn the rasha, and he turn not from his resha, nor from his derech harasha'ah, he shall die in his avon; but thou hast saved thy nefesh.

[20] Again, When a tzaddik doth turn from his tzedek, and commit evil, and I lay a michshol (stumbling block of temptation) before him, he shall die; because thou hast not given him warning, he shall die in his chattat, and his tzidkot which he hath worked shall not be remembered; but I will hold accountable thine yad for his dahm.

[21] Nevertheless if thou warn the tzaddik, that the tzaddik sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast saved thy nefesh.

[22] And the Yad Hashem (Hand, Power of Hashem) was there upon me; and He said unto me, Arise, go forth into the plain, and I will there speak with thee.

[23] Then I arose, and went forth into the plain; and, hinei, the Kavod Hashem stood there, as the Kavod which I saw by the Nahar Kevar; I fell on my face.

[24] Then the Ruach [*Hakodesh*] entered into me, and set me upon my feet, and spoke with me, and said unto me, Go, shut thyself in the confines of thine bais.

[25] But thou, O Ben Adam, hinei, they tied on thee ropes,

and have bound thee with them, that thou canst not go out among them;

[26] And I will make thy leshon cleave to the roof of thy mouth, that thou shalt be mute, and shalt not be to them an ish mokhi'ach (admonisher); for they are a bais meri.

[27] But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith Adonoi Hashem; He that heareth, let him hear; and he that refuseth, let him refuse; for they are a bais meri.

4 Thou also, Ben Adam, take thee a levenah (tile, brick), and lay it before thee, and engrave upon it the Ir, even Yerushalayim; [2] And lay matzor (siege) against it, and erect against it siege works, and build a ramp against it; set the machanot also against it, and set battering rams against it all around.

[3] Moreover take thou unto thee a machavat barzel (iron griddle), and set it for a kir barzel (wall of iron) between thee and the Ir; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be an ot (sign) to Bais Yisroel.

[4] Lie thou also upon thy left side, and lay the avon Bais Yisroel upon it; according to the mispar of the yamim that thou shalt lie upon it thou shalt bear their avon.

[5] For I have laid upon thee the shanim of their avon (iniquity), according to the mispar (number) of the yamim, three hundred and ninety days; so shalt thou bear the avon Bais Yisroel.

[6] And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the avon Bais Yehudah forty days; I have

appointed thee a day for each year.

[7] Therefore thou shalt set thy face toward the Matzor Yerushalayim (Siege of Jerusalem), and thine zero'a shall be bared, and thou shalt prophesy against it.

[8] And, hinei, I will tie ropes upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy matzor (siege).

[9] Take thou also unto thee chittin (wheat), and se'orim (barley), and fol (beans), and adosim (lentils), and dochan (millet), and kussemim (spelt), and put them in keli echad, and make thee lechem thereof, according to the mispar of the yamim that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

[10] And thy okhel (food) which thou shalt eat shall be by weight, twenty shekels a day; from time to time shalt thou eat it.

[11] Thou shalt drink also mayim by measure, the sixth part of a hin: from time to time shalt thou drink.

[12] And thou shalt eat it as cakes of se'orim, and thou shalt bake it with dung that cometh out of ha'adam, in their sight.

[13] And Hashem said, Even thus shall the Bnei Yisroel eat their lechem tameh among the Goyim, whither I will drive them.

[14] Then said I, Not so Adonoi Hashem! Hinei, my nefesh hath not been made tuma'ah from my youth up even till now have I not eaten nevelah or trefah; neither came there basar piggul into my mouth.

[15] Then He said unto me, Behold, I have given thee cattle dung instead of dung of adam, and thou shalt prepare thy

lechem therewith.

[16] Moreover He said unto me, Ben Adam, hinei, I will break the match lechem (staff of bread, food supply) in Yerushalayim: and they shall eat lechem weighted out in rations, and with worry; and they shall drink mayim by measure, and with amazed alarm:

[17] In order that lechem and mayim be scarce, and that every ish and achiv be confounded with shock and rot away because of their avon.

5 And thou, Ben Adam, take thee a sharp cherev, take thee a barber's ta'ar (razor), and cause it to pass upon thine rosh and upon thy zakan (beard): then take thee scales for weighing and divide the hair.

[2] Thou shalt burn with flame a third part in the midst of the Ir, when the days of the siege are fulfilled: and thou shalt take a third part, and strike it all around with the cherev: and a third part thou shalt scatter in the ruach; and I will draw out the cherev after them.

[3] Thou shalt also take thereof a few in mispar, and bind them in the folds of thy robes.

[4] Then take of them again, and cast them into the midst of the eish, and burn them in the eish; for thereof shall an eish spread unto kol Bais Yisroel.

[5] Thus saith Adonoi Hashem; This is Yerushalayim: I have set it in the midst of the Goyim and countries that are all around her.

[6] And she hath rebelled against My mishpatim with resha'ah more than the Goyim, and My chukkot more than the countries that are all

around her: for they have refused My mishpatim and My chukkot, they have not walked in them.

[7] Therefore thus saith Adonoi Hashem: Because more than the Goyim that are all around you, ye have been ungovernable, and have not walked in My chukkot, neither have done My mishpatim, neither have done according to the mishpatim of the Goyim that are all around you; [8] Therefore thus saith Adonoi Hashem: Hineni, I, even I, am against thee, and will execute mishpatim in the midst of thee in the sight of the Goyim.

[9] And I will do to thee that which I have not done, and whereunto I will not do any more the like, because of kol ta'avot of thee.

[10] Therefore the avot shall eat banim in the midst of thee, and the banim shall eat their avot; and I will execute shefatim (judgments, punishments) in thee, and kol she'erit of thee will I scatter unto kol ruach.

[11] Therefore, as I live, saith Adonoi Hashem; Surely, because thou hast made My Mikdash tameh with all thy shikkutzim, and with all thine ta'avot, therefore will I also withdraw; neither shall Mine eye pity, neither will I spare.

[12] A third part of thee shall die by dever, and by ra'av shall they be consumed in the midst of thee: and a third part shall fall by the cherev all around thee; and I will scatter a third part into kol ruach, and I will draw out a cherev after them.

[13] Thus shall Mine anger be accomplished, and I will cause My chemah to be satisfied against them, and I will be avenged: and they shall know that I Hashem

have spoken in My kinah, when I have accomplished My chemah against them.

[14] Moreover I will make thee a ruin, and a cherpah among the Goyim that are all around thee, before the eyes of all that pass by.

[15] So it shall be a cherpah (reproach) and a gedufah (taunt), a musar and a meshammah (astonishment, object of horror) unto the Goyim that are all around thee, when I shall execute shefatim (judgments) on thee in anger and in chemah and in tokhchot chemah (furious rebukes). I Hashem have spoken.

[16] When I shall send upon them disastrous khitzim (arrows) of ra'av (famine), which shall be for mashchit (destruction), and which I will send to destroy you: and I will increase the ra'av (famine) upon you, and will break your match lechem (staff of bread, food supply):

[17] So will I send upon you ra'av (famine) and chayyah ra'ah (wild beasts), and they shall leave thee bereaved as childless: and dever and dahn shall pass through thee; and I will bring the cherev upon thee. I Hashem have spoken.

6 And the Devar Hashem came unto me, saying,

[2] Ben Adam, set thy face toward the mountains of Yisroel, and prophesy against them,

[3] And say, Ye mountains of Yisroel, hear the Devar Adonoi Hashem; Thus saith Adonoi Hashem to the harim (mountains), and to the geva'ot (hills), to the ravines, and to the valleys: Hineni, I, even I, will bring a cherev upon you, and I

will destroy your
[idolatrous] high places.

[4] And your [idolatrous]
mizbechot shall be decimated,
and your incense altars shall
be demolished; and I will cast
down your slain before your
gillulim (idols).

[5] And I will lay the pigrei
Bnei Yisroel (dead bodies of
the children of Israel) before
their gillulim; and I will
scatter your atzmot all around
your mizbechot.

[6] In all your moshevoth
(dwellings) the towns shall be
laid waste, and the
[idolatrous] high places shall
be desolate; that your
mizbechot will be laid waste
and made desolate, and your
gillulim (idols) will be broken
and cease, and your incense
altars will be cut down, and
your ma'asim will be
abolished.

[7] And the chahal (slain)
shall fall in the midst of you,
and ye shall know that I am
Hashem.

[8] Yet will I leave a remnant,
that ye may have some that
shall escape the cherev among
the Goyim, when ye shall be
scattered among the countries.

[9] And they that escape of
you shall remember Me
among the Goyim where they
shall be carried captive, how I
have known [*a cuckold's*] hurt
by the lev hazoneh of them
which turned away from Me,
and by their einayot hazonot
which went a-whoring after
their gillulim; they shall lothe
themselves for the ra'ot (evils)
which they have committed in
all their to'avot.

[10] And they shall know that
I am Hashem, and that I have
not served warning
el-chinnom (in vain) that I
would bring hara'ah hazot
upon them.

[11] Thus saith Adonoi
Hashem; strike with thine
hand, and stamp with thy

regel, and say, Alas for kol
to'avot ra'ot Bais Yisroel! For
they shall fall by cherev
(sword), by ra'av (famine), and
by dever (plague).

[12] He that is far off shall
die by dever; and he that is
near shall fall by cherev; and
he that surviveth and is
besieged shall die by ra'av
(famine); thus will I
accomplish My chemah (fury)
upon them.

[13] Then shall ye know that I
am Hashem, when their slain
shall be among their gillulim
all around their mizbechot,
upon every givah ramah (high
hill), in all the tops of the
harim, and under every
spreading tree, and under
every leafy elah (oak tree), the
makom (place) where they did
offer rei'ach nicho'ach to all
their gillulim.

[14] So will I stretch out My
yad upon them, and make
HaAretz desolate, yes, more
desolate than the midbar
toward Divlah, in all their
moshevoth (dwellings); then
they shall know that I am
Hashem.

7 Moreover the Devar
Hashem came unto me,
saying,

[2] Also, thou ben adam, thus
saith Adonoi Hashem unto
Eretz Yisroel: Ketz (End), the
End is come upon the four
corners of ha'aretz.

[3] Now is the Ketz (End,
Doom) come upon thee, and I
will send Mine anger upon
thee, and will judge thee
according to thy drakhim, and
will repay thee for all thine
to'avot (abominations).

[4] And Mine eye shall not
pity thee, neither will I spare;
but I will repay thy drakhim
upon thee, and thine to'avot
shall be in the midst of thee;
and ye shall know
that I am Hashem.

[5] Thus saith Adonoi
Hashem; A ra'ah, a singular
ra'ah, hinei, has come.

[6] Ketz is come, the ketz is
come; it is ripe for thee; hinei,
it is come.

[7] The Tzefirah (the Web) is
come upon thee, O thou that
dwest in ha'aretz; the time is
come, the Yom Mehumah (Day
of Panic) is near, and not of
rejoicing in the harim.

[8] Now will I shortly pour
out My fury upon thee, and
spend Mine anger upon thee;
and I will judge thee
according to thy drakhim, and
will repay thee for all thine
to'avot.

[9] And Mine eye shall not
pity, neither will I spare; I will
repay thee according to thy
drakhim and thine to'avot that
are in the midst of thee; and
ye shall know that I am
Hashem that striketh.

[10] Hinei, the Yom, hinei, it
is come; The Tzefirah (Web) is
gone forth; the match (rod)
hath blossomed, zadon (pride)
hath budded.

[11] Chamas is risen up into
match resha (a rod of
wickedness); none of them
shall remain, nor of their
tumult, nor of any of their's;
none of their preeminence.

[12] The time is come, the
day draweth near; let not the
koneh (buyer) rejoice, nor the
mokher (seller) mourn; for
charon (wrath) is upon all the
multitude thereof.

[13] For the mokher (seller)
shall not return to that which
is sold, as long as his life is
alive; for the chazon (vision)
concerns the whole multitude
thereof, which shall not be
reversed; neither shall any
strengthen himself in the avon
of his life.

[14] They have blown the
trumpet, even to make all
ready; but none

goeth to the milchamah; for My charon (wrath) is upon all the multitude thereof.

[15] The cherev is outside, and the dever and the ra'av (famine) inside; he that is in the sadeh shall die with the cherev; and he that is in the Ir, ra'av (famine) and dever shall devour him.

[16] But they that survive of them shall escape, and shall be on the harim like doves of the ge'ayot (valleys), all of them moaning, every one for his avon.

[17] All hands shall go limp, and all birkayim (knees) shall be weak as mayim.

[18] They shall also gird themselves with sackcloth, and terror shall cover them; and bushah (shame) shall be upon all faces, and shaved scalps [the sign of mourning] upon all their heads.

[19] They shall cast their kesef in the streets, and their zahav shall be like niddah; their kesef and their zahav shall not be able to save them in the Yom Evrat Hashem (Day of the Wrath of Hashem); they shall not satisfy their nefashot, neither fill their stomachs; for it has become the stumbling block of their avon.

[20] As for the beauty of his jewelry, he set it in ga'on (pride); but they made the tzelem of their to'avot and of their shikkutzim therein; therefore I will make it like niddah to them.

[21] And I will give it into the hands of the zarim (strangers) for plunder, and to the resha'im of ha'aretz for loot; and they shall defile it.

[22] My face will I turn also from them, and they shall desecrate My treasure; for the robbers shall enter into it [i.e., Yerushalayim], and defile it.

[23] Make a chain; for ha'aretz is full of mishpat

damim, and the ir is full of chamas.

[24] Therefore I will bring the worst of the Goyim, and they shall possess their batim (houses); I will also make the ga'on (pride) of the mighty to cease; and their mikdashim (holy places) shall be defiled. [25] Terror cometh; and they shall seek shalom, and there shall be none.

[26] Disaster shall come upon disaster, and rumor shall be upon rumor; then shall they seek a chazon (vision) from the navi; but the torah shall perish from the kohen, and etzah from the zekenim (elders).

[27] HaMelech shall mourn, and the nasi shall be clothed with despair, and the hands of the am ha'aretz shall fearfully tremble; I will do unto them according to their derech, and according to their mishpatim will I judge them; and they shall know that I am Hashem.

8 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine bais, and the zekenim of Yehudah sat before me, that the yad Adonoi Hashem fell there upon me.

[2] Then I beheld, and hinei a demut (likeness) as of the appearance of eish; from the appearance of His waist and downward, eish; and from His waist and upward, as the appearance of zohar (brightness), as of gleaming amber.

[3] And He put forth the form of a yad, and took me by a

lock of mine rosh; and the Ruach lifted me up between Ha'Aretz and Shomayim, and brought me in mar'ot Elohim ([divinely granted] visions) to Yerushalayim, to the Petach Sha'ar Hapenimit (entrance of the inner gate), the one facing north; where was the moshav (seat) of the semel hakinah (statue of jealousy), which provoketh [Hashem's] jealousy.

[4] And, hinei, the Kavod Elohei Yisroel was there, according to the mareh (vision) that I saw in the plain.

[5] Then said He unto me, Ben adam, lift up thine eynayim now the derech (toward) north. So I lifted up mine eynayim the derech (toward) north, and hinei northward at the Sha'ar HaMizbe'ach was this semel hakinah in the entrance.

[6] He said furthermore unto me, Ben adam, seest thou what they do? Even the to'evot gedolot (great abominations) that Bais Yisroel committeth here, causing that I go far off from My Mikdash? But turn thee yet again, and thou shalt see to'evot gedolot (greater abominations).

[7] And He brought me to the petach (entrance) of the khatzer (court); and when I looked, hinei, a hole in the kir (wall)!

[8] Then said He unto me, Ben adam, dig now in the kir (wall); and when I had dug in the kir (wall), hinei, a petach (entrance).

[9] And He said unto me, Go in, and behold the to'evot hara'ot (wicked abominations) that they do here.

[10] So I went in and saw; and, hinei, every form of remes (creeping things), and behemah sheketz (abominable beasts), and all the gillulum (idols) of the Bais Yisroel, portrayed upon the kir (wall) all around.

[11] And there stood before them seventy ish of the zekenim of the Bais Yisroel, and in the midst of them stood Ya'azanyahu Ben Shaphan, with every ish his mikteret (censer, incense burner) in his yad; and a thick anan (cloud) of ketoret (incense) went up.

[12] Then said He unto me, Ben adam, hast thou seen what the zekenim of Bais Yisroel do in the choshech (dark), every ish in the cheder (room) of his maskit (image)? For they say, Hashem seeth us not; Hashem hath forsaken ha'aretz.

[13] He said also unto me, Turn thee yet again, and thou shalt see to'evot gedolot (greater abominations) that they do.

[14] Then He brought me to the petach sha'ar Beis Hashem toward the north; and, hinei, there sat nashim weeping for Tammuz.

[15] Then said He unto me, Hast thou seen this, O ben adam? Turn thee yet again, and thou shalt see to'evot gedolot (greater abominations) than these.

[16] And He brought me into the khatzer Beis Hashem hapenimit [*i.e., the Court of the Kohanim*], and, hinei, at the petach (entrance) of the Heikhal Hashem, between the Ulam and the Mizbe'ach, were about five and twenty ish, with their backs toward the Heikhal Hashem, and their faces toward the east; and they bowing down toward the east worshipping the sun.

[17] Then He said unto me, Hast thou seen this, O ben adam? Is it a trivial thing to Bais Yehudah that they commit the to'evot (abominations) which they commit here? For they have filled ha'aretz with chamaz, and yet have returned to

provoke Me to anger; and, behold, they put the branch to their nose.

[18] Therefore will I also deal in chemah (fury); Mine eye shall not pity, neither will I spare; and though they cry in Mine oznayim with a kol gadol, yet will I not hear them.

9 Then He cried also in mine oznayim with a kol gadol (loud voice), saying, Cause them that have charge over the Ir to draw near, even every ish with his keli mashcheh (destroying weapon) in his yad.

[2] And, hinei, shishah anashim (six men) came from the derech of the Sha'ar HaElyon, which lieth toward the north, and every ish a keli mapatz (slaughter weapon) of his in his yad; and one ish among them was clothed with linen, with a keset hasofer (writing case) at his side; and they went in, and stood beside the Mizbe'ach HaNechoshet.

[3] And the Kavod Elohei Yisroel was gone up from the Keruv (Cherub), whereupon it was, to the mifan HaBeis [HaMikdash] (the Threshold of the Beis HaMikdash). And He called to the ish clothed with linen, which had the keset hasofer at his side;

[4] And Hashem said unto him, Go through the midst of the Ir, through the midst of Yerushalayim, and put a TAV upon the mitzekhot (foreheads) of the anashim that grieve and lament for kol hato'evot that are being done in the midst thereof.

[5] And to the others He said in mine hearing, Go ye through the Ir after him [*i.e., the man with the scribal kit*], and strike down; let not your eye have pity, and do not spare;

[6] Slay utterly zaken (old man) and bochur (young man), betulah, little children, and nashim; but come not near any ish upon whom is the TAV; and begin at My Mikdash. Then they began with the anashim hazekenim which were before the Beis [HaMikdash] [1K 4:17].

[7] And He said unto them, Make the Beis [HaMikdash] tameh, and fill the khatzerot (courtyards) with chalalim (slain ones); go ye forth. And they went forth, and slaughtered in the Ir.

[8] And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried out, and said, Ah, Adonoi Hashem! Wilt Thou destroy kol She'erit Yisroel in Thy pouring out of Thy chemah (wrath, fury) upon Yerushalayim?

[9] Then He said unto me, The avon Bais Yisroel and Yehudah is exceeding great, and HaAretz is full of damim, and the Ir full of injustice; for they say, Hashem hath forsaken HaAretz, and Hashem seeth not.

[10] And as for Me, Mine eye shall show no pity, neither will I spare, but I will recompense their derech upon their rosh.

[11] And, hinei, the ish clothed with linen, which had the keset ([writing] case) at his side, reported, saying, I have done as Thou hast commanded me.

10 Then I looked, and, hinei, above the raki'a that was over the rosh of the Keruvim there appeared over them something like a sapphire stone, as the appearance of the demut (likeness) of a kisse (throne).

[2] And He spoke unto the ish clothed with linen, and said, Come in between the galgal (wheelwork), even under the Keruv, and fill thine yad with coals of eish from among the Keruvim, and scatter them over the Ir. And He went in in my sight.

[3] Now the Keruvim stood on the right [south] side of the Beis [Hamikdash], when the ish went in; and the anan (cloud) filled the khatzer hapenimit (innermost courtyard, 1Kgs 8:10).

[4] Then the Kavod Hashem went up from the Keruv, and stood over the threshold of the Beis; and the Beis was filled with the anan (cloud), and the khatzer (courtyard) was full of the radiance of the Kavod Hashem.

[5] And the sound of the wings of the Keruvim was heard even as far as the khatzer hakhitzonah (the outer court), like the voice of El Shaddai when He speaketh.

[6] And it came to pass, that when He had commanded the ish clothed with linen, saying, Take eish from between the Galgal (Wheelwork), from between the Keruvim; then he went in, and stood beside the Ofan (Wheel).

[7] And one Keruv stretched forth his yad from between the Keruvim unto the eish that was between the Keruvim, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

[8] And Keruvim appeared to have the tavnit (form) of a yad adam under their kenafayim (wings).

[9] And when I looked, hinei, the four Ofanim (wheels) by the Keruvim, one Ofan beside one Keruv, and another Ofan beside another Keruv: and the appearance of the Ofanim was like the color of tarshish

even (stone).

[10] And as for their appearance, there was one demut (likeness) for the four of them, like that it was the Ofan within the Ofan.

[11] When they went, they went toward their four sides; they did not turn aside as they went, but to the makom (place) where the rosh looked they followed it; they did not turn aside as they went.

[12] And their whole basar, and their backs, and their hands, and their kenafayim (wings), and the Ofanim, were full of eynayim all around, even the Ofanim that they four had.

[13] As for the Ofanim, they were called in my hearing, The Galgal!

[14] And every one had four panim (faces): the first face was the face of a Keruv, and the second face was the face of an Adam, and the third face of an Aryeh, and the fourth the face of a Neshar.

[15] And the Keruvim were lifted up. This is the Chayah (Living Creature) that I saw by the Kevlar River.

[16] And when the Keruvim went, the Ofanim went beside them: and when the Keruvim lifted up their kenafayim (wings) to mount up from ha'aretz, the Ofanim turned not away from beside them.

[17] When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the Ruach of the Chayah was in them.

[18] Then the Kavod Hashem departed from off the threshold of the Beis, and stood over the Keruvim.

[19] And the Keruvim lifted up their kenafayim (wings), and mounted up from ha'aretz before my eyes: when they went out, the Ofanim also were beside them, and every one stood at the petach sha'ar

Beis Hashem hakadmoni (eastern gate of the Beis HaMikdash of Hashem); and the Kavod Elohei Yisroel was over them from above.

[20] This is the Chayah that I saw under Elohei Yisroel by the Kevlar River; and I knew that they were the Keruvim.

[21] Every one had four panim (faces) each, and every one four kenafayim (wings); and the demut (likeness) of the yedei adam (human hand) was under their kenafayim (wings).

[22] And the demut (likeness) of their panim (faces) was the same panim which I saw by the Kevlar River, their appearances and themselves: they went every one straight forward.

11 Moreover the Ruach lifted me up, and brought me unto the Sha'ar Beis Hashem hakadmoni (eastern gate of the Beis HaMikdash of Hashem), and hinei at the petach of the Sha'ar five and twenty ish; among whom I saw Ya'azanyah Ben Azur, and Pelayahu Ben Benayahu, sarim of HaAm.

[2] Then said He unto me, Ben adam, these are the anashim that plot evil, and give atzat rah (evil counsel) in this ir,

[3] Which say, The end is not near; let us build batim (houses): this ir is the caldron, and we are the basar.

[4] Therefore prophesy against them, prophesy, O ben adam.

[5] And the Ruach Hashem fell upon me, and said unto me, Speak: Thus saith Hashem; Thus have ye said, O Bais Yisroel: for I know the things that come into your ruach, every one of them.

[6] Ye have multiplied your slain in this ir, and ye have filled

the streets thereof with the slain.

[7] Therefore thus saith Adonoi Hashem: Your slain whom ye have placed in the midst of it, they are the basar, and this ir is the caldron; but I will bring you forth out of the midst of it.

[8] Ye have feared the cherev; and I will bring a cherev upon you, saith Adonoi Hashem.

[9] And I will bring you out of the midst thereof, and deliver you into the yad of zarim, and will execute shefatim (judgments) among you.

[10] Ye shall fall by the cherev; I will judge you at the border of Yisroel; and ye shall know that I am Hashem.

[11] This ir shall not be your caldron, neither shall ye be the basar in the midst thereof; but I will judge you at the border of Yisroel;

[12] And ye shall know that I am Hashem; for ye have not walked in My chukkot, neither executed My mishpatim, but have done after the mishpatim of the Goyim that are all around you.

[13] And it came to pass, when I prophesied, that Pelatyah Ben Benayah died. Then I fell down upon my face, and cried out with a kol gadol, and said, Ah, Adonoi Hashem! Wilt Thou make a full end of the she'erit (remnant) Yisroel?

[14] Again the Devar Hashem came unto me, saying,

[15] Ben adam, thy brethren, even thy relatives, the anashim of thy geulah, and kol Bais Yisroel wholly, are those of whom the inhabitants of Yerushalayim have said, They [*the Exiles*] have gone far from Hashem; unto us is this land given in possession.

[16] Therefore say, Thus saith Adonoi Hashem; Although I have cast them far off among the Goyim, and although I

have scattered them among the countries, yet will I be to them as a mikdash me'at (little holy place) in the countries where they went.

[17] Therefore say, Thus saith Adonoi Hashem; I will even gather you from the nations, and assemble you out of the countries where ye have been scattered, and I will give you Eretz Yisroel.

[18] And they shall come there, and they shall remove all the shikkutzim thereof and all the to'avot (abominations) thereof from her [*Eretz Yisroel*].

[19] And I will give them a lev echad, and I will put a ruach chadashah (new regenerated spirit) within you; and I will remove the lev haeven (heart of stone) out of their basar, and will give them a lev basar;

[20] That they may walk in My chukkot, and be shomer over Mine mishpatim, and do them; and they shall be My people, and I will be their Elohim.

[21] But as for them whose lev walketh after the lev of their shikkutzim and their to'avot, I will repay their derech upon their own rosh, saith Adonoi Hashem.

[22] Then did the Keruvim lift up their wings, and the Ofanim (wheels) beside them; and the Kavod Elohei Yisroel was high above them.

[23] And the Kavod Hashem went up from the midst of the Ir, and stood upon the har which is on the east side of the ir.

[24] Afterward the Ruach lifted me up, and brought me in a mar'e'h (vision) [*inspired*] by the Ruach Elohim into Kasdimah (Chaldea, Babylon), to them of the Golus. So the mareh (vision) that I had seen went up from me.

[25] Then I spoke unto them of the Golus all the things that Hashem had showed me.

12 The Davar Hashem also came unto me, saying,

[2] Ben adam, thou dwellest in the midst of a bais hameri (rebellious house) which have eynayim to see, and see not; they have oznayim to hear, and hear not; for they are a bais meri (house of rebellion).

[3] Therefore, thou ben adam, pack for the Golus thy belongings and go into captivity by day before their eyes; and thou shalt remove from thy makom (place, home) to another makom in their sight; it may be they will consider, though they be bais meri (a rebellious house).

[4] Then shalt thou bring forth thy gear by day in their sight, as gear for the Golus; and thou shalt go forth at erev in their sight, as they that go forth into the Golus.

[5] Dig thou through the kir (wall) in their sight, and carry out [*everything*] thereby.

[6] In their sight shalt thou bear it upon thy katef (shoulder), and carry it forth in the twilight; thou shalt cover thy face, that thou see not ha'aretz; for I have set thee for a mofet (sign, symbol, portent) unto Bais Yisroel [*see 2Kgs 25:7*].

[7] And I did so as I was commanded. I brought forth my gear by day, as gear for the Golus, and at erev I dug through the kir (wall) with mine yad; I carried it forth in the twilight, and I bore it upon my katef (shoulder) in their sight.

[8] And in the boker came the Devar Hashem unto me, saying,

[9] Ben adam, hath not Bais Yisroel, the bais hameri (the rebellious house), said unto thee, What doest thou?

[10] Say thou unto them, Thus saith Adonoi Hashem; This massa (burden) concerneth the nasi [*i.e. Zedekiah*] in Yerushalayim, and kol Bais Yisroel that are among them.

[11] Say, I am your mofet; just as I have done, so shall it be done unto them: they shall be carried away into the Golus and go into captivity.

[12] And the nasi that is among them shall bear [*his gear*] upon his katuf (shoulder) in the twilight, and shall go forth; they shall dig through the kir (wall) to carry out thereby; he shall cover his face, that he see not ha'aretz with the ayin (eye) [*See 2Kgs 25:7*].

[13] My net also will I spread over him, and he shall be caught in My snare; and I will bring him to Bavel to Eretz Kasdim (Chaldeans); yet shall he not see it, though he shall die there [*See 2Kgs 25:7*].

[14] And I will scatter toward every ruach (wind) all that are about him to help him, and all his troops; and I will draw out the cherev after them.

[15] And they shall know that I am Hashem, when I shall scatter them among the Goyim, and disperse them throughout the countries.

[16] But I will leave a few anashim of them from the cherev, from the ra'av (famine), and from the dever; that they may declare all their to'avot among the Goyim to where they come; and they shall know that I am Hashem.

[17] Moreover the Devar Hashem came to me, saying,

[18] Ben adam, eat thy lechem with fearful shaking, and drink thy mayim with trembling and with anxiety;

[19] And say unto the am ha'aretz: Thus saith Adonoi Hashem regarding the inhabitants of Yerushalayim, and of Admat Yisroel (Land of Israel); they shall eat their lechem with anxiety, and, as desolate, drink their mayim, because her land shall be desolate from all that is therein, because of the chamas of all them that dwell therein.

[20] And the towns that are inhabited shall be laid waste, and ha'aretz shall be desolate; and ye shall know that I am Hashem.

[21] And the Devar Hashem came unto me, saying,

[22] Ben adam, what is that mashal that ye have in Admat Yisroel, saying, The days drag on, and every chazon (vision) faileth [*to come to anything*].

[23] Tell them therefore, Thus saith Adonoi Hashem: I will make this mashal to cease, and they shall no more use it as a mashal in Yisroel; but say unto them, The days are at hand, even the fulfillment of kol chazon.

[24] For there shall be no more any chazon shav (vain vision) nor smooth divination within Bais Yisroel.

[25] For I am Hashem: I will speak, and the davar that I shall speak shall come to pass; it shall be no more delayed; for in your days, O Bais Hameri (O Rebellious House), will I say the Davar (Word), and will fulfill it, saith Adonoi Hashem.

[26] Again the Devar Hashem came to me, saying,

[27] Ben adam, hinei, they of Bais Yisroel say, The chazon that he seeth is for yamim rabbim to come, and he prophesieth of the times that are far off.

[28] Therefore say unto them, Thus saith Adonoi Hashem; There shall none of My

Devarim be delayed any more, but the Davar which I have spoken shall be done, saith Adonoi Hashem.

13 And the Devar Hashem came unto me, saying,

[2] Ben adam, prophesy against the nevi'im of Yisroel that prophesy, and say thou unto them that prophesy out of their own levavot, Hear ye the Devar Hashem;

[3] Thus saith Adonoi Hashem: Hoy (woe, doom) unto the foolish nevi'im, that follow their own ruach, and have seen nothing!

[4] O Yisroel, thy nevi'im are like the jackals among ruins.

[5] Ye have not gone up into the peratzot (breaches), neither repaired the wall for Bais Yisroel to stand firm in the milchamah (battle) in the Yom Hashem.

[6] They have seen shav (vanity) and kesem kazav (lying divination), saying, Hashem saith; and Hashem hath not sent them; yet they hope that their davar will be fulfilled.

[7] Have ye not seen a vain vision, and have ye not spoken a kesem kazav (lying divination), whereas ye say, Hashem saith it; albeit I have not spoken?

[8] Therefore thus saith Adonoi Hashem: Because ye have spoken shav (vanity, futility) and seen kazav (lie), therefore, hineni, I am against you, saith Adonoi Hashem.

[9] And Mine yad shall be against the nevi'im that see shav (vanity, futility), and that divine kazav (lie): they shall not be in the sod (council) of My people, neither shall they be written in the

Ketav (Register) of Bais Yisroel, neither shall they enter into Admat Yisroel; and ye shall know that I am Adonoi Hashem.

[10] Because, even because they have seduced My people to lead them astray, saying, Shalom; ve'in shalom; and one built up a chayitz (wall, partition, temporary wall), and, hinei, others plastered it with [*dissolving*] mud-plaster.

[11] Say unto them that plaster it with [*dissolving, useless*] mud-plaster that it shall fall: there shall be an overflowing geshem; and great hailstones shall fall; and a ruach se'arot (storm wind) shall burst forth.

[12] Hinei, when the kir (wall) is fallen, shall it not be said unto you, Where is the mud-plaster wherewith ye have daubed it?

[13] Therefore thus saith Adonoi Hashem; I will even cause a ruach se'arot (storm wind) in My wrath; and there shall be an overflowing geshem in Mine anger, and great hailstones in My fury to destroy.

[14] So will I break down the kir (wall) that ye have plastered with mud-plaster, and bring it down to the ground, so that the yesod (foundation) thereof shall be laid bare, and it shall fall, and ye shall be destroyed in the midst thereof; and ye shall know that I am Hashem.

[15] Thus will I spend My chemah (wrath) upon the kir (wall), and upon them that have plastered it with mud-plaster, and will say unto you, The kir (wall) is no more, neither they that mud-plastered it;

[16] Namely, the nevi'im of Yisroel which prophesy concerning Yerushalayim, and which see chazon shalom for

her, ve'in shalom, saith Adonoi Hashem.

[17] Likewise, thou ben adam, set thy face against the banot amecha (daughters of your people), which prophesy out of their own lev; and prophesy thou against them, [18] And say, Thus saith Adonoi Hashem: Hoy (woe, doom) to the seamstresses of magic charms on wrists, who make mispachot (amulets) for the rosh of every size to hunt nefashot! Will ye hunt the nefashot of My people, and yet save your own nefashot alive?

[19] And will ye profane Me among My people for handfuls of se'orim and for pieces of lechem, to slay the nefashot that should not die, and to save the nefashot alive that should not live, by your kazav (lying) to My people that hear your kazav?

[20] Therefore thus saith Adonoi Hashem: Hineni, I am against your magic charms, wherewith ye there hunt to ensnare the nefashot like birds, and I will tear them from your arms, and will let the nefashot go, even the nefashot that ye hunt like birds.

[21] Your mispachot (amulets) also will I tear off, and I will save My people out of your yad, and they shall be no more in your yad (hand, power) to be hunted; and ye shall know that I am Hashem.

[22] Because with sheker (falsehood) ye have made the lev tzaddik sad, to whom I have not brought sadness; and strengthened the hands of the rasha, that he should not turn from his derech harah to save his life;

[23] Therefore ye shall see no longer shav (vanity, futility), nor practice divinations; for I will save My people out of your yad; and ye shall know that I am Hashem.

14 Then came certain anashim of the zekenim of Yisroel unto me, and sat before me.

[2] And the Devar Hashem came unto me, saying, [3] Ben adam, these anashim have set up their gillulim (idols) in their lev, and put the michshol (stumbling block) of their avon before their face; should I be inquired of at all by them?

[4] Therefore speak unto them, and say unto them, Thus saith Adonoi Hashem: Every ish of Bais Yisroel that setteth up his gillulim in his lev, and putteth the michshol (stumbling block) of his avon before his face, and cometh to the navi; I Hashem will answer him that cometh according to the multitude of his gillulim;

[5] That I may seize Bais Yisroel in their lev, who have become estranged from me, all of them, for their gillulim (idols).

[6] Therefore say unto Bais Yisroel, Thus saith Adonoi Hashem: Make teshuvah, and turn yourselves away from your gillulim (idols); and turn away your faces from all your to'avot (abominations).

[7] For every one of Bais Yisroel, or of the ger that sojourneth in Yisroel, which separateth himself from Me, and setteth up his gillulim (idols) in his lev (heart), and putteth the michshol (stumbling block) of his avon (iniquity) before his face, and cometh to a navi (prophet) to inquire of him concerning Me; I Hashem will answer him by Myself;

[8] And I will set My face against that ish, and will make him an ot (sign) and for meshalim (proverbs [*i.e., make him a byword and an object lesson*])

and I will cut him off from the midst of My people; and ye shall know that I am Hashem.

[9] And if the navi be induced to make a pronouncement, I Hashem have induced that navi, and I will stretch out My yad against him, and will make him shmad from the midst of My people Yisroel.

[10] And they shall bear the punishment of their avon; the punishment of the navi shall be even as the punishment of him that inquireth of him;

[11] That Bais Yisroel may go no more astray from Me, neither be made tameh any more with all their peysha'im; but that they may be My people, and I may be to them Elohim, saith Adonoi Hashem.

[12] The Devar Hashem came again to me, saying,

[13] Ben adam, when eretz sinneth against Me by persistent ma'al

(faithlessness, treachery), then will I stretch out Mine yad upon it, and will break the matteh lechem thereof, and will send ra'av (famine) upon it, and will cut off adam and behemah from it;

[14] Though these three anashim—Noach, Daniel, and Iyov—were in it, they would deliver but their own nefesh by their tzedakah, saith Adonoi Hashem.

[15] If I cause chayyah ra'ah (wild beasts) to pass through ha'aretz, and they bereave it of children, so that it be desolate, that no one may pass through because of the beasts;

[16] Though these sheloshet ha'anashim were in the midst of it, as I live, saith Adonoi Hashem, they shall deliver neither banim nor banot; only they shall be delivered, but ha'aretz shall be desolate.

[17] Or if I bring a cherev upon that land, and say, Cherev, pass through ha'aretz;

so that I cut off adam and behemah from it;

[18] Though these sheloshet ha'anashim were in it, as I live, saith Adonoi Hashem, they would deliver neither banim nor banot, but they only themselves would be delivered.

[19] Or if I send a dever (plague) into that land, and pour out My chemah (fury) upon it in dahm, to cut off from it adam and behemah;

[20] Though Noach, Daniel, and Iyov were in it, as I live, saith Adonoi Hashem, they would deliver neither ben nor bat; they would but deliver their own nefashot by their tzedakah.

[21] For thus saith Adonoi Hashem: How much worse will it be when I send My four severe judgments upon Yerushalayim—the cherev, and the ra'av (famine), and the chayyah ra'ah (wild beast), and the dever—to cut off from it adam and behemah?

[22] Yet, hinei, therein shall be left a remnant that shall be brought out, both banim and banot; behold, they shall come forth unto you, and ye shall see their derech and their doings; and ye shall be consoled concerning the ra'ah that I have brought upon Yerushalayim, even concerning all that I have brought upon it.

[23] And they shall console you, when ye see their drakhim and their doings; and ye shall know that I have not done without cause all that I have done in it, saith Adonoi Hashem.

15 And the Devar Hashem came unto me, saying,

[2] Ben adam, how is the etz hagefen (wood of the grapevine) better than any

tree, or than a branch which is among the trees of the forest?

[3] Shall wood be taken thereof to do any work? Or will men take a yated (peg) of it to hang any vessel thereon?

[4] Hinei, it is cast into the eish for fuel; the eish devoureth both the ends of it, and the middle of it is charred. Is it fit for any melachah (work)?

[5] Hinei, when it was tamim (whole), it was fit for no work; how much less shall it be fit yet for any work, when the eish hath devoured it, and it is charred?

[6] Therefore thus saith Adonoi Hashem: As the etz hagefen among the trees of the forest, which I have given to the eish for fuel, so will I give the inhabitants of Yerushalayim.

[7] And I will set My face against them; they shall go out from one eish, and another eish shall devour them; and ye shall have da'as that I am Hashem, when I set My face against them.

[8] And I will make ha'aretz desolate, because they have committed ma'al (unfaithfulness, betrayal of a trust), saith Adonoi Hashem.

16 Again the Devar Hashem came unto me, saying,

[2] Ben adam, cause Yerushalayim to know her to'avot (abominations),

[3] And say, Thus saith Adonoi Hashem unto Yerushalayim: Thy origin and thy birth are from Eretz HaKena'ani; avicha was HaEmori (the Amorite)

and your em Chittit (a Hittite).

[4] And as for thy moledot (birth), in the day thou wast born thy navel cord was not cut, neither wast thou washed in mayim to cleanse thee; thou wast not salted at all, nor swaddled at all.

[5] None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out into the open sadeh, when thou thyself were loathed, in your yom huledet (day of birth).

[6] And when I passed by thee, and saw thee flailing about in thine own dahm, I said unto thee when thou wast in thy dahm, Chayi! (live!) Indeed, I said unto thee when thou wast in thy dahm, Chayi!

[7] I have caused thee to multiply as the tzemach of the sadeh, and thou hast increased and matured, and thou art come to excellent beauty; thy breasts are fashioned, and thine hair is grown, whereas thou wast erom (naked) and bare.

[8] Now when I passed by thee, and looked upon thee, hinei, thy time was the time of dodim (love); and I spread My kanaf (wing, corner of garment) over thee, and covered thy ervah (nakedness); indeed, I swore an oath unto thee, and entered into a brit with thee, saith Adonoi Hashem, and thou becamest Mine.

[9] Then washed I thee with mayim; indeed, I thoroughly washed away thy dahm from thee, and I anointed thee with shemen.

[10] I clothed thee also with embroidered cloth, and shod thee with tachash leather, and I girded thee about with fine linen, and I covered thee with silk.

[11] I decked thee also with jewelry, and I put tzemidim (bracelets) upon thy hands,

and a necklace chain on thy neck.

[12] And I put a nezem (ring) in thy nose, and earrings in thine oznayim, and an ateret tiferet upon thine rosh.

[13] Thus wast thou decked with zahav and kesef; and thy raiment was of fine linen, and silk, and embroidered cloth; thou didst eat fine flour, and devash, and shemen; and thou wast exceeding beautiful, and thou didst become fit for royalty.

[14] And thy shem (name, renown) went forth among the Goyim on account of thy beauty; for it was perfect, through My hadar (splendor) which I had set upon thee, saith Adonoi Hashem.

[15] But thou didst trust in thine own beauty, and playedst the zonah because of thy renown, and pouredst out thy harlotry on every one that passed by; his it became.

[16] And of thy begadim thou didst take, and adorned thy bamot telu'ot (gaudy high places, cult prostitution brilliantly colored harlot 'beds'), and playedst the zonah thereupon; such things should not come, neither should they be.

[17] Thou hast also taken thy fair jewels of My zahav and of My kesef, which I had given thee, and madest to thyself tzelamim (images) of zakhar (male, i.e., *phallic symbols*), and didst play the zonah with them,

[18] And tookest thy embroidered garments, and coveredst them [*the idols*]; and thou hast set Mine shemen and Mine ketoret before them [*the idols*].

[19] My lechem also which I gave thee, solet (fine flour), and shemen, and devash, wherewith I fed thee, thou hast even set it before them [*the idols*] for a re'ach

hannichoach; and it was thus, saith Adonoi Hashem.

[20] Moreover thou hast taken thy banim and thy banot, whom thou hast borne unto Me, and these hast thou sacrificed unto them [*the idols*] to be devoured. Was this thy zonah harlotry not enough, [21] That thou hast slaughtered My banim, and offered them to cause them to pass through the eish for them [*the idols*]?

[22] And in all thine to'avot and thy zonah harlotry thou hast not remembered the days of thy youth, when thou wast erom (naked) and bare, and wast flailing about in thy dahm.

[23] And it came to pass after all thy ra'ah (wickedness) –Oy, oy unto thee! saith Adonoi Hashem–

[24] That thou hast also built unto thee a gev (eminent place, cult prostitution shrine), and hast made thee a ramah (platform) in every rechof (public square).

[25] Thou hast built thy ramah at rosh derech (crossroad), and hast made thy beauty to be abhorred, and hast spread open thy raglayim to every one that passed by, and multiplied thy zonah harlotry.

[26] Thou hast also played the zonah fornicator with the Mitzrayim, thy very fleshy neighbors; and hast increased thy zonah harlotry, to provoke Me to anger.

[27] Hinei, therefore I have stretched out My yad against thee, and have diminished thine food ration, and delivered thee unto the nefesh (passionate desire) of them that hate thee, the banot Pelisitim (daughters of the Philistines), which are ashamed of thy derech zimmah (lewd deportment).

[28] Thou hast played the zonah also with Ashur, because thou wast insatiable; indeed, thou hast played the zonah with them, and yet couldst not be satisfied.
 [29] Thou hast moreover multiplied thy zenut to erez Kena'an unto Chaldea; and yet thou wast not satisfied therewith.
 [30] How degenerate is thine lev, saith Adonoi Hashem, seeing thou doest all these things, the work of a brazen isha zonah;
 [31] In that thou buildest thine gev in rosh kol derech, and makest thine ramah in every rechov; and hast not been as a zonah, in that thou scornest hire;
 [32] But as the isha (wife) the mena'efet (one that commiteth adultery), which taketh zarim instead of her ish!
 [33] They give nedeh (gifts) to all zonot; but thou givest thy nadan (gift) to all thy lovers, and hirest them, that they may come unto thee on every side for thy zenut.
 [34] And the opposite is in thee from other nashim in thy zonah harlotry, whereas none doth solicit thee to commit zonah harlotry: and in that thou givest an etnan (payment), and no etnan is given unto thee, therefore thou art opposite.
 [35] Therefore, O zonah, hear the Devar Hashem.
 [36] Thus saith Adonoi Hashem: Because thy passion was poured out, and thy ervah uncovered through thy zonah harlotry with thy lovers, and with all the gillulim (idols) of thy to'avot, and by the dahm of thy banim, which thou didst give unto them;
 [37] Hineni, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them

that thou hast hated; I will even gather them around about against thee, and will uncover thy ervah (nakedness) unto them, that they may see all thy ervah (nakedness, pudenda).
 [38] And I will judge thee, as nashim that are guilty of no'afot (acts of adulteresses, breaking wedlock) and shefach dahm upon thee; and I will bring dahm upon thee in chemah (wrath) and kina (jealousy).
 [39] And I will also give thee into their yad, and they shall throw down thine gev, and shall break down thy ramot (high places, cult prostitution sites of pagan worship); they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee erom (naked) and bare.
 [40] They shall also bring up a kahal against thee, and they shall stone thee with stones, and hack thee to bits with their charavot (swords).
 [41] And they shall burn thine batim (houses) with eish, and execute shefatim (judgments) upon thee in the sight of many nashim; and I will cause thee to cease from playing the zonah, and thou also shalt give no etnan (payment) any more.
 [42] So will I make My chemah (wrath) toward thee to rest, and My kina (jealousy) shall depart from thee, and I will be quiet, and will be no more angry.
 [43] Because thou hast not remembered the days of thy youth, but hast provoked Me in all these things; therefore surely I also will repay thy derech upon thine rosh, saith Adonoi Hashem; and thou shalt not commit this zimmah (lewdness) in addition to all thine to'avot.
 [44] Hinei, every one that useth proverbs shall use this

mashal against thee, saying, As is the imma (mother), so is her bat (daughter).
 [45] Thou art bat of thy em, that despised her ish and her banim; and thou art the achot (sister) of thy akhayot, which despised their anashim and their banim; your em was a Chittit (Hittite), and your av an Emori (Amorite).
 [46] And thine elder achot (sister) is Shomron, she and her banot that dwell to thy north; and thy younger achot, that dwelleth to thy south, is Sodom and her banot.
 [47] Yet hast thou not walked after their drakhim, nor done after their to'avot; but, as if that were too little a thing, thou wast corrupted more than they in all thy drakhim.
 [48] As I live, saith Adonoi Hashem, Sodom thy achot (sister) hath not done, she nor her banot, as thou hast done, thou and thy banot.
 [49] Hinei, this was the avon Sodom thy achot; ga'on (pride), over fullness of lechem, and abundance of idleness was in her and in her banot, neither did she strengthen the yad of the oni (poor) and evyon (needy).
 [50] And they were haughty, and committed to'evah before Me; therefore I took them away as I saw.
 [51] Neither hath Shomron committed half of thy chattot (sins); but thou hast multiplied thine to'avot more than they, and hast made thy akhayot (sisters) seem righteous in all thine to'avot which thou hast done.
 [52] Thou also, which hast judged thy akhayot (sisters), bear thine own shame for thy chattot (sins) that thou hast committed more abominable than theirs; they are more righteous than thou; indeed, be thou disgraced also, and bear thy shame, in that

thou hast made thy akhayot (sisters) seem righteous.

[53] When I shall restore their fortunes, the fortunes of Sodom and her banot, and the fortunes of Shomron and her banot, then will I restore the fortunes of thy fortune among them:

[54] That thou mayest bear thine own shame, and mayest be disgraced in all that thou hast done, in that thou art a comfort unto them.

[55] When thy akhayot (sisters), Sodom and her banot, shall return to their former state, and Shomron and her banot shall return to their former state, then thou and thy banot shall return to your former state.

[56] For thy achot (sister) Sodom was not mentioned by thy mouth in the day of thy ga'on (pride),

[57] Before thy ra'ah (wickedness) was uncovered, as at the time of the cherpah (disgrace) of the banot Aram (Syria), and all that are around her, the banot of the Pelishtim (Philistines), which despise thee all around.

[58] Thou hast borne *[the penalty of]* thy zimmah (lewdness) and thine to'avot, saith Hashem.

[59] For thus saith Adonoi Hashem: I will even deal with thee as thou hast done, which hast despised the oath in breaking the brit (covenant).

[60] Nevertheless I will remember My Brit (covenant) with thee in the days of thy youth, and I will establish unto thee a Brit Olam.

[61] Then thou shalt remember thy drakhim, and be ashamed, when thou shalt receive thy akhayot (sisters), thine elder and thy younger; and I will give them unto thee for banot, but not because of thy brit (covenant) *[i.e., Sodom and Shomron had no*

covenant with Hashem].

[62] And I will establish My Brit (covenant) with thee; and thou shalt know that I am Hashem;

[63] That thou mayest remember, and be ashamed, and never open thy mouth any more because of thy shame, when I have made kapporah (atonement, *i.e., when I am pacified, appeased*) toward thee for all that thou hast done, saith Adonoi Hashem.

17 And the Devar Hashem came unto me, saying,

[2] Ben adam, put forth an allegory, and speak a mashal unto the Bais Yisroel;

[3] And say, Thus saith Adonoi Hashem: A nesher hagadol with great kenafayim (wings), long pinions, full of plumage, which had various colors, came unto Levanon, and took the highest branch of the cedar.

[4] He broke off its topmost young twig, and carried it into an erez kena'an (land of trade); he set it in a city of merchants *[i.e., Babylon]*.

[5] He took also of the zera of ha'aretz, and planted it in a fertile sadeh; he placed it by abundant mayim, and set it out like a willow tree.

[6] And it yitzmach (sprouted), and became a spreading gefen of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a gefen (vine), and brought forth branches, and shot forth sprigs.

[7] There was also another nesher hagadol with great kenafayim (wings) and many feathers; and, hinei,

this gefen (vine) did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows where it had been planted.

[8] It was planted in a sadeh tov by mayim rabbim, that it might bring forth branches, and that it might bear p'ri, that it might be a majestic gefen.

[9] Say thou, Thus saith Adonoi Hashem: Shall it thrive? Shall he not pull up the shorashim (roots) thereof, and cut off the p'ri (fruit) thereof, that it wither? All of its tzemach (sprouted) leaves shall wither, even without great power or many peoples to pluck it up by the shorashim (roots) thereof. [10] Indeed, hinei, being transplanted, shall it thrive? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it tzemach (sprouted).

[11] Moreover the Devar Hashem came unto me, saying,

[12] Say now to bais hameri (the rebellious house), Know ye not what these things mean? Tell them: Hinei, Melech Bavel is come to Yerushalayim, and hath taken HaMelech thereof, and the sarim thereof, and led them with him to Bavel;

[13] And hath taken of the royal zera, and cut a Brit with him, and hath taken an oath of him; he hath also taken away the mighty of ha'aretz;

[14] That the mamlachah (kingdom) might be abased, that it might not exalt itself, but that by being shomer over his brit it might stand.

[15] But he rebelled against him in sending his malachim into Mitzrayim, that they might give him susim and

much people. Shall he prosper? Shall he escape that doeth such things? Or shall he break the brit (covenant), and be delivered?

[16] As I live, saith Adonoi Hashem, surely in the makom where the melech dwelleth that made him melech, whose oath he despised, whose brit he broke, even with him in the midst of Bavel he shall die.

[17] Neither shall Pharaoh with his mighty army and great kahal do anything for him in the milchamah, by casting up siege mounds, and building siegework, to cut off many nefashot.

[18] Seeing he despised the oath by breaking the brit, when, hinei, he had given his yad [*i.e., promised by oath*], and still did all these things, he shall not escape.

[19] Therefore thus saith Adonoi Hashem; As I live, surely Mine oath that he hath despised, and My Brit (covenant) that he hath broken, even it will I repay upon his own rosh.

[20] And I will spread My net upon him, and he shall be caught in My snare, and I will bring him to Bavel, and will execute justice on him there for his ma'al (unfaithfulness) that he hath been unfaithful against Me.

[21] And all his fugitives with all his troops shall fall by the cherev, and they that survive and remain shall be scattered toward kol ruach (all winds); and ye shall know that I Hashem have spoken it.

[22] Thus saith Adonoi Hashem; I will also take of the highest branch of the high cedar, and will plant it; I will break off from the top of its young twigs a tender one, and will plant it upon a high mountain and prominent;

[23] On the high mountain of Yisroel will I plant it; and it

shall bring forth boughs, and bear p'ri (fruit), and be a majestic cedar; and under it shall dwell kol tzippor (every bird) of every wing; in the tzel (shadow) of the branches thereof shall they dwell.

[24] And all the trees of the sadeh shall know that I Hashem have brought down the high etz (tree), have exalted the low etz (tree), have dried up the green etz (tree), and have made the etz yavesh (dry tree) to flourish. I Hashem have spoken and have done it.

18 The Devar Hashem came unto me again, saying,

[2] What mean ye, that ye use this mashal concerning Admat Yisroel, saying, Avot have eaten sour grapes, and the teeth of the banim are set on edge?

[3] As I live, saith Adonoi Hashem, ye shall not have occasion any more to use this mashal in Yisroel.

[4] Behold, all nefashot are Mine; as the nefesh of the av, so also the nefesh of the ben is Mine; the nefesh that sinneth, it shall die.

[5] But if an ish be tzaddik, and do that which is mishpat and tzedakah,

[6] And hath not eaten [*sacrifices of gillulim, idols*] upon the harim, neither hath lifted up his eyes to the gillulim of Bais Yisroel, neither hath made tameh the isha of his neighbor, neither hath come near to an isha niddah,

[7] And hath not oppressed any ish, but hath restored to the debtor his chavolah (pledge, collateral), hath spoiled none by a robber's violence, hath given his lechem to the hungry, and hath covered the eirom (naked) with a garment;

[8] He that hath not loaned gelt on neshekh, neither hath taken any tarbit (interest, usury), that hath withdrawn his yad from iniquity, hath executed mishpat emes between ish and ish,

[9] Hath walked in My chukkot, and hath been shomer over My mishpatim, to do emes; he is tzaddik, he shall surely live, saith Adonoi Hashem.

[10] If he father a ben-paritz shofech dahm (a violent son who sheds blood), and that doeth the like to his brother, [11] Though he [the av] doeth none of these; he [the ben] hath eaten [*sacrifices to idols*] upon the harim, and made tameh the isha of his neighbor,

[12] Hath oppressed the oni and evyon, hath spoiled by a robber's violence, hath not restored the chavol (pledge), and hath lifted up his eyes to the gillulim, hath committed to'evah (abomination),

[13] Hath loaned gelt upon neshekh (usury), and hath taken tarbit (interest); shall he then live? He shall not live; he hath done all these to'evot; he shall surely die; his dahm shall be upon him.

[14] Now, hinei, if he father a ben, that seeth all the chattot aviv which he hath done, and considereth, and doeth not like such,

[15] That hath not eaten [*sacrifices to idols*] upon the harim, neither hath lifted up his eyes to the gillulim of Bais Yisroel, hath not made tameh the isha of his neighbor,

[16] Neither hath oppressed any ish, hath not withheld the chavol (pledge), neither hath spoiled by a robber's violence, but hath given his lechem to the hungry, and hath covered the eirom (naked) with a garment,

[17] That hath taken off his yad from the oni, that hath not received neshekh (usury) nor tarbit (interest), hath executed My mishpat, hath walked in My chukkot; he shall not die for the avon aviv, he shall surely live.

[18] As for aviv, because he cruelly oppressed with extortion, spoiled his brother by a robber's violence, and did that which is not tov among his people, hinei, even he shall die in his avon.

[19] Yet say ye, Why? Doth not the ben bear the avon (iniquity, guilt) of the av? When the ben hath done that which is mishpat and tzedakah, and hath been shomer over all My chukkot, and hath done them, he shall surely live.

[20] The nefesh that sinneth, it shall die. The ben shall not bear the avon of the av, neither shall the av bear the avon of the ben; the tzedakat hatzaddik shall be upon him, and the rishat rashah shall be upon him.

[21] But if the rashah will turn from all his chattot that he hath committed, and be shomer over all My chukkot, and do that which is mishpat and tzedakah, he shall surely live, he shall not die.

[22] All his peysha'im that he hath committed, they shall not be remembered against him: in his tzidkat that he hath done he shall live.

[23] Have I any pleasure at all in the mot rashah? saith Adonoi Hashem. And not that he should make teshuvah from the darkhei of him, and live?

[24] But when the tzaddik turneth away from his tzedek, and committeth iniquity, and doeth according to all the to'evot that the rashah doeth, shall he live? All his tzedek

that he hath done shall not be remembered; in his ma'al (unfaithfulness) that he hath committed treachery, and in his chattat that he hath sinned, in them shall he die.

[25] Yet ye say, The Derech Adonoi is not proper. Hear now, O Bais Yisroel: Is My Derech not proper? Is it not the drakhim of you that are not proper?

[26] When a tzaddik turneth away from his tzedek, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die.

[27] Again, when a rashah turneth away from his wickedness that he hath committed, and doeth that which is mishpat and tzedakah, he shall save his nefesh alive.

[28] Because he considereth, and turneth away from all his peysha'im that he hath committed, he shall surely live; he shall not die.

[29] Yet saith Bais Yisroel, The Derech Adonoi is not proper. O Bais Yisroel, is My Derech not proper? Is it not the drakhim of you that are not proper?

[30] Therefore I will judge you, O Bais Yisroel, every one according to the drakhim of him, saith Adonoi Hashem. Make teshuvah, and turn yourselves from all your peysha'im, so avon shall not be your michshol (stumbling block, downfall).

[31] Cast away from you all your peysha'im, whereby ye have committed peysha; and get you a lev chadash and a ruach chadashah [*i.e., regeneration, new birth see Yn 3:3*]; for why will ye die, O Bais Yisroel?

[32] For I have no pleasure in the mot of him that dieth, saith Adonoi Hashem; therefore, make teshuva and live!

19 Moreover take thou up a kinah (lament) for the nasi'im of Yisroel,

[2] And say, What is immecha, a lioness? She lay down among arayot (lions), rearing her cubs among young lions.

[3] And she brought up one of her cubs; it became a strong lion, and it learned to tear teref (prey); it devoured adam.

[4] The Goyim also heard of him; he was trapped in their shachat (pit), and they brought him with hooks unto Eretz Mitzrayim.

[5] Now when she saw that in vain she had waited, and her tikvah (hope) was lost, then she took another of her cubs, and made him a strong lion.

[6] And he went up and down among the arayot (lions), he became a strong lion, and learned to tear the teref, and devoured adam.

[7] And he destroyed their strongholds, and he laid waste their towns; and eretz and the fulness thereof became desolate, through the sound of his roaring.

[8] Then the Goyim set against him on every side from the medinot (provinces), and spread their reshet (net) over him; he was trapped in their shachat (pit [trap]).

[9] And they put him in a neckstock with hooks, and brought him to Melech Bavel; they brought him into metzodot (fortresses), that his voice should no more be heard upon the harim of Yisroel.

[10] Immecha is like a gefen (vine) full of shoots, planted by the mayim; she was fruitful and full of branches by reason of mayim rabbim.

[11] And she had strong branches that became the shivtei moshlim (scepters of rulers),

and her stature towered above the thick branches, and she was seen in her height amid the dense branches.

[12] But she was uprooted in chemah (fury), she was cast down to the ground, and the east wind dried up her p'ri; her strong branches were broken and withered; the eish consumed them.

[13] And now she is planted in the midbar, in a dry and thirsty erez.

[14] And eish is gone out of a rod of her branches, which hath devoured her p'ri, so that she hath no strong branch to be a shevet (sceptre) to rule. This is a kinah lament, and shall be for a funeral dirge.

20 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain anashim of the zekenim of Yisroel came to inquire of Hashem, and sat before me.

[2] Then came the Devar Hashem unto me, saying,

[3] Ben adam, speak unto the zekenim of Yisroel, and say unto them, Thus saith Adonoi Hashem: Are ye come to inquire of Me? As I live, saith Adonoi Hashem, I will not be inquired of by you.

[4] Wilt thou judge them, ben adam, wilt thou judge them? Cause them to know the to'avot of their avot.

[5] And say unto them, Thus saith Adonoi Hashem: In the day when I chose Yisroel, and lifted up Mine yad [*i.e., took a shevu'a*] unto the zera Bais Ya'akov, and made Myself known unto them in Eretz Mitzrayim, when I lifted up Mine yad unto them, saying, I am Hashem Eloheichem;

[6] In the day that I lifted up Mine yad unto them, to bring them forth from Eretz Mitzrayim into a land that I

had searched out for them, zavat cholov udevash, which is the most beautiful of all lands;

[7] Then said I unto them, Cast ye away every ish the shikkutzim before his eynayim, and make not yourselves tameh with the gillulim (idols) of Mitzrayim; I am Hashem Eloheichem.

[8] But they rebelled against Me, and would not pay heed unto Me; they did not every ish cast away the shikkutzim from before their eynayim, neither did they forsake the gillulim (idols) of Mitzrayim; then I said, I will pour out My chemah (wrath) upon them, to vent My anger against them in the midst of Eretz Mitzrayim.

[9] But I acted for My Name's sake, that it should not be profaned before the eyes of the Goyim, among whom they were living. In bringing them forth out of Eretz Mitzrayim, in their sight I made Myself [*publicly*] known unto them.

[10] Therefore I caused them to go forth out of Eretz Mitzrayim, and brought them into the midbar.

[11] And I gave them My chukkot, and made known to them My mishpatim, which if ha'adam does, he shall even live in them.

[12] Moreover also I gave them My Shabbatot, to be an Ot between Me and them, that they might know that I am Hashem that set them apart as kodesh.

[13] But Bais Yisroel rebelled against Me in the midbar; they walked not in My chukkot, and they despised My mishpatim, which if ha'adam does, he shall even live in them; and My Shabbatot they greatly defiled; then I said, I would pour out My chemah (wrath) upon them in the midbar, to consume them.

[14] But I acted for My Name's sake, that it should not be profaned before the eyes of the Goyim, in whose sight I brought them out.

[15] Yet also I lifted up My Yad unto them in the midbar, that I would not bring them into ha'aretz which I had given them, zavat cholov udevash, the most beautiful of all lands; [16] Because they despised My mishpatim, and walked not in My chukkot, but profaned My Shabbatot; for their lev went after their gillulim (idols).

[17] Nevertheless since Mine eye spared them from destroying them, I did not make an end of them in the midbar.

[18] But I said unto their banim in the midbar, Walk ye not in the chukkot of avoteichem, neither be shomer over their mishpatim, nor make yourselves tameh with their gillulim (idols).

[19] I am Hashem Eloheichem; walk in My chukkot, and be shomer over My mishpatim, and do them; [20] And be shomer shabbos over My Shabbatot, keeping them kodesh; and they shall be an Ot between Me and you, that ye may know that I am Hashem Eloheichem .

[21] Notwithstanding, the banim rebelled against Me; they walked not in My chukkot, neither were shomer over My mishpatim to do them, which if ha'adam does, he shall even live in them; they profaned My Shabbatot; then I said, I would pour out My chemah (wrath) upon them, to accomplish My anger against them in the midbar.

[22] Nevertheless, I withdrew Mine yad, and acted for My Name's sake, that it should not be profaned before the eyes of the Goyim, in

whose sight I brought them forth.

[23] I lifted up Mine yad unto them also in the midbar, that I would scatter them among the Goyim, and disperse them through the countries;

[24] Because they had not executed My mishpatim, but had despised My chukkot, and had profaned My Shabbatot, and their eynayim were after the gillulim of their fathers.

[25] Therefore I gave them also chukkot that were not tovim, and mishpatim whereby they could not live;

[26] And I pronounced them tameh (unclean) because of their own [ritual] gifts, in that they caused to pass through the eish all that openeth the womb, that I might make them desolate, to the end that they might know that I am Hashem.

[27] Therefore, ben adam, speak unto Bais Yisroel, and say unto them, Thus saith Adonoi Hashem: Yet in this avoteichem have made gidduf (blasphemy) against Me, in that they have been ma'al (unfaithful) to Me.

[28] For when I had brought them into ha'aretz, for the which I lifted up Mine yad to give it to them, then they saw every high hill, and all the thick trees, and they offered there their zevakhim, and there they presented the ka'as (provocation) of their korban; there also they made their re'ach hannichoach, and poured out there their nesakhim.

[29] Then I said unto them, What is the bamah whereunto ye go? And the shem whereof is called Bamah (High Place) unto this day.

[30] Therefore say unto Bais Yisroel, Thus saith Adonoi Hashem: Are ye ones making yourself tameh after the manner of avoteichem? And

do ye commit zenut after their shikkutzim?

[31] For when ye offer your gifts, when ye make your banim to pass through the eish, ye make yourselves tameh with all your gillulim (idols), even unto this day; and shall I be inquired of by you, O Bais Yisroel? As I live, saith Adonoi Hashem, I will not be inquired of by you.

[32] And that which cometh into your mind shall not be at all—that ye say, We will be as the Goyim, as the mishpekkhot of the countries, to serve wood and even (stone).

[33] As I live, saith Adonoi Hashem, surely with a yad chazakah, and with an outstretched zero'a, and with chemah (fury) poured out, will I rule over you;

[34] And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a yad chazakah, and with an outstretched zero'a, and with chemah (wrath) poured out.

[35] And I will bring you into the midbar of the peoples, and there will I execute judgment with you face to face.

[36] Just as I judged avoteichem in the midbar of the Eretz Mitzrayim, so will I enter into judgment with you, saith Adonoi Hashem.

[37] And I will cause you to pass under the shevet (rod), and I will bring you into the bond of the brit (covenant);

[38] And I will purge out from among you the rebels and the posh'im against Me; I will bring them forth out of the country where they sojourn as gerim, and they shall not enter into Eretz Yisroel; and ye shall know that I am Hashem.

[39] As for you, O Bais Yisroel, thus saith Adonoi Hashem: Go ye, serve ye every one his gillulim, and hereafter

since ye will not pay heed unto Me; and do not profane Shem Kodshi anymore with your gifts, and with your gillulim.

[40] For in Har Kodshi, in the mountain of the height of Yisroel, saith Adonoi Hashem, there shall all Bais Yisroel, all of them in ha'aretz, serve Me; there will I accept them, there will I require your terumot, the reshit of your offerings, with all your kodeshim.

[41] I will accept you as a re'ach hannichoach, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will show Myself Kadosh among you before the eyes of the Goyim.

[42] And ye shall know that I am Hashem, when I shall bring you into Admat Yisroel, into the country for which I lifted up Mine yad to give it to avoteichem.

[43] And there shall ye remember your drakhim, and all your doings, wherein ye have made yourselves tameh; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

[44] And ye shall know that I am Hashem when I have dealt with you for the sake of Shmi, not according to your wicked drakhim, nor according to your corrupt doings, O ye Bais Yisroel, saith Adonoi Hashem. [45[21:1]] Moreover the Devar Hashem came unto me, saying,

[46[21:2]] Ben adam, set thy face toward the south, and preach against the south, and prophesy against the forest land of the Negev;

[47[21:3]] And say to the forest of the Negev, Hear the Devar Hashem: Thus saith Adonoi Hashem: Hineni, I will kindle an eish in thee, and it shall devour

every green etz (tree) in thee, and every dry etz (tree); the blazing flame shall not be quenched, and all faces from the Negev to the north shall be scorched by it.

[48[21:4]] And all basar shall see that I Hashem have kindled it; it shall not be quenched.

[49[21:5]] Then said I, Ah Adonoi Hashem! They say of me, Doth he not speak meshalim (parables)?

21 And the Devar Hashem came unto me, saying,

[2[21:7]] Ben adam, set thy face toward Yerushalayim, and preach against the mikdashim, and prophesy against Admat Yisroel, [3[21:8]] And say to Admat Yisroel, Thus saith Hashem: Hineni, I am against thee, will draw forth My cherev out of its sheath, will cut off from thee the tzaddik and the rasha.

[4[21:9]] Seeing then that I will cut off from thee the tzaddik and the rasha, therefore shall My cherev go forth out of its sheath against kol basar from the Negev to the tzaon (north);

[5[21:10]] That kol basar may know that I Hashem have drawn forth My cherev out of its sheath; it shall not return any more.

[6[21:11]] Sigh therefore, thou ben adam, with a breaking heart; and with bitterness groan before their eynayim.

[7[21:12]] And it shall be, when they say unto thee, Why sighest thou? That thou shalt answer, For the news; because it cometh; and every lev shall melt, and all hands shall go limp with fear, and every ruach shall faint, and all birkayim (knees) shall be weak as mayim; hinei, it cometh, and shall be brought to pass, saith Adonoi Hashem.

[8[21:13]] Again the Devar Hashem came unto me, saying,

[9[21:14]] Ben adam, prophesy, and say, Thus saith Adonoi: Say, A cherev, a cherev is sharpened, and also polished;

[10[21:15]] It is sharpened to make a dreadful tevo'ach; it is polished and lightening-like it flashes; should we then make mirth? The Shevet of Beni [*Moshiach*, Gn 49:10; 2Sm 7] despiseth kol etz (every tree).

[11[21:16]] And it is given to be polished, that it may be grasped with the palm; this cherev is sharpened, and it is polished, to deliver it into the yad of the slayer.

[12[21:17]] Cry and wail, ben adam; for it shall be upon My people, it shall be upon all the nasi'im of Yisroel; including terrors by reason of the cherev shall be upon My people; strike therefore upon thy thigh.

[13[21:18]] Because it is a testing, and what? Even if you despise the scepter [*of Moshiach*], will it be no more? saith Adonoi Hashem.

[14[21:19]] Thou therefore, ben adam, prophesy, and strike thine hands together, and let the cherev do double damage the third time, the cherev of the slain; it is the cherev for great slaughter—it surrounds them.

[15[21:20]] I have set the point of the cherev against all their she'arim, that their lev may faint, and many may stumble. Ah! It is made for flashing, it is wrapped for slaughter.

[16[21:21]] Go thee one way or the other, either on right hand, or on left, wherever thy face is appointed.

[17[21:22]] I will also strike Mine palm together, and I will appease My chemah (wrath). I Hashem have said it.

[18[21:23]] The Devar Hashem came unto me again, saying,

[19[21:24]] Also, thou, ben adam, appoint thee two drakhim, that the cherev of Melech Bavel may come; both two shall come forth out of one land; and make a sign, put it at the rosh derech (crossroads) to the Ir.

[20[21:25]] Appoint a derech, that the cherev may come to Rabbah Bnei Ammon, and to Yehudah in fortified Yerushalayim.

[21[21:26]] For Melech Bavel stood at the fork in the derech, at the rosh of the two drakhim, to use divination; he shook his khitzim (arrows), he consulted with teraphim, he looked in the liver.

[22[21:27]] At his right hand was the kesem (divination) for Yerushalayim, to set up battering rams, to call for a slaughter, to lift up the voice with teruah (shouting), to appoint battering rams against the she'arim, to heap up a siege mound, and to build a siege work.

[23[21:28]] And it shall be unto them as a kesem shav (false divination) in their sight, to them that have sworn shevu'ot (oaths); but he will call to remembrance the avon, that they may be seized.

[24[21:29]] Therefore thus saith Adonoi Hashem; Because ye have made your avon to be remembered, in that your peysa'im are uncovered, so that in all your doings your sins do appear; because, that ye are come to remembrance, ye shall be captured with the palm.

[25[21:30]] And thou, profane wicked nasi of Yisroel, whose day is come, when avon shall have an end, [26[21:31]] Thus saith Adonoi Hashem; Remove

the mitznefet (turban), and take off the ateret; nothing shall be the same; exalt him that is low, and abase him that is exalted. [27[21:32]] I will make it overthrown, overthrown, overthrown: and it shall be no longer, ad bo asher lo hamishpat (until He come to whom the right it is); and I will give it him [Gn 49:10]. [28[21:33]] And thou, ben adam, prophesy and say, Thus saith Adonoi Hashem concerning Bnei Ammon, and concerning their cherpah; even say thou: The cherev, the cherev is drawn; for the slaughter it is polished, to consume like lightning; [29[21:34]] While they see chazon shav (vain visions) for thee, while they divine a kazav (lie) unto thee, to bring thee upon the tzavarot (necks) of them that are slain, of the resha'im, whose day is come, when their avon shall have an end. [30[21:35]] Shall I cause it to return into its sheath? I will judge thee in the makom where thou wast created, in thine eretz moledet. [31[21:36]] And I will pour out Mine za'am (indignation) upon thee, I will blow against thee in the eish of My wrath, and deliver thee into the yad of brutal anashim, skillful in destruction. [32[21:37]] Thou shalt be for fuel to the eish; thy dahm shall be in the midst of ha'aretz; thou shalt be no more remembered; for I Hashem have spoken it.

22 Moreover the Devar Hashem came unto me, saying,

[2] Now, thou ben adam, wilt thou judge, wilt thou judge the ir hadamim (bloody city)?

Vhoda'tah (thou shalt show, make to know, arraign) her all her to'avot (abominations).

[3] Then say thou, Thus saith Adonoi Hashem, The Ir has shefach dahm in the midst of it, that her time may come, and maketh gillulim (idols) against herself to make herself tameh (unclean).

[4] Thou art become guilty by thy shefach dahm; and hast made thyself tameh in thine gillulim (idols) which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy shanot (years); therefore have I made thee a cherpah unto the Goyim, and a kallasa (mockery, laughingstock) to all countries.

[5] Those that be near, and those that be far from thee, shall mock at thee, which art tameh hashem (defiled, unclean of name, reputation) and much in turmoil.

[6] Hinei, the nasi'im (rulers) of Yisroel, every one has used his zero'a (arm, power) for shefach dahm in thee.

[7] In thee have they treated with contempt av and em in the midst of thee; they have dealt by oshek (oppression) with the ger (alien, proselyte); in thee have they mistreated the yatam and the almanah.

[8] Thou hast despised Mine kadoshim, and hast profaned My Shabbatot.

[9] In thee are anashim that slander to cause shefach dahm; and in thee are they who eat upon the harim; in the midst of thee they commit zimmah (lewdness).

[10] In thee have they uncovered the ervat av (nakedness of their father, *i.e.*, *had incest with mother or step-mother*), in thee have they raped her that had the teme'at haniddah (the uncleanness of the menstruation period).

[11] And ish hath committed to'evah with his neighbor's isha; and another hath lewdly made tameh his kallah (daughter-in-law); and another in thee hath raped his achot, his bat aviv.

[12] In thee have they taken shochad (bribe) for shefach dahm; thou hast taken neshekh (usury) and tarbit (interest), and thou hast unjustly profited from thy neighbors by oshek (oppression, extortion), and hast forgotten Me, saith Adonoi Hashem.

[13] Hinei, therefore I have struck Mine palm at thy betza (dishonest gain) which thou hast made, and at thy bloodshed which hath been in the midst of thee.

[14] Can thine lev stand firm, or can thine hands be strong, in the days that I shall deal with thee? I Hashem have spoken it, and will do it.

[15] And I will scatter thee among the Goyim, and disperse thee throughout the countries, and will remove thy tum'a (uncleanness) out of thee.

[16] And thou shalt defile thyself in the sight of the Goyim, and thou shalt know that I am Hashem.

[17] And the Devar Hashem came unto me, saying,

[18] Ben adam, Bais Yisroel is to Me become sig (dross, smelting waste product); all they are nechoshet, and bedil (tin), and barzel (iron), and oferet (lead), in the midst of the kur (furnace); they are even the siggim (drosses) of kesef.

[19] Therefore thus saith Adonoi Hashem; because ye are all become siggim, hineni, therefore I will gather you into the midst of Yerushalayim.

[20] As they gather kesef, and nechoshet, and barzel (iron), and

oferet (lead), and bedil (tin), into the midst of the kur (furnace), to blow the eish upon the ore to melt it down; so will I gather you in Mine af (anger) and in My chemah (wrath), and I will position you there, and melt you down.

[21] Indeed, I will gather you, and blow upon you in the eish of My evrah (wrath), and ye shall be melted down in the midst thereof.

[22] As kesef is melted down in the midst of the kur (furnace), so shall ye be melted down in the midst thereof; and ye shall know that I Hashem have poured out My chemah (wrath) upon you.

[23] And the Devar Hashem came unto me, saying, [24] Ben adam, say unto her, Thou art erez that is not metoharah (cleansed), nor rained upon in the Yom Za'am (Day of Indignation).

[25] There is a kesher of her nevi'im in the midst thereof, like a roaring ari (lion) tearing the prey; they have devoured nefesh; they have taken the khosen (treasure, wealth) and precious things; they have made her many almanot (widows) in the midst thereof.

[26] Her kohananim have done violence to My torah, and have profaned Mine kadoshim; they have put no difference between the kodesh and chol (common, profane), neither have they made a distinction between the tameh and the tahor, and have hid their eynayim from My Shabbatot, and I am profaned among them.

[27] Her sarim in the midst thereof are like ze'evim (wolves) tearing the prey, to do shefach dahm, and to destroy nefashot, to get betza (dishonest gain).

[28] And her nevi'im have plastered them with [dissolving] mud plaster,

seeing vain visions, and divining kazav (lies) unto them, saying, Thus saith Adonoi Hashem, when Hashem hath not spoken.

[29] The am ha'aretz have used oshek (oppression, extortion) and committed gazel (robbery), and have mistreated the oni and evyon; indeed, they have treated the ger without mishpat (justice).

[30] And I sought for an ish among them, that should repair the gader (fence), and stand in the peretz (gap, breach) before Me on behalf of ha'aretz, that it might not be destroyed; but I found none.

[31] Therefore have I poured out Mine za'am (indignation, rage) upon them; I have consumed them with the eish of My evrah (wrath); their own derech have I brought back upon their rosh, saith Adonoi Hashem.

23 The Davar Hashem came again unto me, saying,

[2] Ben adam, there were two nashim, the banot of one em;

[3] And they committed zonah harlotry in Mitzrayim; they committed zonah harlotry in their youth; there were their breasts pressed, and there their betulah bosom was caressed.

[4] And the shmot of them were Oholah the elder, and Oholivah her achot; and they were Mine, and they bore banim and banot. Thus were their shmot: Shomron is Oholah, and Yerushalayim Oholivah.

[5] And Oholah (unfaithful to Me) played the zonah when she was Mine; and she lusted for her lovers, for Ashur [the Assyrian] warriors,

[6] Which were clothed with royal blue, pachot (governors) and seganim (officials), all of them desirable bochurim,

parashim (charioteers) driving susim.

[7] Thus she committed her zonah harlotry with them, with all them that were the choice Bnei Ashur, and with all for whom she lusted; with all their gillulim (idols) she made herself tameh.

[8] Neither did she give up her zonah harlotry brought from Mitzrayim; for in her youth they lay with her, and they caressed her betulah bosom, and poured out their zenut fornication upon her.

[9] Therefore I have delivered her into the yad of her lovers, into the yad of the Bnei Ashur, upon whom she lusted.

[10] These uncovered her ervah (nakedness); they took her banim and her banot, and slaughtered her with the cherev; and she became a shem (byword) among nashim; for they had executed judgments upon her.

[11] And when her achot Oholivah saw this, she was more depraved in her craving than she, her zonah harlotry became worse than the zonah harlotry of her achot.

[12] She lusted after the Bnei Ashur warriors, pachot and seganim, clothed most gorgeously, parashim driving susim, all of them desirable bochurim.

[13] Then I saw that she had made herself tameh, that both of them had gone derech echad (the same road).

[14] And that she increased her zonah harlotry; for when she saw anashim portrayed upon the kir (wall), the tzelamim (idol images) of the Kasdim (Chaldeans) portrayed in bright red,

[15] Girded with ezor (belts) upon their waists, with flowing tevulim (turbans) upon their heads, all of them shalishim (ranking

officers) to look to, after the demut (appearance) of those of Bnei Bavel Kasdim, their eretz moledet;

[16] And as soon as she saw them with her eynayim, she lusted upon them, and sent malachim unto them into Chaldea.

[17] And the Bnei Bavel came to her into the mishkav dodim (bed of love), and they made her tameh with their zenut (whoredom), and she was defiled by them, and her nefesh turned away from them in disgust.

[18] So she uncovered her zonah harlotry, and uncovered her ervah: then My Nefesh was alienated from her, just as My Nefesh was alienated from her achot.

[19] Yet she multiplied her zonah harlotry, in calling to remembrance the days of her youth, wherein she had played the zonah in Eretz Mitzrayim.

[20] For she lusted upon their pilagshim (illicit lovers), whose basar is as the basar of chamorim, and whose issue is like the issue of susim.

[21] Thus thou calledst to remembrance the zimmah (lewdness) of thy youth, when those of Mitzrayim caressed thy bosom because of thy youthful bosom.

[22] Therefore, O Oholivah, thus saith Adonoi Hashem: Hineni, I will stir up thy lovers against thee, from whom thou hast alienated thy nefesh, and I will bring them against thee on every side;

[23] The Bnei Baval, and all the Kasdim, Pekod, Shoa, Koa, and all the Bnei Ashur with them; all of them desirable bochurim, pachot and seganim, shalishim and renowned, all of them riding upon susim.

[24] And they shall come against thee with weapons, wheeled chariots, and with a

kahal amim, which shall set against thee shield and mogen and kova (helmet) all around; they will array themselves against thee; and I will delegate mishpat to them, and they shall judge thee according to their mishpatim.

[25] And I will set My kina (jealousy) against thee, and they shall deal in chemah (wrath) with thee; they shall cut off thy nose and thine oznayim; and thy remnant shall fall by the cherev; they shall take thy banim and thy banot; and thy remnant shall be devoured by the eish.

[26] They shall also strip thee out of thy begadim, and take away thy beautiful jewels.

[27] Thus will I make thy zimmah (lewdness) to cease from thee, and thy zenut brought from Eretz Mitzrayim; so that thou shalt not lift up thine eynayim unto them, nor remember Mitzrayim any more.

[28] For thus saith Adonoi Hashem; Hineni, I will deliver thee into the yad of them whom thou hatest, into the yad of them from whom thy nefesh is alienated;

[29] And they shall deal with thee b'sinah (in hatred), and shall take away all thou hast labored for, and shall leave thee erom (naked) and bare; and the ervah of thy zonah harlotry shall be uncovered, both thy zimmah (lewdness) and thy zonah harlotry.

[30] I will do these things unto thee, because thou hast gone a-whoring after the Goyim, and because thou art made tameh with their gillulim.

[31] Thou hast walked in the derech of thy achot; so will I give her kos into thine yad.

[32] Thus saith Adonoi Hashem: Thou shalt drink of thy achot's kos deep and wide; thou shalt be laughed to scorn

and held in derision; it containeth so much, filled to the brim.

[33] Thou shalt be filled with shikkaron (drunkenness) and sorrow, with the kos of horror and desolation, with the kos of thy achot Shomron.

[34] Thou shalt even drink it and drain it dry, and thou shalt break it into shards, and tear at thine own breasts; for I have spoken it, saith Adonoi Hashem.

[35] Therefore thus saith Adonoi Hashem: Because thou hast forgotten Me, and thrust Me behind thy back, therefore bear thou also thy zimmah and thy zonah harlotry.

[36] Hashem said moreover unto me: Ben adam, wilt thou judge Oholah and Oholivah? Indeed, declare unto them their t'avot;

[37] That they have committed ni'uf, and dahm is on their hands, and with their gillulim (idols) have they committed ni'uf, and have also caused their banim, whom they bore unto Me, to pass for them through the eish, offering them as [sacrificial] food.

[38] Moreover this they have done unto Me: they have defiled My Mikdash in the same day, and have profaned My Shabbatot.

[39] For when they had slaughtered their banim to their gillulim (idols), then they came the same day, entering into My Mikdash to profane it; and, hinei, thus have they done in the midst of Mine Bais.

[40] And furthermore, they sent for anashim to come from afar, unto whom malach (messenger) had been sent; and, hinei, they came; the men for whom thou didst wash thyself, didst paint thy eynayim, and didst deck thyself with jewelry,

[41] And satest upon a glorious mittah (couch), and a shulchan spread before it, whereupon thou hast set Mine ketoret and Mine shemen.

[42] And a voice of a carefree multitude was with her; and with the anashim of the common rabble were brought Sabceans from the midbar, which put bracelets upon their hands, and ateret tiferet (beautiful crowns) upon their heads.

[43] Then said I unto her that was old in niufim (adulteries), Will they now commit zonah harlotry with her, and she with them?

[44] Yet they went in unto her, as they go in unto an isha that playeth the zonah; so went they in unto Oholah and unto Oholivah, the women of zimmah (lewdness).

[45] And the anashim tzaddikim, they shall judge them after the mishpat of no'afot (adulteresses), and after the mishpat of those guilty of shefach dahm; because they are no'afot (adulteresses), and dahm is on their hands.

[46] For thus saith Adonoi Hashem: I will bring up a kahal upon them, and will give them over to be terrorized and plundered.

[47] And the kahal shall stone them with stones, and cut them down with their charavot (swords); they shall slay their banim and their banot, and burn up their batim (houses) with eish.

[48] Thus will I cause zimmah (lewdness) to cease out of ha'aretz, that all nashim may be warned not to practice your zimmah (lewdness).

[49] And they shall bring your zimmah (lewdness) upon you, and ye shall bear sins of your gillulim (idols); and ye shall know that I am Adonoi Hashem.

24 Again in the ninth year, in the tenth month, in the tenth day of the month, the Devar Hashem came unto me, saying [*i.e., note Fast of Tevet*],

[2] Ben adam, write thee the shem of the day, even of this very day; Melech Bavel laid his siege against Yerushalayim this very day.

[3] And utter a mashal unto the bais hameri (the rebellious house), and say unto them, Thus saith Adonoi Hashem; Set on the siyr (cooking pot), set it on, and also pour mayim into it;

[4] Gather the pieces of meat thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice atzmot (bones).

[5] Take the choice of the tzon, and arrange also the atzmot at its bottom, and make it boil well, and let them cook the atzmot of it therein.

[6] Therefore thus saith Adonoi Hashem: Oy to the ir hadamim (bloody city), to the siyr (pot) whose scum is therein, and whose scum has not been removed from it! Remove it piece by piece; no goral has fallen on it.

[7] For her dahm is in the midst of her; she set it upon an exposed rock; she poured it not upon the ground, to cover it with aphar;

[8] That it might cause chemah (fury) to come up to take vengeance; I have set her dahm upon the exposed rock, that it should not be covered.

[9] Therefore thus saith Adonoi Hashem: Oy to the ir hadamim (bloody city)! I will even make the pyre great.

[10] Heap on wood, kindle the eish, cook the basar, and spice it well, and let the atzmot be burned.

[11] Then set it empty upon the coals thereof, that the nechoshet of it may be hot,

and may burn, and that the filthiness of it may be melted in it, that the scum of it may be consumed.

[12] All efforts are wearied, [scum] is not removed, and her great scum went not forth out of her; in the eish shall be her scum.

[13] In thy tum'a is zimmah; because I have made thee tahir, and thou wast not tahir, thou shalt not be made tahir from thy tum'a any more, until I have caused My chemah (fury, wrath) to subside upon thee.

[14] I Hashem have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I relent: according to thy drakhim, and according to thy doings, shall they judge thee, saith Adonoi Hashem.

[15] Also the Devar Hashem came unto me, saying,

[16] Ben adam, hineni, I take away from thee the makhmad (darling delight) of thine eynayim with a magefah (stroke); yet neither shalt thou wail nor weep, neither shall thy dema'ot (tears) run down.

[17] Forbear to cry, make no evel (mourning) for the mesim (dead ones); bind the turban of thine rosh upon thee, and put thy sandals upon thy feet, and cover not thy safam (mustache), and eat not lechem anashim (bread of sorrow).

[18] So I spoke unto HaAm (the people) in the boker (morning); and at erev (evening) my isha (wife) died; and I did in the boker (morning, *i.e., the next morning after her death the previous evening*) just as I was commanded.

[19] And haam (the people) said unto me, Wilt thou not tell us

what these things are to us,
that thou art so doing?

[20] Then I answered them.
The Devar Hashem came unto
me, saying,

[21] Speak unto Bais Yisroel,
Thus saith Adonoi Hashem:
Hineni, I will desecrate My
Mikdash, the ga'on (pride) of
your power, the makhmad of
your *[plural]* eynayim, and the
very passion of your nefesh; and
your banim and your
banot whom ye have left
behind shall fall by the
cherev.

[22] And ye shall do just as I
have done: ye shall not cover
your safam (mustache), nor
eat lechem anashim.

[23] And your turbans shall
be upon your heads, and your
sandals upon your feet; ye
shall not wail nor weep; but ye
shall waste away for your
avonot, and groan one toward
another.

[24] Thus Yechezkel is unto
you as a mofet [*See Zech 3:8;
Isa 8:18*]; according to all that
he hath done shall ye do; and
when this cometh, ye shall
know that I am Adonoi
Hashem.

[25] Also, thou ben adam,
shall it not be in the day when
I take from them their ma'oz
(stronghold), the joy of their
tiferet (glory), the makhmad
(desire) of their eynayim, and
that on which their nefesh is
uplifted—even their banim and
their banot,

[26] That he that escapeth in
that day shall come unto thee,
to cause thee to hear the news
[of the fall of Jerusalem] with
thine oznayim?

[27] In that day shall thy
mouth be opened to him
which is escaped,
and thou shalt speak, and be
no more mute; and thou shalt
be a mofet unto them; and
they shall know that I am
Hashem.

25 The Devar Hashem
came again unto
me, saying,

[2] Ben adam, set thy face
against the Bnei Ammon, and
prophecy against them;

[3] And say unto the Bnei
Ammon, Hear the Devar
Adonoi Hashem: thus saith
Adonoi Hashem: Because thou
saidst, Aha, against my
[Beis Ha] Mikdash, when it
was desecrated; and against
Admat Yisroel, when it was
laid waste; and against the
Bais Yehudah, when they went
into Golus;

[4] Hineni, therefore I will
deliver thee to the Bnei Kedem
for a morashah (possession,
inheritance), and they shall set
up their camps in thee, and
make their mishkanim in thee;
they shall eat thy pri, and they
shall drink thy cholov (milk).

[5] And I will make Rabbah a
pasture for gemalim (camels),
and the Bnei Ammon a resting
place for tzon; and ye shall
have da'as that I am Hashem.

[6] For thus saith Adonoi
Hashem: Because thou hast
clapped thine hands, and
stamped with the regel, and
rejoiced with all thy malice
against Admat Yisroel;

[7] Hineni, therefore I will
stretch out mine yad upon
thee, and will hand thee over
for plunder to the Goyim; and
I will cut thee off from the
nations, and I will cause thee
to perish from the countries; I
will destroy thee; and thou
shalt know that I am Hashem.

[8] Thus saith Adonoi
Hashem: Because Moav and
Seir do say, Hinei, the Bais
Yehudah is like all the Goyim;
[9] Therefore, hineni, I will
open the flank of Moav of its
towns, of its towns which are
on its frontier, the glory of the
Eretz Beit HaYeshimot, Ba'al
Meon, and Kiryataim.

[10] Unto the Bnei Kedem
along with the Bnei Ammon

will I give them as a
morashah, so that the Bnei
Ammon will not be
remembered among the
Goyim.

[11] And I will execute
shfatim (punishments) upon
Moav; and they shall know
that I am Hashem.

[12] Thus saith Adonoi
Hashem: Because Edom hath
dealt against the Bais
Yehudah by taking vengeance,
and with great asham (guilt)
offended, and revenged
himself upon them;

[13] Therefore thus saith
Adonoi Hashem: I will also
stretch out Mine yad upon
Edom, and will cut off adam
and behemah from it; and I
will make it desolate; from
Teman even to Dedan shall
they fall by the cherev.

[14] And I will take My
vengeance upon Edom by the
yad of My people Yisroel; and
they shall do in Edom

according to Mine anger and
according to My fury; and they
shall know My vengeance,
saith Adonoi Hashem.

[15] Thus saith Adonoi
Hashem: Because the
Pelishtim (Philistines) have
dealt by revenge, and have
taken vengeance with malice
in nefesh, to destroy it for the
eyvat olam (ancient enmity);
[16] Therefore thus saith
Adonoi Hashem: Hineni, I will
stretch out Mine yad upon the
Pelishtim (Philistines), and I
will cut off the Keretim, and
destroy the she'erit (remnant)
of the seacoast.

[17] And I will execute great
vengeance upon them with
tokhechot chemah
(punishments of wrath); and
they shall know that I am
Hashem, when I shall take my
vengeance upon them.

26 And it came to pass in the eleventh year, in the first day of the month, that the Devar Hashem came unto me, saying,

[2] Ben adam, because that Tzor (Tyre) hath said against Yerushalayim, Aha, she is broken that was the daletot (gates) of the nations; she is turned over to me; I shall be filled, now that she is laid waste;

[3] Therefore thus saith Adonoi Hashem: Hineni, I am against thee, O Tzor (Tyre), and will cause Goyim rabbim to come up against thee, like the yam (sea) causeth its waves to come up.

[4] And they shall destroy the chomot (walls) of Tzor (Tyre), and break down her migdalim (towers); I will also scrape her aphar from her, and make her into a barren rock.

[5] It shall be a place for the spreading of nets in the midst of the yam; for I have spoken it, saith Adonoi Hashem; and it shall become a plunder to the Goyim.

[6] And her banot which are in the sadeh shall be slain by the cherev; and they shall know that I am Hashem.

[7] For thus saith Adonoi Hashem; Hineni, I will bring upon Tzor (Tyre) Nevuchadretzar Melech Bavel, a melech melachim, from the tzafoh (north), with sus, and with chariots, and with parashim, and a kahal with much people.

[8] He shall slay with the cherev thy banot in the sadeh; and he shall heap up a siege mound against thee, and build a ramp against thee, and lift up the shield against thee.

[9] And he shall set battering rams against thy chomot (walls), and with his weapons

he shall break down thy migdalim (towers).

[10] By reason of the abundance of his susim their dust shall cover thee; thy chomot (walls) shall shake at the noise of the parash (war-horse), and of the galgal (wheel), and of the chariots, when he shall enter into thy she'arim, as invaders swarm into a breached ir.

[11] With the hooves of his susim shall he trample down all thy streets; he shall slay thy people by the cherev, and thy strong pillars shall fall to the eretz.

[12] And they shall plunder thy riches, and pillage thy merchandise; and they shall break down thy chomot, and destroy thy batim (houses) of chemdah (desire, *i.e.*, *thy finest dwellings*); and they shall lay thy stones and thy timber and thy aphar in the midst of the mayim.

[13] And I will cause the sound of thy shirim (songs) to cease; and the sound of thy kinnorot shall be no more heard.

[14] And I will make thee like the top of a barren rock; thou shalt be for spreading nets upon; thou shalt be rebuilt no more; for I Hashem have spoken it, saith Adonoi Hashem.

[15] Thus saith Adonoi Hashem to Tzor (Tyre): Shall not the coastlands tremble fearfully at the sound of thy fall, when the chahal (wounded) cry, when the slaughter is made in the midst of thee?

[16] Then all the nasi'im of the yam shall come down from their kisse'ot (thrones), and lay aside their robes, and put off their embroidered garments; they shall clothe themselves with trembling; they shall sit upon ha'aretz, and shall

tremble at every moment, and be horrified at thee.

[17] And they shall take up a kinah (lament, funeral dirge) for thee, and say to thee, How thou hast perished, that wast inhabited of seafaring men, the renowned ir (city), which wast chazakah on the yam, she and her inhabitants, which spread their terror—all who live there [in Tyre].

[18] Now shall the coastlands tremble in the day of thy fall; indeed, the coastlands that are in the yam shall be traumatized at thy exile.

[19] For thus saith Adonoi Hashem: When I shall make thee a desolate ir, like the towns that are not inhabited; when I shall bring up the tehom upon thee, and the mayim harabbim (great waters) shall cover thee;

[20] When I shall bring thee down with them that descend into the bor (pit), with the people of old time, and shall set thee in the low parts of ha'aretz, in places desolate from of old, with them that go down to the bor (pit), so that thou be not inhabited; but I shall bestow splendor on Eretz Chayyim;

[21] I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith Adonoi Hashem.

27 The Davar Hashem came again unto me, saying,

[2] Now, thou ben adam, take up a kinah (lamentation) for Tzor (Tyre);

[3] And say unto Tzor (Tyre), O thou that dwell at the entrance of the yam, which art a merchant of the peoples

for many coastlands,
Thus saith Adonoi Hashem; O
Tzor (Tyre), thou hast said, I
am perfect in beauty.

[4] Thy borders are in the
midst of the seas, thy bonim
(builders) have perfected thy
beauty.

[5] They have built all thy
ship plank boards of beroshim
(juniper) of Senir; they have
taken cedars from Levanon to
make masts for thee.

[6] Of the oaks of Bashan
have they made thine oars; thy
hull of pines inlaid with ivory,
they made from that brought
out of the isles of Kittim
(Cyprus).

[7] Fine linen with
embroidered work from
Mitzrayim was that which
thou spreadest forth to be thy
nes (sail); blue and purple
from the coasts of Elishah was
that which covered thee.

[8] The inhabitants of Tzidon
and Arvad were thy oarsmen;
thy chachamim, O Tzor (Tyre),
that were in thee, were thy
helmsmen.

[9] The elders of Geval and
the chachamim thereof were
in thee thy caulkers to caulk
thy seams; all the oniyot of
the yam with their oarsmen
were in thee to market thy
merchandise.

[10] They of Paras (Persia)
and of Lud (Lydia) and of Put
(Libya) were in thine army, thy
anshei hamilchamah; they
hanged the mogen and kova
(helmet) in thee; they set forth
thy splendor.

[11] The anashim of Arvad
with thine army were upon thy
chomot (walls) all around, and
the men of Cammad were in
thy migdalim (towers); they
hung their shields upon thy
chomot (walls) all around;
they have made thy beauty
perfect.

[12] Tarshish was thy
merchant by reason of the
multitude of all kind of riches;

with kesef, barzel (iron), bedil
(tin), and oferet (lead), they
traded for thy goods.

[13] Yavan, Tuval, and
Meshech, they were thy
merchants; they traded the
nefesh adam and kelim
(vessels) of nechoshet for thy
merchandise.

[14] They of the Bais
Togamah traded for thy
wares with susim and parash
and peradim (mules).

[15] The Bnei Dedan were thy
merchants; many coastlands
were the market of thine yad;
they brought thee for a
payment karnot (tusks) of shen
(ivory) and ebony.

[16] Aram (Syria) was thy
merchant by reason of the
multitude of the goods of thy
making; they gave thee for thy
wares emeralds, purple, and
embroidered work, and fine
linen, and coral, and rubies.

[17] Yehudah, and Eretz
Yisroel, they were thy
merchants; they traded for thy
merchandise chittim (wheat)
of Minnit, and balsam oil, and
devash, and shemen, and
balm.

[18] Damascus was thy
merchant in the multitude of
the wares of thy making, for
the multitude of all riches; in
the yayin of Chelbon, and
white wool.

[19] Vedan also and Yavan
(Greece) provided for your
wares with fine yarn; wrought
iron, cassia, and cane, were
among thy merchandise.

[20] Dedan was thy merchant
in saddle blankets for riding.

[21] Arabia, and all the
nasi'im of Kedar, they traded
with thee in lambs, and rams,
and goats; in these were they
thy merchants.

[22] The merchants of Sheva
and Ra'amah, they were thy
merchants; they traded as
peddlers with choicest spices,
and with all kinds of even

yekarah (precious stones), and
zahav.

[23] Charan, and Canneh,
and Eden, the merchants of
Sheva, Asshur (Assyria), and
Kilmad, were thy merchants.

[24] These were thy
merchants in choice things, in
purple clothes, and
embroidered work, and in
chests of multicolored
apparel, bound with chavalim
(cords) and cedar boxed in thy
marketplace.

[25] The oniyot of Tarshish
were carriers of thy
merchandise; and thou wast
filled, and made very glorious
in the midst of the yamim
(seas).

[26] Thy oarsmen have
brought thee into mayim
rabbim; the east wind hath
broken thee in the midst of the
yamim (seas).

[27] Thy riches, and thy
wares, thy merchandise, thy
mariners, and thy sailors, thy
caulkers, and the dealers in
thy merchandise, and all thy
anshei hamilchamah, that are
in thee, and in all thy kahal
(company) which is in the
midst of thee, shall fall into
the midst of the yamim (seas)
in the day of thy shipwreck.

[28] The migroshot (open
pasturelands) shall shake at
the sound of the cry of thy
seamen.

[29] And all that handle the
oar, the mariners, and all the
sailors of the yam, shall come
down from their oniyot, they
shall stand upon the shore;

[30] And shall cause their kol
(voice) to be heard because of
thee, and shall cry bitterly,
and shall cast up aphar (dust)
upon their heads, they shall
roll themselves in the ashes;

[31] And they shall [*in
mourning*] make themselves
utterly bald for thee, and gird
themselves with sackcloth and
shall weep for thee with mar
nefesh and bitter mourning.

[32] And in their wailing they shall take up a kinah (lamentation) for thee, and lament over thee, saying, Who is like Tzor, like the destroyed in the midst of the yam?

[33] When thy wares went forth by sea, thou filledst many people; thou didst enrich the melachim of ha'aretz with the multitude of thy riches and of thy merchandise.

[34] In the time when thou shalt be broken by the yamim (seas) in the depths of the mayim, thy merchandise and all thy kahal (company) in the midst of thee shall fall.

[35] All the inhabitants of the coastlands shall be astonished at thee, and their melachim shall be very afraid, they shall be troubled in their countenance.

[36] The socharim (merchants) among the people shall hiss at thee; thou shalt be a horror, and ad olam (forever) thou shalt be no more.

28 The Davar Hashem came again unto me, saying,

[2] Ben adam, say unto the Nagid Tzor, Thus saith

Adonoi Hashem: Because thine lev is lifted up [*in pride*], and thou hast said, El ani (I am a g-d), and I sit on a moshav elohim (seat of g-ds), in the midst of the yamim (seas); yet thou art adam, and not El, though thou set thine mind as the lev elohim;

[3] Hinei, thou art more chacham than Daniel; there is no secret that they can hide from thee;

[4] With thy chochmah and with thine tevunah (understanding) thou hast gotten thee riches, and hast gotten zahav and kesef into thy otzarot;

[5] By thy great chochmah in thy trade hast thou increased

thy riches, and thine lev is lifted up [*in pride*] because of thy riches;

[6] Therefore thus saith Adonoi Hashem: Because thou hast set thine mind as the lev elohim;

[7] Hineni, therefore I will bring zarim upon thee, the most terrible of the Goyim; and they shall draw their charavot (swords) against the beauty of thy chochmah, and they shall defile thy splendor.

[8] They shall bring thee down to the shachat (pit), and thou shalt die the deaths [*actually death; see intensive plural, Isa 53:9*] of them that are slain in the midst of the yamim (seas).

[9] Wilt thou yet say before him that slayeth thee, Elohim ani? But thou art adam, and no El, in the yad of him that slayeth thee.

[10] Thou shalt die the deaths [*actually death, see v.8*] of the arelim (uncircumcised) by the yad of zarim; for I have spoken it, saith Adonoi Hashem.

[11] Moreover the Devar Hashem came unto me, saying,

[12] Ben adam, take up a kinah (lamentation) upon HaMelech Tzor (Tyre), and say unto him, Thus saith Adonoi Hashem: Thou wast the chotam (seal) of perfection, full of chochmah, and perfect in beauty.

[13] Thou hast been in Eden, Gan Elohim; every even yekarah (precious stone) was thy covering, the ruby, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and zahav; the workmanship of thy hand drums and of thy wind instruments was prepared in thee in the day that thou wast created.

[14] Thou art the keruv mimshach (anointed cherub) that guardeth; and I have set thee so; thou wast upon the Har Kodesh Elohim; thou hast walked up and down in the midst of the stones of eish.

[15] Thou wast tamim in thy drakhim from the day that thou wast created, until wickedness was found in thee.

[16] By the multitude of thy trading they have filled the midst of thee with chamas, and thou hast sinned; therefore I will banish thee as profane out of the Har Elohim; and I will destroy thee, O guardian keruv, from the midst of the stones of eish.

[17] Thine lev was lifted up [*in pride*] because of thy beauty, thou hast corrupted thy chochmah by reason of thy splendor; I will cast thee to eretz (earth), I will lay thee before melachim, that they may gaze upon thee.

[18] Thou hast defiled thy mikdashim by the multitude of thine avonot, by the avon of thy trading; therefore will I bring forth an eish from the midst of thee; it shall devour thee, and I will reduce thee to ashes upon ha'aretz in the sight of all them that gaze upon thee.

[19] All they that know thee among the peoples shall be appalled at thee; thou shalt be a horror, and thou shalt be no more, ad olam.

[20] Again the Devar Hashem came unto me, saying,

[21] Ben adam, set thy face toward Tzidon (Sidon), and prophesy against it,

[22] And say, Thus saith Adonoi Hashem: Hineni, I am against thee, O Tzidon; and I will be glorified in the midst of thee; and they shall know that I am Hashem, when I shall have executed shefatim (punishments, judgments) in her, and I shall show

Myself as set apart as kodesh in her.

[23] For I will send into her dever, and dahm into her streets; and the slain shall be judged in the midst of her by the cherev upon her on every side; and they shall know that I am Hashem.

[24] And there shall be no more a pricking brier unto the Bais Yisroel, nor any painful kotz (thorn) of all that are around them, that despised them; and they shall know that I am Adonoi Hashem.

[25] Thus saith Adonoi Hashem: When I shall have gathered the Bais Yisroel from the people among whom they are scattered, and I shall show Myself as set apart as kodesh in them in the sight of the Goyim, then shall they dwell in their adamah (land) that I have given to Avdi Ya'akov (My servant Jacob).

[26] And they shall dwell securely therein, and shall build batim (houses), and plant kramim (vineyards); indeed, they shall dwell securely, when I have executed shefatim (judgments) upon all those that despise them all around them; and they shall know that I am Hashem Eloheihem.

29 In the tenth year, in the tenth month, in the twelfth day of the month, the Devar Hashem came unto me, saying,

[2] Ben adam, set thy face against Pharaoh Melech Mitzrayim, and prophesy against him, and against all Mitzrayim:

[3] Speak, and say, Thus saith Adonoi Hashem: Hineni, I am against thee, Pharaoh Melech Mitzrayim, the great monster that lieth in the midst

of his channels, which hath said, My Nile is mine own, and I have made it for myself.

[4] But I will put hooks in thy jaws, and I will cause the dag (fish) of thy channels to stick unto thy scales, and I will bring thee up out of the midst of thy river channels, and all the dag (fish) of thy channels shall stick unto thy scales.

[5] And I will throw thee out into the midbar, thee and all the dag (fish) of thy river channels; thou shalt fall upon the open sadeh; thou shalt not be picked up together, nor gathered; I have given thee for food to the beasts of ha'aretz and to the oph HaShomayim.

[6] And all the inhabitants of Mitzrayim shall know that I am Hashem, because they have been mishenet kaneh (a staff of reed) to Bais Yisroel.

[7] When they took hold of thee by thy palm, thou didst splinter, and tear all their katef (shoulder); and when they leaned upon thee, thou broke, and madest all their loins unsteady.

[8] Therefore thus saith Adonoi Hashem: Hineni, I will bring a cherev upon thee, and cut off adam and behemah from thee.

[9] And Eretz Mitzrayim shall be desolate and in ruins; and they shall know that I am Hashem; because he hath said, The Nile is Mine, and I have made it.

[10] Hineni, therefore I am against thee, and against thy river channels, and I will make Eretz Mitzrayim utterly ruins and desolate, from Migdol to Aswan even unto the border of Kush.

[11] No regel of adam shall pass through it, nor regel of behemah shall pass through it, neither shall it be inhabited arba'im shanah.

[12] And I will make Eretz Mitzrayim desolate in the

midst of the countries that are desolate, and her towns among the towns that are laid waste shall be desolate arba'im shanah; and I will scatter the Mitzrayim among the Goyim, and will disperse them through the countries.

[13] Yet thus saith Adonoi Hashem: At the end of arba'im shanah will I gather

Mitzrayim from the peoples where they were scattered;

[14] And I will bring back the captives of Mitzrayim, and will cause them to return into Eretz Patros, into the land of their ancestry; and they shall be there a lowly mamlachah.

[15] It shall be the shefalah (lowliest) of the mamlechet; neither shall it exalt itself any more above the Goyim; for I will diminish them, that they shall no more rule over the Goyim.

[16] And it shall be no more the confidence of Bais Yisroel, but shall bring their avon to remembrance, when they turned toward them; but they shall know that I am Adonoi Hashem.

[17] And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the Davar Hashem came unto me, saying,

[18] Ben adam, Nevuchadretzar Melech Bavel caused his army to avodah gedolah (labor strenuously) against Tzor (Tyre); every rosh was rubbed bare, and every katef (shoulder) was rubbed raw; yet had he no sachar (pay), nor his army, from Tzor (Tyre), for the avodah that he had served against it;

[19] Therefore thus saith Adonoi Hashem; Hineni, I will give Eretz Mitzrayim unto Nevuchadretzar Melech Bavel; and he shall take

her wealth, and take her plunder, and pillage her booty; and it shall be the sachar (wages) for his army.

[20] I have given him Eretz Mitzrayim as his pay for which he worked, because they worked for Me, saith Adonoi Hashem.

[21] In that day will I cause the keren (horn, strength) of Bais Yisroel to atzmiaich (branch, sprout), and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Hashem.

30 The Davar Hashem came again unto me, saying,

[2] Ben adam, prophesy, say, Thus saith Adonoi Hashem: Wail ye, Alas for the day!

[3] For the day is near, even the Yom Anan (Day of Cloud); it shall be the time of the Goyim.

[4] And the cherev shall come upon Mitzrayim, and great anguish shall be in Kush (Ethiopia), when the slain shall fall in Mitzrayim, and they shall take away her wealth, and her yesodot (foundations) shall be broken down.

[5] Kush, and Put, and Lud, and all the mixed horde, and Libya, and the Bnei Eretz HaBrit with them, shall fall by the cherev.

[6] Thus saith Hashem: They also that support Mitzrayim shall fall; and the ga'on (pride) of her strength shall come down; from Migdol to Aswan shall they fall within her by the cherev, saith Adonoi Hashem.

[7] And they shall be desolate betoch (in the midst of) the countries that are desolate, and her towns shall be in the midst of the towns that are laid waste.

[8] And they shall know that I am Hashem, when I have set

an eish in Mitzrayim, and when all her allies shall be destroyed.

[9] In that day shall malachim go forth from Me in ships to make the complacently secure Ethiopians afraid, and great anguish shall come upon them, as in the Yom Mitzrayim; for, hinei, it cometh.

[10] Thus saith Adonoi Hashem; I will also cause the multitude of Mitzrayim to cease by the yad of Nevuchadretzar Melech Bavel.

[11] He and his army with him, the most terrible of the Goyim, shall be brought in to destroy ha'aretz; and they shall draw their charavot (swords) against Mitzrayim, and fill ha'aretz with the slain.

[12] And I will make the river channels dry, and sell ha'aretz to the yad ra'im; I will make eretz desolate, and all that is therein, by the yad of zarim. I Hashem have spoken it.

[13] Thus saith Adonoi Hashem: I will also destroy the gillulim (idols), and I will cause their elilim (images, false g-ds) to cease out of Noph; and there shall be no more a nasi of Eretz Mitzrayim; and I will put fear in Eretz Mitzrayim.

[14] And I will make Patros desolate, and will kindle eish, setting fire to Tzoan, and will execute shefatim (judgments, punishments) in No.

[15] And I will pour My fury upon Siyn, the ma'oz (stronghold) of Mitzrayim; and I will cut off the multitude of No.

[16] And I will kindle eish, setting fire to Mitzrayim; Siyn shall writhe in anguish, and No shall be breached, and Noph shall be taken by storm in broad daylight.

[17] The bochurim of On and of Pi-veset shall fall by the cherev; and these towns shall go into captivity.

[18] At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Mitzrayim; and the ga'on (pride) of her strength shall cease in her; as for her, an anan (a cloud) shall cover her, and her banot shall go into captivity.

[19] Thus will I execute shefatim (judgments) in Mitzrayim; and they shall know that I am Hashem.

[20] And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the Devar Hashem came unto me, saying,

[21] Ben adam, I have broken the zero'a of Pharaoh Melech Mitzrayim; and, hinei, it shall not be bound up to bring refu'ot (healing), nor a splint put on to bind it, to make it strong to hold the cherev.

[22] Therefore thus saith Adonoi Hashem: Hinei, I am against Pharaoh Melech Mitzrayim, and will break his zero'ot (arms), the chazakah (strong), and that which was broken; and I will cause the cherev to fall out of his yad.

[23] And I will scatter Mitzrayim among the Goyim, and will disperse them through the countries.

[24] And I will strengthen the zero'ot (arms) of Melech Bavel, and put My cherev in his yad; but I will break the zero'ot of Pharaoh, and he shall groan before him with the groanings of the mortally wounded.

[25] But I will strengthen the zero'ot (arms) of Melech Bavel, and the zero'ot (arms) of Pharaoh shall fall down; and they shall know that I am Hashem, when I shall put My

cherev into the yad of Melech Bavel, and he shall stretch it out against Eretz Mitzrayim. [26] And I will scatter the Mitzrayim among the Goyim, and disperse them among the countries; and they shall know that I am Hashem.

31 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the Devar Hashem came unto me, saying,

[2] Ben adam, speak unto Pharaoh Melech Mitzrayim, and to his multitude: Whom art thou like in thy greatness?

[3] Hinei, Ashur (the Assyrian) was a cedar in Levanon with yafeh branches, and with a forest shade, and of a high stature; and his top was above the thick boughs.

[4] The mayim made it grow, the tehom (underground water) set him up in height by her streams flowing all around its planting, and sent her rivulets unto all the trees of the sadeh.

[5] Therefore his height was exalted above kol atzei hasadeh (all the trees of the field), and his boughs were multiplied, and his branches became long because of the mayim rabbim, as it sent them out.

[6] All the oph HaShomayim made their nests in his boughs, and under his branches did all the beasts of the sadeh give birth to their young, and under his tzet (shadow) dwelt kol Goyim rabbim.

[7] Thus was he beautiful in his gadol (greatness), in the length of his branches; for his shorash (root) reached to mayim rabbim.

[8] The cedars in the Gan Elohim could not compare with him; the pine trees were

not like his boughs, and the plane trees were not like his branches; nor any etz (tree) in the Gan Elohim was like unto him in his beauty.

[9] I have made him beautiful by the multitude of his branches: so that all the trees of Eden, that were in the Gan Elohim, envied him.

[10] Therefore thus saith Adonoi Hashem: Because thou hast increased thyself in height, and he hath shot up his top above the thick boughs, and his lev is proudly lifted up in his height,

[11] I have therefore delivered him into the yad of the mighty one of the Goyim; he shall surely deal with him; I have driven him out according to his wickedness.

[12] And zarim, the most terrible of the Coyim, have cut him down, and have left him; upon the harim and in all the ge'ayot (valleys) his branches are fallen, and his boughs are broken by all the ravines of the earth; and kol Amei HaAretz (all the nations of the earth) departed from his tzet (shade), and forsook him.

[13] Upon his ruin shall all the oph Shomayim remain, and all the beasts of the sadeh shall come to his branches;

[14] To the end that none of all the trees by the mayim exalt themselves for their height, neither shoot up their top above the thick boughs, and that no trees that drink mayim may reach up to them in height; for they are all delivered unto mavet, to the depths of ha'aretz, in the midst of the bnei adam, with them that go down to the bor (pit).

[15] Thus saith Adonoi Hashem: In the day when he went down to Sheol I caused a mourning; I covered the tehom (deep) for him,

and I restrained the rivers thereof, and the mayim rabbim were held back; and I caused Levanon to mourn for him, and all the trees of the sadeh wilted and fainted for him.

[16] I made the Goyim to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the bor (pit); and all the trees of Eden, the choice and best of Levanon, all that drink mayim, shall be consoled in the depths of ha'aretz.

[17] They also went down into Sheol with him unto them that be slain with the cherev; and they that were his zero'a, that dwelt under his tzet (shade) in the midst of the Goyim.

[18] To whom art thou thus like in kavod and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the depths of ha'aretz; thou shalt lie in the midst of the arelim (uncircumcised) with them that be slain by the cherev. This is Pharaoh and all his multitude, saith Adonoi Hashem.

32 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the Devar Hashem came unto me, saying,

[2] Ben adam, take up a kinah (lamentation) for Pharaoh Melech Mitzrayim, and say unto him, Thou art like a lion of the Goyim, and thou art as a sea monster in the yamim (seas); and thou thrash about in thy rivers, and troubledst the mayim with thy feet, and fouledst their rivers.

[3] Thus saith Adonoi Hashem: I will therefore

spread out My net over thee with a kahal of amim rabbim; and they shall draw thee up in My net.

[4] Then will I throw thee upon ha'arezt, I will cast thee forth upon the open sadeh, and will cause all the oph HaShomayim to settle upon thee, and I will fill the beasts of kol ha'arezt (the whole earth) with thee.

[5] And I will lay thy basar upon the harim, and fill the ge'ayot (valleys) with thy height.

[6] I will also water with thy flowing dahn eretz even up to the harim; and the ravines shall be full of thee.

[7] And when I shall put out thy light, I will cover the Shomayim, and make the kokhavim thereof dark; I will cover the shemesh with an anan (cloud), and the yare'ach (moon) shall not give her light.

[8] All the bright lights of Shomayim will I make dark over thee, and set choshech upon thy land, saith Adonoi Hashem.

[9] I will also trouble the hearts of amim rabbim (many peoples), when I shall bring thy destruction among the Goyim, into the countries which thou hast not known.

[10] Indeed, I will make amim rabbim (many peoples) appalled at thee, and their melachim shall be horribly afraid because of thee when I brandish My cherev before them; and they shall tremble at every moment, every ish for his own nefesh, in the day of thy downfall.

[11] For thus saith Adonoi Hashem: Cherev of Melech Bavel shall come upon thee.

[12] By the charavot (swords) of the gibborim (mighty) will I cause thy multitude to fall, the most terrible of the Goyim, all of them; and they shall

plunder the ga'on (pomp) of Mitzrayim, and all the multitude thereof shall be made shmad.

[13] I will destroy also all the behemah thereof from beside the mayim rabbim; neither shall the regel adam muddy them any more, nor the hooves of beasts muddy them.

[14] Then will I make their mayim clear, and cause their rivers to run like shemen, saith Adonoi Hashem.

[15] When I shall make Eretz Mitzrayim desolate, and the country shall be destitute of that whereof it was full, when I shall strike all them that dwell therein, then shall they know that I am Hashem.

[16] This is the kinah (lamentation) wherewith they shall lament her; the banot of the Goyim shall lament her; they shall lament for her, even for Mitzrayim, and for all her multitude, saith Adonoi Hashem.

[17] It came to pass also in the twelfth year, in the fifteenth day of the month, that the Devar Hashem came unto me, saying,

[18] Ben adam, wail for the multitude of Mitzrayim, and send them down, even her, and the banot of the mighty Goyim, unto the depths of ha'arezt, with them that go down into the bor (pit).

[19] Whom dost thou surpass in beauty? Go down, and be thou laid with the arelim (uncircumcised).

[20] They shall fall in the midst of them that are slain by the cherev; she is delivered to the cherev; drag her off and all her multitudes.

[21] The mightiest among the gibborim shall speak to him out of the midst of Sheol with them [*that as allies*] help him; they are gone down, they lie with the arelim (uncircumcised), slain by the cherev.

[22] Ashur (Assyria) is there and all her kahal; his kevarim are about him; all of them slain, fallen by the cherev;

[23] Whose kevarim are set in the recesses of the bor (pit), and her kahal (company) is all around her kevarah; all of them slain, fallen by the cherev, which caused terror in Eretz Chayyim.

[24] There is Elam and all her multitude around her kevarah, all of them slain, fallen by the cherev, which are gone down arelim (uncircumcised) into the lower parts of ha'arezt, which caused their terror in Eretz Chayyim; yet have they borne their shame with them that go down to the bor (pit).

[25] They have set her a mishkav (bed) in the midst of the slain with all her multitude; her kevarim are all around him; all of them arelim (uncircumcised), slain by the cherev; for they spread terror in Eretz Chayyim, yet have they borne their shame with them that go down to the bor (pit); he is put in the midst of them that are slain.

[26] There is Meshech, Tuval, and all her multitude; her kevarim are all around him; all of them arelim (uncircumcised), slain by the cherev, though they caused their terror in Eretz Chayyim.

[27] And they shall not lie with the gibborim that are fallen of the arelim (uncircumcised), which are gone down to Sheol with their weapons of milchamah; and they have laid their charavot (swords) under their heads, but their avonot shall be upon their atzmot, though they were the terror of the gibborim in Eretz Chayyim.

[28] Indeed, thou shalt be broken in the midst of the arelim (uncircumcised), and shalt lie with them that

are slain with the cherev.

[29] There is Edom, her melachim, and all her nasi'im, which despite their gevurah (might) are laid beside them that were slain by the cherev; they shall lie with the arelim (uncircumcised), and with them that go down to the bor.
[30] There are the princes of the north, all of them, and all those of Tzidon, which are gone down with the slain; in shame at the terror which they caused by their gevurah (might); and they lie as arelim (uncircumcised) with them that be slain by the cherev, and bear their shame with them that go down to the bor.
[31] Pharaoh shall see them, and shall be consoled over all his multitude, even Pharaoh and all his army slain by the cherev, saith Adonoi Hashem.
[32] For I have caused My terror in Eretz Chayyim; and he shall be laid in the midst of the arelim (uncircumcised) with them that are slain with the cherev, even Pharaoh and all his multitude, saith Adonoi Hashem.

33 Again the Devar Hashem came unto me, saying,
[2] Ben Adam, speak to the Bnei Amecha, and say unto them, When I bring the cherev upon eretz, if the Am HaAretz take ish echad (one man) within their midst, and appoint him for their tzofeh (watchman, sentinel),
[3] If when he seeth the cherev come upon HaAretz, he blow the shofar, and warn HaAm;
[4] Then whosoever heareth the sound of the shofar, and taketh not warning; if the cherev come, and take him away, his dahm shall be upon his own rosh.

[5] He heard the sound of the shofar, and took not warning; his dahm shall be upon him. But he that taketh warning shall save his nefesh.

[6] But if the tzofeh (watchman, sentinel) see the cherev coming, and blow not the shofar, and HaAm be not warned; if the cherev come, and take any nefesh from among them, he is taken away in his avon (iniquity); but for his dahm will I require [an accounting] at the yad HaTzofeh.

[7] So thou, O Ben Adam, I have set thee a tzofeh unto the Bais Yisroel; therefore thou shalt hear the Davar at My mouth, and give them warning from Me.

[8] When I say unto the rashah (wicked man), O rashah, thou shalt surely die; if thou dost not speak to warn the rashah from his derech, that rashah shall die in his avon (iniquity); but for his dahm will I require [an accounting] at thine yad.

[9] Nevertheless, if thou warn the rashah of his derech to turn from it; if he does not turn from his derech, he shall die in his avon (iniquity); but thou hast saved thy nefesh.

[10] Therefore, O thou Ben Adam, speak unto Bais Yisroel: Thus ye have spoken, saying, If peysha'einu (our transgressions, rebellions) and chattoteinu (our sins) be upon us, and because of them we are rotting away, how should we then live?

[11] Say unto them, As I live, saith Adonoi Hashem, I have no pleasure in the mot of the rashah; but that the rashah make teshuvah from his derech and live; shuvu (turn ye), shuvu (turn ye) from your drakhim hara'im; for why will ye die, O Bais Yisroel?

[12] Therefore, thou Ben Adam, say unto the Bnei

Amecha, The tzidkav hatzaddik (righteousness of a righteous man) shall not save him in his Yom Peysha (Day of Rebellion, Day of his Transgression); as for the rishat harashah, he shall not fall thereby in his Yom Shuv (Day of Turning, Repentance) from his resha; neither shall the tzaddik be able to live his tzedakah in his Yom Chattot (day when he commits sin).

[13] When I shall say to the tzaddik, that he shall surely live, if he trust in his own tzedakah, and commit evil, all his tzidkot (righteousnesses) shall not be remembered; but for his evil that he hath committed, he shall die in it.

[14] Again, when I say unto the rashah, Thou shalt surely die and he turn from his chattat, and do that which is mishpat and tzedakah;

[15] If the rashah give back the chavol (borrower's pledge), give back what he has stolen, walk in the chukkot hachayyim, without committing evil; he shall surely live, he shall not die.

[16] None of his chattot that he hath committed shall be remembered against him; he hath done that which is mishpat and tzedakah; he shall surely live.

[17] Yet the Bnei Amecha say, The Derech Adonoi is not proper; but as for them, their derech is not proper.

[18] When the tzaddik turneth from his tzedakah, and committeth evil, he shall even die thereby.

[19] But if the rashah turn from his resha, and do that which is mishpat and tzedakah, he shall live thereby.

[20] Yet ye say, The Derech Adonoi is not proper. O ye Bais Yisroel, I will judge you every one according

to his drakhim.

[21] And it came to pass in the twelfth shanah of our Golus, in the tenth month, on the fifth day of the month, that one that had escaped out of Yerushalayim came unto me, saying, The Ir (City, Jerusalem) has fallen [see *Ezek. 24:26*].

[22] Now the Yad Hashem was upon me in the erev before he that was escaped arrived; and He had opened my mouth before he came to me in the boker; and my mouth was opened, and I was no more dumb.

[23] Then the Devar Hashem came unto me, saying,

[24] Ben Adam, they that inhabit those ruins of Admat Yisroel speak, saying, Avraham was one, and he inherited HaAretz; but we are rabbim; HaAretz is given to us for an inherited possession.

[25] Therefore say unto them, Thus saith Adonoi Hashem; Ye eat al hadaham [*Leviticus 19:26*] and lift up your eyes toward your gillulim, and do shefach dahm—even so shall you inherit the possession of HaAretz?

[26] Ye rely upon your cherev, ye work toevah, and ye defile every one his neighbor's isha; and shall ye inherit as a possession HaAretz?

[27] Say thou thus unto them, Thus saith Adonoi Hashem: As I live, surely they that are in the ruins shall fall by the cherev, and him that is in the open sadeh will I give to the wild animals to be devoured, and they that be in the metzudot (strongholds) and in the me'arot (caves) shall die of dever (plague).

[28] For I will make HaAretz most desolate, and the ga'on (pride, pomp) of her oz (strength) shall cease; and the harim of Yisroel shall be

desolate, that none pass through.

[29] Then shall they know that I am Hashem, when I have made HaAretz a desolation and a waste because of all their to'avot which they have committed.

[30] Also, thou Ben Adam, the Bnei Amecha still are talking against thee by the kirot (walls) and in the doorways of the batim (houses), and speak one to another, every one to achiv (his brother), saying, Come, now, and hear what is the Davar that cometh forth from Hashem.

[31] And they come unto thee as Am cometh, and they sit before thee as Ami, and they hear thy devarim, but they will not practice them; for with their mouth there is agavim (lusts), but their lev pursueth after their betza (unjust gain).

[32] And, hinei, thou art unto them nothing more than one with a kol yafeh (beautiful voice) who sings shir agavim (sensual love songs) and can play well on a musical instrument; for they hear thy devarim, but they do them not.

[33] And when this cometh to pass—hinei, it will come—then shall they know that a navi hath been among them.

34 And the Devar Hashem came unto me, saying,

[2] Ben Adam, prophesy against the ro'im (shepherds) of Yisroel, prophesy, and say unto them, Thus saith Adonoi Hashem unto the ro'im (shepherds); Oy to the ro'im (shepherds) of Yisroel who are ro'im tending to themselves! Should not the ro'im (shepherds) be ro'im tending to the tzon (flock)?

[3] Ye eat the chelev, and ye clothe you with the tzemer

(wool), ye slaughter the healthy; but ye are not ro'im that tend the tzon.

[4] The weak have ye not strengthened, neither have ye healed that which was cholah (sick), neither have ye bound up the nishberet (injured ones), neither have ye brought back that which was straying, neither have ye sought haovedet (the lost); but with chazekah (force) and with perek (harshness, severity) have ye ruled them.

[5] And they were scattered, because there is no ro'eh; and they became okhel (food) to kol chayyat hasadeh, when they were scattered.

[6] My tzon wandered through all the harim, and upon every high givah (hill); yes, My tzon was scattered upon all the face of ha'aretz, and none did search or seek after them.

[7] Therefore, ye ro'im, hear the Devar Hashem:

[8] As I live, saith Adonoi Hashem, surely because My tzon became a prey, and My tzon became okhel to kol chayyat hasadeh, because there was no ro'eh, neither did My ro'im (shepherds) search for My tzon, but the ro'im (shepherds) were ro'im tending to themselves, and tended not My tzon;

[9] Therefore, O ye ro'im, hear the Devar Hashem:

[10] Thus saith Adonoi Hashem: Hineni, I am against the ro'im; and I will require an accounting for My tzon at their yad, and cause them to cease from being ro'im to the tzon; neither shall the ro'im (shepherds) be ro'im tending to themselves any more; for I will save My tzon from their mouth, that they may not be okhel for them.

[11] For thus saith Adonoi Hashem: Hineni,

I, even I, will both search for My tzon, and seek after them.

[12] As a ro'eh seeketh after his tzon in the day that he is among his tzon that are scattered; so will I seek after My tzon, and will save them out of kol hamekomot (all the places) where they have been scattered there in the yom anan va'arafel (day of clouds and thick darkness).

[13] And I will bring them out from HaAmim, and gather them from the aratzot (countries), and will bring them to their own adamah, and I will tend them as Ro'eh upon the harim of Yisroel by the ravines, and in all the moshevei HaAretz.

[14] I will give them feeding of a roeh in a mireh tov (good pasture) and upon the high harim of Yisroel shall their naveh (fold, abode of sheep) be; there shall they lie in a naveh tov, and in a mireh shamen (fat pasture) shall they feed upon the harim of Yisroel.

[15] As a ro'eh will I tend My tzon, and I will cause them to lie down, saith Adonoi Hashem.

[16] I will seek haovedet (that which was lost), and bring back that which was straying, and will bind up the nishberet (that which was injured), and will strengthen the cholah (sick); but I will destroy the shemenah (stout, sleek) and the chazakah; I will tend to them with mishpat (justice).

[17] And as for you, O My tzon, thus saith Adonoi Hashem; Hineni, I judge between seh and seh, between the rams and the goats.

[18] Seemeth it a small thing unto you to have eaten up the mireh hatov (good pasture), that ye must also trample down with your raglayim what is left of your mirim (pastures)? And to have drunk

of the clear mayim, but ye must also foul the rest with your raglayim?

[19] And as for My tzon, they feed on that which ye have trampled with your raglayim; and they drink that which ye have fouled with your raglayim.

[20] Therefore thus saith Adonoi Hashem unto them; Hineni, I, even I, will act as shofet between the seh biryah (fat lamb) and between the seh razah (emaciated lamb).

[21] Because ye have thrust with flank and with shoulder, and butted all the weak emaciated ones with your karnayim, till ye have scattered them abroad;

[22] Therefore will I save My tzon, and they shall no more be a prey; and I will act as shofet between seh and seh.

[23] And I will set up Ro'eh Echad over them, He shall tend them as ro'eh, even Avdi Dovid; He shall feed them. He shall be their Ro'eh.

[24] And I Hashem will be their Elohim, and Avdi Dovid [*Moshiach*] a Nasi among them; I Hashem have spoken.

[25] And I will make with them a Brit Shalom, and will cause the chayyah ra'ah to cease out of HaAretz; and they shall dwell safely in the midbar, and sleep in the ye'arot (forests).

[26] And I will make them and the places surrounding My givah (hill) a berakhah; and I will cause the geshem to come down in its season; there shall be gishmei berakhah (showers of blessing).

[27] And the etz hasadeh shall yield her p'ri, and ha'aretz shall yield her increase, and they shall be safe in their adamah, and shall know that I am Hashem, when I have broken the bars of their ol (yoke), and saved them out of the yad haovedim

(hand, power of enslavers) of them.

[28] And they shall no more be a prey to the Goyim, neither shall the chayyat HaAretz devour them; but they shall dwell safely, and none shall make them afraid.

[29] And I will raise up for them a planting of renown, and they shall be no more consumed with ra'av in HaAretz, neither bear the shame of the Goyim any more.

[30] Thus shall they know that I Hashem Eloheihem am with them, and that they, even Bais Yisroel, are My people, saith Adonoi Hashem.

[31] And ye My tzon, the tzon of My mireh, are adam, and I am Eloheichem, saith Adonoi Hashem.

35 Moreover the Devar Hashem came unto me, saying,

[2] Ben adam, set thy face against Har Se'ir, and prophesy against it,

[3] And say unto it, Thus saith Adonoi Hashem: Hineni, O Har Se'ir, I am against thee, and I will stretch out Mine yad against thee, and I will make thee a desolation and a waste.

[4] I will lay thy towns waste, and thou shalt be desolate, and thou shalt know that I am Hashem.

[5] Because thou hast had an eivat olam (ancient enmity), and delivered over the Bnei Yisroel to the power of the cherev at the time of their calamity, in the time of their avon ketz (final punishment).

[6] Therefore, as I live, saith Adonoi Hashem, I will turn thee unto dahm, and dahm shall pursue thee; since thou hast not hated dahm, even dahm shall pursue thee.

[7] Thus will I make Har Se'ir most desolate, and cut off

from it him that goeth and him that cometh.

[8] And I will fill his harim with his slain; in thy geva'ot (hills), and in thy ge'ayot (valleys) and in all thy ravines, shall they fall that are slain with the cherev.

[9] I will make thee shime-mot olam (eternal desolations), and thy towns shall not be inhabited; and ye shall know that I am Hashem.

[10] Because thou hast said, These two Goyim [*Israel and Judah*] and these two countries shall be mine, and we will possess it; although Hashem was there;

[11] Therefore, as I live, saith Adonoi Hashem, I will even do according to thine anger, and according to thine kina (jealousy) which thou hast showed in thy hatred against them; and I will make Myself known among them, when I have judged thee.

[12] And thou shalt know that I am Hashem, and that I have heard all thy insults which thou hast spoken against the harim of Yisroel, saying, They are laid desolate, they are given to us to consume.

[13] Thus with your mouth ye have boasted of your greatness against Me, have multiplied your devarim against Me; I have heard them.

[14] Thus saith Adonoi Hashem: When kol ha'aretz (the whole earth) rejoiceth, I will make thee desolate.

[15] As thou didst rejoice at the nachalah of the Bais Yisroel, because it was desolate, so will I do unto thee; thou shalt be desolate, O Har Se'ir, and all Edom, even all of it; and they shall know that I am Hashem.

Yisroel, and say, Ye harim of Yisroel hear the Devar Hashem.

[2] Thus saith Adonoi Hashem: Because the oye-v hath said against you, Aha, even the bamot olam (ancient heights) are ours in possession,

[3] Therefore prophesy and say, Thus saith Adonoi Hashem: Because they have made you desolate, and crushed you on every side, that ye might be a possession unto the she'erit HaGoyim, and ye are taken up in the lips of talkers, and are slandered by the people:

[4] Therefore, ye harim of Yisroel, hear the Devar Adonoi Hashem: Thus saith Adonoi Hashem to the harim, and to the geva'ot, to the ravines, and to the ge'ayot, to desolate ruins, to towns deserted which became a plunder and mockery to the she'erit HaGoyim that are all around;

[5] Therefore thus saith Adonoi Hashem: Surely in the eish of My kina have I spoken against the she'erit HaGoyim, and against all Edom, which have given My land into their possession with simchat kol levav, with she'at nefesh (scorn of soul, contempt), as her migrash for plunder.

[6] Prophesy therefore concerning Admat Yisroel, and say unto the harim, and to the geva'ot (hills), to the ravines, and to the ge'ayot (valleys), Thus saith Adonoi Hashem: Hineni, I have spoken in My kina (jealousy) and in My chemah (fury), because ye have borne the scorn of the Goyim;

[7] Therefore thus saith Adonoi Hashem: I have lifted up Mine yad [*in oath-taking*], Surely the Goyim that are around you, they shall bear their own scorn.

[8] But ye, O harim of

Yisroel, ye shall shoot forth your branches, and yield your p'ri to My people Yisroel; for their return [home] is at hand.

[9] For, hineni, I am for you, and I will turn unto you, and ye shall be plowed and sown;

[10] And I will multiply adam upon you, kol Bais Yisroel, even all of it; and the towns shall be inhabited, and the ruins shall be rebuilt;

[11] And I will multiply upon you adam and behemah; and they shall increase and become numerous; and I will make you inhabited as in former times, and I will make you more prosperous than before; and ye shall know that I am Hashem.

[12] Indeed, I will cause adam to walk upon you, even My people Yisroel; and they shall possess thee, and thou shalt be their nachalah, and thou shalt no more again bereave them of their children.

[13] Thus saith Adonoi Hashem: Because they say unto you, Thou art a land which devourest adam, and hast bereaved thy nation of children;

[14] Therefore thou shalt devour adam no more, neither bereave thy nation any more, saith Adonoi Hashem.

[15] Neither will I cause men to hear in thee the taunts of the Goyim any more, neither shalt thou bear the cherpah of the people any more, neither shalt thou cause thy nation to stumble any more, saith Adonoi Hashem.

[16] Moreover the Devar Hashem came unto me, saying,

[17] Ben adam, when Bais Yisroel dwelt in their own land, they made it tameh by their own derech and by their doings; their derech was

36 Also, thou Ben Adam, prophesy unto the harim of

before Me as the tumat haniddah (contamination of a woman during her menstrual period).

[18] Therefore I poured My chemah upon them for their shefach dahm upon ha'aretz, for their gillulim wherewith they had made it tameh;

[19] And I scattered them among the Goyim, and they were dispersed through the countries; according to their derech and according to their doings I judged them.

[20] And when they entered unto the Goyim, to where they went, they profaned Shem Kodshi (Name of My Holiness, Holy Name), when they said to them, These are the Am Hashem, and are gone forth out of His land.

[21] But I had concern for Shem Kodshi (Name of My Holiness, Holy Name), which Bais Yisroel had profaned among the Goyim, where they went.

[22] Therefore say unto Bais Yisroel, thus saith Adonoi Hashem: I do not this for your sakes, O Bais Yisroel, but for the sake of Shem Kodshi, which ye have profaned among Goyim where ye went.

[23] And I will show as kodesh My Shem HaGadol, which was profaned among the Goyim, which ye have profaned in the midst of them; and the Goyim shall know that I am Hashem, saith Adonoi Hashem, when I shall be set apart as kodesh in you before their eynayim.

[24] For I will take you from among the Goyim, and gather you out of all countries, and will bring you into your own adamah (land).

[25] Then will I sprinkle mayim tehorim upon you, and ye shall be tahor; from all your tum'a, and from all your gillulim (idols), will I make you tahor.

[26] A lev chadash also will I give you, and a ruach chadashah will I put within you; and I will take away the lev haeven (stony heart) out of your basar, and I will give you a lev basar.

[27] And I will put My Ruach [*Hakodesh*] within you, and cause you to walk in My chukkot, and ye shall be shomer over My mishpatim, and do them.

[28] And ye shall dwell in ha'aretz that I gave to avoteichem; and ye shall be My people, and I will be your Elohim.

[29] I will also save you from all your tumot (uncleanesses); and I will call for the dagan (grain), and will increase it, and lay no ra'av (famine) upon you.

[30] And I will multiply the p'ri ha'etz, and the increase of the sadeh, that ye shall receive no more cherpah of ra'av (famine) among the Goyim.

[31] Then shall ye remember your own drakhim ra'im, and your doings that were not tovim, and shall loathe yourselves in your own sight for your avonot and for your to'avot.

[32] Not for your sakes do I this, saith Adonoi Hashem, be it known unto you; be ashamed and humiliated for your own drakhim, O Bais Yisroel.

[33] Thus saith Adonoi Hashem: In the day that I shall have made you tahor from all your avonot, I will also cause you to resettle the towns, and the ruins shall be rebuilt.

[34] And the desolate land shall be tilled, whereas it lay shemamah (desolate) in the sight of all that passed by.

[35] And they shall say, This land that was desolate is become like Gan Eden; and the waste and desolate and

ruined towns are become fortified, and are inhabited.

[36] Then the Goyim that are left all around you shall know that I Hashem rebuilt the ruined places, and replanted that that was desolate; I Hashem have spoken it, and I will do it.

[37] Thus saith Adonoi Hashem: Also I will be inquired of by Bais Yisroel, to act in behalf of them; I will increase them adam as numerous as tzon.

[38] As the tzon kadashim, as the tzon Yerushalayim in her mo'adin, so shall the ruined cities be filled with tzon adam; and they shall know that I am Hashem.

37 The Yad Hashem was upon me, and carried me out in the Ruach [*Hakodesh*] of Hashem, and set me down in the midst of the valley which was full of atzmot,

[2] And caused me to pass by them round about; and, hinei, there were rabbot me'od in the open valley; and, hinei, they were very dry.

[3] And He said unto me, Ben Adam, can these atzmot live? And I answered, Adonoi Hashem, Thou knowest.

[4] Again He said unto me, Prophecy upon these atzmot, and say unto them, O ye atzmot hayeveshot, hear the Devar Hashem.

[5] Thus saith Adonoi Hashem unto these atzmot: Hinei, I will cause ruach to enter into you, and ye shall live;

[6] And I will lay gidim (sinews, tendons) upon you, and will bring up basar upon you, and cover you with ohr (skin), and put ruach in you, and ye shall live; and ye shall have da'as that I am Hashem.

[7] So I prophesied as I was commanded; and as I

prophesied, there was a noise, and hinei a rattling, and the atzmot came together, etzem to its etzem.

[8] And when I beheld, hinei, the gidim and the basar came up upon them, and the ohr covered them above; but there was no ruach in them.

[9] Then said He unto me, Prophesy unto the ruach; prophesy, Ben Adam, and say to the ruach, Thus saith Adonoi Hashem: Come from the arba ruchot, O ruach, and breathe upon these slain, that they may live.

[10] So I prophesied as He commanded me, and the ruach came into them, and they lived, and stood up upon their raglayim, a chayil gadol me'od me'od.

[11] Then He said unto me, Ben Adam, these atzmot are the kol Bais Yisroel. Hinei, they say, Our atzmot are dried up, and tikvateinu (our hope) is gone; nigzarnu lanu (we are cut off).

[12] Therefore prophesy and say unto them, Thus saith Adonoi Hashem: Hinei, O My people, I will open your keverot, and cause you to come up out of your keverot, and bring you into Admat Yisroel (the Land of Israel).

[13] And ye shall know that I am Hashem, when I have opened your keverot, O My people, and brought you up out of your keverot,

[14] And shall put My Ruach in you, and ye shall live, and I shall place you in your own land; then shall ye know that I Hashem have spoken it, and performed it, saith Hashem.

[15] The Devar Hashem came again unto me, saying,

[16] Moreover, thou ben adam, take thee Etz Echad, and write upon it, For Yehudah, and for the Bnei Yisroel his chaverim; then take

another Etz Echad, and write upon it, For Yosef, the Etz Ephrayim and for kol Bais Yisroel his chaverim;

[17] And join them one to another into Etz Echad; and they shall become achadim (one) in thine yad.

[18] And when the Bnei Amecha speak unto thee, saying, Wilt thou not show us what thou meanest by these?

[19] Say unto them, Thus saith Adonoi Hashem: Hinei, I will take the Etz Yosef, which is in the Yad Ephrayim, and the Shivtei Yisroel his chaverim, and will put them with him, even with the Etz Yehudah, and make them Etz Echad, and they shall be Echad in Mine Yad.

[20] And the Etzim whereon thou writest shall be in thine yad before their eyes.

[21] And say unto them, Thus saith Adonoi Hashem: Hinei, I will take the Bnei Yisroel from among the Goyim, whither they be gone, and will gather them on every side, and bring them into their own land; [22] And I will make them Goy Echad in the land upon the mountains of Yisroel; and Melech Echad shall be Melech to them all; and they shall be no more two Goyim, neither shall they be divided into two Mamlachot any more at all.

[23] Neither shall they make themselves tamech any more with their gillulim, nor with their shikkutzim, nor with any of their peysha'im; but I will save them out of all their moshavot wherein they have sinned, and will make them tahor; so shall they be My people, and I will be their Elohim.

[24] And Avdi Dovid [Moshiach] shall be Melech over them; and they all shall have Ro'eh Echad; they shall also walk in My mishpatim,

and observe My chukkot, and do them.

[25] And they shall dwell in HaAretz that I have given unto Avdi Ya'akov, wherein your Avot have dwelt; and they shall dwell therein, even they, and their banim, and their bnei banim ad olam; and Dovid Avdi [Moshiach] shall be their Nasi l'olam.

[26] Moreover I will make a Brit Shalom with them; it shall be a Brit Olam with them; and I will establish them, and multiply them, and will set My Mikdash in the midst of them l'olam.

[27] My Mishkan also shall be with them; yes, I will be their Elohim, and they shall be My people.

[28] And the Goyim shall know that I Hashem set apart as kodesh Yisroel, when My Mikdash shall be in the midst of them l'olam (forever).

38 And the Devar Hashem came unto me, saying,

[2] Ben adam, set thy face against Gog, Eretz HaMagog, the nasi rosh Meshech and Tuval, and prophesy against him,

[3] And say, Thus saith Adonoi Hashem: Hineni, I am against thee, O Gog, the nasi rosh Meshech and Tuval;

[4] And I will turn thee around, and put hooks into thy jaws, and I will take thee out, and all thine army, susim and parashim, all of them splendidly outfitted, even a kahal rav with body shields and mogen, all of them handling charavot (swords);

[5] Paras, Kush, and Put with them; all of them with mogen and kova (helmet);

[6] Comer, and all its hordes; Bais Togarmah of the north parts, and all his troops; and amim

rabbim (many peoples) with thee.

[7] Be thou prepared, and prepare for thyself, thou, and all thy kahal that are assembled unto thee, and serve thou as guard unto them.

[8] After yamim rabbim thou shalt be visited; in the acharit hashanim (future years) thou shalt invade erez that is recovering from cherev (sword, war), and [*whose inhabitants*] have been regathered out of amim rabbim, on the harim of Yisroel, which have long lain desolate; but it [*the regathered people*] is brought forth out of the nations, and they shall dwell securely, all of them.

[9] Thou shalt ascend and advance like a storm, thou shalt be like a storm cloud covering ha'aretz, thou, and all thy troops, and many peoples with thee.

[10] Thus saith Adonoi Hashem; It shall also come to pass, that on that day thoughts will arise into thy mind, and thou shalt devise a machashevet ra'ah (an evil plan);

[11] And thou shalt say, I will go up and invade erez of unvalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without chomot (walls), and having neither bars nor gates,

[12] To take a plunder, and to take a booty; to turn thine yad upon the desolate places that are now inhabited, and upon the people that are regathered out of the Goyim, which have gotten mikneh (livestock) and goods, that dwell in the midst of ha'aretz.

[13] Sheva, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take

plunder? Hast thou gathered thine army to take booty?

To carry away kesef and zahav, to take away mikneh (livestock) and goods, to take a great plunder?

[14] Therefore, Ben Adam, prophesy and say unto Gog, Thus saith Adonoi Hashem: In that day when My people Yisroel dwelleth securely, thou wilt know it!

[15] And thou shalt come from thy makom (place) out of the far north, thou, and amim rabbim (many peoples) with thee, all of them riding upon susim, a kahal gadol, and a mighty army;

[16] And thou shalt come up against My people Yisroel, like an anan (cloud) covering ha'aretz; it shall be in the acharit hayamim, and I will bring thee against My land, so that the Goyim may know Me, when I shall be shown as set apart as kodesh in thee, O Gog, before their eynayim.

[17] Thus saith Adonoi Hashem: Art thou he of whom I have spoken in old time by My avadim the nevi'im of Yisroel, which prophesied in those days that after many years I would bring thee against them?

[18] And it shall come to pass at the same time when Gog shall come against Admat Yisroel, saith Adonoi Hashem, that My hot chemah (fury) shall be aroused.

[19] For in My kina (jealousy) and in the eish of My evrah (wrath) have I spoken, Surely in that day there shall be a ra'ash gadol (great earthquake) in Admat Yisroel; [20] So that the dagim of the yam, and the oph

HaShomayim, and the beasts of the sadeh, and all creeping things that creep upon ha'adamah, and kol ha'adam that are upon the face of adamah, shall shake at My

presence, and the harim shall be thrown down, and the steep places shall fall, and every chomah shall fall to the ground.

[21] And I will call for a cherev against him throughout all My harim, saith Adonoi Hashem; cherev of every ish shall be against his brother.

[22] And I will judge him with dever and with dahm; and I will rain upon him, and upon his troops, and upon the amim rabbim (many peoples) that are with him, a torrential rain, and great hailstones, eish, and burning gofrif.

[23] Thus will I magnify Myself, and set Myself apart as kodesh and I will make Myself known in the eynayim of Goyim rabbim, and they shall know that I am Hashem.

39 Therefore, thou Ben Adam, prophesy against Gog, and say, Thus saith Adonoi Hashem: Hineni, I am against thee, O Gog, nasi rosh Meshech and Tuval;

[2] And I will turn thee around, and drive thee on, and will cause thee to come up from the far north, and will bring thee upon the harim of Yisroel;

[3] And I will knock thy keshet out of thy left hand, and will cause thine khitzim to fall out of thy right hand.

[4] Thou shalt fall upon the harim of Yisroel, thou, and all thy troops, and the peoples with thee; I will give thee unto the birds of prey of every sort, and to the beasts of the sadeh to be devoured.

[5] Thou shalt fall upon the open sadeh; for I have spoken it, saith Adonoi Hashem.

[6] And I will send an eish on Magog, and among them that dwell complacently secure in the coastlands; and they

shall know that I am Hashem.

[7] So will I make Shem Kodshi (Name of My Holiness, Holy Name) known in the midst of My people Yisroel; and I will not let them profane Shem Kodshi (Name of My Holiness, Holy Name) any more: and the Goyim shall know that I am Hashem Kadosh b'Yisroel.

[8] Hinei, it is coming, and it shall be done, saith Adonoi Hashem; this is the day whereof I have spoken.

[9] And they that dwell in the towns of Yisroel shall go forth, and shall use for fuel and set on fire the weapons, both the mogen and the bucklers, the keshet and the khitzim, and the clubs, and the spears, and they shall burn them with eish sheva shanim;

[10] So that they shall take no wood *[for fuel]* out of the sadeh, neither cut down any out of the forests; for they shall burn the weapons with eish; and they shall plunder those that plundered them, and pillage those that looted them, saith Adonoi Hashem.

[11] And it shall come to pass in that day, that I will give unto Gog a makom kever (burial place) there in Yisroel—the valley of those who pass by, east of the yam; and it shall block the path of the passersby; and there shall they bury Gog and all his multitude; and they shall call it Gey Hamon Gog.

[12] And seven months shall Bais Yisroel be burying them, that they may make ha'aretz tahor.

[13] Indeed, kol Am Ha'Aretz shall bury them; and it shall give them renown the day that I shall be glorified, saith Adonoi Hashem.

[14] And they shall set apart ansei tamid (a regular detail of men) to work at passing through ha'aretz to bury those

passing through, those bodies remaining upon the face of ha'aretz, to make it tahor; for the whole of seven months shall they make the search.

[15] And the ones passing through ha'aretz, when any seeth an etzem adam (human bone), then shall he build a tziyun (marker) beside it, until the mekabberim (buriers) have buried it in the Gey Hamon Gog.

[16] And also the shem of the Ir shall be Hamonah. Thus shall they make ha'aretz tahor.

[17] And, thou ben adam, thus saith Adonoi Hashem: Speak unto every feathered fowl, and to every beast of the sadeh, Assemble yourselves, and come; gather yourselves on every side to My zevach (sacrificial feast) that I do sacrifice for you, even a Zevach Gadol upon the harim of Yisroel, that ye may eat basar, and drink dahm.

[18] Ye shall eat the basar gibborim, and drink the dahm of the nasi'im of ha'aretz, as of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan.

[19] And ye shall eat chelev until ye be glutted, and drink dahm until ye be shikkaron, from My Zevach which I have sacrificed for you.

[20] Thus ye shall be filled at My shulchan with susim and riders, with gibbor, and with all ish hamilchamah, saith Adonoi Hashem.

[21] And I will set My Kavod among the Goyim, and kol HaGoyim shall see My mishpat that I have executed, and My yad that I have laid upon them.

[22] So Bais Yisroel shall know that I am Hashem Eloheihem from that day and forward.

[23] And the Goyim shall know that Bais Yisroel went into the Golus for their avon;

because they were unfaithful to Me; therefore hid I My face from them, and gave them into the yad of their enemies; so fell they all by the cherev.

[24] According to their tumah and according to their peysha'im have I dealt with them, and hid My face from them.

[25] Therefore thus saith Adonoi Hashem: Now will I bring back the captives of Ya'akov, and have compassion upon kol Bais Yisroel, and will be jealous for Shem Kodshi (Name of My Holiness, Holy Name);

[26] After that they have borne their shame, and all their unfaithfulness whereby they have been unfaithful against Me, when they dwelt securely in their adamah, and none made them afraid.

[27] When I have brought them back from the nations, and regathered them out of the lands of their oveyim, and am set apart as kodesh through them in the sight of Goyim rabbim;

[28] Then shall they know that I am Hashem Eloheihem, Who caused them to be led into the Golus among the Goyim; but I have regathered them unto their own adamah (land), and have left none of them behind any more in the Golus.

[29] Neither will I hide My face any more from them; for I have poured out My Ruach upon Bais Yisroel, saith Adonoi Hashem.

40 In the five and twentieth year of our Golus, in the rosh hashanah *[of Yovel (Jubilee)]*, in the tenth day of the month in the fourteenth year *[573 B.C.E.]* after the fall of the Ir *[Yerushalayim]* in the selfsame day the

Yad Hashem was upon me,
and brought me there.

[2] In the marot Elohim
(visions of G-d, Divine visions)
He brought me to Eretz
Yisroel, and set me upon a
very high mountain, on which
was a mivneh (structure)
resembling an ir to the negev
(south).

[3] And He brought me there,
and, hinei, there was an ish,
whose appearance was like the
appearance of nechoshet, with
a cord of linen in his yad, and
a keneh hamiddah (measuring
rod); and he [*the angelic being*]
stood in the sha'ar (i.e., *the
Eastern Gate; see further 43:1-
5; 44:1-3; Hashem's glory
enters and exits here and
Moshiach, see 44:3*).

[4] And the ish said unto me,
Ben Adam, behold with thine
eyes, and hear with thine ears,
and set thine lev upon all that
I shall show thee; for l'ma'an
(to the intent, in order that) I
might show them unto thee art
thou brought here; declare all
that thou seest to Bais Yisroel.

[5] And, hinei, a chomah
(wall) was on the outside of the
Bais [*Hamikdash*] compound
and was surrounding it, and
in the yad of the ish was a
keneh hamiddah of six long
cubits, each a cubit and a
handbreadth; so he [*the
angelic being*] measured the
thickness of the structure [*of
the chomah*], one rod; and the
wall's height, one rod.

[6] Then came he [*the angelic
being*] unto the sha'ar
(gateway) which faceth
eastward, and went up the
ma'alot (steps, stairs) thereof,
and measured the saf
(threshold) of the sha'ar, which
was one rod deep;

[7] And every ta (recess) was
one rod wide, and one rod
deep; and between the ta'im
(rooms) were five cubits; and
the saf (threshold) of the sha'ar

next to the ulam of the sha'ar
on the inside was one rod.

[8] He [*the angelic being*]
measured also the ulam of the
sha'ar on the inside, one rod.

[9] Then he measured the
ulam of the sha'ar, eight
cubits; and the jambs thereof,
two cubits; and the ulam of
the sha'ar was on the inside.

[10] And the ta'im of the
sha'ar eastward were shloshah
on this side, and shloshah on
that side; they three were of
the same measurement; and
the jambs had the same
measurement on this side and
on that side.

[11] And he measured the
width of the petach (opening)
of the sha'ar, ten cubits; and
the length of the sha'ar,
thirteen cubits.

[12] The boundary line also
before the ta'ot (recesses) was
one cubit on this side, one
cubit on that side; and the ta
were six cubits deep on this
side, and six cubits on that
side.

[13] He [*the angelic being*]
measured then the sha'ar from
the ceiling of one ta to the
ceiling of another; the width
was five and twenty cubits;
petach [*opening of the recess*]
was opposite to petach.

[14] He [*the angelic being*]
made [*measurement*] of the
ulam, threescore cubits, even
unto the jamb of the khatzer
at the sha'ar all around.

[15] And from the front of the
sha'ar, the outer side, unto the
front of the interior ulam
vestibule was fifty cubits.

[16] And there were chalonot
atmot (closed niches) for the
ta'im, the sha'ar and for their
side walls and these were
interior of the sha'ar all
around, and likewise the ulam
vestibules: and chalonot were
round about on the inside;
and upon each jamb were
timorim (palm trees).

[17] Then he [*the angelic
being*] brought me into the
khatzer hakhitzonah (outer
courtyard), and, hinei, there
were leshakhot (chambers),
and ritzpah (pavement)
constructed for the khatzer
(courtyard) all around; thirty
leshakhot were along the
ritzpah.

[18] And the ritzpah was by
the side of the she'arim
running the length of the
she'arim, the lower ritzpah.

[19] Then he [*the angelic
being*] measured the width
from the forefront of the lower
sha'ar unto the forefront of the
khatzer hapenimi (inner
courtyard) on its outside, a
hundred cubits eastward and
northward.

[20] And the sha'ar of the
khatzer hakhitzonah that
looked toward the north, he
measured the length thereof,
and the width thereof.

[21] And the ta'im thereof
were shloshah on this side and
shloshah on that side; and the
jambs thereof and the ulam
thereof were after the measure
of the first sha'ar; the length
thereof was fifty cubits, and
the width five and twenty
cubits.

[22] And their chalonot, and
their ulam vestibules, and
their timorim, had the same
measurements as the sha'ar
that looketh toward the east;
and they went up unto it by
ma'alot sheva; and the ulam
thereof were before them.

[23] And the sha'ar of the
khatzer hapenimi (inner
courtyard) was facing toward
the north, and toward the east;
and he [*the angelic being*]
measured from sha'ar to sha'ar
a hundred cubits.

[24] After that he [*the angelic
being*] brought me toward the
south, and, hinei, a sha'ar
toward the south; and he
measured the jambs

thereof and the ulam vestibules thereof according to these measures.

[25] And there were chalonim in it and in the ulam vestibule thereof round about, like those chalonot; the length was fifty cubits, and the width five and twenty cubits.

[26] And there were ma'alot shivah (seven steps, stairs) to go up to it, and the ulam vestibule thereof were before them; and it had timorim, one on this side, and another on that side, upon the jambs thereof.

[27] And there was a sha'ar in the khatzer hapenimi toward the south; and he [*the angelic being*] measured from sha'ar to sha'ar toward the south a hundred cubits.

[28] And he [*the angelic being*] brought me to the khatzer hapenimi through the south sha'ar; and he [*the angelic being*] measured the south sha'ar according to these measures;

[29] And the ta'im thereof, and the jambs thereof, and the ulam vestibule thereof, according to these measures; and there were chalonot in it and in the ulam vestibule thereof round about; it was fifty cubits long, and five and twenty cubits wide.

[30] And the ulam vestibules round about were five and twenty cubits long, and five cubits wide.

[31] And the ulam vestibules thereof were facing the khatzer hachatzonah (the outer courtyard); and timorim were upon the jambs thereof; and the going up to it had ma'alot shmoneh (eight steps, stairs).

[32] And he [*the angelic being*] brought me into the khatzer hapenimi toward the east; and he measured the sha'ar according to these measures.

[33] And the ta'im thereof, and the jambs thereof, and the ulam vestibule thereof, were according to these measures; and there were chalonot therein and in the ulam vestibule thereof round about; it was fifty cubits long, and five and twenty cubits wide.

[34] And the ulam vestibule thereof was toward the khatzer hakhitzonah; and timorim were upon the jambs thereof, on this side, and on that side; and the going up to it had ma'alot shmoneh.

[35] And he [*the angelic being*] brought me to the northern sha'ar, and measured it according to these measures:

[36] The ta'im thereof, the jambs thereof, and the ulam vestibules thereof, and the chalonot to it round about; the length was fifty cubits, and the width five and twenty cubits.

[37] And the jambs thereof were toward the khatzer hakhitzonah; and timorim were upon the jambs thereof, on this side, and on that side; and the going up to it had ma'alot shmoneh.

[38] And the lishka and the entryways thereof were by the ulam vestibules of the she'arim, where they washed the olah (burnt offering).

[39] And in the ulam of the sha'ar were two shulchanot (tables) on this side, and two shulchanot on that side, to slaughter thereon the olah and the chattat and the asham.

[40] And at the side outside, as one goeth up to the petach hash'a'ar hatzafonah, were two shulchanot; and on the other side, which was at the ulam of the sha'ar, were two shulchanot.

[41] Four shulchanot

were on this side, and four shulchanot on that side, by the side of the sha'ar; eight shulchanot, whereupon they slaughtered [shachat].

[42] And the four shulchanot were of hewn stone for the olah (burnt offering), of a cubit and a half long, and a cubit and a half wide, and one cubit high; whereupon also they placed the kelim wherewith they slaughtered the olah (burnt offering) and the zevach.

[43] And within were hooks, one handbreadth, set up inside all around; and upon the shulchanot was the basar of the korban.

[44] And outside the sha'ar hapenimi were the lishkhot of the sharim (singers) in the khatzer hapenimi, which was at the side of the northern sha'ar; and their view was toward the south; one at the side of the eastern sha'ar having the view toward the north.

[45] And he [*the angelic being*] said unto me, This lishka, whose view is toward the south, is for the Kohanim, the Shomrei Mishmeret HaBeis [HaMikdash].

[46] And the lishka whose view is toward the north is for the Kohanim, the Shomrei Mishmeret HaMizbe'ach; these are the Bnei Tzadok among the Bnei Levi, which come near to Hashem to minister unto Him.

[47] So he [*the angelic being*] measured the khatzer (court), a hundred cubits long, and a hundred cubits wide, foursquare; and the Mizbe'ach was before the Beis [HaMikdash].

[48] And he [*the angelic being*] brought me to the Ulam of the Beis [HaMikdash], and measured each jamb of the Ulam, five cubits on

this side, and five cubits on that side; and the width of the sha'ar was shalosh cubits on this side, and shalosh cubits on that side.

[49] The length of the Ulam was twenty cubits, and the width eleven cubits, and he [*the angelic being*] brought me by the ma'alot whereby they went up to it; and there were ammudim (pillars) by the doorposts, one on this side, and another on that side.

41 Afterward he [*the angelic being*] brought me to the Heikhal, and measured the jambs, six cubits wide on the one side, and six cubits wide on the other side, which was the width of the Ohel.

[2] And the width of the Petach (Entrance) was ten cubits; and the ketefot (shoulders, sidewalls) of the Petach were five cubits on the one side, and five cubits on the other side; and he [*the angelic being*] measured the depth thereof, forty cubits; and the width, twenty cubits.

[3] Then he went into the Penimah (the Innermost [Holy of Holies]), and measured the jamb of the Petach, two cubits; and the Petach, six cubits; and the width of the Petach, sheva (seven) cubits. [4] So he measured the depth thereof, twenty cubits; and the width, twenty cubits, along the Heikhal; and he [*the angelic being*] said unto me, This is the Kodesh HaKodashim.

[5] After he [*the angelic being*] measured the wall of the Beis [*HaMikdash*], six cubits; and the width of every tzela (side chamber, cell), four cubits, around the Beis [*HaMikdash*] on every side.

[6] And the tzela'ot (side chambers, cells) were tzela over tzela, thirty-three in number; and there were ledges on the wall which was of the

Beis for the tzela'ot round about, that they might take hold there, but they had not hold in the wall of the Beis [*HaMikdash*].

[7] And tzela'ot (side chambers, cells) were broader at each story; a ramp spiraled upward by stages around the Beis [*HaMikdash*]; therefore the width of the Beis increased as it went upward, so from the lowest to the highest through the middle.

[8] I saw also the height of the Beis [*HaMikdash*] all around; the yesodot (foundations) of the tzela'ot were a full rod of six cubits long.

[9] The thickness of the wall, which was for the tzela toward the outside, was five cubits; and that which was open was the space at the end of the tzela'ot of the Beis [*HaMikdash*].

[10] And between the leshakhot was the space the width of twenty cubits around the Beis [*HaMikdash*] all around.

[11] And the petach of the tzela were toward the space that was open, one petach toward the north, and another petach toward the south; and the width of the place that was open was five cubits all around.

[12] Now the Binyan (building, structure) that was before the Gizrah (separation, separating courtyard, restricted space, behind the Beis HaMikdash) at the end toward the west was seventy cubits wide; and the wall of the Binyan was five cubits thick all around, and the length thereof ninety cubits.

[13] So he [*the angelic being*] measured the Beis [*HaMikdash*], a hundred cubits long; and the Gizrah, and the Binyan, with the walls thereof, a hundred cubits long;

[14] Also the width of the face of the Beis [*HaMikdash*], and of the Gizrah toward the east, a hundred cubits.

[15] And he [*the angelic being*] measured the length of the Binyan along the front of the Gizrah which was behind it, and the atikeha (corner structures) thereof on the one side and on the other side, a hundred cubits, with the Heikhal Hapenimi, and the ulam vestibules of the Khatzer;

[16] The doorposts, and the narrow chalonim, and the atikim balconies around on their three stories, opposite the saf (threshold), paneled with etz all around, and from the ground up to the chalonot, and the chalonot were covered;

[17] To that above the Petach, even unto the Beis HaPenimi, and at the outside, and by the wall all around penimi (inner) and khitzon (outer), by measure.

[18] And it was carved with keruvim and timorim, so that a palm tree was between a keruv and a keruv; and every keruv had two faces;

[19] So that the face of an adam was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side; it was carved throughout kol HaBeis all around.

[20] From the ground unto above the Petach were keruvim and timorim carved, and on the wall of the Heikhal.

[21] The mezuzas of the Heikhal were squared; as for the front of the Kodesh [*HaKodashim*], the appearance of the one [mezuzah] was like the appearance of the other.

[22] The Mizbe'ach was of etz and was three cubits high, and the length

thereof two cubits; and the corners thereof, and the length thereof, and the sides thereof, were of etz; and he [*the angelic being*] said unto me, This is the shulchan that is before Hashem.

[23] And the Heikhal and the Kodesh had two delatot.

[24] And the delatot had two doors apiece, two turning doors; two delatot for the one door, and two delatot for the other door.

[25] And there were carved on them, on the delatot of the Heikhal, keruvim and timorim, like those carved upon the [*interior*] walls; and there was a beam upon the face of the Ulam at the outside.

[26] And there were narrow chalonim and timorim on the one side and on the other side, on the sides of the Ulam, and upon the tzela'ot of the Beis [*HaMikdash*], and thick beams.

42 Then he [*the angelic being*] brought me forth into the khatzer hakhatzonah, the way toward the north; and he brought me into the lishka that was opposite the Gizrah, and which was opposite the Binyan toward the north.

[2] Before the length of a hundred cubits was the Petach HaTzafon, and the width was fifty cubits.

[3] Opposite the twenty cubits of the khatzer hapenimah, and opposite the ritzpah which was for the khatzer hakhitzonah, was atik (balcony) against atik in three stories.

[4] And before the leshakhot was a mahalach (walkway) ten

cubits in width leading inward, a way of one cubit; and their doors toward the north.

[5] Now the upper leshakhot were narrow; for the atikim took space from these, from the lower, and from the middlemost of the Binyan.

[6] For they were in three stories, but had not ammudivim like the ammudivim of the khatzerot; therefore they were set back from the ground more than the lowest and the middlemost.

[7] And the wall that was outside over against the leshakhot, toward the khatzer hakhitzonah on the forepart of the leshakhot, the length thereof was fifty cubits.

[8] For the length of the leshakhot that were in the khatzer hakhitzonah was fifty cubits; and, hineh, before the Heikhal were a hundred cubits.

[9] And from below these leshakhot was the entrance on the east side, as one goeth into them from the khatzer hakhitzonah.

[10] In the thickness of the wall of the khatzer toward the east, facing the Gizrah, and over against the Binyan, were leshakhot (side rooms).

[11] And the derech before them was like the appearance of the leshakhot which were toward the north, as long as they, and as wide as they; and all their exits were both according to their arrangements, and according to their doorways.

[12] And according to the doorways of the leshakhot that were toward the south was a petach in the rosh of the derech, even the derech directly before the wall toward the east, as one entereth into them.

[13] Then said he [*the angelic being*] unto me, The leshakhot

hatzafon and the leshakhot hadarom, which are before the Gizrah, they are leshakhot hakodesh, where the Kohanim that approach unto Hashem shall eat the kadshei hakadashim; there shall they put the kadshei hakadashim, and the minchah, and the chattat, and the asham (trespass offering); for the place is kadosh.

[14] When the Kohanim enter therein, then shall they not go out of the Kodesh into the khatzer hakhitzonah, but there they shall lay their garments wherein they minister; for they are kodesh; and shall put on begadim acherim (other garments); then shall they approach the precinct of the people.

[15] Now when he [*the angelic being*] had made an end of measuring the Beis HaPenimi, he brought me forth toward the sha'ar whose view is toward the east, and measured it all around.

[16] He measured the eastern side with the measuring rod, five hundred rods, with the kenesh hamiddah (measuring rod) all around.

[17] He measured the northern side, five hundred rods, with the kenesh hamiddah all around.

[18] He measured the southern side, five hundred rods, with the kenesh hamiddah.

[19] He turned about to the western side, and measured five hundred rods with the kenesh hamiddah.

[20] He measured it by the four sides; it had a wall all around, five hundred rods long, and five hundred wide, lehavdil (to make a separation) between the Kodesh (Holy Precinct, area) and the Chol (Common Precinct, area).

43 Afterward he [*the angelic being*] brought me to the sha'ar, even the sha'ar that looketh toward the east; [2] And, hinei, the Kavod Elohei Yisroel came from the derech of the east; and His voice was like a kol mayim rabbim and ha'aretz was radiant with His Kavod. [3] And it was according to the appearance of the vision which I saw, even according to the vision that I saw when He came to destroy the Ir; and the visions were like the vision that I saw by the Nahar Kevsar; and I fell upon my face. [4] And the Kavod Hashem came into the Beis [HaMikdash] by the derech of the sha'ar whose view is toward the east. [5] So the Ruach [*Hakodesh*] lifted me up, and brought me into the khatzer hapenimi and, hinei, the Kavod Hashem filled the Beis [HaMikdash]. [6] And I heard Him speaking unto me out of the Beis [HaMikdash]; and the ish was standing beside me. [7] And He said unto me, Ben Adam, this is the makom (place, home) of My Kisse, and the makom of the soles of My feet, where I will dwell in the midst of the Bnei Yisroel l'olam, and My Shem Kadosh, shall Bais Yisroel no more make tameh, neither they, nor their melachim, by their zenut (whoredom), nor by the pegarim (buried dead bodies) of their melachim in their high places. [8] In their setting of their threshold by My threshold, and their mezuzah by My mezuzah, and the wall between Me and them, they have even made tameh My Shem Kodesh by their to'evot that they have committed; therefore I have consumed them in Mine anger.

[9] Now let them put away their zenut (whoredom), and the pegarim (buried dead bodies) of their melachim, far from Me, and I will dwell in the midst of them l'olam. [10] Thou Ben Adam, declare the Beis [*HaMikdash*] to Bais Yisroel, that they may be ashamed of their avonot; and let them measure the tachnit (perfection, design). [11] And if they be ashamed of all that they have done, make known to them the tzurah (form, fashion) of the Beis [*HaMikdash*], and the techunah (arrangement) thereof, and the exits thereof, and the entrances thereof, and all the tzurot thereof, and all the chukkot thereof, and all the tzurot thereof, and all the torot thereof; and write it before their eyes, that they may be shomer over the whole tzurah thereof, and all the chukkot thereof, and do them. [12] This is the torat HaBeis [*HaMikdash*]: upon the rosh hahar the entire boundary thereof round about shall be kodesh kadashim. Hinei, this is the torat HaBeis [*HaMikdash*]. [13] And these are the middot HaMizbe'ach (measurements of the Mizbe'ach) in cubits. The cubit is a cubit and a handbreadth; even the base shall be a cubit (in height), and the width a cubit, and the moulding thereof by the edge thereof round about shall be a span; and this shall be for the gav (height, back) of the Mizbe'ach. [14] And from the base upon ha'aretz even to the lower enclosure shall be two cubits, and the width one cubit; and from the lesser enclosure even to the greater enclosure shall be four cubits, and the width one cubit.

[15] So the ariel (surface of the altar, hearth) shall be four cubits; and from the hearth and upward shall be four keranot (horns). [16] And the hearth shall be square, twelve cubits long, by twelve wide. [17] And the enclosure shall be square, fourteen cubits long and fourteen wide; and the moulding about it shall be half a cubit; and the base thereof shall be a cubit about; and its ma'alot (steps, stairs) shall look toward the east. [18] And He said unto me, Ben Adam, thus saith Adonoi Hashem: These are the chukkot HaMizbe'ach in the Yom when they shall build it, to offer olah thereon, and to sprinkle dahm thereon. [19] And thou shalt give to the Kohanim the Levi'im that are of the Zera Tzadok, which approach unto Me, to minister unto Me, saith Adonoi Hashem, a young bull for a chattat. [20] And thou shalt take of the dahm thereof, and put it on the four karnot of it, and on the four pinnot of the enclosure, and upon the moulding round about; thus shalt thou cleanse and make kapparah for it. [21] Thou shalt take the bull also of the chattat, and shall burn it in the mifkad (appointed place) of the Beis [*HaMikdash*], outside the Mikdash. [22] And on the second day thou shalt offer a male of the goats tamim (without blemish) for a chattat; and they shall purify the Mizbe'ach, as they did purify it with the bull. [23] When thou hast made an end of purifying it, thou shalt offer a young bull tamim (without blemish), and a ram out

of the tzon (flock) tamim (without blemish).

[24] And thou shalt offer them before Hashem, and the Kohanim shall cast melach upon them, and they shall offer them up for an olah unto Hashem.

[25] Shivat yamim shalt thou prepare daily a se'ir (goat) for a chattat; they shall also prepare a young bull, and a ram out of the tzon (flock), temimim (ones without blemish).

[26] Shivat yamim shall they make kapporah for the Mizbe'ach and make it tahor and so consecrate it.

[27] And when these yamim are expired, it shall be, that upon the Yom HaShemini, and so forward, the Kohanim shall make your olot upon the Mizbe'ach, and your Shelamim; and I will accept you, saith Adonoi Hashem.

44 Then he [*the angelic being*] brought me back the derech sha'ar HaMikdash HaKhitzon, which looketh toward the east; and it was shut.

[2] Then said Hashem unto me: This sha'ar shall be shut, it shall not be opened, and no ish shall enter in by it; because Hashem Elohei Yisroel, hath entered in by it, therefore it shall be shut.

[3] It is for the Nasi; the Nasi [*see 34:23-24; 37:24-25, a 'David' or Messianic figure*], he only shall sit in it to eat lechem before Hashem; he shall enter by the derech ulam hash'a'ar, and shall exit by its derech.

[4] Then he [*the angelic being*] brought me the derech sha'ar hatzafon to the front of the Beis [*HaMikdash*]; and I looked, and, hinei, the Kavod Hashem filled the Beis Hashem; and I fell upon my face.

[5] And Hashem said unto me, Ben Adam, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the chukkot Beis Hashem, and all the torot thereof; and mark well the entrances of the Beis [*HaMikdash*], with every exit of the Mikdash.

[6] And thou shalt say to the meri (rebellious), even to the Bais Yisroel, Thus saith Adonoi Hashem; O ye Bais Yisroel, let it suffice you of all your to'avot (abominations), [7] In that ye have admitted into My Mikdash bnei nechor (foreigners), arelim in lev, and arelim in basar, to be in My Mikdash, to defile it, even My Beis, when ye offer My lechem, the chelev and the dahm, and they have broken My Brit (Covenant) because of all your to'avot (abominations).

[8] And ye have not been shomer over the mishmeret of Mine Kadashim; but ye have set as shomrim of My mishmeret in My Mikdash any for yourselves.

[9] Thus saith Adonoi Hashem: No ben nechor, arel lev, nor arel basar, shall enter into My Mikdash, of any ben nechor that is among the Bnei Yisroel.

[10] And the Levi'im that went far away from Me, when Yisroel went astray, which went astray away from Me after their gillulim (idols); they shall even bear their avon.

[11] Yet they shall be mesharetim (ministers) in My Mikdash, pekuddot (the ones who have charge) at the Sha'arei HaBeis [*HaMikdash*] and mesharetim in HaBeis [*HaMikdash*]; they shall do the shochet slaughter of the olah (burnt offering) and the zevach for the people, and they shall stand before them to minister unto them.

[12] Because they ministered unto them before their gillulim, and caused Bais Yisroel a michshol avon; therefore have I lifted up Mine Yad against them, saith Adonoi Hashem, and nas'u (they shall bear) their avon.

[13] And they shall not come near unto Me, to do the office of a Kohen unto Me, nor to come near to any of My kadashim, in the Kodesh HaKodashim; but nas'u their shame, and their to'avot which they have committed.

[14] But I will make them Shomrei Meshmeret HaBeis [*HaMikdash*], for all the avodah thereof, and for all that shall be done therein.

[15] But the Kohanim the Levi'im, the Bnei Tzadok, that were shomer over the Mishmeret of My Mikdash when the Bnei Yisroel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the chelev and the dahm, saith Adonoi Hashem; [16] They shall enter into My Mikdash, and they shall come near to My Shulchan, to minister unto Me, and they shall be shomer over My mishmeret.

[17] And it shall come to pass, when they enter in at the Sha'arei HeKhatzer HaPenimit, they shall be clothed with linen; and no tzeimer shall come upon them, while they minister at the Sha'arei HeKhatzer HaPenimit, within.

[18] They shall have linen turbans upon their rosh, and shall have linen breeches upon their loins; they shall not gird themselves with that [*clothing*] with which one perspires.

[19] And when they go forth into HaKhatzer HaKhitzonah, even into

the Khatzer HaKhitzonah to HaAm, they shall take off their garments wherein they ministered, and lay them in the lishkhot hakodesh (holy chambers) and they shall put on begadim acharim; and they shall not set apart as kodesh HaAm with their begadim.

[20] Neither shall they shave their rosh, nor allow their hair to grow long; they shall keep trimmed their rosh.

[21] Neither shall any Kohen drink yayin, when they enter into the Khatzer HaPenimit. [22] Neither shall they take for their nashim an almanah, nor a gerushah; but they shall take betulot of the zera Bais Yisroel, or an almanah who was almanah of a Kohen.

[23] And they shall teach My people the difference between the kodesh and chol, and cause them to discern between the tameh and the tahor.

[24] And in a riv they shall stand as shofet; and they shall judge it according to My mishpatim; and they shall adjudicate them in accordance with My torot and My chukkot in all Mine mo'adim; and they shall be shomer to keep My Shabbatot kodesh.

[25] And they shall come near no met adam to make themselves tameh; but for av, or for em, or for ben, or for bat, for ach, or for achot that hath had no ish, they may make themselves tameh.

[26] And after he is made tahor, they shall reckon unto him shivat yamim.

[27] And in the yom that he goeth into the Kodesh, unto the Khatzer HaPenimit, to minister in the Kodesh, he shall offer his chattat, saith Adonoi Hashem.

[28] And it shall be unto them for a nachalah; I am their nachalah; and ye shall

give them no achuzzah in Yisroel; I am their achuzzah.

[29] They shall eat the minchah, and the chattat, and the asham; and kol cherem in Yisroel shall be theirs.

[30] And the reshit kol bikkurim of all things, and every terumah of all, of every sort of your terumot, shall belong to the Kohanim; ye shall also give unto the Kohen the reshit of your dough, that he may cause the berakhah to rest on thine bais.

[31] The Kohanim shall not eat of any thing nevelah, or terefah, whether it be oph or behemah.

45 Moreover, when ye shall divide by lot HaAretz as nachalah, ye shall offer a terumah (holy portion, gift) unto Hashem, kodesh [*a holy precinct, district*] from HaAretz; the length shall be five and twenty thousand [six-cubit rods] long, and the width shall be ten thousand. This shall be kodesh in all the boundary thereof round about.

[2] Of this area there shall be for the Kodesh a square five hundred by five hundred all around; and fifty cubits round about for the migrash (open space) thereof.

[3] And of this middah shalt thou measure the length of five and twenty thousand, and the width of ten thousand; and in it shall be the Mikdash and the Kodesh HaKodashim.

[4] The kodesh of HaAretz shall be for the Kohanim the Mesharetim of the Mikdash, which shall come near to minister unto Hashem; and it shall be a place for their batim (houses), and a mikdash for the Mikdash.

[5] And the five and twenty thousand of length, and the

ten thousand of width shall also the Levi'im, the Mesharetim of the Beis [*HaMikdash*], have for themselves, for a achuzzah for twenty leshakhot.

[6] And ye shall allot the achuzzah of the Ir five thousand wide, and five and twenty thousand long, alongside the terumat hakodesh; it shall be for kol Bais Yisroel.

[7] And a portion shall be for the Nasi on the one side and on the other side of the terumat hakodesh, and of the achuzzah of the Ir, before the terumat hakodesh, and before the achuzzah of the Ir, from the west side westward, and from the east side eastward; and the length shall correspond to one of the chalakim (portions, *i.e., tribal portions or allotments*) from the west boundary unto the east boundary.

[8] In the land shall be his achuzzah in Yisroel; and My Nasiim (Princes, Rulers) shall no more oppress My people; and the rest of HaAretz shall they give to Bais Yisroel according to their Shivtei [*Bnei Yisroel*].

[9] Thus saith Adonoi Hashem: Let it suffice you, O Nasi'im (Princes, Rulers) of Yisroel: remove chamas and oppression, and execute mishpat and tzedakah, take away your gerushot (exactions) from My people, saith Adonoi Hashem.

[10] Ye shall have me'oznei tzedek (honest scales), and an ephah tzedek, and a bas tzedek.

[11] The ephah and the bas shall be of one measure, that the bas may contain the tenth part of a chomer, and the ephah the tenth part of a chomer; the measure thereof shall be after the chomer.

[12] And the shekel shall be twenty gerah; twenty shekalim, five and twenty shekalim, fifteen shekel, shall be the minah for you.

[13] This is the terumah that ye shall offer; the sixth part of an ephah of a chomer of chittim, and ye shall give the sixth part of an ephah of a chomer of se'orim;

[14] Concerning the chok of shemen, the bas of shemen, ye shall offer the tenth part of a bas out of the cor, which is a chomer of ten bas; for ten basim are a chomer;

[15] And one seh out of the tzon, out of two hundred, out of the mashkeh of Yisroel; for a minchah, and for an olah, and for shelamim, to make kapporah for them, saith Adonoi Hashem.

[16] Kol HaAm HaAretz shall give this terumah for the Nasi in Yisroel.

[17] And it shall be the part of the Nasi to give olot, and minchah, and nesekh, in the Chagim, and in the Rosh Chodesh, and in the

Shabbatot, in all Mo'adim of the Bais Yisroel; he shall prepare the chattat, and the minchah, and the olah, and the shelamim, to make kapporah for Bais Yisroel.

[18] Thus saith Adonoi Hashem: In the first month, in the first day of the month, thou shalt take a young bull tamim (without blemish), and cleanse the Mikdash;

[19] And the Kohen shall take of the dahm of the chattat, and put it upon the mezuzat HaBeis [*HaMikdash*], and upon the four pinnot of the enclosure of the Mizbe'ach, and upon the mezuzat Sha'ar HeKhatzer HaPenimit.

[20] And so thou shalt do the seventh day of the month for every one that is unwitting, and for him that is ignorant;

so shall ye make kapporah for the Beis [*HaMikdash*].

[21] In the first month, in the fourteenth day of the month, ye shall have the Pesach, a Chag shevu'ot yamim; matzot shall be eaten.

[22] And upon that day shall the Nasi prepare for himself and for kol Am HaAretz a bull for a chattat [*See MJ 4:15*].

[23] And shivat yamim of the Chag he shall prepare an olah to Hashem, seven bulls and seven rams temimim (without blemish) daily the shivat hayamim; and a goat daily for a chattat.

[24] And he shall prepare a minchah of an ephah for a bull, and an ephah for a ram, and a hin of shemen for an ephah.

[25] In the seventh month, in the fifteenth day of the month, shall he do the same in the Chag [*of Sukkot*] of the shivat hayamim, according to the chattat, according to the olah, and according to the minchah, and according to the shemen.

Thus saith Adonoi Hashem: The Sha'ar HeKhatzer HaPenimit that looketh toward the east shall be shut during the sheshet yemei hama'aseh (the six days of labor); but on Shabbos it shall be opened, and in the yom of the Rosh Chodesh it shall be opened.

[2] And the Nasi shall enter by the derech ulam haSha'ar from without, and shall stand by the mezuzat HaSha'ar, and the Kohanim shall prepare his Olah (burnt offering) and his Shelamim, and he shall worship at the threshold of the Sha'ar; then he shall go out; but the Sha'ar shall not be shut until the erev.

[3] Likewise the Am HaAretz shall worship at the Petach HaSha'ar before Hashem in

the Shabbatot and in Rosh Chodesh.

[4] And the Olah that the Nasi shall offer unto Hashem in the Yom HaShabbos shall be six kevasim temimim, and a ram without blemish.

[5] And the minchah shall be an ephah for a ram, and the minchah for the kevasim whatever his hand gives, and a hin of shemen to an ephah.

[6] And in the yom of the Rosh Chodesh it shall be a young bull temimim, and six kevasim, and a ram; they shall be without blemish.

[7] And he shall prepare a minchah, an ephah for a bull, and an ephah for a ram, and for the kevasim as much as he wishes, and a hin of shemen to an ephah.

[8] And when the Nasi shall enter, he shall go in by the derech ulam HaSha'ar and he shall go out by the derech thereof.

[9] But when the Am HaAretz shall come before Hashem in the Mo'adim, he that entereth in by the derech Sha'ar Tzafon to worship shall exit by the derech Sha'ar Negev; and he that entereth by the derech Sha'ar Negev shall go out by derech Sha'ar Tzafonah; he shall not return by the derech HaSha'ar whereby he came in, but shall go out opposite it.

[10] And the Nasi in the midst of them, when they go in, shall go in; and when they go out, shall go out.

[11] And in the Chagim and in the Mo'adim the minchah shall be an ephah to a bull, and an ephah to a ram, and to the kevasim as much as one wishes to give, and a hin of shemen to an ephah.

[12] Now when the Nasi shall prepare a nedavah olah or shelamim nedavah unto Hashem, one shall then open for him the

Sha'ar that looketh toward the east, and he shall prepare his Olah and his Shelamim, as he did on the Yom HaShabbos; then he shall go out; and after his going out one shall shut the Sha'ar.

[13] Thou shalt daily prepare an Olah unto Hashem of a keves of the first year tamim (without blemish); thou shalt prepare it baboker baboker.

[14] And thou shalt prepare a Minchah for it baboker baboker, the sixth part of an ephah, and the third part of a hin of shemen, to moisten with the fine flour; a minchah chukkot olam tamid unto Hashem.

[15] Thus shall they prepare the keves, and the minchah, and the shemen, baboker baboker for an olat tamid.

[16] Thus saith Adonoi Hashem: If the Nasi give a mattanah (gift) unto any of his banim, the nachalah thereof shall belong to his banim; it shall be their achuzzah by nachalah.

[17] But if he give a mattanah of his nachalah to one of his avadim, then it shall be his to the Shenat HaDeror [*Jubilee Year*]; then it shall return to the Nasi; but his nachalah shall belong only to his banim [see *Isa 53:10*].

[18] Moreover the Nasi shall not take of the nachalah HaAm by oppression, to thrust them out of their achuzzah; but he shall give his banim nachalah out of his own achuzzah; that My people be not scattered each man from his achuzzah.

[19] After he [*the angelic being*] brought me through the entrance, which was at the side of the Sha'ar, into the lishkhot hakodesh of the Kohanim, which looked toward the tzafonah; and, hinei, there was a place at its western sides.

[20] Then said he [*the angelic being*] unto me, This is the place where the Kohanim shall cook the asham (trespass offering) and the chattat, where they shall bake the minchah; that they bear them not out into the Khatzer HaKhitzonah and so set apart as kodesh HaAm.

[21] Then he [*the angelic being*] brought me forth into the Khatzer HaKhitzonah, and caused me to pass by the four corners of the Khatzer; and, hinei, in the Khatzer I saw in every corner of the Khatzer there was a Khatzer.

[22] In the four corners of the Khatzer there were enclosed Khatzerot forty cubits long and thirty wide; these four corners were of one measure.

[23] And there was a row of masonry saviv (around) inside them, round about these four, and it was made with hearths at the bottom of the rows round about.

[24] Then said he [*the angelic being*] unto me, These are the Bais HaMevashelim, where the Mesharetim of the Bais shall cook the zevach HaAm.

47 Afterward he [*the angelic being*] brought me again unto the Petach HaBeis [*HaMikdash*]; and, hinei, mayim issued out from under the threshold of the Beis [*HaMikdash*] eastward; for the forefront of the Beis [*HaMikdash*] stood toward the east, and the mayim came down from under from the right side of the Beis [*HaMikdash*], at the south side of the Mizbeach.

[2] Then he [*the angelic being*] brought me out of derech Sha'ar Tzafonah, and led me about the derech outside unto the outer Sha'ar by the derech that looketh eastward; and, hinei, there

flowed out mayim on the right side.

[3] And when the ish that had the measuring line in his yad went forth eastward, he measured a thousand cubits, and he brought me through the mayim; the mayim were to the ankles.

[4] Again he measured a thousand, and brought me through the mayim; the mayim were to the knees. Again he measured a thousand, and brought me through; the mayim were to the loins.

[5] Afterward he measured a thousand; and it was a nachal (stream) that I could not cross over; for the mayim were risen, mayim to swim in, a nachal that could not be crossed over.

[6] And he [*the angelic being*] said unto me, Ben Adam, hast thou seen this? Then he brought me, and caused me to return to the bank of the nachal.

[7] Now when I had returned, hinei, at the bank of the nachal were etz rav me'od (very many trees) on the one side and on the other.

[8] Then said he [*the angelic being*] unto me, These mayim issue out toward the east country, and go down into the Aravah, and go into the [*Dead*] Sea; which being brought forth into the Sea, the mayim shall be healed.

[9] And it shall come to pass, that every nefesh chayyah, which moveth, whithersoever the nachalim shall come, shall live; and there shall be a very great multitude of dag (fish), because these mayim shall come there; for they shall be healed; and every thing shall live whither the nachal cometh.

[10] And it shall come to pass, that the fishermen shall stand

upon it from En-Gedi even unto En-Eglaim; they shall be a place to spread forth nets; their dag (fish) shall be according to their kinds, as the dag (fish) of the Yam HaGadol [*Mediterranean Sea*], exceeding many.

[11] But the miry places thereof and the marshes thereof shall not be healed; they shall be given to melach.

[12] And by the nachal upon the bank thereof, on this side and on that side, shall grow kol etz ma'achal, whose aleh (leaf) shall not fade, neither shall the p'ri thereof fail; it shall yield fresh fruit every month, because the mayim for them flowed out of the Mikdash; and the p'ri thereof shall be for food, and the aleh (leaf) thereof for terufah (healing).

[13] Thus saith Adonoi Hashem: This shall be the boundary, whereby ye shall inherit HaAretz according to the Shnei Asar Shivtei Yisroel: Yosef shall have two portions. [14] And ye shall inherit it, one as well as another; concerning the which I lifted up Mine Yad to give it unto your Avot; and HaAretz HaZot shall fall unto you for nachalah.

[15] And this shall be the boundary of HaAretz toward the north side, from the Yam HaGadol, the derech Chetlon, as men go to Tzedad;

[16] Chamat, Berotah, Sibrayim, which is between the boundary of Damascus and the boundary of Chamat; Chamat Khatzer Hattikhon, which is by the boundary of Chavran.

[17] And the boundary from the Yam shall be Khatzar Einon, the boundary of Damascus, and the north northward, and the boundary of Chamat. And this is the north side.

[18] And the east side ye shall measure from Chavran, and from Damascus, and from Gil'ad, and from Eretz Yisroel by Yarden, from the boundary unto the eastern sea [*Dead Sea*]. And this is the east side.

[19] And the south side southward, from Tamar even to the waters of Merivot in Kadesh, the nachalah to the Yam HaGadol. And this is the south side southward.

[20] The west side also shall be the Yam HaGadol from the boundary, until opposite the approach to Chamat. This is the west side.

[21] So shall ye divide HaAretz Hazot unto you according to the Shivtei Yisroel.

[22] And it shall come to pass, that ye shall divide it by lot for a nachalah unto you, and to the gerim that sojourn among you, which shall father banim among you; and they shall be unto you as native-born among the Bnei Yisroel; they shall have nachalah with you among the Shivtei Yisroel.

[23] And it shall come to pass, that in what shevet (tribe) the ger sojourneth, there shall ye give him his nachalah, saith Adonoi Hashem.

48 Now these are the shmot of the Shevatim (Tribes).

From the northern frontier near the derech Chetlon, as one goeth to Chamat, to Chatzar Enan, to the northward border of Damascus, near Chamat; for these are his, from the eastern side to the western side, Dan, one portion.

[2] And by the border of Dan, from the east side unto the west side, Asher, one portion.

[3] And by the border of Asher, from the east side even unto the west side, Naphtali, one portion.

[4] And by the border of Naphtali, from the east side unto the west side, Menasheh, one portion.

[5] And by the border of Menasheh, from the east side unto the west side, Ephrayim, one portion.

[6] And by the border of Ephrayim, from the east side even unto the west side, Reuven, one portion.

[7] And by the border of Reuven, from the east side unto the west side, Yehudah, one portion.

[8] And by the border of Yehudah, from the east side unto the west side, shall be the terumah [*dedicated reserve of land*] which ye shall offer of five and twenty elef [cubits] wide, and in length equal to one of the other portions, from the east side unto the west side; and the Bais [*HaMikdash*] shall be within it.

[9] The terumah that ye shall offer unto Hashem shall be of five and twenty elef [cubits] in length, and of ten elef [cubits] in width.

[10] And for them, even for the kohanim, shall be this terumat hakodesh; toward the north five and twenty elef, and toward the west ten elef in width, and toward the east ten elef in width, and toward the south five and twenty elef in length; and the Mikdash Hashem shall be within thereof.

[11] It shall be for the kohanim hamekudash (set apart as kodesh) of the Bnei Tzadok; which have been shomer over My mishmeret, which went not astray when the Bnei Yisroel went astray, as the Levi'im went astray.

[12] And this terumiyah (separated portion) for the kohanim, out of the terumat ha'aretz, kodesh kodashim, next to the

border of the Levi'im.

[13] And over against the border of the kohanim, the Levi'im shall have five and twenty elef in length, and ten elef in width; all the length shall be five and twenty elef, and the width ten elef.

[14] And they shall not sell of it, neither exchange, nor transfer the reshit ha'aretz (prime land); for it is kodesh unto Hashem.

[15] And the five alafim, that are left in the width over against the five and twenty elef, shall be chol (secular, unconsecrated) for the Ir, for dwelling, and for migrash (open lands); and the Ir shall be within thereof.

[16] And these shall be the measurement thereof; the north side four alafim and five hundred, and the south side four alafim and five hundred, and on the east side four alafim and five hundred, and the west side four alafim and five hundred.

[17] And the migrash (open land) of the Ir shall extend toward the north two hundred and fifty [cubits], and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

[18] And the remainder of that area running lengthwise along the terumat hakodesh shall measure ten alafim [cubits] eastward, and ten alafim westward; and the increase thereof shall be for lechem unto them that serve the Ir.

[19] And they that serve the Ir shall serve it out of all the Shivtei Yisroel.

[20] All the terumah shall be foursquare, five and twenty elef by five and twenty elef; ye shall set apart as the terumat hakodesh and the property of the Ir.

[21] And the remainder shall be for the Nasi, on the one side and on the other of the terumat hakodesh, and of the property of the Ir, along the five and twenty elef of the terumah toward the east border, and westward along the five and twenty elef toward the west border, along the chalakim (tribal portions) for the Nasi; and it shall be the terumat hakodesh; and the Mikdash HaBayit shall be within thereof.

[22] Moreover from the property of the Levi'im, and from the property of the Ir, being in the midst of that which belongs to the Nasi, between the border of Yehudah and the border of Binyamin, shall be for the Nasi.

[23] As for the rest of the Shevatim, from the east side unto the west side, Binyamin, one portion.

[24] And by the border of Binyamin, from the east side unto the west side, Shim'on, one portion.

[25] And by the border of Shim'on, from the east side unto the west side, Yissakhar, one portion.

[26] And by the border of Yissakhar, from the east side unto the west side, Zevulun, one portion.

[27] And by the border of Zevulun, from the east side unto the west side, Gad, one portion.

[28] And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of Merivat-Kadesh, to the wadi [of Egypt] the the Yam HaGadol (the Great Sea, i.e., Mediterranean Sea).

[29] This is ha'aretz which ye shall allot unto the Shivtei Yisroel for nachalah, and these are their portions, saith Adonoi Hashem.

[30] And these are the outer limits of the Ir on the north side, four alafim and five hundred measures.

[31] And the she'arim of the Ir shall be after the shmot of the Shivtei Yisroel; three she'arim northward: one sha'ar of Reuven, one sha'ar of Yehudah, one sha'ar of Levi.

[32] And at the east side four alafim and five hundred; and three she'arim: one sha'ar of Yosef, one sha'ar of Binyamin, one sha'ar of Dan.

[33] And at the south side four alafim and five hundred measures; and three she'arim: one sha'ar of Shim'on, one sha'ar of Yissakhar, one sha'ar of Zevulun.

[34] At the west side four alafim and five hundred, with their three she'arim: one sha'ar of Gad, one sha'ar of Asher, one sha'ar of Naphtali.

[35] It was all around eighteen elef in circumference; and the shem of the Ir from that day shall be, Hashem Shammah (Hashem is there). *[T.N. Ezekiel 34:24 speaks of the Davidic Nasi. Here is a Messianic Kingdom where Hashem has His Prince who is also referred to in 37:25; 44:3; 45:7, 16-17, 22; 46:2-18; 48:21-22. Anytime a Davidic ruler is mentioned in Scripture, that Davidic office points forward to Moshiach, even if the foreshadow only imperfectly (see 45:22) points toward the perfect fulfillment to come.]*

In the next book, a preacher (Hosea) is victimized by the sin of adultery, one torment of which is the fact that adultery throws into question the paternity of the children (Hos 2:4 [2:6]), even as G-d is made a cuckold by devotion to false religion, and the legitimacy as His children of such wayward religious adherents is thereby made questionable.

HOSHEA

HOSHEA

1 The Devar Hashem that came unto Hoshea, ben Be'eri, in the yamim of Uziyah, Yotam, Achaz, and Yechizkiyah, melachim of Yehudah, and in the yamim of Yarov'am ben Yoash, Melech Yisroel.

[2] The beginning of the Devar Hashem by Hoshea: And Hashem said to Hoshea, Go, take unto thee an eshet zenunim (wife of whoredoms) and yeladim of zenunim; for ha'aretz hath committed great whoredom, by departing from Hashem.

[3] So he went and took Comer bat Divlayim; which conceived, and bore him ben.

[4] And Hashem said unto him, Call shmo Yizre'el (G-d will sow); for yet a little while, and I will visit vengeance upon Bais Yehu for the demei Yizre'el (massacre at Yizre'el), and will cause to cease [722 BCE] Mamlechet Bais Yisroel

[See 1Kg chp 21; 2Kg chp 9].

[5] And it shall come to pass on Yom Hahu, that I will break the keshet Yisroel (bow of Israel), in the Emek Yizre'el (Jezreel Valley).

[6] And she conceived again, and bore a bat. And G-d said unto him, Call her shem Lo-ruchamah (not pitied); for I will no more have pity upon Bais Yisroel; since I have been utterly betrayed by them [1K 2:10].

[7] But I will have mercy upon the Bais Yehudah, and will save them by Hashem Eloheihem, and will not save them by keshet, nor by cherev, nor by milchamah, by susim, nor by parashim.

[8] Now when she had weaned Lo-ruchamah, she conceived, and bore ben.

[9] Then said G-d, Call shmo Lo-ami; for ye are lo ami (not My people), and to you (*pl*) not eh'h'yeh (I am, *which is*

ALEFH HEH YOD HEH 1 common sg form of YOD HEH VAV HEH-HASHEM, i.e., to you I am not Hashem).

2 [10 [2:1]] Yet the number of the Bnei Yisroel shall be as the sand of the yam (sea), which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are lo ami (not My people), there it shall be said unto them, Ye are the Bnei El Chai.

[11 [2:2]] Then shall the Bnei Yehudah and the Bnei Yisroel be gathered together, and appoint for them Rosh Echad [*Moshiach; see Isa chp 11; Hoshea 3:5*], and they shall come up out of ha'aretz; for gadol shall be the Yom Yizre'el (Day of Jezreel [G-d will sow]). [2:1 [2:3]] Say ye unto your achim, Ami (My people); and to your achayot, Ruchamah (Pitied).

[2 [2:4]] Plead with immechem (your mother), plead; for she is not my isha (wife), neither am I her ish (husband); let her therefore put away her zenunim (whoredoms) out of her sight, and her na'afufim (adulteries) from between her breasts; [3 [2:5]] Lest I strip her naked, and set her as bare as the day she was born, and make her as a midbar, and turn her like an eretz tziyyah (parched land), and kill her with tzamah (thirst).

[4 [2:6]] And I will not have mercy upon her banim; for they are the bnei zenunim.

[5 [2:7]] For their em hath played the zonah (prostitute); she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my lechem and my mayim, my wool and my flax, mine shemen (oil) and my shikkui (drink).

[6 [2:8]] Therefore, hinei, I will hedge up thy path with thorns, and wall in her wall, that she shall not find her netivah (way).

[7 [2:9]] And she shall chase after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my ish harishon (first husband); for then was it better with me than now.

[8 [2:10]] For she did not have da'as that I gave her dagan (grain), and tirosh (new wine), and yitzhar (oil), and multiplied her kesef and zahav, which they prepared for Ba'al.

[9 [2:11]] Therefore will I return, and take away My dagan in the season thereof, and My tirosh in the season thereof, and will take back My wool and My flax given to cover her nakedness.

[10 [2:12]] And now will I expose her navlut (lewdness) in the sight of her lovers, and none shall deliver her out of Mine hand.

[11 [2:13]] I will also cause all her masos (exultation, joy) to cease, her Chag (feast), her Chodesh (New Moons), and her Shabbatot, and all her Mo'adim (appointed feasts).

[12 [2:14]] And I will destroy her gefanim (vines) and her te'anim (fig trees), whereof she hath said, These are my etnan (harlot's wages) that my lovers have given me; and I will make them a forest, and the wild beasts of the sadeh shall devour them.

[13 [2:15]] And I will visit upon her the yamim of Ba'alim, wherein she burned incense to them, and she decked herself with her ring and her jewelry, and she went after her lovers, and

forgot Me, saith Hashem.

[14 [2:16]] Therefore, hinei, I will allure her, and bring her into the midbar, and speak to her lev.

[15 [2:17]] And there I will give her her kramim (vineyards), and the Emek Achor (Valley of Trouble) I will make a petach tikvah (door of hope); and she shall sing there, as in the yamim of her youth, and as in the yom when she came up out of Eretz Mitzrayim.

[16 [2:18]] And it shall be in Yom Hahu, saith Hashem, that thou shalt call Me Ishi (my Husband); and shalt call Me no more Ba'ali.

[17 [2:19]] For I will take away the shemot (names) of Ba'alim out of her mouth, and they shall be remembered by their names no more.

[18 [2:20]] And in Yom Hahu will I make a brit (covenant) for them with the beasts of the sadeh and with the fowls of Shomayim, and with the creeping things of the adamah; and I will abolish the keshet and the cherev and the milchamah from ha'aretz, and will make them to lie down in betach (safety).

[19 [2:21]] And I will betroth thee unto Me l'olam; yea, I will betroth thee unto Me in

tzedek, and in mishpat, and in chesed, and in rachamim.

[20 [2:22]] I will even betroth thee unto Me in emunah (faithfulness, fidelity): then thou shalt know Hashem.

[21 [2:23]] And it shall come to pass in Yom Hahu, I will answer, saith Hashem, I will answer HaShomayim (the heavens), and they shall answer Ha'Aretz;

[22 [2:24]] And Ha'Aretz shall answer with dagan, and tirosh, and yitzhar; and they shall answer Yizre'el (G-d will sow).

[23 [2:25]] And I will sow her for Myself in ha'aretz; and I will have rachamim upon lo ruchamah; and I will say to them which were lo ami, Thou art ami (My people); and they shall say, Thou art Elohai (my G-d).

3 Then said Hashem unto me, Go again, love an isha (woman, wife) beloved of her re'a (friend, companion), yet a noefet (adulteress), just like the ahavat Hashem toward the Bnei Yisroel, who look to elohim acharim, and love heathen religion raisin cakes [Yirmeyah 44:19].

[2] So I bought her to me for fifteen pieces of kesef, and for a chomer and a half of se'orim, [1K 1:18-19 OJBC];

[3] And I said unto her, Thou shalt abide with me yamim rabbim and shalt not play the zonah, and thou shalt not be for another ish; and thus will I also towards thee.

[4] For the Bnei Yisroel shall abide yamim rabbim without a melech, and without a sar, and without a zevach, and without a matzevah (stone pillar, monument) and without an ephod (sacred vest used for consulting a deity), and without teraphim (household idols);

[5] Afterward shall the Bnei Yisroel return, and seek Hashem Eloheihem, and Dovid their melech [i.e., *Moshiach*]; and shall fear Hashem and His goodness in the acharit hayamim (last days).

4 Hear the Devar Hashem, ye Bnei Yisroel: for Hashem hath a controversy with the yoshvei ha'aretz, because there is no emes, nor chesed, nor da'as Elohim in ha'aretz. [See 11:7-9; 1K 1:18-19 OJBC]

[2] By aloh (false swearing, perjury), and kachash (lying), and ratzo'ach (murder), and ganov (stealing), and na'of (committing adultery) they break away, and damim b'damim they follow (bloodshed follows bloodshed).

[3] Therefore shall ha'aretz mourn, and every one that dwelleth therein shall waste away languishing, with the wild beasts of the sadeh, and with the fowls of Shomayim; yea, the dagim of the yam also shall disappear.

[4] Yet let no ish bring a point of contention, nor reprove another; for thy people are as they that strive with the kohen.

[5] Therefore shalt thou stumble and fall in the yom, and the navi also shall stumble and fall with thee in the lailah, and I will destroy thy em.

[6] Ami are destroyed for lack of da'as (knowledge); because thou hast rejected da'as, I will also reject thee, that thou shalt be no kohen to Me; seeing thou hast forgotten the torat Eloheicha, I will also forget thy banim.

[7] The more they increased, the more they sinned against Me; therefore will I change their kavod into kalon (ignominy, shame).

[8] They [i.e., *the kohanim*] feed on the chattat (sin) of Ami, and they relish their avon (iniquity).

[9] And there shall be, like Am (People), like kohen; and I will visit them with punishment for their ways, and repay them for their doings.

[10] For they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they have abandoned being shomer to heed Hashem.

[11] Zenut (prostitution, whoredom) and yayin and tirosh take away the lev (understanding).

[12] Ami (My people) consult a piece of wood, and their staff declareth unto them; for the ruach zenunim hath caused them to err, and they have played the zonah, forsaking Eloheihem.

[13] They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oak and poplar and terebinth, because the shade thereof is tov; therefore your daughters shall commit whoredom, and your daughters-in-law shall commit ni'uf (adultery).

[14] I will not visit punishment upon your daughters when they commit whoredom, nor your daughters-in-law when they commit ni'uf (adultery); because the men consort with zonot, and they sacrifice with kedeshot (temple prostitutes); thus the Am without binah (understanding) shall come to ruin.

[15] Though thou, Yisroel, play the zonah, yet let not Yehudah become guilty; and come not ye unto Gilgal, neither go ye up to Beit-Aven (House of Iniquity, *pejorative name for Bethel*), nor swear, Chai Hashem (As the L-rd lives).

[16] For Yisroel slideth back (*i.e., is stubborn, rebellious, unmanageable*) like a backsliding parah (stubborn, rebellious cow); can Hashem now feed them like a lamb in a wide field?

[17] Ephrayim (*i.e., the Northern Kingdom, Israel*) is joined to atzabim (idols); leave him alone.

[18] When their drink is sour (*i.e., when intoxicated*), they have committed whoredom; her mogenim (shields, rulers)

deeply love kalon (ignominy, shame).

[19] The wind hath bound her up in her wings, and their zevakhot (sacrifices) shall bring them bushah (shame).

5 Hear ye this, O kohanim; and pay heed, ye Bais Yisroel; and give ye ear, O Bais HaMelech; for hamishpat (the judgment) is against you, because ye have been a pach (snare, bird trap) at Mitzpah, and a reshet (net) spread upon Tavor.

[2] And the revolvers have deepened their slaughter, and I will be musar (punishment; *see regarding Moshiach, Isa.53:5*) of them all.

[3] I know Ephrayim, and Yisroel is not hid from Me; for now, O Ephrayim, thou committest whoredom, and Yisroel is tameh (unclean, defiled).

[4] Their doings do not permit them to turn unto Eloheihem; for the ruach zenunim is in the midst of them, and they have not known Hashem.

[5] And the ga'on Yisroel (pride of Yisroel) doth testify to his face; therefore shall Yisroel and Ephrayim stumble and fall in their avon (iniquity); Yehudah also shall fall with them.

[6] They shall go with their flocks and with their herds to seek Hashem; but they shall not find Him; He hath withdrawn Himself from them.

[7] They have dealt treacherously against Hashem; for they have begotten banim zarim (strange, illegitimate children); now shall a [Rosh] Chodesh devour them with their fields.

[8] Blow ye the shofar in Giveah, and the trumpet in Ramah; cry aloud at Beit-Aven; after thee, O Binyamin!

[9] Ephrayim shall be desolate in the Yom Tokkeichah (Day of Rebuke); among the Shivtei Yisroel have I made known that which is certain.

[10] The sarim (princes) of Yehudah were like them that remove the gevul (boundary stone); therefore I will pour out My wrath upon them like mayim.

[11] Ephrayim is oppressed and crushed in mishpat (judgment), because he willingly walked after tzav (human statute [*Isa 28:10,13*]).

[12] Therefore will I be unto Ephrayim like maggots, and to the Bais Yehudah like rottenness.

[13] When Ephrayim saw his sickness, and Yehudah saw his sores, then went Ephrayim to the Assyrian, and sent to the great king; yet he was not able to heal you, nor cure you of your wound.

[14] For I will be unto Ephrayim like a lion, and as a great lion to the Bais Yehudah; I, even I, will tear and go away; I will carry off, and there will be no one rescuing.

[15] I will go and return to My place, till they acknowledge their guilt, and seek My face; in their tzar (affliction, distress) they will beg My favor.

6 Come, and let us return unto Hashem; for He hath torn, and He will heal us; He hath struck, and He will bind us up.

[2] After two days He will revive us; in the Yom HaShelishi He will raise us up, and we shall live in His sight.

[3] Then shall we know, if we follow on to know Hashem; His going forth is prepared as the shachar (dawn); and He shall come unto us as

the geshem (winter rain), as the malkosh (spring rain, *i.e.*, as the latter and former rain, which is the winter and spring rain) unto ha'aretz.

[4] O Ephrayim, what shall I do unto thee? O Yehudah, what shall I do with thee? For your chesed (faithfulness, loyalty) is as an anan boker (morning cloud), and as the early dew that disappears.

[5] Therefore have I cut them to pieces with the nevi'im; I have slain them by the words of My mouth; thy mishpatim are as the ohr (light, lightning) that goeth forth.

[6] For I desired chesed, and not zevach; and the da'as Elohim more than olot (burnt offerings). [*Mt 9:13 QJBC*]

[7] But they are like Adam, they have transgressed the brit (covenant); there have they dealt treacherously against Me.

[8] Gil'ad is a city of evil-doers, is trodden with dahm.

[9] And as gedudim (marauders) lie in wait for a man, so the chever (band) [of] kohanim murder in the way to Shechem; for they commit shameful crimes.

[10] I have seen a horrible thing in Bais Yisroel: there is the zenut (whoredom) of Ephrayim; Yisroel is tameh (unclean, defiled).

[11] Also, O Yehudah, he hath set a katzir (harvest [*of punishment*]) for thee, when I turn the Shevut Ami (Captivity of My people, *i.e.*, restore their fortunes).

7 When I would have healed Yisroel, then the avon (iniquity) of Ephrayim was exposed, and the ra'ot (crimes) of Shomron; for they practice sheker; and the ganav intrudes, and the bandit robs bachutz (in the street).

[2] And they consider not in their levavot that I remember

all their ra'ah; now their own evil doings surround them; they are before My face.

[3] They make the Melech glad with their ra'ah, and the sarim (princes) with their lies.

[4] They are all no'afim (adulterers), as an oven heated by the baker, who ceaseth stirring from the kneading of the batzek (dough), until its chametz leavening rises.

[5] In the Yom Malkeinu the sarim (princes) have made him sick with the heat of yayin; he has stretched out his hand with the letzim (mockers).

[6] For they have made ready their lev like an oven, while they lie in wait; their anger smolders kol halailah; in the boker it burneth like an eish of flame.

[7] They are all hot as an oven, and have devoured their shofetim; all their melachim are fallen; there is none among them that calleth unto Me.

[8] Ephrayim, he hath mixed himself among the people; Ephrayim is a flat cake not turned over.

[9] Zarim have devoured his ko'ach, and he knoweth it not; yea, gray hairs are sprinkled upon him, yet he hath no da'as.

[10] And the ga'on Yisroel testifieth to his face; and they do not return to Hashem Eloheihem, nor seek Him for all this.

[11] Ephrayim also is like an easily deceived yonah without sense; they call to Mitzrayim, they turn to Assyria.

[12] When they shall go, I will spread My reshet (net) upon them; I will bring them down as the fowls of Shomayim; I will chastise them, when I hear them congregating.

[13] Woe unto them! For they have strayed from Me. Sod (destruction) unto them

because they have committed pesha against Me! Though I have redeemed them, yet they have spoken kazav (lies) against Me.

[14] And they have not cried unto Me with their levavot, when they waited upon their beds; they congregate themselves for dagan and tirosh, and they depart from Me.

[15] Though I have trained and strengthened their zero'ot (arms), yet do they plot rah against Me.

[16] They return, but not to Most High; they are like a faulty keshet; their sarim (princes) shall fall by the cherev for the insolence of their leshon; this shall be their derision in Eretz Mitzrayim.

8 Set the shofar to thy lips. He [*the Assyrian enemy*] shall come as a nesher against the Bais Hashem, because they have transgressed My brit (covenant), and committed pesha against My torah. [2] Yisroel shall cry unto Me, Elohai, we know Thee. We, Yisroel!

[3] Yisroel hath cast off the thing that is tov; the oyev (enemy) shall pursue him.

[4] They have set up melachim, but not from Me; they have made sarim (princes), and I knew it not; of their kesef and their zahav have they made them atzabim (idols), that they may be cut off.

[5] Thy egel (calf-idol), O Shomron, I am casting off; Mine anger is kindled against them; how long will they be incapable of nikkayon (innocency, freedom from punishment)?

[6] They are from Yisroel! The craftsman made it; therefore it

is not Elohim; but the egel of Shomron shall be broken in pieces.

[7] For they have sown the wind, and they shall reap the whirlwind; the stalk [of *standing grain*] hath no tzemach (shoot); it shall yield no kemach (flour); and even if it yielded it, zarim would devour it.

[8] Yisroel is swallowed up; now shall they be among the Goyim like a worthless keli (vessel).

[9] For they are gone up to Assyria, a pere (wild donkey) off by itself alone; Ephrayim hath sold herself to ahavim (lovers).

[10] Yea, though they have bargained among the Goyim, now will I gather them, and they shall begin to diminish on account of the massa (burden) of Melech Sarim.

[11] Because Ephrayim hath built many mizbechot for sin, mizbechot shall be unto him to sin.

[12] I have written to him the many things of My torah, but they were regarded as a zar (strange thing).

[13] They sacrifice basar for the sacrifices of Mine offerings, and eat it; but Hashem accepteth them not; now will He remember their avon (iniquity), and visit punishment on their sins; they shall return to Mitzrayim.

[14] For Yisroel hath forgotten his Maker, and buildeth heikhalot; and Yehudah hath multiplied fortified towns; but I will send eish upon his towns, and it shall devour the citadels thereof.

9 Rejoice not, O Yisroel, for joy, as other people; for thou hast gone a-whoring from thy G-d, thou hast loved a reward upon every threshing floor.

[2] The floor and the wine-press shall not feed them, and the tirosh shall fail in her.

[3] They shall not dwell in Hashem's land; but Ephrayim shall return to Mitzrayim, and they shall eat unclean things in Assyria.

[4] They shall not offer yayin offerings to Hashem, neither shall they be pleasing unto Him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted; for their bread for their nefesh shall not come into the Beis Hashem.

[5] What wilt ye do in the Yom Mo'ed, and in the Yom Chag Hashem?

[6] For, lo, they are gone because of destruction; Mitzrayim shall gather them up, Memphis shall bury them; nettles shall possess their valuables of kesef; thorns shall be in their tents.

[7] The days of pekudah (visitation for divine punishment) are come, the yamim of recompence are come; Yisroel shall know it; the navi is a fool, the ish haruach (spiritual man) is meshuga, for the multitude of thine iniquity and great hatred.

[8] The watchman of Ephrayim was with my G-d; but the navi is a snare of a fowler in all his ways, and hatred in the bais of his G-d.

[9] They have deeply corrupted themselves, as in the yamim of Giveah; therefore He will remember their iniquity, He will visit their sins.

[10] I found Yisroel like grapes in the midbar; I saw your avot as the bikkurah in the fig tree at her first season; but they went to Ba'al-peor, and separated themselves unto that shame; and their

abominations were according as they loved.

[11] As for Ephrayim, their kavod shall fly away like a bird, from the birth, and from the beten (womb), and from the conception.

[12] Though they bring up their banim, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!

[13] Ephrayim, as I saw Tzor, is planted in a pleasant place; but Ephrayim shall bring forth his banim to the murderer.

[14] Give them, O Hashem. What wilt Thou give? Give them a miscarrying rechem (womb) and dry breasts.

[15] All their wickedness is in Gilgal; for there I hated them; for the wickedness of their doings I will drive them out of Mine bais, I will love them no more; all their sarim (princes) are sorerim (rebels).

[16] Ephrayim is struck, their shores (root) is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their beten (womb).

[17] My G-d will cast them away, because they did not pay heed unto Him; and they shall be nodedim (wanderers) among the Goyim.

10 Yisroel is a running gefen, he bringeth forth p'ri unto himself; according to the multitude of his fruit he hath increased the mizbechot; according to the goodness of his land they have made goodly matzevot (stone pillars, monuments).

[2] Their lev is deceitful; now shall they bear guilt; He shall break down their mizbechot, He shall destroy their matzevot.

[3] For now they shall say, We have no Melech, because we feared not

Hashem; but if we did have a Melech, what could he do for us?

[4] They have spoken words, swearing falsely in cutting brit (covenant); thus mishpat springeth up as poisonous herb in the furrows of the sadeh.

[5] The inhabitants of Shomron tremble because of the eglot (calf-idols) of Beit-Aven; for the people thereof shall mourn over it, likewise the komer (idolatrous priests) over it, who shout for joy over its kavod, for it has gone into the Gulus for them.

[6] It shall be also carried unto Assyria for a minchah (present) to the great king; Ephrayim shall receive disgrace, and Yisroel shall be ashamed of his own counsel.

[7] As for Shomron, her melech will float off like a twig upon the surface of the mayim.

[8] The high places also of Aven, the chattat Yisroel, shall be made shmad; the kotz (thorn) and the dardar (thistle) shall come up on their mizbechot; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

[9] O Yisroel, thou hast sinned from the yamei Giveah; there they have continued. Did not milchamah (war) overtake the bnei alvah (children of unruliness) in Giveah?

[10] When I please, I will chastise them; amim shall be gathered against them, when they are punished for their shtei avon (double iniquity).

[11] And Ephrayim is an eglah melummadah (a trained heifer), and loveth to tread out the grain; but I will put a yoke on her fair neck; I will drive Ephrayim; Yehudah shall plow, and Ya'akov shall break his clods.

[12] Sow to yourselves in tzedakah, reap in chesed; break up your fallow ground; for it is time to seek Hashem, till He come and rain tzedek upon you.

[13] Ye have plowed resha, ye have reaped avlah; ye have eaten the pri kachash (fruit of lies); because thou didst trust in thy way, in the multitude of thy gibborim (mighty men).

[14] Therefore shall a tumult arise among thy people, and all thy fortresses shall be devastated, as Shalman devastated Beit-Arbel on the yom milchamah; the em were dashed in pieces with their banim.

[15] So shall Beit-El do unto you because of your great wickedness; in the shachar (dawn) shall the Melech Yisroel utterly be cut off [*Isa 53:8*].

11 When Yisroel was a na'ar (child), I loved him, and called Beni (My son) out of Mitzrayim [*Mt 2:15*].

[2] The more I called them, the more they went from Me; they sacrificed unto Ba'alim, and burned incense to peselim (graven images).

[3] Yet it was I who taught Ephrayim to walk, taking them by their zero'ot; but they knew not that it was I who healed them.

[4] I drew them with cords of man, with bands of ahavah; and I was to them as they that ease the ol (yoke) on their jaws, and I bent down to feed them.

[5] Will they not return into Eretz Mitzrayim? And will not the Assyrian be his melech, because they refused to make teshuvah.

[6] And the cherev shall flash in his towns, and shall destroy his gate bars, and devour them, because of their own counsels.

[7] And Ami are bent to backsliding from Me; though they called to the Most High, none at all would exalt Him.

[8] How shall I give thee up, Ephrayim? How shall I hand thee over, Yisroel? How shall I make thee as Admah? How shall I make thee as Tzvoyim? Mine lev is turned within Me, My relentings are kindled together.

[9] I will not execute Mine charon af, I will not return to destroy Ephrayim; for El ani, and not ish; the Kadosh (Holy One) in the midst of thee; and I will not come in wrath.

[10] They shall walk after Hashem; He shall roar like an arye; when He shall roar, then the banim shall come trembling from the west.

[11] They shall come trembling as a bird out of Mitzrayim, and as a yonah out of Eretz Assyria; and I will place them in their batim (houses), saith Hashem.

[12] [12:1] Ephrayim compasseth Me about with kachash (lies), and Bais Yisroel with mirmar (deceit; T.N. *See Isa 53:9 which says Moshia'ch will have no mirmar*); but Yehudah still is unruly against El, and against Kadoshim (Holy One; *see Prov 9:10*) Who is ne'eman.

12 [12:2] Ephrayim feedeth on wind, and chasing after the east wind; he daily increaseth kazav (lies) and sod (desolation); and cuts brit with the Assyrians, and shemen is sent to Mitzrayim.

[2] [3] Hashem hath also a charge against Yehudah, and will visit punishment on Ya'akov according to his ways; according to his doings will He repay him.

[3] [4] In the beten (womb) he (Ya'akov) akav (took at the heel [of]) his brother

and by his strength he sarah (struggled with, persevered) with Elohim;
 [4 [5]] Yea, he (Yisroel) sarah (had power over) the malach, and prevailed; he wept, and made techinnah unto Him; He found him at Beit-El, and there He spoke with us;
 [5 [6]] Even Hashem Elohei Tzva'os; Hashem is His [memorial] Name!
 [6 [7]] Therefore turn thou to Eloheicha; be shomer over chesed and mishpat and wait on Eloheicha tamid (continually).
 [7 [8]] A Kena'an (merchant), in whose hand are the scales of mirmar (deceit) He loveth to oppress.
 [8 [9]] And Ephrayim boasts, Yet I am become an oisher, I have found me out wealth; in all my gain they shall find none avon (iniquity, offense) in me that would be chet (sin).
 [9 [10]] And I that am Hashem Eloheicha from Eretz Mitzrayim will yet make thee to dwell in oholim, as in the yamei mo'ed [*i.e.*, *Sukkot*].
 [10 [11]] I have also spoken to the nevi'im, and I have multiplied chazon (vision, revelation, prophecy), and spoken parables by the nevi'im.
 [11 [12]] Is there aven (iniquity) in Gil'ad? Surely they are vanity; they sacrifice bullocks in Gilgal; yea, their mizbechot are as piles of stones in the furrows of the fields.
 [12 [13]] And Ya'akov fled into the country of Aram, and Yisroel served for an isha, and for an isha he was shomer [*over sheep*].
 [13 [14]] And by a navi Hashem brought Yisroel out of Mitzrayim, and shomer [Yisroel] a navi was.
 [14 [15]] Ephrayim has provoked bitter anger; therefore shall He leave his

blood-guiltiness upon him, and his scorn shall Adonoif of him return and repay unto him.

13 When Ephrayim spoke there was trembling; he was exalted in Yisroel; but when he became guilty in Ba'al, he died.
 [2] And now they sin more and more, and have made for themselves massekchah (idol) of their kesef, and atzabim according to their faculty of binah (understanding), all of it the work of the craftsmen; they say of them, Let adam that sacrifice kiss calf-idols.
 [3] Therefore they shall be like the anan boker (morning cloud) and as the early dew that disappears, like the motz (chaff) that is driven with the whirlwind out of the threshing floor, and as the smoke out of the window.
 [4] Yet I am Hashem Eloheicha from Eretz Mitzrayim, and thou shalt know no Elohim but Me; for there is no Moshia besides Me.
 [5] I did know thee in the midbar, in the erez taluvot (land of burning heat).
 [6] According to their pasture [*i.e.*, *as I fed them*], so were they filled; they were filled, and their lev became proud; therefore have they forgotten Me.
 [7] Therefore I will be unto them as a lion; as a leopard by the derech will I lie in wait;
 [8] I will meet them as a dov (bear) that is bereaved of her cubs, and will rip open the covering of their lev, and there will I devour them like a lion; as the wild beast of the sadch would tear them.
 [9] O Yisroel, thou art destroyed; because thou art against Me, thine Ezer (Help).
 [10] Where now is thy melech that he may save thee? Where

in all thy cities are thy shofetim of whom thou saidst, Give me a melech and sarim?
 [11] I gave thee a melech in Mine anger, and took him away in My wrath [*Isa 53:10*].
 [12] The avon (iniquity) of Ephrayim is bound up; his chattat is lurking.
 [13] The chevlei yoledah (birth pangs of a woman in childbirth) shall come upon him; he is a ben lo chacham; for when it is time he does not come to the opening of the womb.
 [14] Should I ransom them from the power of Sheol? Should I redeem them from mave? O Mavet, where are the dever (pestilence, plague) of thee? O Sheol, where is thy destruction? Nocham (sorrow, compassion, pity) shall be hidden from Mine eyes.
 [15] Even though he thrives among his achim, an east wind shall come, the Ruach Hashem shall come up from the midbar (desert), and his makor (spring, fountain) shall become dry, and his well shall be dried up; it shall plunder the otzar of every keli chemdah (precious vessel).
 [16 [14:1]] Shomron shall bear guilt; for she hath rebelled against her Elohim; they shall fall by the cherev; their olalim shall be dashed in pieces, and their women with child shall be ripped open.

14^[2] O Yisroel, return unto Hashem Eloheicha; for thy downfall hast been thine avon (iniquity).
 [2 [3]] Take devarim (words) with you, and turn to Hashem; say unto Him, Take away avon (iniquity), and receive us graciously that we

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may render the sacrifices of our lips.*[MJ 13:15]*

[3 [4]] Assyria shall not save us; we will not ride upon susim; neither will we say any more to the work of our hands, Ye are Eloheinu; for in Thee the yatom (orphan) findeth compassion.

[4 [5]] I will heal their meshuvah (backsliding); I will love them freely; for Mine anger is turned away from him.

[5 [6]] I will be as the tal (dew) unto Yisroel: he shall blossom as the lily, and strike root as Levanon.

[6 [7]] His branches shall spread, and his beauty shall be as the zayit (olive tree), and his hod (splendor) as Levanon. [7 [8]] They that dwell under his tzel (shade) shall return; they shall revive as the dagan, and grow as the gefen; the remembrance thereof shall be as the yayin of Levanon.

[8 [9]] Ephrayim shall say, What have I to do any more with atzabim? It is I who answer and look after him; I am like an evergreen cypress. From Me is thy p'ri found.

[9 [10]] Who is chacham, and he shall have binah of these things? Prudent, and he shall know them? For the Darkhei Hashem are right, and the tzaddikim shall walk in them; but the poshe'im (transgressors) shall fall therein.

T.N. In the next book we have the prophecy that the Ruach Hakodesh will be poured out in the last days and even the most humble people will be empowered thereby to witness. When 120 Messianic Spirit-filled Jewish people began to preach the Besuras HaGeulah for the first time, they knew that something of this very prophecy had come to pass (See Ac chp 2).

YOEL

1 The Devar Hashem that came to Yoel Ben Petuel: [2] Hear this, ye

zekenim, and give ear, all ye yoshvei ha'aretz (inhabitants of the land). Hath anything like this been in your days, or even in the days of your avot (fathers)?

[3] Tell ye your banim (children) of it, and let your banim tell their banim, and their banim to the next generation.

[4] That which the locust swarm hath left hath the arbek (great locust) eaten; and that which the arbek hath left hath the crawling locust eaten; and that which the crawling locust hath left hath the other locust eaten.

[5] Awake, ye shikkorim (drunkards), and weep; and wail, all ye drinkers of yayin, because of the new wine; for it is cut off from your mouth.

[6] For a Goy is come up upon my land, strong, and without number, whose teeth are the teeth of an aryeh (lion), and he hath the fangs of a lioness.

[7] He hath laid my gefen (vine) waste, and barked my teenah (fig tree); he hath made it clean bare, and cast it away; the branches thereof are made white.

[8] Lament like a betulah girded with sackcloth for the ba'al (husband) of her youth.

[9] The minchah and the nesekh is cut off from the Beis Hashem; the kohanim, the mesharetim (ministers) of Hashem, mourn.

[10] The sadeh (field) is wasted, the adamah (land) mourneth; for the grain is wasted; the new wine is dried up, the oil languisheth.

[11] Be ye ashamed, O ye husbandmen [*i.e., farmers*]; wail, O ye vinedressers, for the

wheat and for the barley; because the katzir (harvest) of the sadeh is perished.

[12] The gefen is dried up, and the teenah languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the sadeh, are withered; because sasson (joy) is withered away from the bnei Adam.

[13] Gird yourselves, and lament, ye kohanim; howl, ye mesharetim of the Mizbe'ach; come, lie all night in sackcloth, ye mesharetim of my G-d; for the minchah and the nesekh is withheld from the Beis of your G-d [*i.e., the Beis Hamikdash*].

[14] Sanctify ye a tzom (fast), call an atzarah (solemn assembly), gather the zekenim and all the yoshvei ha'aretz into the Beis Hashem Eloheichem, and cry unto Hashem,

[15] Alas for the day! For the Yom Hashem [*see Isa 13: 9-13; Am 5:18-20; 8:9-14; Zeph 1:14-23 on the coming Day of the L-rd when Hashem intervenes to execute mishpat and righteousness*] is karov (near, at hand), and like destruction from Shaddai shall it come.

[16] Is not the okhel (food) cut off before our eyes, yea, simchah (joy) and gladness from the Beis Eloheinu [*the Beis Hamikdash*]? [17] The seed is rotten under their cloths, the otzarot (storehouses) are laid desolate, the barns are broken down; for the grain is withered.

[18] How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the edrei hatzon (flocks of sheep) are made desolate.

[19] To Thee, Hashem, will I cry; for the eish hath devoured the pastures of the midbar, and the flame hath

burned all the trees of the field.

[20] The beasts of the field cry also unto Thee; for the rivers of mayim (water) are dried up, and the eish hath devoured the pastures of the midbar.

2 Blow ye the shofar in Tziyon, and sound an alarm on My Har Kodesh; let all the yoshvei ha'aretz tremble; for the Yom Hashem cometh, for it is near at hand;

[2] A day of choshech and of gloominess, a day of anan (cloud) and of thick darkness, as the shachar (dawn) spread upon the mountains; an am rav (great people, army) and strong; there hath not been ever the like, neither shall be any more after it, even to the years of dor v'dor.

[3] An eish devourereth before them; and behind them a flame burneth; ha'aretz is as the Can Eden before them, and behind them a desolate midbar; yea, and nothing shall escape them.

[4] The appearance of them is as the appearance of susim; and as horsemen, so shall they run.

[5] Like the noise of merkavot (chariots) on the tops of mountains shall they leap, like the noise of a flame of eish that devourereth the stubble, as a strong people drawn up in milchamah (battle).

[6] Before their face, the amim (nations) shall be in anguish; every face turns pale.

[7] They shall run like gibborim; they shall climb the chomah (wall) like anshei milchamah; and they shall march every one in formation, and they shall not swerve from their course;

[8] Neither shall one push another; they shall walk every one in his own column; and

when they burst through defenses, they shall not break ranks.

[9] They shall run to and fro in the ir (city); they shall run upon the chomah, they shall climb up into the batim (houses); they shall enter in at the windows like the ganav.

[10] The erez shall quake before them; the Shomayim shall tremble; the shemesh and the yarei'ach shall be dark, and the kokhavim shall withdraw their shining;

[11] And Hashem shall utter His voice before His army; His machaneh (camp) is very great; for the executor of His devar (word, command) is strong; for the Yom Hashem is gadol and very terrible; and who can endure it?

[12] Therefore also now, saith Hashem, turn ye back to Me with all your lev, and with tzom, and with weeping, and with mourning;

[13] And rend your lev, and not your garments, and turn unto Hashem Eloheichem; for He is channun (gracious) and rachum (merciful), slow to anger, and of rav chesed, and He relents from sending calamity.

[14] Who knoweth but that He will return and have pity, and leave behind Him a berakhah; even a minchah and a nesekh unto Hashem Eloheichem?

[15] Blow the shofar in Tziyon, sanctify a tzom, call an atzarah (solemn assembly);

[16] Gather the people, set apart as kodesh the kahal (congregation), assemble the zekenim, gather the olalim, even those nursing at the breast; let the choson go forth of his cheder, and the kallah out of her chuppah (canopy).

[17] Let the kohanim, the mesharetim of Hashem, weep between the Ulam and the Mizbe'ach, and let them say,

Spare Thy people, Hashem, and make not Thine nachalah (inheritance) an object of scorn, a byword among the Goyim. Why should they say among the peoples, Where is their G-d?

[18] Then will Hashem be jealous for His land, and take pity on His people.

[19] Yea, Hashem will answer and say unto His people, Hineni, I am sending you dagan, and tirosh, and yitzhar, and ye shall be satisfied therewith; and I will no more make you an object of scorn among the Goyim;

[20] But I will remove far off from you the northern [*army, army of locusts*], and will drive him into an erez barren and desolate, with his vanguard toward the eastern sea [*Dead Sea*], and his rearguard toward the western sea [*Mediterranean Sea*], and his stench and foul smell will go up. Surely it hath done great things.

[21] Fear not, O land; be glad and rejoice; for Hashem hath done great things.

[22] Be not afraid, ye beasts of the field; for the pastures of the midbar do spring up, for the etz beareth her fruit, the te'elah and the gefen do yield their strength.

[23] Be glad then, ye bnei Tziyon, and rejoice in Hashem Eloheichem; for He hath given you the former rain according to (His) tzedakah, and He will cause to come down for you the rain, the yoreh (former rain), and the malkosh (latter rain) as before.

[24] And the threshing floors shall be full of wheat, and the vats shall overflow with yayin and yitzhar.

[25] And I will restore to you the shanim (years) that the arbeh (great locust) hath eaten, the crawling locust, and the other

locust, and the locust swarm,
My great army which I sent
among you.

[26] And ye shall eat in
plenty, and be satisfied, and
praise the Shem of Hashem
Eloheichem, that hath dealt
wondrously with you; and My
people shall never be
ashamed.

[27] And ye shall know that I
am in the midst of Yisroel,
and that I am Hashem
Eloheichem, and there is no
other; and My people shall
never be put to shame.

[28 (3:1)] And it shall come to
pass afterward, that I will
pour out My Ruach

[*Hakodesh*] upon all basar;
and your banim and your
banot shall prophesy, your
zekenim shall dream
chalomot, your bochurim
shall see chezyonot (visions):

[29 (3:2)] And also upon the
avadim and upon the
shefachot in those days will I
pour out My Ruach

[*Hakodesh*, see *Ac* 2:1-42].

[30 (3:3)] And I will show
mofetim in the heavens and in
the earth, dahm, and eish,
and pillars of smoke.

[31 (3:4)] The shemesh shall
be turned into choshech, and
the yarei'ach into dahm,
before the great and terrible
Yom Hashem come.

[32 (3:5)] And it shall come to
pass, that whosoever shall call
on the Shem of Adonoi shall
be saved; in Mt Tziyon and
in Yerushalayim shall be
deliverance, as Hashem hath
said, and in the seridim
whom Hashem shall call.
[Jer 23:5-6; Zech 6:11-12; Ezra 3:8].

3 (4:1) For, hinei, in those
days, and in that time,
when I shall restore the
fortunes of Yehudah and
Yerushalayim,

[2 (4:2)] I will also gather all
Goyim, and will bring them
down into the valley of
Yehoshafat, and will enter into

judgment against them there
concerning My people and for
My nachalah Yisroel, whom
they have scattered among the
Goyim, and My land they
divided up.

[3 (4:3)] And they have cast
lots for My people; and have
traded the yeledim as barter
for zonot, and sold the yaldah
for yayin, that they might
drink.

[4 (4:4)] Yea, and what have
ye to do with Me, O Tzor, and
Tzidon, and all the coasts of
Peleshet? Will ye render Me a
pay-back? And if ye
recompense Me, swiftly and
speedily will I return your
recompense upon your own
rosh;

[5 (4:5)] Because ye have
taken My kesef and My zahav,
and have carried into your
temples My goodly pleasant
things:

[6 (4:6)] Also the Bnei
Yehudah and the Bnei
Yerushalayim have ye sold
unto the Yevanim (Greeks),
that ye might remove them far
from their territory.

[7 (4:7)] Hineni, I will raise
them out of the place whither
ye have sold them, and will
return your recompense upon
your own rosh;

[8 (4:8)] And I will sell your
banim and your banot into
the hand of the Bnei Yehudah,
and they shall sell them to the
Sabaeans, to a Coy far off; for
Hashem hath spoken it.

[9 (4:9)] Proclaim ye this
among the Goyim; Prepare
milchamah, wake up the
gibborim, let all the anshei
hamilchamah draw near and
attack;

[10 (4:10)] Beat your plow-
blades into charavot (swords)
and your pruning knives into
spears; let the weak say, I am
strong.

[11 (4:11)] Assemble
yourselves, and come, all ye
Goyim, and gather yourselves

together round about;
Hashem, thither cause Thy
gibborim to come down.

[12 (4:12)] Let the Goyim be
wakened, and come up to the
valley of Yehoshafat; for there
will I sit to judge all the Goyim
round about.

[13 (4:13)] Put ye in the
sickle, for the katzir is ripe; go
in, tread; for the winepress is
full, the vats overflow; for their
ra'ah is great.

[14 (4:14)] Multitudes,
multitudes in the valley of
decision; for the Yom
Hashem is near in the valley
of decision.

[15 (4:15)] The shemesh and
the yarei'ach shall be
darkened, and the kokhavam
shall withdraw their shining.

[16 (4:16)] Hashem also shall
roar out of Tziyon, and utter
His voice from Yerushalayim;
and the heavens and the earth
shall shake; but Hashem will
be the machseh (refuge) of His
people, and the maoz of the
Bnei Yisroel.

[17 (4:17)] So shall ye have
da'as that I am Hashem
Eloheichem dwelling in
Tziyon, My Har Kodesh; then
shall Yerushalayim be kodesh,
and there shall no zarim pass
through her any more.

[18 (4:18)] And it shall come
to pass in that day, that the
mountains shall drop down
new wine, and the hills shall
flow with cholov; and all the
ravines of Yehudah shall flow
with mayim, and a ma'ayon
shall come forth out of the
Beis Hashem, and shall water
the valley of Sheetim.

[19 (4:19)] Mitzrayim shall be
a desolation, and Edom shall
be a desolate midbar, for the
chamas against the Bnei
Yehudah, because they have
shed dahm naki (innocent
blood) in their land.

[20 (4:20)] But Yehudah shall
dwell for ever, and
Yerushalayim from

dor v'dor.

[21 (4:21)] For I will cleanse them of bloodguilt which I have not yet cleansed; for Hashem dwelleth in Tziyon.

AMOS

1 The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Yisroel in the yamim of Uziyah Melech Yehudah, and in the yamim of Yarov'am ben Yoash Melech Yisroel, two years before the earthquake.

[2] And he said, Hashem roars from Tziyon, and utters His voice from Yerushalayim; and the pastures of the ro'im (shepherds) mourn, and the summit of Mt Carmel withers.

[3] Thus saith Hashem: For shloshah peysha'im of Damascus, even for arba'ah, I will not turn away the punishment thereof; because they have threshed Gil'ad with threshing sledges of barzel (iron);

[4] But I will send an eish onto Bais Chatzael, which shall devour the fortresses of Ben-hadad.

[5] I will break down also the gate bar of Damascus, and cut off the inhabitant from Bikeat-Aven, and him that holdeth the shevet (sceptre) from Bais Eden; and the people of Aram shall go into golus unto Kir, saith Hashem.

[6] Thus saith Hashem: For shloshah peysha'im of Azah (Gaza), even for arba'ah, I will not turn away the punishment thereof; because they carried away captive the golus shleimah (entire exiled population), to deliver them up to Edom;

[7] But I will send an eish on the chomah (wall) of Azah (Gaza), which shall devour the fortresses thereof;

[8] And I will cut off the inhabitant from Ashdod, and him that holdeth the shevet (sceptre) from Ashkelon, and I will turn Mine hand against Ekron; and the she'erit Pelisitim shall perish, saith Adonoi Hashem.

[9] Thus saith Hashem: For shloshah peysha'im of Tzor, even for arba'ah, I will not turn away the punishment thereof; because they delivered up the golus shleimah to Edom, and remembered not the brit achim;

[10] But I will send an eish on the chomah (wall) of Tzor, which shall devour the fortresses thereof.

[11] Thus saith Hashem: For shloshah peysha'im of Edom, even for arba'ah, I will not turn away the punishment thereof; because he did pursue his brother with the cherev, and did cast off all rachamim, and his anger did rage perpetually, and he kept his wrath netzach;

[12] But I will send an eish upon Teman, which shall devour the fortresses of Botzrah.

[13] Thus saith Hashem: For shloshah peysha'im of the Bnei Ammon, even for arba'ah, I will not turn away the punishment thereof; because they have ripped open the women with child of Gil'ad, that they might enlarge their border;

[14] But I will kindle an eish in the chomah (wall) of Rabbah, and it shall devour the fortresses thereof, with war cries in the yom milchamah, with a tempest in the yom sufah (day of the storm);

[15] And their melech shall go into golus, he and his sarim (princes) together, saith Hashem.

2 Thus saith Hashem: For shloshah peysha'im of Moav, even for arba'ah, I will not turn away the punishment thereof; because he burned the bones of Melech Edom into lime; [2] But I will send an eish upon Moav, and it shall devour the fortresses of Keriyyot; and Moav shall die with tumult, with war cries, and with the blast of the shofar;

[3] And I will cut off the shofet (judge) from the midst thereof, and will slay all the sarim (princes) thereof with him, saith Hashem.

[4] Thus saith Hashem: For shloshah peysha'im of Yehudah, even for arba'ah, I will not turn away the punishment thereof; because they have despised the torat Hashem, and have not been shomer over His chukim, and their lies caused them to err, after the halakhah of their avot;

[5] But I will send an eish upon Yehudah, and it shall devour the fortresses of Yerushalayim.

[6] Thus saith Hashem: For shloshah peysha'im of Yisroel, even for arba'ah, I will not turn away the punishment thereof; because they sold the tzaddik for kesef, and the needy for a pair of sandals;

[7] They who pant after the dust of the ground on the rosh of the poor, and turn aside the derech of the anavim; and an ish and his av will go in unto the same na'arah, to commit chillul Hashem against My Shem kodesh;

[8] And they lay themselves down upon clothes taken in pledge by every mizbe'ach, and they guzzle the yayin of the fined in the Beis Eloheichem.

[9] Yet destroyed I HaEmori before them,

whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his p'ri from above, and his shorashim from beneath.

[10] Also I brought you up from Eretz Mitzrayim, and led you arba'im shanah through the midbar, to possess the Eretz HaEmori (land of the Amorite).

[11] And I raised up of your banim for nevi'im, and of your bochorim for Nezirim. Is it not even thus, O ye Bnei Yisroel? saith Hashem.

[12] But ye gave the Nezirim yayin to drink; and commanded the nevi'im, saying, Prophesy not.

[13] Hinei, I am pressed under you, as a cart is pressed that is full of sheaves.

[14] Therefore flight shall perish from the swift, and the chazak shall not strengthen his ko'ach, neither shall the gibbor deliver his own nefesh; [15] Neither shall he stand that handleth the keshet; and he that is swift of foot shall not deliver his own nefesh; neither shall he that rideth the sus deliver himself.

[16] And he that is courageous among the gibborim shall flee away naked in that Yom, saith Hashem.

3 Hear this word that Hashem hath spoken against you, O Bnei Yisroel, against the kol hamishpochoh which I brought up from Eretz Mitzrayim, saying, [2] You only have I known of all the mishpechot

ha'adamah: therefore I will punish you for kol avonotechem.

[3] Can shnayim walk together, except they be agreed?

[4] Will an aryeh roar in the thicket, when he hath no prey? Will a lion roar from his den, if he has taken nothing?

[5] Can a bird fall in a pach ha'aretz (trap on the ground), when his snare is not set? Can a pach spring up from ha'aretz without making a capture?

[6] Shall a shofar be blown in the city, and the people not be afraid? Shall there be disaster in a city, and Hashem hath not caused it?

[7] Surely Adonoi Hashem will do nothing, but He revealeth His sod (secret) unto His avadim hanevi'im.

[8] The aryeh hath roared, who will not fear? Adonoi Hashem hath spoken, who can but prophesy?

[9] Publish in the fortresses at Ashdod, and in the fortresses in Eretz Mitzrayim, and say, Assemble yourselves upon harei Shomron, and behold the great tumults in the midst thereof, and the oppression in the midst thereof.

[10] For they have no da'as to do right, saith Hashem, who store up chamas and shod in their fortresses.

[11] Therefore thus saith Adonoi Hashem: An adversary shall surround the land; and he shall bring down thy strongholds from thee, and thy fortresses shall be plundered.

[12] Thus saith Hashem: As the ro'eh taketh out of the mouth of the aryeh two legs, or a piece of an ozen; so shall the Bnei Yisroel be saved that dwell in Shomron—with the corner of a mittah (bed), and the edge of a couch.

[13] Hear ye, and testify in Bais Ya'akov, saith Adonoi Hashem Elohei HaTzva'os, [14] On the Yom that I visit her to punish the peysha'im of Yisroel, I will also visit to punish the mizbechot of Beit-El; and the horns of the mizbe'ach shall be cut off, and fall to ha'aretz.

[15] And I will strike the bais hachoref with the bais hakayitz; and the batim (houses) of ivory shall perish, and the batim rabbim (great houses) shall have an end, saith Hashem.

4 Hear this word, ye cows of Bashan, that are on Mt Shomron, which oppress the poor, which crush the needy, which say to their adonim, Bring, and let us drink.

[2] Adonoi Hashem hath sworn by His Kodesh, that, hinei, the yamim shall come upon you, that He will take you away with hooks, and the last of you with fishhooks.

[3] And ye shall go out of the breaks in the wall, every cow right behind the next; and ye shall be cast out toward Harmonah, saith Hashem.

[4] Come to Beit-El, and transgress; at Gilgal multiply peysha'im; and bring your zevakhim every boker, and your ma'asrot (tithes) every third day;

[5] And offer a todah thank offering with chametz (leavened bread), and proclaim and publish the nedavot (freewill offerings); for this ye love, O Bnei Yisroel, saith Adonoi Hashem.

[6] And I also have given you cleanness of teeth [*i.e., famine*] in all your towns, and want of lechem in all your places; yet have ye not returned unto Me, saith Hashem.

[7] And also I have withheld the geshem from

you, when there were
yet shloshah chodashim to the
harvest; and I caused it to rain
upon one town, and caused it
not to rain upon another
town; one chelek (part) was
rained upon, and the chelek,
whereupon it rained not,
withered.

[8] So two or three towns
wandered unto one town, to
drink mayim; but they were
not satisfied; yet have ye not
returned unto Me, saith
Hashem.

[9] I have struck you with
blight and mildew; when your
ganim (gardens) and your
kramim (vineyards) and your
fig trees and your olive trees
increased, the locust devoured
them; yet have ye not returned
unto Me, saith Hashem.

[10] I have sent among you
the dever after the manner of
Mitzrayim; your bocherim
have I slain with the cherev,
and have taken away your
susim; and I have made the
stench of your machanot to
come up unto your nostrils;
yet have ye not returned unto
Me, saith Hashem.

[11] I have overthrown some
of you, as Elohim overthrew
Sodom and Amora
(Gomorra), and ye were like a
firebrand snatched from the
burning; yet have ye not
returned unto Me, saith
Hashem.

[12] Therefore thus will I do
unto thee, O Yisroel; and
because I will do this unto
thee, prepare to meet
Eloheicha, O Yisroel.

[13] For, hinei, He that
formeth the harim, and
createth the ruach, and
declareth unto man what is
his thought, that maketh the
shachar darkness, and
treadeth upon the high places
of the earth, Hashem Elohei
Tzva'os Shmo.

5 Hear ye this word which
I take up against you,
even a kinah

(lamentation), O Bais Yisroel.

[2] The Betulat Yisroel is
fallen; she shall no more rise;
she is forsaken in her own
land; there is none to raise her
up.

[3] For thus saith Adonoi
Hashem: The city that went
out by a thousand will be left
a hundred, and that which
went forth by an hundred will
be left ten, for Bais Yisroel.

[4] For thus saith Hashem
unto Bais Yisroel: Seek ye Me,
and live;

[5] But seek not Beit-El, nor
enter into Gilgal, and pass not
to Beer Sheva; for Gilgal shall
surely go into golus, and Beit-
El shall come to naught.

[6] Seek Hashem, and live;
lest He break out like eish in
Bais Yosef, and devour it, and
there be none to quench it in
Beit-El.

[7] Ye who turn mishpat into
wormwood, and cast tzedakah
to the ground,

[8] Seek Him that maketh the
Pleiades and Orion, and
turneth tzalmavet into boker,
and maketh the yom into
lailah; that calleth for the
waters of the yam, and
poureth them out upon the
face of ha'aretz; Hashem
Shmo;

[9] Who causeth shod
(destruction) to flash upon the
strong, and shod upon the
fortified city.

[10] They hate the mochiach
(reprover [*of injustice*]) in the
gate, and they abhor him that
speaketh tamim (uprightly).

[11] Forasmuch therefore as
your treading is upon the
poor, and ye take from him
burdens of wheat; ye have
built batim (houses) of hewn
stone, but ye shall not dwell in
them; ye have planted
pleasant kramim (vineyards),

but ye shall not drink yayin of
them.

[12] For I have da'as of your
manifold peysa'im and your
mighty chattaim (sins); they
afflict the tzaddik, they take a
bribe, and they turn aside the
poor in the sha'ar (gate, court)
from their right.

[13] Therefore the maskil
(prudent) shall keep silence in
such times; for it is an evil
time.

[14] Seek tov, and not rah,
that ye may live; and so
Hashem Elohei Tzva'os shall
be with you, just as ye say He
is.

[15] Hate the rah, and love
the tov, and establish mishpat
in the sha'ar; it may be that
Hashem Elohei Tzava'os will
be gracious unto the she'erit
Yosef.

[16] Therefore Hashem
Adonoi Elohei Tzva'os saith
thus: Wailing shall be in all
rechovot; and they shall cry in
all the public squares, Alas!
Alas! And they shall call the
ikkar (farmer) to mourning,
and such as are skillful of
lamentation to wailing.

[17] And in all kramim
(vineyards) shall be wailing;
for I will pass through thee,
saith Hashem.

[18] Hoy unto you that desire
the Yom Hashem! Why do ye
seek it? The Yom Hashem is
choshech, and not ohr.

[19] As if a man did flee from
an ari, and a dov met him; or
went into the bais, and leaned
his hand on the kir (wall),
and a nachash bit him.

[20] Shall not the Yom
Hashem be choshech, and not
ohr? Even very dark, and no
brightness in it?

[21] I hate, I despise your
chagim (religious festivals),
and I will not stand in your
atzerot (solemn assemblies).

[22] Though ye offer Me olot
and your minchot, I will not
accept them; neither

will I regard your choice
shelamim (peace offerings).

[23] Take thou away from Me
the noise of thy shirim (songs);
for I will not hear the melody
of thy nevalim (harps).

[24] But let mishpat run
down as mayim, and tzedakah
as a never failing stream.

[25] Did ye offer unto Me
zevakhim and minchah in the
midbar arba'im shanah, O
Bais Yisroel?

[26] But ye have borne the
shrine of your Moloch and the
pedestal of your tzelamim,
your star g-d, which ye made
for yourselves.

[27] Therefore will I cause
you to go into golus beyond
Damascus, saith Hashem
Elohei Tzva'os Shmo.

6 Hoy to them that are
complacent in Tziyon,
and have their bitachon
in Har Shomron, the notables
of the foremost Goyim, to
whom Bais Yisroel comes!

[2] Pass ye unto Calneh, and
see; and from thence go ye to
great Chamat; then go down to
Gat of the Pelishtim

(Philistines); be they better
than these mamlachot? Or
their territory more vast than
your territory?

[3] Ye that put far away the
Yom Rah, and cause the
shevet chamas to come near;

[4] That lie upon beds of
ivory, and stretch themselves
upon their couches, and eat
the lambs out of the tzon, and
the calves from the stall;

[5] Who prattle to the tune of
the nevel (harp); like Dovid
[*HaMelech*] they invent string
instruments.

[6] That drink yayin in
sacrificial bowls, and anoint
themselves with the finest
ointments; but they are not
grieved for the shever Yosef
(ruin of Yosef).

[7] Therefore now shall they
go into captivity at the head of
the golus, and the merry

shouting of the revellers will
die.

[8] Adonoi Hashem hath
sworn by Himself, saith
Hashem Elohei Tzva'os:
I abhor the ga'on Ya'akov, and
hate his fortresses; therefore
will I deliver up the city with
all that is therein.

[9] And it shall come to pass,
if there remain asarah
anashim in one bais, they
shall die.

[10] And a man's relative
shall take him up, and he that
burieth him, to carry out the
bones out of the bais, and
shall say unto him still hiding
inside, Is there yet any with
thee? And he shall say, Not
one. Then shall he say, Hold
thy tongue; for the Shem
Hashem is not to be invoked.

[11] For, hinei, Hashem
commandeth, and He will
strike the bais hagadol into
ruins, and the bais hakaton
into pieces.

[12] Do susim run upon the
rock? Do men plow there with
oxen? For ye have turned
mishpat into poison, and the
p'ri of tzedakah into
wormwood;

[13] Ye which rejoice over
what is worthless, which say,
Have we not taken to us horns
[*i.e., symbols of military
resources*] by chazekeinu (our
own strength)?

[14] But, hineni, I will raise
up against you a Goy (Nation),
O Bais Yisroel, saith Hashem
Elohei Tzva'os; and they shall
afflict you from the territory of
Chamat unto the Wadi of the
Aravah.

*T.N. Notice in the next chapter
that Amos refuses to be
intimidated by an apostate
religious leader who dares to
war against Scripture. Amos
gives a prophetic prediction
that this chalatan will be
defrocked by Hashem by being
dragged off to an unclean
heathen land.*

7 Thus hath Adonoi
Hashem showed unto
me; and, hinei, He
formed locusts in the
beginning of the
springing up of the second
crop; and, hinei, it was the
second crop after the mowing
of the melech.

[2] And it came to pass, that
when they had made an end
of eating the vegetation of
ha'arets, then I said, O Adonoi
Hashem, forgive, I beseech
thee; how shall Ya'akov
survive? For he is katon.

[3] Hashem relented for this;
It shall not be, saith Hashem.

[4] Thus hath Adonoi
Hashem showed unto me;
and, hinei, Adonoi Hashem
called to punish with eish, and
it devoured the tehom rabbah
(great deep), and did devour
the chelek (portion).

[5] Then said I, O Adonoi
Hashem, cease, I beseech thee;
how shall Ya'akov survive? For
he is katon.

[6] Hashem relented for this:
This also shall not be, saith
Adonoi Hashem.

[7] Thus He showed me; and,
hinei, Hashem stood upon a
chomah (wall) made with a
plumb line, and a plumb line
in His hand.

[8] And Hashem said unto
me, Amos, what seest thou?
And I said, A plumb line.

Then said Hashem, Hineni, I
will set a plumb line in the
midst of My people Yisroel; I
will not again pass by them
[*and spare them*] anymore;

[9] And the high places of
Yitzchak shall be desolate,
and the mikdeshei Yisroel (*i.e.,
heathen sanctuaries*) shall be
laid waste; and I will rise
against the Bais Yarov'am
with the cherev.

[10] Then Amatzyah the
kohen of Beit-El sent to
Yarov'am Melech Yisroel,
saying, Amos hath

conspired against thee in the midst of Bais Yisroel; the land is not able to bear all his words.

[11] For thus Amos saith, Yarov'am shall die by the cherev, and Yisroel shall surely be led away into the golus out of their own land.

[12] Also Amatzyah said unto Amos, O thou seer, go, flee thee away into Eretz Yehudah, and there eat lechem, and prophesy there:

[13] But prophesy not again any more at Beit-El; for it is the Mikdash Melech, and it is the Bais Mamlachah.

[14] Then answered Amos, and said to Amatzyah, I was no navi, neither was I a ben navi; but I was a herder, and a dresser of sycamore-fig trees; [15] And Hashem took me as I followed the tzon, and Hashem said unto me, Go, prophesy unto My people Yisroel.

[16] Now therefore hear thou the Devar Hashem: Thou sayest, Prophesy not against Yisroel, and drop not thy word against the Bais Yitzchak.

[17] Therefore thus saith Hashem: Thy isha shall be a zonah in the city, and thy banim and thy banot shall fall by the cherev, and thy land shall be divided by line; and thou shalt die in an adamah teme'ah (unclean land); and Yisroel shall surely go forth of his land into golus (exile).

8 Thus hath Adonoi Hashem showed unto me: and hinei a basket of kayitz (summer fruit).

[2] And Hashem said, Amos, what seest thou? And I said, A basket of kayitz (summer fruit). Then said Hashem unto me, The ketz (end) is come upon My people Yisroel; I will

not again pass by them [*and spare them*] anymore.

[3] And the shirot of the heikhal shall turn to wailings in that Yom, saith Adonoi Hashem; there shall be many dead bodies in every place; they shall cast them forth. Silence!

[4] Hear this, O ye that swallow up the needy, even to make the anivvei aretz (poor of the land) to fail,

[5] Saying, When will the Rosh Chodesh be over, that we may sell grain? And Shabbos, that we may market wheat, making the eifah (bushel) small, and the shekel great, and falsifying the balances by mirmah (deceit)?

[6] That we may buy the poor for kesef, and the needy for a pair of sandals; yea, and sell the sweepings with the wheat?

[7] Hashem hath sworn by the ga'on Ya'akov, Surely I will never forget any of their ma'asim.

[8] Shall not ha'aretz (the land) tremble for this, and every one mourn that dwelleth therein? And the whole land shall rise like the Nile; and heave and sink, as by the Nile of Mitzrayim.

[9] And it shall come to pass in that Yom, saith Adonoi Hashem, that I will cause the shemesh to go down at noon, and I will darken ha'aretz in the yom ohr (day light); [10] And I will turn your chagim into mourning, and all your shirot into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every rosh; and I will make it as the mourning of a yachid (only son), and the end thereof as a yom mar (bitter day).

[11] Hinei, the yamim come, saith Adonoi Hashem, that I will send a ra'av (famine) in the land, not a ra'av (famine) of lechem, nor a thirst for

mayim, but of hearing the Divrei Hashem;

[12] And they shall wander from yam to yam, and from the tzaon (north) even to the mizrach (east), they shall run to and fro to seek the Devar Hashem, and shall not find it.

[13] In that Yom shall the betulot hayafot (fair virgins) and bochorim faint for thirst.

[14] They that swear by the sin of Shomron, and say, Chai Elohecha, O Dan; and, The Derech Beer Sheva liveth; even they shall fall, and never rise up again.

9 I saw Adonoi standing by the mizbe'ach; and He said, Strike the pillar capitals [*of the heathen shrine*], that the thresholds may shake; and smash them upon the heads of all; and I will slay the last of them with the cherev; he that fleeth of them shall not get away, and he that escapeth of them shall not be delivered.

[2] Though they dig down to Sheol, thence shall Mine hand take them; though they climb up to Shomayim, thence will I bring them down;

[3] And though they hide themselves in the summit of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the yam, thence will I command the nachash, and he shall bite them;

[4] And though they go into golus (exile) before their enemies, thence will I command the cherev, and it shall slay them; and I will set Mine eyes upon them for rah, and not for tov.

[5] And Adonoi Hashem HaTzva'os is He that toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like the Nile; and sink like the

OVADYAH

Nile of Mitzrayim.

[6] It is He that buildeth his ma'alot (stairs) in Shomayim, and hath founded His aguddah (fitted together vault) over Eretz; He that calleth for the waters of the yam, and poureth them out upon the face of ha'aretz; Hashem Shmo.

[7] Are ye not as children of Ethiopia unto Me, O Bnai Yisroel? saith Hashem. Have not I brought up Yisroel out of Eretz Mitzrayim? And the Pelishtim (Philistines) from Caphtor, and Aram from Kir? [8] Hinei, the eyes of Adonoi Hashem are upon the mamlachah hachatta'ah, and I will destroy it from off the face of ha'aretz; nevertheless I will not utterly destroy Bais Yaakov, saith Hashem.

[9] For, hinei, I will command, and I will sift Bais Yisroel among all Goyim, like as grain is sifted in a sieve, yet shall not the least grain fall upon ha'aretz.

[10] All the chatta'ei ami (sinners of My people) shall die by the cherev, which say, the ra'ah shall not overtake nor come to us.

[11] In that Yom will I raise up the Sukkat Dovid that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the yamei olam; [12] That they may possess the she'erit Edom and all the Goyim, which are called by Shmi, saith Hashem that doeth this.

[13] Hinei, the yamim are coming, saith Hashem, that the plowman shall overtake the kotzer (reaper), and the treader of grapes him that soweth zera; and the mountains shall drop sweet wine, and all the hills shall melt.

[14] And I will bring

again the captivity of My people Yisroel, and they shall build the waste cities, and inhabit them; and they shall plant kramim (vineyards), and drink the yayin thereof; they shall also make gannot, and eat the p'ri of them.

[15] And I will plant them upon their land, and they shall no more be torn up out of their land which I have given them, saith Hashem Eloheicha.

OVADYAH

1 The chazon (vision) of Obadyah: Thus saith Adonoi Hashem concerning Edom: We have heard a report from Hashem, and an envoy is sent among the Goyim, Arise ye, and let us rise up against her (Edom) in battle.

[2] Hinei, I have made thee small among the Goyim; thou art greatly despised.

[3] The zadon (pride, presumption, arrogance) of thine lev (heart) hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his lev, Who shall bring me down to the ground?

[4] Though thou exalt thyself to soar as the nesher, and though thou set thy nest among the kokhavim (stars), thence will I bring thee down, saith Hashem.

[5] If ganavim (thieves) came to thee, if shodedei lailah (robbers by night) – oh how art thou cut off! – would they not have stolen only till they had enough? If the grape gatherers came to thee, would they not leave some grapes?

[6] How is Esau searched out! How are his hidden treasures pillaged!

[7] All the men of thy alliance have forced thee and brought thee even to the border; the anshei shlomecha (the men that were at peace with thee) have deceived thee, and prevailed against thee; they that eat thy lechem (bread) have laid a mazor (net, trap) under thee; there is none detecting it.

[8] Shall I not in that day, saith Hashem, even destroy the chachamim (wise men) out of Edom, and understanding out of the Har Esav?

[9] And thy gibborim (mighty men), O Teman, shall be dismayed and lose courage, to the end that every one of the Har Esav may be cut off by slaughter.

[10] For thy chamas against thy brother Ya'akov, bushah (shame) shall cover thee, and thou shalt be cut off Iolam (for ever).

[11] In the day that thou stood aloof on the other side, in the day that the zarim (strangers) carried away captive his forces, and foreigners entered into his gates, and cast lots for Yerushalayim, even thou wast as one of them.

[12] But thou shouldest not have gloated over the day of thy brother in the day of his misfortune; neither shouldest thou have rejoiced over the Bnei Yehudah in the day of their destruction; neither shouldest thou have spoken proudly in the Yom Tzarah (Day of Trouble).

[13] Thou shouldest not have entered into the sha'ar Ami (gate of My people) in the day of their calamity; yea, thou shouldest not have looked down on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

YONAH

[14] Neither shouldst thou have stood in the crossroads, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did survive in the Yom Tzarah.

[15] For the Yom Hashem is near upon all the Goyim: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

[16] For as ye have drunk upon My Har Kodesh (Holy Mountain), so shall all the Goyim drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

[17] But upon Mt Tziyon shall be deliverance, and there shall be kodesh (holiness); and the Beis Ya'akov shall possess their inheritances.

[18] And the Beis Ya'akov shall be an eish (fire), and the Beis Yosef a flame, and the Beis Esav for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the Beis Esav; for Hashem hath spoken.

[19] And they of the Negev shall possess Har Esav; and they of the Shefelah, the Philistines; and they shall possess the fields of Ephraim, and the fields of Shomron; and Benjamin shall possess Gile'ad.

[20] And those of the Golus of Bnei Yisroel shall possess that of the Canaanites, even unto Tzarphat; and those of the Golus of Yerushalayim, which is in Sepharad, shall possess the cities of the Negev.

[21] And Moshi'im (Deliverers) shall come up on Mt Tziyon to judge the Har Esav; and HaMamlachah (the Kingdom) shall be Hashem's.

YONAH

1 Now the Devar Hashem came unto Yonah ben Amittai, saying,

[2] Arise, go to Nineveh, that ha'ir hagedolah (great city), and preach against it; for their wickedness is come up before Me.

[3] But Yonah rose up to run away unto Tarshish from the presence of Hashem, and went down to Yafu; and he found an oniyah going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Hashem.

[4] But Hashem sent out a ruach gedolah (great wind) into the yam (sea), and there was a sa'ar gadol (mighty tempest) in the yam, so that the oniyah was like to be broken.

[5] Then the mariners were afraid, and cried every man unto his g-d, and cast forth the cargoes that were in the oniyah into the yam, to lighten it of them. But Yonah was gone down into the hold of the ship; and he lay, and was fast asleep.

[6] So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon Eloheicha, if so be that HaElohim will think upon us, that we perish not.

[7] And they said every one to his fellow, Come, and let us cast goralot (lots), that we may have da'as for whose cause this ra'ah is upon us. So they cast goralot (lots), and the goral (lot) fell upon Yonah.

[8] Then said they unto him, Tell us, we pray thee, for whose cause ra'ah hazot (this evil) is upon us; What is thine occupation? And whence

comest thou? What is thy country? And of what people art thou?

[9] And he said unto them, Ivri anochi (I am a Hebrew); and I fear Hashem, Elohei HaShomayim, which hath made the yam and the yabashah (dry land, *Bereshis 1:9*).

[10] Then were the men of yirah gedolah (great terror), and said unto him: Why hast thou done this? For the men knew that he was running away from the presence of Hashem, because he had told them.

[11] Then said they unto him, What shall we do unto thee, that the yam against us may be calm [*see Yeshayah 53:5,8; Mt 12:39-40; 16:4*]? For the yam did rage and was tempestuous.

[12] And he said unto them, Take me up, and cast me forth into the yam; so shall the yam be calm unto you: for I know that for my sake this sa'ar hagadol (great tempest, storm) is upon you.

[13] Nevertheless the men rowed hard to bring it to the yabashah; but they could not: for the yam did rage, and was tempestuous against them.

[14] Wherefore they cried unto Hashem, and said, We beseech Thee, Hashem, we beseech Thee, let us not perish for this man's nefesh, and lay not upon us dahm naki (innocent blood); for Thou, Hashem, hast done just as it pleased Thee.

[15] So they took up Yonah, and cast him forth into the yam [*see Yeshayah 53:5,8; Mt 12:39-40; 16:4*]; and the yam ceased from her raging.

[16] Then the men feared Hashem with a yirah gedolah, and offered a sacrifice unto Hashem, and vowed nedarim.

[17 (2:1)] Now Hashem had prepared a dag gadol (great fish) to swallow up Yonah. And Yonah was in the belly of the dag shloshah yamim and shloshah leilot (three days and three nights).

2 (2:2) Then Yonah davened unto Hashem Elohav from out of the dag's belly, [2 (2:3)] And said, I cried by reason of mine tzoros unto Hashem, He heard me; out of the belly of Sheol cried I, and Thou heardest my voice. [3 (2:4)] For Thou hadst cast me into the deep, in the midst of the yamim (seas); and the current swirled about me; all Thy billows and Thy waves passed over me. [4 (2:5)] Then I said, I am cast out of Thy sight; yet I will look again toward Thy Heikhal Kodesh.

[5 (2:6)] The mayim compassed me about, even to the nefesh; the depth closed me round about, the seaweed were wrapped about my head.

[6 (2:7)] I went down to the bottoms of the mountains; ha'arets with her bars closed behind me l'olam; yet hast Thou brought up my life from shachat (corruption; see *Ps 16:10*), Hashem Elohai.

[7 (2:8)] When my nefesh fainted within me, I remembered Hashem; and my tefillah came unto Thee, into Thine Heikhal Kodesh.

[8 (2:9)] They that observe lying vanities forsake their own chesed.

[9 (2:10)] But I will sacrifice unto Thee with the voice of todah; I will pay that which I have vowed. Yeshuah (Salvation) is from Hashem.

[10 (2:11)] And Hashem spoke unto HaDag (The Fish), and it vomited out Yonah upon the yabashah (dry land).

3 And the Devar Hashem came unto Yonah the second time, saying,

[2] Arise, go unto Nineveh, that ir hagedolah, and preach unto it the preaching that I give thee.

[3] So Yonah arose, and went unto Nineveh, according to the Devar Hashem. Now Nineveh was an exceeding ir gedolah of a journey of shloshet yamim.

[4] And Yonah began to enter into the city one day's journey, and he cried out and preached, and said, Yet arba'im yamim (40 days), and Nineveh shall be overthrown.

[5] So the people of Nineveh had emunah in Elohim, and proclaimed a tzom, and put on sackcloth, from their gedolim even to their ketanim.

[6] For word came unto HaMelech of Nineveh, and he arose from his kisse, and he laid aside his royal robe, and covered him with sackcloth, and sat in ashes.

[7] And he caused it to be proclaimed and published throughout Nineveh by the decree of HaMelech and his gedolim, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not eat, nor drink mayim;

[8] But let man and beast be covered with sackcloth, and cry mightily unto Elohim; yea, let them turn every one from his evil way, and from the chamas that is in their hands.

[9] Who can tell if HaElohim will turn and relent, and turn away from His fierce anger, that we perish not?

[10] And HaElohim saw their ma'asim, that they shavu (turned) from their derech hara'ah; and HaElohim relented of hara'ah, that He had said that He would do unto them; and He did it not.

4 But it displeased Yonah with a ra'ah gedolah, and he was very angry.

[2] And he davened unto Hashem, and said, I pray Thee, Hashem, was not this my saying, when I was yet in my country? Therefore I was quick to flee unto Tarshish before; for I had da'as that Thou art an EL CHANNUN VRACHUM ERECH APAYIM VRAY CHESED and relentest Thee of the ra'ah. [SHEMOT 34:6]

[3] Therefore now, Hashem, take, I beseech Thee, my nefesh from me; for it is better for me to die than to live.

[4] Then said Hashem, Doest thou well to be angry?

[5] So Yonah went out of the city, and sat on the east side of the city, and there made him a sukkah, and sat under it in the shadow, till he might see what would happen to the city.

[6] And Hashem Elohim prepared a climbing gourd, and made it to come up over Yonah, that it might be a tzel (shade) over his rosh, to deliver him from his displeasure. So Yonah had simchah gedolah about the climbing gourd.

[7] But HaElohim prepared a tola'at (worm) when the shachar (dawn) came the next day, and it chewed the climbing gourd that it withered.

[8] And it came to pass, when the shemesh did arise, that Elohim prepared a vehement scorching east ruach (wind); and the shemesh beat upon the rosh Yonah, that he grew faint, and wanted to

[T.N. Moshiah is the Navi like Moshe, the Navi like Yonah, whom Mavet swallows and then vomits up so that he can divide the spoil with those whose chet he bears away to death like the Yom Kippur scapegoat (see Isa 53:12)].

die, and said, It is better for me to die than to live.

[9] And Elohim said to Yonah, Doest thou well to be angry for the climbing gourd? And he said, I do well to be angry, even unto not (death).

[10] Then said Hashem, Thou hast had pity on the climbing gourd, though thou hast not labored for it, neither madest it grow; which came up a ben lailah, and perished a ben lailah;

[11] And should not I spare Nineveh, that ir hagedolah, wherein are more than sixscore thousand persons that cannot discern between their yamin (right hand) and their semol (left hand); and also much cattle?

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MICHOH

1 The Devar Hashem that came to Michah HaMorashti in the yamim of Yotam, Achaz, and Yechizkiyah, melachim of Yehudah, which he saw concerning Shomron and Yerushalayim:

[2] Hear, all ye peoples; hearken, O Eretz (earth), and all that is therein; and let Adonoi Hashem be witness against you, Adonoi from His Heikhal Kodesh.

[3] For, hinei, Hashem cometh forth out of His dwelling place, and will come down, and tread upon the high places of ha'aretz.

[4] And the mountains shall melt under Him, and the valleys shall be split apart, like wax before the eish, and like mayim that are poured down a steep place.

[5] Because of the peysha (transgression) of Ya'akov is all this, and because of the

chattot Bais Yisroel. What is the peysha of Ya'akov? Is it not Shomron? And what are the high places of Yehudah? Are they not Yerushalayim?

[6] Therefore I will make Shomron like a rubble heap of the sadeh, and like a place for planting a kerem (vineyard); and I will pour down the stones thereof into the valley, and I will lay bare her foundations.

[7] And all the pesilim thereof shall be beaten to pieces, and all the etnan (temple proceeds of cult prostitution) shall be burned with the eish, and all the idols thereof will I lay desolate; for she [*i.e.*, *Shomron*] gathered of the etnan (wage) of a zonah, and they shall revert to the etnan (wage) of a zonah.

[8] Therefore I will weep and wail, I will go barefoot and arom (half-naked); I will wail like the jackals, and mourn like the ostriches.

[9] For her wound is incurable; for it is come unto Yehudah; it is come unto the sha'ar ami (gate of my people) even to Yerushalayim.

[10] Declare ye it not at Gat, weep ye not at all; at Beit L'aphrah (House of Dust) roll thyself in the aphar (dust).

[11] Pass ye on your way, thou inhabitant of Shaphir, in nakedness and shame; the inhabitants of Tza'anani dare not come out. Beit-Ha'etzel is in mourning; it withdraws from you its support.

[12] For the inhabitant of Marot waited anxiously for relief; but rah (evil) came down from Hashem unto the sha'ar Yerushalayim.

[13] O thou inhabitant of Lachish, harness the merkavah to the swift horses; it was the reshit chattat (beginning of sin) to Bat Tziyon; for the

transgressions of Yisroel were found in thee.

[14] Therefore shalt thou give shilluchim (parting gifts) to Moreshet-Gat; the batim (houses) of Achziv shall be a deception to the melachim of Yisroel.

[15] Yet will I bring HaYoresht (The Heir, the one who takes possession) unto thee, O inhabitant of Mareshah; the kavod Yisroel shall come unto Adullam.

[16] Shave your head in mourning for the children who were your delight; make yourselves as bald as the neshet (vulture); for they are gone into the golus from thee.

2 Hoy (Woe) to them that devise aven (iniquity), and plot rah (evil) upon their mishkavim (beds)! At ohrahbaker they carry it out, because it is in the power of their hand.

[2] And they covet sadot, and seize them; and batim (houses), and take them away; so they oppress a man and his bais, even a man and his nachalah (inheritance).

[3] Therefore thus saith Hashem: Hineni, against this mishpochah do I plan a ra'ah, from which ye shall not remove your tzavarot (necks); neither shall ye walk haughtily; for an et ra'ah (time of evil) it is.

[4] In Yom HaHu shall one take up a mashal against you, and lament with a doleful lamentation, and say, We are utterly ruined; He (Hashem) hath changed the chelek of Ami (my People); how hath He (Hashem) removed it from me! To the shovev (faithless, apostate) He (Hashem) apportions our sadot.

[5] Therefore thou shalt have none that shall divide for you the land by lot in the Kahal Hashem.

[6] Prophecy ye not, they prophesy; but if they [*Hashem's nevi'im*] do not prophesy concerning these things, kelimot (disgraces, reproaches) will not be turned back.

[7] O thou that art named Bais Yaakov, is the Ruach [*Hakodesh*] of Hashem angry? Are these His doings? Do not My words do good to him that walketh uprightly?

[8] Even of late Ami is risen up as an ovey (enemy); ye pull off the cloak from the garment from them that pass by securely as men averse to milchamah (war).

[9] The women of Ami have ye cast out from their pleasant homes; from their ollalim have ye taken away My glory l'olam.

[10] Arise ye, and depart; for this is not the menuchah (the place of rest); because of the tameah (defilement) that brings sore destruction.

[11] If a man, walking after the wind and sheker, do lie, saying, I will prophecy unto thee of yayin and of strong drink; he shall even be the mattif (preacher) of Am HaZeh (this people).

[12] I will surely assemble, O Ya'akov, all of thee; I will surely gather the She'erit Yisroel; I will put them together like the tzon of the pen, like the eder (flock) in the meadow; they shall throng with people.

[13] The one who breaks through comes up before them; they break through, and pass through the sha'ar, and go out by it; and their Melech [*Moshiach, Hoshea 3:5*] goes before them, and Hashem at their head.

3 And I said, Hear, O Rashei Ya'akov, and ye Ketzinim of Bais Yisroel.

Is it not for you to have da'as of Mishpat (Justice)?

[2] Who hate the tov, and love the rah; who tear off their skin from off them, and their flesh from off their atzamot (bones);

[3] Who also eat the flesh of Ami, and flay their skin from off them; and they break their atzamot, and chop them in pieces, like for the pot, and like the basar within the caldron.

[4] Then shall they cry unto Hashem, but He will not hear them; He will even hide His face from them at that time, because of the evil way they behaved themselves in their doings.

[5] Thus saith Hashem concerning the nevi'im that make Ami err, leading them astray, the nevi'im that bite with their teeth, and preach, Shalom! And whoever putteth nothing into their mouths, v'kiddehu milchamah (they sanctify war) against him.

[6] Therefore lailah shall be unto you, because of the chazon; and choshech shall come upon you because of the soothsaying, the divination; and the shemesh shall go down over the nevi'im, and hayom shall be dark over them.

[7] Then shall the chozim (seers) be ashamed, and the kosemim (diviners) blush in bushah; yea, they shall all cover their safam (mustache, *i.e., their lips*); ki ein ma'aneh Elohim (for there is no answer of G-d).

[8] But truly I am full of ko'ach by the Ruach [*Hakodesh*] of Hashem, and of mishpat, and of gevurah (might), to preach unto Ya'akov his peyscha, and to Yisroel his chattat. [*Yeshayah 53:5, 8, 12*]

[9] Hear this, I pray you, ye Rashei Bais Ya'akov, and Ketzinim of Bais Yisroel, that abhor mishpat, and twist kol haYesharah (all the right, the straight).

[10] Boneh Tziyon b'damim (they build up Tziyon with blood), and Yerushalayim with avlah (iniquity).

[11] Her Rashim judge for a bribe, and her kohanim play the hireling moreh (teacher), and her nevi'im are fortune-tellers for kesef; yet will they lean upon Hashem? And say, Is not Hashem among us? No ra'ah will come upon us.

[12] Therefore because of you, Tziyon shall be plowed as a sadeh, and Yerushalayim shall become a rubble heap, and the Har HaBeis [*HaMikdash, i.e., the Temple Mount*] shall become a mound of scrubs [*T.N. fulfilled 586, B.C.E., 70 C.E.*].

4 But in the acharit hayamim (the last days) it shall come to pass, that the Har Beis Hashem shall be established as the rosh beharim (chief of mountains), and it shall be exalted above the hills; and amim (peoples) shall stream unto it.

[2] And Goyim rabbim shall come, and say, Come, and let us go up to the Har Hashem, and to the Beis Elohei Ya'akov; and He (Hashem) will be moreinu of His drakhim (ways), and we will walk in His orkhot (ways); for torah shall go forth from Tziyon, and the Devar Hashem from Yerushalayim.

[3] And He shall judge among amim rabbim, and Hashem will be mochiach (arbitrator) for Goyim atzumim afar off; and they shall beat their charavat (swords) into plow blades, and their

khanitot (spears) into pruning knives; And Goy el Goy (nation against nation) will not take up cherev (sword), neither shall they learn milchamah (war) any more.

[4] But they shall sit every man under his gefen (vine) and under his te'elah (fig tree); and none shall make them afraid; for the mouth of Hashem Tzva'os hath spoken.

[5] For Kol HaAmmim will walk every one b'shem Elohav, and we will walk b'shem Hashem Eloheinu Iolam va'ed.

[6] In Yom HaHu, saith Hashem, will I gather that which is lame, and I will gather those which have been thrust out, and those that I have afflicted;

[7] And I will make that which is lame a She'erit (remnant), v'hannahalah (and that which is far removed) a Goy atzum (mighty nation); and Hashem shall reign over them in Har Tziyon me'attah ve'ad olam (from henceforth, even for ever).

[8] And thou, O migdal eder (tower of the flock), hill of Bat Tziyon, unto thee shall it come, even the hammem-shalah harishonah (former dominion); the mamlachah (kingdom) shall come to Bat Yerushalayim.

[9] Now why dost thou cry out aloud? Is there no melech in thee? Is thy yo'eitz (counselor) perished? For pangs have taken thee like a woman in labor.

[10] Be in pain, and labor to bring forth, O Bat Tziyon, like a woman in labor; for now shalt thou go forth out of the city, and thou shalt dwell in the sadeh, and thou shalt go even to Babylon; there shalt thou be rescued; there Hashem shall redeem thee from the hand of thine oyyim (enemies).

[11] Now also Goyim rabbim are gathered against thee, that say, Let her be profaned and desecrated, and let our eye gloat over Tziyon.

[12] But they have no da'as of the machshevot Hashem (thoughts of Hashem), neither have they binah (understanding) of His etzah (divine plan); for He shall gather them like the sheaves into the threshing floor.

[13] Arise and thresh, O Bat Tziyon; for I will make thine keren (horn) barzel (iron), and I will make thy hooves bronze; and thou shalt beat in pieces amim rabbim; and I will devote unto Hashem as cherem their ill-gotten gains, and their wealth unto Adon Kol HaAretz [*T.N. Moshiah called this in Malachi 3:1*].

5:1 [14] Now gather thyself in troops, O Bat Cedud (Daughter of Troops, *i.e., warlike Yerushalayim*); a matzor (siege) hath been laid against us; they shall strike the Shofet Yisroel with a rod upon the cheek [*see The Besuras HaGeulah According to Mattityahu 27:30*].

5 [2[5:1]] But thou, Beit-lechem Ephratah, though thou be little among the Alpehi Yehudah (Thousands of Yehudah), yet out of thee shall He [*Moshiah*] come forth unto Me [*Hashem*] that is to be Moshel Yisroel; whose goings forth (*i.e. origins*) have been mikedem, (from everlasting; *see Chabakuk 1:12*), mimei olam (from the days of eternity).

[3 [5:2]] Therefore will He give them up, until the Et Yoledah (time when she who is in labor) hath brought forth; then the rest of His [*Moshiah's*] Brethren shall return unto Bnei Yisroel.

[4 [5:3]] And He [*Moshiah*] shall stand and shall shepherd in the strength of Hashem, in the majesty of the Shem of Hashem Elohav, and they [*Bnei Yisroel*] shall live; for then shall He [*Moshiah*] be great unto the ends of ha'arets.

[5 [5:4]] And this shall be Shalom. When the Assyrian shall invade our land; and when he shall set foot on our armenot (citadels), then shall we raise against him shivah ro'im (seven shepherds), and shmoneh nesikhei adam (eight leaders [*tribal princes*] of men).

[6 [5:5]] And they shall shepherd Eretz Ashur (Assyria) with the cherev, and Eretz Nimrod at its gates; thus shall He [*Moshiah*] deliver us from the Assyrian, when he cometh into our land, and when he sets foot within our borders.

[7 [5:6]] And the She'erit Ya'akov shall be in the midst of many people like tal (dew) from Hashem, like the showers upon the grass, that doth not await man's bidding, nor tarry for the bnei adam.

[8 [5:7]] And the She'erit Ya'akov shall be among the Goyim in the midst of many people like an aryeh among the beasts of the forest, like a young lion among the edrei tzon (flocks of sheep); who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

[9 [5:8]] Thine hand shall be lifted up upon thine adversaries, and kol oyyecha (all thine enemies) shall be cut off.

[10 [5:9]] And it shall come to pass in Yom HaHu, saith Hashem, that I will cut off thy susim

out of the midst of

thee, and I will destroy thy merkavot (chariots);

[11 [5:10]] And I will cut off the cities of thy land, and throw down all thy mivtzarim (fortresses);

[12 [5:11]] And I will cut off keshafim (witchcrafts) out of thine hand; and thou shalt have no more sorcerers;

[13 [5:12]] Thy graven images also will I cut off, and thy sacred pillars out of the midst of thee; and lo tishtachaveh (thou shalt no more bow down to, worship) the work of thine hands.

[14 [5:13]] And I will pluck up thy Asherim (*i.e., sacred poles of the Asherah cult of Canaan*) out of the midst of thee; so will I destroy thy cities.

[15 [5:14]] And I will execute vengeance in anger and fury upon the Goyim that were without mishma'at (obedience).

6 Hear ye now what Hashem saith: Arise, contend thou before heharim (the mountains), and let the hills hear thy voice.

[2] Hear ye, O harim (mountains), the riv Hashem (dispute, case, lawsuit of Hashem); listen, ye enduring mosedei erez (foundations of the earth); for Hashem hath a case against His people, and He will contend with Yisroel.

[3] O Ami (My people), what have I done unto thee? And wherein have I been a burden to thee? Testify against Me.

[4] For I brought thee up out of Eretz Mitzrayim, and redeemed thee out of the bais avadim (house of slaves); and sent before thee Moshe, Aharon, and Miryam.

[5] O Ami (My people), remember now what Balak Melech Moav did plot, and what Bala'am ben Beor answered him from Sheetim to Gilgal [*See Yehoshua chps 3-4*]; that ye may have da'as of the tzidkot (righteous acts of) Hashem.

[6] With what shall I come before Hashem, and bow myself before Elohei Marom (G-d on High)? Shall I come before Him with olot (burnt offerings), with calves a year old?

[7] Will Hashem be pleased with thousands of elim (rams), or with ten thousand rivers of shemen (olive oil)? Shall I give my bechor (firstborn) for my peysha, the p'ri (fruit) of my beten for the chattat (sin) of my nefesh?

[8] He hath showed thee, O adam (man), what is tov. And what doth Hashem require of thee, but to do mishpat, and ahavat chesed, and to walk humbly with Eloheicha?

[9] Hashem's voice crieth unto the ir (city): To fear Thy Shem (Name) is wisdom; heed the rod and the One who appointed it.

[10] Are there yet the otzerot (treasures) of wickedness in the bais rasha (the house of the wicked), and the scant measure, the too small eifah (bushel) which is accused?

[11] Shall I acquit the one with dishonest scales, and with the bag of mirmah (deceitful) weights? [T.N. *see Moshiaich without mirmah, Yeshayah 53:9*]

[12] For the oisher (the wealthy) thereof are full of chamas (violence), and the inhabitants thereof have spoken sheker, and their leshon (tongue) is remiyah (guile) in their mouth. [*see Moshiaich without chamas, Yeshayah 53:9*]

[13] Therefore also will I make thee sick in striking thee, in making thee desolate because of chattotecha.

[14] Thou shalt eat, but not be satisfied; and thy emptiness remains in thee; and thou shalt put away but not save; and that which thou deliverest will I give up to the cherev (sword).

[15] Thou shalt sow the zera, but thou shalt not reap the katzir (harvest); thou shalt tread the zayit (olives), but thou shalt not anoint thee with shemen (olive oil); and yayin shalt thou not drink.

[16] For the chukkot Omri (statutes of Omri) are kept, and kol ma'aseh Bais Ach'av (all the works of the House of Ahab); and ye walk in their mo'atzot (advise, counsel); therefore, I should make thee a desolation, and the inhabitants thereof an object of hissing; therefore ye shall bear the cherpah (scorn, abuse, disgrace) of Ami (My people).

7 Woe is me! For I am become like a gathering of kayitz (summer fruit), like a gleanings of the vintage; there is no grape cluster to eat, none of the early figs my nefesh desired.

[2] The chasid has disappeared from ha'aretz; and there is none yashar (upright, straight) among men; they all lie in wait for dahm; they hunt every man his brother with a net.

[3] That they may do evil with both hands skillfully, the sar and the shofet asketh for a bribe; and hagadol uttereth the evil of his nefesh (soul); so they weave it.

[4] The best of them is like a brier; the yashar

NACHUM

([most] upright) is sharper than a thorn hedge; the yom of thy watchmen and thy pekuddah (visitation) cometh; now shall their confusion follow.

[5] Trust ye not in a re'a, put ye not confidence in an alluf (confidant); keep the doors of thy mouth from her that lieth in thy kheyk (bosom).

[6] For the ben dishonoureth the av, the bat riseth up against her em, the kallah against her chamot; a man's enemies are the men of his own bais.

[7] Therefore I will look [*in hope*] for Hashem; I will wait for Elohei Yishi (the G-d of my Salvation); Elohai (my G-d) will hear me.

[8] Don't joyously gloat over me, O mine enemy; when I fall, I shall rise; when I sit in choshech, Hashem shall be ohr unto me.

[9] I will bear the wrath of Hashem, because I have sinned against Him, until He plead my case, and execute mishpat for me; He will bring me forth into the ohr, and I shall behold His tzedakah.

[10] Then mine enemy shall see it, and bushah (shame) shall cover her which said unto me, Where is Hashem thy G-d? Mine eyes shall behold her; now shall she be trodden down like the mire of the streets.

[11] In the yom that thy fences are to be built, in Yom HaHu (that Day) shall the chok (prescribed limit, boundary) be far away.

[12] In that yom also it shall come into your possession from Assyria and the cities of Egypt, even from Egypt to the Euphrates, from yam to yam, and from har to har.

[13] Notwithstanding ha'aretz shall be desolate because of them that dwell

therein, for the fruit of their doings.

[14] Tend as a shepherd Thy people with Thy staff, the tzon of Thine nachalah, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gil'ad, as in days of old.

[15] According to the days of thy coming out of Eretz Mitzrayim will I show unto it marvellous things.

[16] The Goyim shall see and be ashamed at all their might; they shall lay their hand upon their mouth, their ears shall be deaf.

[17] They shall lick the apha (dust) like the nachash, like crawlers that crawl on eretz (ground) they will come trembling out of their dens; they shall be afraid of Hashem Eloheinu, and shall turn in fear because of Thee.

[18] Mee El kamocha (Who is a G-d like unto Thee), removing avon, and passing over peyscha of the She'rit of His Nechalah? Hashem retaineth not His anger forever, because He delighteth in chesed.

[19] He will turn again; He will have compassion upon us; He will subdue avonoteinu (our iniquities); and tashlich (thou wilt cast, throw) all their sins into the depths of the yam.

[20] Thou wilt give emes to Ya'akov, and chesed to Avraham, as Thou hast sworn unto avoteinu from days of long ago.

[*T. N. Notice that Moshiach, in spite of his humble birth is not a mere human being, as it says of Moshiach that the One who shall come forth unto Me [Hashem] that is to be Mosheh Yisroel; whose goings forth (i.e. origins) have been mikedem, (from everlasting; see Chabakuk 1:12), mimei olam (from the days of eternity).*

NACHUM

1 The burden concerning Nineveh. The sefer chazon (book of the vision) of Nachum of Elkosh.

[2] A jealous G-d and taking vengeance is Hashem; an avenger is Hashem, Ba'al Chemah (L-rd of Wrathful Fury); Hashem will take vengeance on His adversaries, and He reserveth wrath for His enemies.

[3] Hashem is slow to anger, and great in ko'ach, and will not at all leave the guilty unpunished; Hashem hath His way in the whirlwind and in the tempest, and the anan (clouds) are the dust of His feet.

[4] Hashem rebuketh the yam, and drieth it up, and maketh all the neharot (rivers) run dry; Bashan languisheth, and Carmel, and the flower of the Levanon fadeth.

[5] The mountains quake before Hashem, and the hills melt away, and ha'aretz heaveth at His presence, yea, tevel (the world), and all that dwell therein.

[6] Who can stand before Hashem's fury? And who can endure His charon af (burning anger, see *Ro 1:18*)? His chemah (wrath) is poured out like eish (fire) and the tzurim (rocks) are rent in pieces before Him.

[7] Hashem is tov, a maoz (stronghold) in the Yom Tzarah; and Hashem knoweth them that take refuge in Him.

[8] But with an overwhelming flood He will make an utter end of her [*Nineveh's*] site, and Hashem shall pursue His enemies into choshech.

[9] Whatever plot ye against Hashem, Hashem will make an utter end of anyone doing it; tzarah (affliction) will not arise a second time.

[10] For while they be twisted together as sirim (thorns), and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

[11] There is one come out of thee [see 1:1], that imagineth evil against Hashem, a yo'etz Beliya'al (a counselor of Beliya'al [i.e., Sennacherib]).

[12] Thus saith Hashem: Though they are strong, and likewise rabbim, yet shall they thus be cut down, and he [*the Assyrian*] shall pass away. Though I have afflicted thee [*O Yehudah*], I will afflict thee no more.

[13] For now will I break his motah (yoke) from off thee, and will break thy fetters in pieces.

[14] And Hashem hath given a command concerning thee, that no more of thy name be sown [i.e., to perpetuate his name]; out of the bais of thy g-ds will I cut off the pesel (graven image) and the molten image; I prepare thy kever (grave); for thou art vile.

[15 (2:1)] Hinei, upon the mountains the feet of him that bringeth Besorah (Good News), that publisheth Shalom! O Yehudah, keep thy chagim, fulfill thy nedarim; for the Beliya'al shall no more pass through thee; he is utterly cut off.

2 (2:2) A shatterer [*Nineveh's overpowering enemy*] is come up before thy face, [*O Nineveh*]; guard thy fortress, watch the derech, fortify thy loins, marshal all thy koach (power).

[2 (2:3)] For Hashem is about to restore the eminence of Ya'akov, like the eminence of Yisroel; for plunderers have plundered them, and made their vine branches as shachat.

[3 (2:4)] The mogen (shield) of his gibborim is made red, the anshei chayil (valiant men) are in scarlet; the chariot shall flash like fire in the day of its array, and the spears shall be brandished.

[4 (2:5)] The chariot shall rage in the streets, they shall jostle one against another in the rehovot, they shall seem like flaming torches, they shall dart about like the lightnings.

[5 (2:6)] He [*the Assyrian king*] shall remember his mighty ones; they stumble in their walk; they shall make haste to the chomah (wall) of it [*Nineveh*], and the defense shall be prepared.

[6] (2:7) The sha'arei haneharot (the gates of the rivers) shall be thrown open, and the heikhal (palace) reels. [7 (2:8)] Her [*Nineveh's*] golus (exile) is decreed, she shall be carried away, her slave girls moaning like the kol yonim (voice of doves), beating their breasts.

[8 (2:9)] But Nineveh is like a pool of mayim; and her mayim is draining away. Stop, stop, shall they cry; but no one turns back.

[9 (2:10)] Take ye the plunder of kesef, take the plunder of zahav; for there is no end of the treasures, heaps of kol keli chemdah (every delightful vessel).

[10 (2:11)] She is empty, and void, and stripped; and the lev melmeth, and the knees give way, bodies tremble, and the faces of them all grow pale.

[11 (2:12)] Where is the ma'on arayot (den of lions), and the feeding place of the young lions, where the aryeh,

even the lioness, walked with their cubs, and none made them afraid?

[12 (2:13)] The aryeh did tear in pieces enough for his cubs, and strangled for his lionesses, and filled his lairs with prey, and his dens with torn flesh.

[13 (2:14)] Hineni, I am against thee [*O Nineveh*], saith Hashem Tzva'os, and I will burn your chariots in the smoke, and the cherev shall devour thy young lions; and I will cut off thy prey from ha'aretz, and the voice of thy malachim (messengers) shall no more be heard.

3 Hoy (woe) to the ir damim (bloody city)! It is all full of lies and booty; no end to the plunder; [2] The crack of the shot (whip), and the noise of the rattling of the wheels, and of the prancing susim, and of the jolting merkavah (chariot); [3] The parash (horsemen, cavalry) charging, the flash of the cherev and the glittering spear; and there is a multitude of slain, and a great number of dead bodies; and there is no end of their geviyot (corpses); they stumble over their geviyot;

[4] Because of the multitude of the harlotries of the alluring zonah, the ba'alat keshafim (the mistress of sorceries), that enslaveth Coyim through her prostitutions, and mishpochot through her keshafim;

[5] Hineni, I am against thee, saith Hashem

CHABAKUK

Tzva'os; and I will lift thy skirts over thy faces, and I will show the Goyim thy nakedness, and the mamlachot thy shame.

[6] And I (Hashem) will cast abominable filth upon thee, and make thee contemptibly vile, and will make thee a spectacle.

[7] And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is in ruins; who will bemoan her? From where shall I seek menachamim (comforters) for thee?

[8] Art thou better than No Amon (Thebes), that was situated on the Nile, that had the mayim round about it, whose rampart was the yam, and her waters were her chomah?

[9] Ethiopia and Mitzrayim were her strength, and it was boundless; Put and Luvim (Libya) were her allies.

[10] Yet she went into golus, she went into captivity; her olalim also were dashed in pieces at the head of all the streets; and they cast goral (lots) for her honorable men, and all her gedolim were bound in chains.

[11] Thou also shalt be drunken, thou shalt be hid, thou also shalt seek maoz from the enemy.

[12] All thy strongholds shall be like te'enim (fig trees) with the first ripe figs; if they be shaken, they shall even fall into the peh (mouth) of the ochel (eater).

[13] Hinei, thy troops in the midst of thee are nashim (women); the gates of thy land shall be set wide open unto thine enemies; the eish shall devour thy (gate) bars.

[14] Draw thee water for the matzor (siege), fortify thy strongholds, go unto clay, and tread the mortar, repair the brickwork.

[15] There shall the eish devour thee, the cherev shall consume thee, it shall eat thee up like the grasshopper.

Make thyself many as the grasshopper, make thyself many as the arbeh (locust).

[16] Thou hast multiplied thy merchants more than the kokhavim of HaShomayim; but, like the locust, they strip the land, then fly away.

[17] Thy commanders are as the swarming locusts, and thy officials as the great grasshoppers, which camp in the hedges on a cold day, but when the shemesh ariseth they flee away, and their place is whereabouts unknown.

[18] Thy ro'im (shepherds) slumber, O melech of Asshur (Assyria); thy nobles shall dwell in the dust; thy people are scattered upon the mountains, and no man gathereth them.

[19] There is no healing of thy shever (fracture, injury); thy wound is grievous; all that hear the news of thee shall clap their hands over thy fall; for upon whom hath not thy wickedness passed tamid (continually)?

CHABAKUK

1 The burden which Chabakuk HaNavi did see.

[2] Until when, Hashem, must I cry for help, and Thou wilt not hear? Even cry out unto Thee, Chamas (violence!), and Thou wilt not save?

[3] Why dost Thou show me iniquity, and cause me to behold trouble? For plundering and chamas are before me; and there are those that raise up strife and contention.

[4] Therefore the torah is slackened, and mishpat (judgment) doth never prevail; for the rasha doth hem in the tzadik;

therefore mishpat (justice) proceedeth perverted.

[5] [*Hashem says:*] Behold ye the Goyim, and regard, and wonder marvelously; for I will work a work in your yamim which, though it be told you, of it ye will have no emunah (faith).

[6] For, hineni, I raise up the Kasdim (Chaldeans), that Goy bitter and impetuous, which shall march far and wide over the earth, to confiscate the mishkanot (dwelling places) that are not their own.

[7] They are terrible and dreadful; their mishpat and their dignity shall proceed from themselves.

[8] Their susim also are swifter than the leopards, keener than the evening wolves; and their parash (cavalry) shall charge ahead, and their parash shall come from afar; they shall fly as the nesher (eagle), swooping to devour.

[9] They shall come all for chamas; the swarm of their faces is directed forward, and they shall gather the captivity as the sand.

[10] And they shall scoff at the melachim, and the roznim (dignitaries) shall be a scorn unto them; they shall laugh at every stronghold; for they shall heap dirt (earthen ramps), and take it.

[11] Then they sweep on like the ruach (wind), guilty men whose g-d is his own koach.

[12] Art thou not mikedem (from everlasting, [*T.N. Also said of Moshiach, indicating Moshiach's coeternal divine nature: see Michoh 5:1/2; see Dan 7:13-14; 3:12*], Hashem Elohai (my G-d) Kedoshi (my Holy One)? We shall not die. Hashem, Thou hast appointed them for mishpat; O Tzur, Thou hast ordained them for reproof.

[13] Thou art of eyes of tehor (pureness), not to behold rah, and canst not look on wickedness; why lookest Thou upon them that deal treacherously, and holdest Thy tongue when the rasha devoureth the tzaddik, the man that is more righteous than he?

[14] And makest adam as the dagim of the yam, as the creeping things, that have no moshel over them?

[15] They take up all of them with a khakkah (hook), they catch them in their net, and gather them in their dragnet; therefore they have simcha (joy) and are glad.

[16] Therefore they make zevakhim (sacrifices) unto their net, and burn incense unto their dragnet; because by them their portion is sumptuous, and their food plenteous.

[17] Shall they therefore empty their net, and without mercy continually slay the Goyim?

2 I will stand upon my watch, and set me upon the matzor (rampart), and will watch to see what Hashem will speak in me, and what He shall answer to my tokhakhah (complaint).
[2] And Hashem answered me, and said, Write the chazon, and make it plain upon tablets, so that a herald may run with it.

[3] For the chazon is yet for a mo'ed (an appointed time); it speaks of HaKetz (the End), and does not lie; though it tarry, wait for him [*Moshiach—see Sanhedrin 97b*]; because he will surely come, and will not tarry.

[4] Hinei, his nashamah which is puffed up is not upright in him; but the tzaddik shall live by his emunah. [*Bereshtis 15:6*]

[5] Yea also, yayin is a boged (betrayal, treacherous); he is a proud man, never at rest, who enlargeth his appetite as Sheol; like Mavet, it cannot be satisfied, but gathereth unto it kol HaGoyim, and collecteth unto it kol HaAmim;

[6] Shall not all these take up a mashal against such, with mocking poem riddles against him, and say, Hoy (Woe) to him that increaseth that which is not his! For how long? And to him that loadeth himself by the weight of pledges (*i.e., heaps up by borrowing*)!

[7] Shall not thy biters (charging neshekh) arise suddenly and awake that shall oppress thee, and thou shalt be for plunder unto them?

[8] Because thou hast plundered many Goyim, all the remnant of the Amim shall plunder thee; because of [*shefach*] dahm, and for the chamas eretz, the city, and of all that dwell therein.

[9] Hoy (Woe) to him that coveteth an evil gain for his bais, that he may set his ken (nest) on high, that he may be delivered from the power of ruin!

[10] Thy counsel hast brought shame to thy bais by cutting off amim rabbim and hast sinned against thy nashamah.

[11] For the even (stone) shall cry out of the wall, and the beam out of the timber shall answer it.

[12] Hoy (Woe) to him that buildeth a town with [*shefach*] dahm, and foundeth a city by iniquity!

[13] Hinei, is it not from Hashem Tzva'os that the people shall labor only to feed the eish, and the people shall weary themselves in vain?

[14] For the earth shall be filled with the da'as of the

kavod Hashem, as the waters cover the yam.

[15] Hoy (Woe) unto him that giveth his neighbor drink, pressing thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

[16] Thou art filled with shame instead of kavod; drink thou also, and let thy foreskin be uncovered; the kos of Hashem's right hand shall be turned against thee, and utter shame shall be on thy kavod.

[17] For the chamas of the Levanon shall cover thee, and the decimation of animals, by which you terrorized them, because of [*shefach*] dahm, and for the chamas eretz, and to the city, and all that dwell therein.

[18] What profiteth the pesel (graven image) that the maker thereof hath shaped it; the molten image, and moreh sheker, that the maker of his work trusteth therein, to make dumb elilim (idols)?

[19] Hoy (woe) unto him that saith to the wood, Awake; to the dumb even (stone), Arise, it shall teach! Hinei, it is laid over with zahav and kesef, and there is no ruach at all in it.
[20] But Hashem is in His Heikhal Kodesh; let kol ha'aretz keep silence before Him.

3 A tefillah of Chabakuk HaNavi. On Shigionoth.
[2] Hashem, I have heard Thy speech, and was afraid; Hashem, revive Thy work in the midst of the shanim, in the midst of the shanim make known; in wrath remember mercy.

[3] G-d came from Teman, and HaKadosh from Mt Paran. Selah. His hod (glory) covered HaShomayim, and ha'aretz was full of His tehillah (praise).

TZEFANYAH

[4] And His brightness was like the ohr; He had rays of light flashing from His yad; and there was His power hidden.

[5] Before Him went the dever (plague), and pestilence went forth at His feet.

[6] He stood, and measured ha'aretz; He beheld, and made the Goyim tremble; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are olam (everlasting).

[7] I saw the tents of Kushan in affliction; and the dwellings of Eretz Midyan did tremble.

[8] Was Hashem displeased against the rivers? Was Thine anger against the rivers? Was Thy wrath against the yam, that Thou didst ride upon Thine susim and Thy merkavot of yeshuah (salvation)?

[9] Thy keshet (bow) was made bare. Oathes were sworn over mattot (rods, arrows). Selah. Thou didst cleave the earth with rivers.

[10] The harim (mountains) saw Thee, and they trembled; the overflowing of the water passed by; the tehom (deep) uttered its voice, and lifted up its hands on high.

[11] The shemesh and yare'ach stood still in their habitation; at the ohr of Thine arrows they went, and at the lightning of Thy glittering spear.

[12] Thou didst march through the land in indignation, Thou didst thresh the Goyim in anger.

[13] Thou wentest forth for the salvation of Thy people, even for deliverance of Thy Moshiach; Thou crushed the rosh of the bais of the wicked, Thou stripped him thigh to neck. Selah.

[14] Thou didst pierce with his spears the head of his horde; they came out like a

whirlwind to scatter me; their rejoicing was like unto devouring the aniyim (the poor) in secret.

[15] Thou didst walk through the yam with Thine susim, through the heap of mayim rabbim.

[16] When I heard, my heart trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might wait patiently for the Yom Tzarah to come on the nation invading us.

[17] Although the etz te'enah shall not blossom, neither shall grape be on the gefen; the labor of the olive shall fail, and the fields shall yield no okhel; the tzon shall be cut off from the fold, and there shall be no herd in the stalls;

[18] Yet I will rejoice in Hashem, I will joy in the G-d of my salvation.

[19] Hashem Adonoi is my strength, and He will make my feet like the feet of a deer, and He will make me to walk upon mine high places. To the chief singer on my stringed instruments.

TZEFANYAH

1 The Devar Hashem which came unto Tzephanyah ben Cushi, ben Gedalyah, ben Amaryah, ben Chizkiyah, in the yamim of Yoshiyahu (Josiah) ben Amon, Melech Yehudah.

[2] I will utterly sweep away all things from off the adamah, saith Hashem.

[3] I will sweep away Adam (humankind) and Behemah (beast, animal, cattle); I will sweep away Oph HaShomayim (Birds of the Air) and the Dagim of HaYam (Fish of the Sea), and the michsholim (stumbling blocks,

what causes to fall into sin) with the resha'im; and I will cut off adam from off the adamah, saith Hashem.

[4] I will also stretch out Mine hand against Yehudah, and against all the inhabitants of Yerushalayim; and I will cut off from this place the she'ar HaBa'al (remnant of Baal), and the shem (name) of the Kemarim (the idolatrous priests; see 2Kgs 23:5) with the [idolatrous] kohanim;

[5] And those that worship the Tzva HaShomayim (Army of Heaven, star g-ds) upon the rooftops; and those that worship and that swear [oaths] by Hashem, but also swear by Milcom (i.e., *Their King [Baal]*);

[6] And those that turned back from following Hashem; and those that have not sought Hashem, nor inquired of Him.

[7] Hold thy peace (keep silent) at the presence of Adonai Hashem: for the Yom Hashem is at hand; for Hashem hath prepared a zevach (sacrifice), Hashem hath consecrated His guests (i.e., made HaKeru'im (the Invited ones) of Him His Mequddashim, Consecrated ones, i.e., the nations set apart to consume His apostate people, see Yeshayah 13:3).

[8] And it shall come to pass in the Yom Zevach Hashem, that I will punish the sarim (princes), and Bnei HaMelech, and all such as are clothed with malbush nochri (foreign apparel).

[9] In the same Yom also will I visit to punish all those that leap over the threshold [See 1 Sm 5:5], which fill their masters' batim (houses) with chamas (violence) and mirmah (deceit).

[10] And it shall come to pass in that Yom, saith Hashem, that there

shall be the noise of a cry from Sha'ar HaDagim, and a wail from the Second Quarter of the city, and a loud crash from the hills.

[11] Howl, ye inhabitants of HaMakhtesh [*a locality in Yerushalayim*], for all the merchants are cut down; all they that weigh out kesef are cut off.

[12] And it shall come to pass at that time, that I will search Yerushalayim with nerot (lamps), and visit to punish the [*proud*] men that are [*complacently*] settled on their lees [*wine dregs*]; that say in their lev, Hashem will not do tov, neither will Hashem do rah.

[13] Therefore their goods shall become a booty, and their batim a desolation; they shall also build batim, but not inhabit them; and they shall plant kramim (vineyards), but not drink the yayin thereof.

[14] The Yom Hashem HaGadol is near, near and hastening quickly; the sound of the Yom Hashem is mar (bitter); there the gibbor (mighty man, warrior) cries aloud.

[15] That Yom is a Yom Evrah (day of wrath), a Yom Tzarah and Metzukah (a day of trouble and distress, pressure), a Yom of Sho'ah (catastrophe) and Meshoah (desolation), a Yom of Choshech and Afelah (gloom), a Yom of Anan and Arafel (thick darkness),

[16] A Yom of the Shofar and Teruah (battle cry) against the fortified cities, and against the high battlements.

[17] And I will bring distress upon adam, that they shall walk like ivrim, because they have sinned against Hashem; and their dahm shall be poured out like dust, and their bowels like dung.

[18] Neither their kesef nor their zahav shall be able to save them in the Yom Evrat Hashem (Day of Hashem's Wrath); but kol ha'aretz (the whole earth) shall be devoured by the eish of Hashem's kina (jealousy, zeal, passion); for He shall make a complete end, a terrible end, of kol yoshvei ha'aretz (all them that dwell on the earth).

2 Gather yourselves together, yea, gather together, O shameful nation;

[2] Before the decree brings forth, before the day passes like the chaff, before the charon af Hashem comes upon you, before the Yom Af Hashem (Day of Hashem's Anger) comes upon you; [3] Seek ye Hashem, all ye anvei ha'aretz (humble of the land), which have wrought His mishpat; seek tzedek, seek anavah (meekness, humility); it may be ye shall be hid in the Yom Af Hashem.

[4] For Azah (Gaza) shall be abandoned, and Ashkelon a desolation; they shall drive out Ashdod in broad day, and Ekron shall be uprooted.

[5] Hoy (Woe) unto the inhabitants of the seacoast, the nation of the Keretim (Cretans)! The Devar Hashem is against you, O Kena'an, eretz of the Pelishtim (Philistines). I will even destroy thee, that there no inhabitant remains.

[6] And the seacoast shall be dwellings and meadows for ro'im (shepherds), and pens for tzon.

[7] And the coast shall be for the she'erit Bais Yehudah; they shall feed thereupon; in the batim (houses) of Ashkelon shall they lie down in the erev; for Hashem Eloheichem shall visit them, and restore their fortunes.

[8] I have heard the reproach of Moav, and the revilings of the Bnei Ammon, whereby they have reproached My nation, and magnified themselves against their territory.

[9] Therefore as I live, saith Hashem Tzva'os, Elohei Yisroel, Surely Moav shall be as Sodom, and the Bnei Ammon as Amora

(Gomorra), a place of weeds and salt pits, and desolation ad olam; the She'erit Ami shall plunder them, and the remnant of My nation shall possess them.

[10] This shall they have in return for their ga'on (pride), because they have reproached and magnified themselves against the Am Hashem Tzva'os.

[11] Hashem will be terrible unto them; for He will reduce to nothing all the elohei ha'aretz (g-ds of the land); and men shall worship Hashem, everyone from his place, even all the coasts and islands of the Goyim.

[12] Ye Ethiopians also, ye shall be slain by My cherev.

[13] And Hashem will stretch out His hand against the tzafoth (north), and destroy Assyria; and will make Nineveh a desolation, a dry waste like a midbar.

[14] And herds shall lie down in the midst of it, all the beasts of the Goyim; both the desert owl and the screech owl will roost on her columns; their voice shall hoot in the windows; desolation shall be in the thresholds; the beams of cedar will be exposed.

[15] This is Ha'ir HaAlizah (the rejoicing city) that dwelt carelessly, that said in her lev, I am, and there is none beside me; how is she become a desolation, a place for

beasts to lie down in! Every one that passeth by her shall hiss, and shake his fist.

3 Hoy (woe) to her that is filthy and polluted, to the oppressing city [*i.e., Jerusalem!*]

[2] She obeyed not the voice; she received not musar (correction); her bitachon (trust) was not in Hashem; she drew not near to her G-d.

[3] Her sarim (princes) within her are roaring arayot; her shofetim are evening wolves; they leave nothing for the boker (morning).

[4] Her nevi'im are arrogant, anshei bogedot (treacherous persons); her kohanim have profaned the kodesh, they have done violence to the torah [*T.N. which they were ordained to faithfully observe and teach*].

[5] Hashem Tzaddik is in the midst thereof; He will do no injustice; boker by boker doth Hashem dispense mishpat; He faileth not; but the unjust knoweth no boshet (shame).

[6] I have cut off the Goyim; their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no ish (man), that there is no inhabitant.

[7] I said, Surely thou wilt fear Me, thou wilt accept musar (correction, instruction); so that her dwelling place should not be cut off, despite everything for which I punished her; but they rose early [*i.e., eagerly*], and corrupted all their doings.

[8] Therefore wait ye upon Me, saith Hashem, until the Yom that I rise up for a witness; for My determination is to gather the Goyim, that I may assemble the mamlachot, to pour upon them Mine indignation, even all My charon af; for kol ha'arets (all the earth) shall be devoured

with the eish of My kina (jealousy).

[9] For then will I restore to the people a safah berurah (pure language, purified lip), that they may all call upon the Shem Hashem, to serve Him with shekhem echad (one shoulder, one accord).

[10] From beyond the rivers of Ethiopia My supplants, even the daughter of My dispersed, shall bring Mine minchah.

[11] In that Yom shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me; for then I will take away out of the midst of thee them that rejoice in thy ga'avah (pride), and thou shalt no more be haughty because of My Har Hakodesh.

[12] I will also leave in the midst of thee an afflicted and poor people, and they shall take refuge in the Shem Hashem.

[13] The she'erit Yisroel shall not do iniquity, nor speak lies; neither shall a leshon tarmit (tongue of deceitfulness) be found in their mouth; for they shall feed and lie down, and none shall make them afraid.

[14] Sing, O Bat Tziyon; shout, O Yisroel; be glad and rejoice with all the lev, O Bat Yerushalayim.

[15] Hashem hath taken away thy judgments, he hath cast out thine enemy. The Melech Yisroel, even Hashem, is in the midst of thee; thou shalt not see evil any more.

[16] In that Yom it shall be said to Yerushalayim, Fear thou not; and to Tziyon, Let not thine hands hang limp.

[17] Hashem thy G-d in the midst of thee is gibbor; He will save, He will rejoice over thee with simchah; He will quiet [you] in His ahavah (love), He will joy over thee with singing.

[18] They that mourn I will gather for the mo'ed (time of

the feast), who are of thee [*O Tziyon*], to whom the cherpah (reproach of the Golus) presses upon them [*see 2C 7:10*].

[19] Hinei, at that time I will undo all that afflict thee; and I will save her that is lame, and gather her that was driven out; and I will get them praise and fame in every land of their boshet (shame).

[20] At that time will I bring you again, even in the time that I gather you; for I will make you a shem and a tehillah among Kol Amei Ha'arets (all the peoples of the earth), when I turn back your captivity and restore your fortunes before your eyes, saith Hashem.

T.N. Tzefanyah (640-622) prophesied between the time of Isaiah and Jeremiah, roughly 626 B.C.E. near the time of Jeremiah's call to the office of prophet.

Tzefanyah's preaching helped (with Jeremiah's) to spark King Josiah's revival (621 B.C.E.—see 2 Kgs chp 23) after the wicked reigns of Manassah and his son Amon had left the people of Judah in need of a spiritual awakening. We know he prophesied before Ninevah was destroyed in 612 B.C.E. (see 2:13). Mankind is in danger of being swept off the face of the earth (1:2-3). Backsliders, if they don't repent, will be destroyed (see 1:6). For the great, dark, terrifying Day of the L-rd is karov (near, 1:7, l5-16) and hastening fast (1:14). The superstitious (1:9) and those syncretists who try to mix the faith with Canaanite, Ammonite, and Assyrian religion (1:4-5) will be destroyed, as will the complacent (1:12).

CHAGGAI

CHAGGAI

1 In the second year of Daryavesh HaMelech, in the sixth month, in yom echad of the month, came the Devar Hashem by Chaggai HaNavi unto Zerubavel ben Sh'altiel, Governor of Yehudah, and to Yehoshua ben Yehotzadak [i.e., *the namesake of Moshiach*, see *Zech 6:11-12*], the Kohen HaGadol, saying,
[2] Thus saith Hashem Tzva'os: This people say, The time is not come, the time that Beis Hashem should be built.
[3] Then came the Devar Hashem by Chaggai HaNavi, saying,
[4] Is it time for you, O ye, to dwell in your paneled batim, and this Beis [*HaMikdash*] lie in ruins?
[5] Now therefore thus saith Hashem Tzva'os; Consider your ways.
[6] Ye have sown harbeh (much), and bring in me'at (little); ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe yourselves, but there is no warming; and he that earneth wages earneth wages to put them into a purse of holes.
[7] Thus saith Hashem Tzva'os: Consider your ways.
[8] Go up to the har (mountain), and bring etz, and build HaBeis [*HaMikdash*]; and I will take pleasure in it, and I will be glorified, saith Hashem.
[9] Ye looked for harbeh (much), and, hinei, it came to me'at (little); and when ye brought it home, I blew it away. Why? saith Hashem Tzva'os. Because of Mine Beis [*HaMikdash*] that is in ruins, and ye run every man for his own bais.
[10] Therefore the Shomayim over you is stayed from dew,

and Ha'Aretz is stayed from her fruit.
[11] And I called for a drought upon ha'aretz, and upon the harim (mountains), and upon the grain, and upon the new wine, and upon the oil, and upon that which ha'adamah bringeth forth, and upon ha'adam, and upon livestock, and upon all the labor of the hands.
[12] Then Zerubavel ben Sh'altiel, and Yehoshua ben Yehotzadak, the Kohen HaGadol, with kol she'erit HaAm, obeyed the voice of Hashem Eloheichem, and the words of Chaggi HaNavi, as Hashem Eloheichem had sent him, and the people did fear before Hashem.
[13] Then spoke Chaggai malach Hashem with the message of Hashem unto the people, saying, I am with you, saith Hashem.
[14] And Hashem stirred up the ruach of Zerubavel ben Sh'altiel, Governor of Yehudah, and the ruach of Yehoshua ben Yehotzadak, the Kohen HaGadol, and the ruach of kol she'erit HaAm; and they came and did work in the Beis [*HaMikdash*] of Hashem Tzva'os, Eloheichem,
[15] In the four and twentieth yom of the sixth month, in the second year of Daryavesh HaMelech [520 B.C.E.].

2 In the seventh month, in the one and twentieth yom of the month, came the Devar Hashem by Chaggai HaNavi, saying,
[2] Speak now to Zerubavel ben Sh'altiel, Governor of Yehudah, and to Yehoshua ben Yehotzadak, the Kohen HaGadol, and to the she'erit HaAm, saying,

[3] Who is left among you that saw this Beis [*HaMikdash*] in her kavod harishon? And how do ye see it now? In comparison to it, is it not in your eyes as nothing?
[4] Yet now chazak (be strong), O Zerubavel, saith Hashem; and chazak (be strong), O Yehoshua ben Yehotzadak, Kohen HaGadol; and chazak (be strong), kol Am Ha'Aretz, saith Hashem, and work; for I am with you, saith Hashem Tzva'os.
[5] According to the word that I covenanted with you when ye came out of Mitzrayim, so My Ruach [*Hakodesh*] remaineth among you; fear ye not.
[6] For thus saith Hashem Tzva'os: Once more, it is a little while, and I will shake HaShomayim and Ha'Aretz and the yam (sea) and the kharavah (arid land);
[7] And I will shake kol Goyim, and the Chemdat kol HaGoyim [desired of all nations; i.e., *Moshiach*, *Shmuel Alef 9:20*, *Malachi 3:1*] shall come: and I will fill this Beis [*HaMikdash*] with kavod, saith Hashem Tzva'os.
[8] The kesef is Mine, and the zahav is Mine, saith Hashem Tzva'os.
[9] The kavod of this latter Beis shall be greater than of the former, saith Hashem Tzva'os: and in this place will I give shalom, saith Hashem Tzva'os.
[10] In the four and twentieth yom of the ninth month, in the second year of Daryavesh, came the Devar Hashem by Chaggai HaNavi, saying,
[11] Thus saith Hashem Tzva'os: Ask now the kohanim concerning the torah, saying,
[12] If one carry basar kodesh in the fold of his garment, and with his fold do touch lechem, or that which is boiled, or yayin, or

ZECHARYAH

shemen (olive oil), or any food, shall it thus be made kodesh? And the kohanim answered and said, Lo (No).

[13] Then said Chaggai, If one that is tamei (unclean) by a nefesh (dead body) touch any of these, shall it be tamei? And the kohanim answered and said, It shall be tamei.

[14] Then answered Chaggai, and said, So is this people, and so is this nation before Me, saith Hashem; and so is every work of their hands; and that which they offer there is tamei (unclean).

[15] And now, I pray you, consider from this yom and onward, from before an even (stone) was laid upon an even (stone) in the Heikhal Hashem;

[16] Since those yamim were, when one came to a heap of grain of twenty measures, there were but ten; when one came to the wine vat for to draw out fifty vessels, there were but twenty.

[17] I struck you with blight and with mildew and with hail in all the labors of your hands; yet ye made not teshuvah to Me, saith Hashem.

[18] Consider now from this yom and onward, from the four and twentieth yom of the ninth month, even from the yom that the Yesod (Foundation) of the Heikhal Hashem was laid, consider it.

[19] Is the seed still in the granary? As yet the gefen, and the [etz] te'elah, and the pomegranate, and etz hazayit (olive tree), hath not brought forth. From this yom forth will I bless you.

[20] And again the Devar Hashem came unto Chaggai in the four and twentieth yom of the month, saying,

[21] Speak to Zerubabel, Governor of Yehudah, saying, I will shake HaShomayim and Ha'Aretz;

[22] And I will overthrow the throne of mamlachot (kingdoms), and I will destroy the chozek (strength) of the mamlachot HaGoyim; and I will overthrow the merkavot, and those that ride in them; and the susim and their riders shall fall, every one by the cherev (sword) of achiv.

[23] In that yom, saith Hashem Tzva'os, will I take thee, O Zerubabel ben Sh'altiel, Avdi (My Servant; *T.N. see Yeshayah 52:13 for this Avdi— My Servant— as a reference which is ultimately related to Moshiach*), saith Hashem, and will make thee as a chotam (signet ring); for I have chosen thee, saith Hashem Tzva'os.

ZECHARYAH

1 In the chodesh hashmini (eighth month), in the shnat shtayim (second year) of Daryavesh, came the Devar Hashem unto Zecharyah ben Berechyah ben Iddo HaNavi, saying,

[2] Hashem hath been very angry with your avot.

[3] Therefore, say thou unto them, Thus saith Hashem Tzva'os: Return ye unto Me, saith Hashem Tzva'os, and I will return to you, saith Hashem Tzva'os.

[4] Do not be like your avot, unto whom the nevi'im harishonim preached, saying, Thus saith Hashem Tzva'os: Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor listen to Me, saith Hashem.

[5] Your avot, where are they? And the nevi'im, do they live ha'lolam (forever)?

[6] But My devarim and My chukkim, which I commanded My avadim hanevi'im, did they not overtake your avot? And

they made teshuvah and said, Just as Hashem Tzva'os determined to do unto us, according to our ways, and according to our doings, so hath He dealt with us.

[7] Upon the four and twentieth yom of the eleventh chodesh, which is the chodesh Shevat, in the shnat shtayim of Daryavesh, [519 B.C.E.] came the Devar Hashem unto Zecharyah, ben Berechyah ben Iddo, HaNavi, saying, [8] I had a vision by halailah, and, hinei, a man riding upon a sus adom (a red-brown horse), and he stood among the myrtles that were in the hollow; and behind him there were susim: red-brown, sorrel, and white.

[9] Then said I, O adoni, what are these? And the malach that spoke with me said unto me, I will show thee what these are.

[10] And the man that stood among the myrtles answered and said, These are they whom Hashem hath sent to patrol ha'aretz.

[11] And they reported to the Malach Hashem that stood among the myrtles, and said, We have patrolled ha'aretz, and, hinei, kol ha'aretz is quiet, and at peace.

[12] Then the Malach Hashem answered and said, O Hashem Tzva'os, until when wilt Thou withhold mercy on Yerushalayim and on the towns of Yehudah, against which Thou hast been angry these threescore and ten shanah?

[13] And Hashem answered the Malach that spoke with me with devarim tovim and with comforting words.

[14] So the malach that communed with me said unto me, Preach, saying, Thus saith Hashem

Tzva'os; I have been jealous for Yerushalayim and for Tziyon with a kina gedolah (great jealousy).

[15] And I am very angry with the Goyim that are [self] secure; for I was but a little angry, and they added to the ra'ah.

[16] Therefore thus saith Hashem: I am returning to Yerushalayim with rachamim; My Beis [*Hamikdash*] shall be rebuilt in her [*Yerushalayim*], saith Hashem Tzva'os; and a measuring line shall be stretched forth upon Yerushalayim.

[17] Preach also, saying, Thus saith Hashem Tzva'os; My towns will overflow with tov; and Hashem shall yet comfort Tziyon, and shall yet choose Yerushalayim.

[18 [2:1]] Then I lifted up mine eyes, and saw, and hinei four keranot (horns, powers, *i.e., empires; see Dan chps 2 and 7*)!

[19 [2:2]] And I said unto the malach that spoke with me, What are these? And he answered me, These are the keranot which have scattered Yehudah, Yisroel, and Yerushalayim.

[20 [2:3]] And Hashem showed me arba'ah charashim (four craftsmen).

[21 [2:4]] Then said I, What come these to do? And he spoke, saying, These are the keranot which have scattered Yehudah, so that no man did lift up his head; but these [*craftsmen*] are come to terrify them, to throw down the karnot haGoyim, which lifted up their keren (horn) over Eretz Yehudah to scatter her.

man with a measuring line in his hand!

[2:2 [2:6]] Then said I, Whither goest thou? And he said unto me, To measure Yerushalayim, to see what is the breadth thereof, and what is the length thereof.

[2:3 [2:7]] And, hinei, the malach that spoke with me went forth, and another malach went out to meet him, [2:4 [2:8]] And said unto him, Run, speak to this na'ar

(young man, *i.e., see 2:1 [2:5]*) saying, Yerushalayim shall be inhabited like unvalled cities because of the multitude of men and cattle therein;

[2:5 [2:9]] For I, saith Hashem, will be unto her a chomat eish (wall of fire) round about, and will be the kavod in the midst of her.

[2:6 [2:10]] Come, come, and flee out of the Eretz Tzafon, saith Hashem; for I have scattered you like the Arbah Ruchot HaShomayim, saith Hashem.

[2:7 [2:11]] Come, save thyself, O Tziyon, thou that dwellest with the Bat Bavel.

[2:8 [2:12]] For thus saith Hashem Tzva'os: After Kavod (Glory) sent me unto the Goyim who plundered you –the one that toucheth you toucheth the apple of His eye–

[2:9 [2:13]] Hineni, I will surely raise Mine hand against them, and they shall be plunder to their avadim; and ye shall know that Hashem Tzva'os hath sent me.

[2:10 [2:14]] Sing and rejoice, O Bat Tziyon; for, hineni, I will come, and I will dwell in the midst of thee, saith Hashem.

[2:11 [2:15]] And Goyim rabbim shall be joined to Hashem in Yom HaHu (that day), and shall be Ami (My People): and I will dwell in the midst of thee, and thou shalt know that Hashem

Tzva'os hath sent me unto thee.

[2:12 [2:16]] And Hashem shall inherit Yehudah as His chelek in the Admat HaKodesh (Holy Land), and shall choose Yerushalayim again.

[2:13 [2:17]] Be silent, Kol Basar, before Hashem; for He has roused Himself from His Ma'on Kadosh (holy habitation).

3 And he [*the malach*] showed me Yehoshua the Kohen HaGadol standing before the Malach Hashem, and HaSatan standing at his right hand to accuse him.

[2] And Hashem said unto HaSatan, Hashem rebuke thee, O HaSatan; even Hashem that hath chosen Yerushalayim rebuke thee. Is not this a brand, a burning stick, snatched out of the eish?

[3] Now Yehoshua was clothed with filthy garments, and stood before the malach.

[4] And he [*the malach*] answered and spoke unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, See, I have taken away thine avon (iniquity, guilt) from thee, and I will clothe thee with machalatzot (extra fine, white clothing).

[5] And I said, Let them set a tzanif tahor (clean turban, *mitznefet, Shemot 28:4*) upon his head. So they set a tzanif tahor upon his head, and clothed him with garments. And the Malach Hashem stood by.

[6] And the Malach Hashem testified unto Yehoshua, saying,

[7] Thus saith Hashem Tzva'os: If thou shalt walk in My ways, and if thou shalt keep My charge, then thou shalt also judge My Beis

2 [2:1 [2:5]] I lifted up mine eyes again, and looked, and, hinei, a

[*Hamikdash*], and shalt also keep My courts, and I will give thee ways to walk among these standing here.

[8] Hear now, O Yehoshua the Kohen HaGadol, thou, and thy fellows that sit before thee, for they are Anshei Mofet (men of portent); for, hinei, I will bring forth Avdi Tzemach [My Servant, the Branch *i.e.*, *Moshiach Ben David* *Yehoshua*, see *Jer* 23:5; 30:9; 33:15; *Ezra* 3:8; *Zech* 6:11-12; *Mt* 2:23; *Isa* 4:2; 9:2-7; 11:1-12; 53:2, 11; *Moshiach the new "Joshua" Isa* 49:8].

[9] For hinei the even (stone) that I have set before Yehoshua; upon one even (stone) shall be shivah einayim (seven eyes); hineni, I will engrave the inscription thereof, saith Hashem Tzva'os, and I will remove the avon (iniquity, guilt) of that land in Yom Echad.

[10] In Yom HaHu, saith Hashem Tzva'os, shall ye invite every man his neighbor under the vine and under the fig tree.

4 And the malach that spoke with me returned, and awakened me, like a man that is wakened out of his sleep.

[2] And he said unto me, What seest thou? And I said, I have looked, and hinei a menorat zahav, solid gold, with an oil vessel upon the top of it, and shivah nerot (lamps) thereon, and shivah tubes to the shivah nerot (lamps), which are upon the top thereof:

[3] And two zeytim (olive trees) by it, one upon the right side of the oil vessel, and the other upon the left side thereof.

[4] So I answered and spoke to the malach that spoke with me, saying, What are these, adoni?

[5] Then the malach that spoke with me answered and said unto me, Knowest thou not what these be? And I said, Lo (no), adoni.

[6] Then he answered and spoke unto me, saying, This is the Devar Hashem unto Zerubavel, saying, Not by might, nor by ko'ach (power), but by My Ruach [*Hakodesh*], saith Hashem Tzva'os.

[7] Who art thou, O har hagadol (great mountain), before Zerubavel? Thou shalt become a plain; and he shall bring forth the even haroshah (cornerstone) thereof with shoutings, crying, Chen, chen (Grace, grace) unto it.

[8] Moreover the Devar Hashem came unto me, saying,

[9] The hands of Zerubavel have laid the Yesod (foundation) of this Beis [*HaMikdash*]; his hands shall also finish it; then thou shalt know that Hashem Tzva'os hath sent me unto you.

[10] For who hath despised the Yom Ketannot (day of small things)? For they shall have simcha, and shall see the plumb line in the hand of Zerubavel with these shivah; they are the eyes of Hashem, which run to and fro throughout kol ha'aretz.

[11] Then I replied by asking him, What are these two olive trees upon the right side of the menorah and upon the left side thereof?

[12] And I asked again, and said unto him, What are these two branches of the zeytim which through the two golden sprouts pour the gold-colored oil out of themselves?

[13] And he answered me and said, Knowest thou not what these be? And I said, Lo (no), adoni.

[14] Then said he, These are the two bnei hayitzhar (sons of oil), that stand by Adon Kol

HaAretz [*T.N. See Malachi 3:1 where Moshiach is referred to similarly*].

5 Then I turned, and lifted up mine eyes, and looked, and hinei a megillah flying!

[2] And he said unto me, What seest thou? And I answered: I see a megillah flying; the length thereof is twenty cubits, and the breadth thereof ten cubits.

[3] Then said he unto me, This is ha'alah (the curse) that goeth forth over the face of kol ha'aretz; for every ganav that stealeth shall be purged out [*i.e.*, *banished*] according to what it says on one side of the megillah; and every perjurer that sweareth falsely shall be purged out according to what it says on the other side. [*Shemot* 20:15, 7]

[4] I will send it [ha'alah, the curse] forth, saith Hashem Tzva'os, and it shall enter into the bais haganav, and into the bais of him that sweareth falsely biShmi (by My Name); and it [*ha'alah*] shall remain inside his bais, and shall destroy it with the timber thereof and the stones thereof.

[5] Then the malach that spoke with me came forward, and said unto me, Lift up now thine eyes, and see what is this that cometh into view.

[6] And I said, What is it? And he said, This is the eifah (measuring basket) going out. He said moreover, This is their [*i.e.*, *that of ganavim and perjurers*] appearance throughout kol ha'aretz.

[7] And, hinei, there was lifted up a lead cover; and there was an isha (woman) yoshevet (sitting) inside the eifah (measuring basket)!

[8] And he said, This is HaRishah (The Wickedness).

And he pushed her inside the eifah; and he pushed the lead cover over the mouth of the eifah.

[9] Then lifted I up mine eyes, and looked, and, hinei, there came forth two nashim (women), and the ruach (wind) was in their kenafayim (wings); for they had kenafayim (wings) like the kenafayim of a stork; and they lifted up the eifah between ha'aretz and HaShomayim.

[10] Then said I to the malach that spoke with me, Whither are these taking the eifah?

[11] And he said unto me, To build it a bais [*i.e.*, *ziggurat*] in Eretz Shinar (Babylon); and it is shall be placed there and set upon its own base.

6 And I looked again, and lifted up mine eyes, and, hinei, there came arbah merkavot (four chariots) and they were coming out from between two harim (mountains); and the harim were harim of nechoshet (bronze).

[2] In the merkavah harishonah were red-brown susim; and in the merkavah hashenit susim shechorim (black horses);

[3] And in the merkavah hashlishit susim levanim (white horses); and in the merkavah harev'it speckled, powerful susim.

[4] Then I answered and said unto the malach that spoke with me, What are these, adoni?

[5] And the malach answered and said unto me, These are the arba ruchot HaShomayim, which go forth from standing before Adon Kol HaAretz [*T.N. See Malachi 3:1 where Moshiach is referred to similarly*].

[6] The one with the susim shechorim (black horses) go forth toward the eretz tzafon

(land of the north); and the levanim (white ones) go forth after them; and the speckled go forth toward the eretz hateyman (land of the south).

[7] And the powerful ones went forth, and strained to go around to and fro throughout ha'aretz; and He said, Get you hence, go to and fro throughout ha'aretz. So they went to and fro throughout ha'aretz.

[8] Then called He to me, and spoke unto me, saying, Look, these that go toward the eretz tzafon have given rest to My Ruach [*HaKodesh*] in the eretz tzafon.

[9] And the Devar Hashem came unto me, saying,

[10] Take of them of the Golus, even of Cheldai, of Toviya, and of Yedayah, which have arrived from Babylon, and thou go into the bais of Yoshiyah ben Tzephanyah;

[11] Then take kesef and zahav, and make atarot (crowns), and set them upon the rosh Yehoshua ben Yehotzadak, the Kohen HaGadol

[12] And speak unto him, saying, Thus saith Hashem Tzva'os: Hinei Ish, TZEMACH Shmo; [*Yehoshua is said to be the namesake of the coming Moshiach Ben Dovid; see Ezra 3:8 for the Aramaic translation of Yehoshua's name, Yeshua; see Jer 23:5; 30:9; 33:15; Ezra 3:8; Zech 3:8; Mt 2:23; Isa 4:2; 9:2-7; 11:1-12; 53:2, 11; Moshiach the new "Joshua" Isa 49:8*].]; and out of his place yitzmach (he [Moshiach] shall sprout up, *Yeshayah 53:2*), and he shall build the Heikhal Hashem.

[13] It is he who shall build the Heikhal Hashem; and he shall carry hod (majesty), and shall sit and rule upon his throne; and he shall be a

kohen [*Tehillim 110:4*] upon his throne; and the atzat shalom (counsel of peace) shall be between them both.

[14] And the atarot (crowns) shall be to Chelem, and to Toviya, and to Yedayah, and to Chen ben Tzephanyah, for a memorial in the Heikhal Hashem.

[15] And they that are far off shall come and build the Heikhal Hashem, and ye shall know that Hashem Tzva'os hath sent me unto you. And this shall come to pass, if ye will diligently obey the kol (voice) Hashem Eloheichem.

7 And it came to pass in the shnat arba of Daryavesh HaMelech, that the Devar Hashem came unto Zecharyah in the fourth of the chodesh hateshi'i (ninth month), even in Kislev; [2] And Beth-El had sent Sar-Etzer and Regem-Melech, and their men, to make entreaty for favor before Hashem, [3] And to speak unto the kohanim which were in the Beis Hashem Tzva'os, and to the nevi'im, saying, Should I mourn in the fifth month, hinnazer (separating myself by fasting), as I have done these so many shanim? [4] Then came the Devar Hashem Tzva'os unto me, saying,

[5] Speak unto kol Am HaAretz, and to the kohanim, saying, When ye did a tzom and mourned in the fifth and seventh, even these past shivim shanah, did ye at all fast the tzom unto Me, even to Me?

[6] And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

[7] Should ye not hear the devarim which Hashem hath preached by the nevi'im harishonim, when Yerushalayim was inhabited

and at ease, and the towns thereof round about her, when men inhabited the Negev and the Shefelah?

[8] And the Devar Hashem came unto Zecharyah, saying,
[9] Thus saith Hashem Tzva'os, saying, Administer mishpat emes. And let every man show chesed and rachamim to his brother;
[10] And oppress not the almanah, nor the yetomim, the ger, nor the aniyim; and let none of you imagine ra'ah against his brother in your lev.
[11] But they refused to heed, and stubbornly stiffened their shoulders, stopped up their oznayim, that they not hear.
[12] Yea, they made their hearts as shamir (diamond, *i.e., hard as shamir*), and would not yield in mishma'at (obedience) to the Torah and the devarim which Hashem Tzva'os hath sent by His Ruach [*Hakodesh*] through the hand of the nevi'im harishonim; therefore came a ketzef gadol (great wrath) from Hashem Tzva'os.

[13] Therefore it is come to pass, that as He [*Hashem*] called, and they would not hear; so they called, and I would not hear, saith Hashem Tzva'os;
[14] But I dispersed them with a whirlwind among kol HaGoyim which they had not known. Thus HaAretz was desolate after them, that no man passed through nor returned; for they laid the Eretz Chemdat [*Yirmeyah* 3:19] desolate.

8 Again the Devar Hashem Tzva'os came to me, saying,

[2] Thus saith Hashem Tzva'os; I am jealous for Tziyon with kina gedolah (great jealousy) and I am jealous for her with chemah gedolah (great fury).

[3] Thus saith Hashem: I will return unto Tziyon, and will dwell in the midst of Yerushalayim; and Yerushalayim shall be called Ir HaEmes; and Har Hashem Tzva'os, Har HaKodesh.

[4] Thus saith Hashem Tzva'os: Zekenim and zekenot shall yet dwell in the rehovot of Yerushalayim, and every man with his staff in his hand me'rov yamim (because of many days, *i.e., old age*).

[5] And the rehovot of the city shall be full of yeladim and yeladot playing in the rehovot thereof.

[6] Thus saith Hashem Tzva'os; If it be marvellous in the eyes of the she'erit HaAm HaZeh in those days, should it also be marvellous in Mine eyes? saith Hashem Tzva'os.

[7] Thus saith Hashem Tzva'os: Hineni, I will save My people from the eretz mizrach (land of the east), and from the eretz of the setting sun;
[8] And I will bring them, and they shall dwell in the midst of Yerushalayim; and they shall be My people, and I will be their G-d, in emes and in tzedakah.

[9] Thus saith Hashem Tzva'os: Let your hands be strong, ye that hear in these days these devarim by the mouth of the nevi'im, on the yom that the Yesod of the Beis Hashem Tzava'os was laid, the Heikhal, that it may be built.
[10] For before these days there was no sachar for man, nor any sachar for beast; neither was there any shalom to him that went out or came in because of the tzar (oppressor); for I set all men every one against his neighbor.

[11] But now I will not be unto the she'erit HaAm HaZeh as in the former days, saith Hashem Tzva'os.

[12] For the zera is of shalom; the gefen shall yield her fruit, and ha'aretz shall give her increase, and HaShomayim shall give their tal; and I will cause the she'erit HaAm HaZeh to possess all these things for a nachalah.

[13] And it shall come to pass, that as ye were a kelalah (curse) among the Goyim, O Bais Yehudah, and Bais Yisroel; so will I save you, and ye shall be a berakhah; fear not, but let your hands be strong.

[14] For thus saith Hashem Tzva'os: As I determined to bring rah on you, when your avot provoked Me to wrath, saith Hashem Tzava'os, and I relented not with rachamim:

[15] So again have I determined in these days to do good unto Yerushalayim and to Bais Yehudah; fear ye not.

[16] These are the things that ye must do: Speak ye every man emes to his neighbor; execute the judgment of mishpat shalom in your she'arim (gates, courts);
[17] And let none of you imagine ra'ah in your levavot against his neighbor; and love no shevuat sheker (false oath); for all these are things that I hate, saith Hashem.

[18] And the Devar Hashem Tzva'os came unto me, saying,

[19] Thus saith Hashem Tzva'os: The tzom of the fourth month, and the tzom of the fifth, and the tzom of the seventh, and the tzom of the tenth, shall be to the Bais Yehudah for sasson and simcha, and mo'adim tovim; therefore love emes and shalom.

[20] Thus saith Hashem Tzva'os: It shall yet come to pass, that there shall come amim (nations), and the inhabitants of many cities;

[21] And the inhabitants of one city shall go to another, saying, Let us go speedily to make entreaty before Hashem, and to seek Hashem Tzva'os. I myself am going.

[22] Yea, amim rabbim and Goyim powerful shall come to seek Hashem Tzva'os in Yerushalayim, and to daven before Hashem.

[23] Thus saith Hashem Tzva'os: In those days it shall come to pass, that asarah anashim (ten men) out of kol leshonot HaGoyim (all the tongues of the nations) shall take hold, even take hold of the hem of the robe of a Yehudi (Jew), saying, Let us go with you; for we have heard that Elohim is with you.

9 The burden of the Devar Hashem against Eretz Chadrach, and Damascus its menuchah (resting place); for toward Hashem shall be the eyes of man as of Kol Shivtei Yisroel (all the tribes of Israel).
 [2] And Chamat at its border; Tzor and Tzidon, though it be very wise.
 [3] And Tzor did build herself a matzor (stronghold), and heaped up kesef like the dust, and fine gold like the mire of the streets.
 [4] Hinei, Adonoi will cause it to be taken, and He will strike her power on the yam; and she shall be devoured with eish.
 [5] Ashkelon shall see it, and fear; Azah (Gaza) also shall see it, and tremble greatly, and Ekron; for her hope shall be put to shame; and Melech shall perish out of Azah (Gaza), and Ashkelon shall not be inhabited.
 [6] And mamzer shall dwell in Ashdod, and I will cut off the ga'on (pride) of the Pelishtim (Philistines).

[7] And I will take away his dahm out of his mouth, and his abominations from between his teeth; but he will also remain to Eloheinu, and he shall be as a tribe prince in Yehudah, and Ekron like the Yevusi (Jebusite).

[8] And I will encamp about Mine Bais against military power, because of him that goes maurading to and fro; and no oppressor shall pass through them any more; for now I am keeping watch with Mine eyes.

[9] Rejoice greatly, O Bat Tziyon; shout, O Bat Yerushalayim; hinei, thy Melech cometh unto thee, tzaddik, and having Salvation; ani (lowly, meek), and riding upon a chamor, even upon a colt the foal of a donkey. [*Mt 21:5; Yn 12:15*]

[10] And I will cut off the chariot from Ephrayim, and the war horse from Yerushalayim, and the battle bow shall be cut off. He shall proclaim shalom unto the Goyim; and His [*Moshiach's*] dominion shall be from yam even to yam, and from the [*Euphrates*] river even to the ends of ha'aretz.

[11] As for thee also, by the dahm of thy Brit I release thy prisoners out of the pit wherein is no mayim [*T.N. Notice the blood of the Covenant is essential to Israel's Orthodox faith*].

[12] Return to the stronghold, ye prisoners of tikvah (hope); even today do I proclaim that I will repay double unto thee; [13] I will bend Yehudah as I bend My keshet (bow), fill it with Ephrayim, and I will rouse thy banim, O Yavan (Greece), and make thee like the cherev (sword) of a gibbor (mighty man).

[14] And Hashem shall be seen over them, and his arrow

shall go forth as the lightning; and Adonoi Hashem shall sound the shofar, and shall march forth with storms of the south.

[15] Hashem Tzva'os shall shield them; and they shall devour, and subdue with sling stones; and they shall drink, and shall roar as through yayin; and they shall be full like a bowl, like the corners of the mizbe'ach.

[16] And Hashem Eloheihem shall save them in Yom HaHu as the tzon of His people; for they shall be as the jewels of a crown, sparkling in His land.

[17] For how great is its goodness, and how great is its beauty! Grain shall make the bochurim thrive, and tirosh, the betulot.

10 Ask ye of Hashem rain in the time of the latter rain; from Hashem who makes the storm clouds, and gives them showers of rain, to every one esev [*Gn 1:12*] in the sadeh.
 [2] For the terafim (idols) have spoken aven (deceit, nothing), and the diviners [*i.e., fortune tellers*] envision sheker, and have told false chalomot (dreams); hevel is their comfort; therefore the people wander like sheep, oppressed for lack of a ro'eh (shepherd).
 [3] Mine anger was kindled against the ro'im (shepherds), and I punished the attudim (he-goats, leaders); for Hashem Tzva'os hath visited His eder (flock), Bais Yehudah, and hath made them like His majestic war horse.
 [4] From him [Yehudah] will come forth the Pinnah (Cornerstone, *i.e., Moshiach, Yeshayah 28:16; Bereshis 49:10*), from him, the Yated (Tent Peg, support, *i.e. leader of the people, Yeshayah 22:23-24*), from

him, the Keshet Milchamah (battle bow, *Tehillim 45:5*), from him every ruler.

[5] Together they [*Bais Yehudah*, (10:3)] shall be like gibborim, which tread down their enemies in the mire of the streets in the milchamah; and they shall fight, because Hashem is with them, and they shall overthrow the riders on susim.

[6] And I will strengthen the Bais Yehudah, and I will save the Bais Yosef, and I will restore them; for I have rachamim upon them; and they shall be as though I had not rejected them; for I am Hashem Eloheihem, and I will answer them.

[7] And they of Ephrayim shall be like a gibbor (mighty man), and their lev shall have simcha as through yayin; yea, their banim shall see, and have simcha, and their lev shall rejoice in Hashem.

[8] I will whistle for them, and I will gather them in; for I have redeemed them; and they shall multiply as they have multiplied.

[9] And I will sow them among the peoples; and they shall remember Me in far countries; and they shall survive and live with their banim, and they will return. [10] I will bring them back again also out of Eretz Mitzrayim, and gather them out of Assyria; and I will bring them into the Eretz Gil'ad and Levanon; until no more room shall be found for them.

[11] And He [*Hashem*] shall pass through the yam of tzarah, and shall strike the waves in the yam, and all the depths of the Nile shall dry up; and the ga'on (pride) of Assyria shall be cast down, and the shevet (scepter, *i.e.*, power) of Mitzrayim shall depart.

[12] And I will strengthen them [*Ephrayim* (10:7)] in Hashem; and they shall walk in Shmo (His Name), saith Hashem.

11 Open thy delatot (gates), O Levanon, that the eish (fire) may devour thy cedars.

[2] Wail, O cypress, for the cedar is fallen; the mighty is despoiled; wail, O ye oaks of Bashan; for the dense forest is toppled.

[3] Hear the sound of the wailing of the ro'im (shepherds); for their glory is destroyed; the sound of the roaring of young lions; for the ga'on of the Yarden (Jordan) is laid waste.

[4] Thus Hashem Elohai said: Shepherd the tzon haharegah (the flock marked for slaughter);

[5] Whose buyers slaughter them, and hold themselves not guilty; and they that sell them say, Baruch Hashem, I have become rich! And their own ro'im (shepherds) spare them not.

[6] Nor will I any more pity the yoshvei ha'arets (the inhabitants of the land), saith Hashem; and hinei, I will deliver the men every one into his neighbor's hand, and into the power of his melech; and they shall strike ha'arets, and out of their hand I will not deliver them.

[7] So I did shepherd the tzon haharegah (the flock marked for slaughter), even aniyei hatzon (the poor of the flock). And I took unto me two maklot (staffs); the one I called No'am (gracious care), and the other I called Chovelim (bindings [*of union*, cf. 11:14]); and I did shepherd the tzon (flock).

[8] Shloshet haro'im (three of the shepherds) also I disposed of in one month; and my nefesh wearied of them, and their nefesh also abhorred me.

[9] Then said I, I will not shepherd you; that which dieth, let it die; and that which is to be cut off, let it be cut off; and let those that are left eat every one the basar of another.

[10] And I took my staff, even No'am, and I broke it asunder, breaking off my Brit (covenant) which I had made with kol ha'amim (all the peoples).

[11] And it was broken on that day; and so the aniyei hatzon (poor of the flock), who were the shomrim giving heed to me, perceived that this was the Devar Hashem.

[12] And I said unto them, If ye think tov, give me my sachar (price); and if not, refrain. So they weighed out for my sachar (price) shloshim kesef (thirty pieces of silver).

[13] And Hashem said unto me, Throw it unto the yotzer (potter); the magnificent price that I was priced of them. So I took the shloshim hakesef, and threw them to the yotzer (potter) in the Beis Hashem. [*Shemot 21:32; Mt 26:14-15; 27:3-10; Ac 1:18-19*]

[14] Then I broke my second staff, called Chovelim, breaking off the achavah (brotherhood) between Yehudah and Yisroel.

[15] And Hashem said unto me, Take unto thee yet the keli (implements) of a foolish ro'eh (shepherd).

[16] For, hinei, I will raise up a ro'eh in ha'arets, which shall not care for the dying, nor look for the na'ar (young one), nor heal that which is injured, nor feed the healthy; but he shall eat the basar of the choice, and

tear off their hooves.

[17] Hoy (woe) to the worthless ro'eh (shepherd) that deserteth the tzon! May the cherev (sword) be upon his zero'a (arm), and upon his right eye; let his zero'a wither away, and his right eye be utterly extinguished.

12 The burden of the Devar Hashem concerning Yisroel, saith Hashem, who stretcheth forth Shomayim, and layeth the yesod aretz, and formeth the ruach adam within him.

[2] Hinei, I will make Yerushalayim a cup of reeling unto kol ha'amim (all the peoples) round about, when they shall be in the siege both against Yehudah and against Yerushalayim.

[3] And on Yom HaHu I will make Yerushalayim an even ma'amasah (a burdensome stone) for kol ha'amim: all that burden themselves with it [*i.e., try to lift it*] shall be cut in pieces, though kol Goyei HaAretz be gathered together against her.

[4] In Yom HaHu, saith Hashem, I will strike every sus with panic, and his rider with madness; and I will open mine eyes upon the Bais Yehudah, and will strike every sus of the people with blindness.

[5] And the Aluphei Yehudah (leaders of Yehudah) shall say in their lev, The yoshevi Yerushalayim are my strength in Hashem Tzva'os Eloheihem.

[6] In Yom HaHu will I make the Aluphei Yehudah like a fire pot in the woods, and like a torch of eish in the omer (sheaves); and they shall devour kol haAm round about, on the right hand and on the left; and Yerushalayim shall be inhabited again

in her own site, even in Yerushalayim.

[7] Hashem also shall save the oholei Yehudah (tents of Yehudah) first, that the glory of the Bais Dovid and the glory of the inhabitants of Yerushalayim do not magnify themselves against Yehudah.

[8] In Yom Hahu shall Hashem defend the inhabitants of Yerushalayim; and he that is feeble among them in Yom Hahu shall be like Dovid; and the Bais Dovid shall be like Elohim, like the Malach Hashem before them.

[9] And it shall come to pass in Yom Hahu, that I will seek to destroy kol HaGoyim that attack Yerushalayim.

[10] And I will pour upon the Bais Dovid, and upon the inhabitants of Yerushalayim, the Ruach (Spirit) of Chen (grace) and of Tachanunim (supplications for favor); and they shall look upon Me whom they have pierced [*dakar, 'pierce through' cf. Yeshayah 53:5; Targum HaShivim Tehillim 22:17*], and they shall mourn for Him (Moshiach) as one mourneth for his yachid (only son), and shall grieve in bitterness for him, as one that is in bitterness for his bechor (firstborn).

[11] In Yom Hahu shall there be a great mourning in Yerushalayim, as the mourning of Hadad-rimmon in the valley of Megiddon.

[12] And ha'aretz shall mourn, all mishpochot apart; the mishpachat Bais Dovid apart, and their wives apart; the mishpachat Bais Natan apart, and their wives apart; [*Shmuel Bais 5:14*]

[13] The mishpachat Bais Levi apart, and their wives apart; the mishpachat Shime'i apart, and their wives apart; [*Bamidbar 3:17-18, 21*]

[14] All the mishpochot that remain, all mishpochot apart, and their wives apart.

13 In Yom HaHu there shall be a makor (fountain [*see Tehillim 36:10 (9)*]) opened to the Bais Dovid and to the inhabitants of Yerushalayim for sin and for niddah (impurity, *i.e., used figuratively but refers especially to untouchability of women during menstruation and other kinds of uncleanness*).

[2] And in Yom HaHu it shall come to pass, saith Hashem Tzva'os, that I will cut off the shmot (names) of the atzabim (idols) out of ha'aretz, and they shall no more be remembered; and also I will cause the nevi'im and the ruach hatum'ah (unclean spirit) to pass from ha'aretz.

[3] And it shall come to pass, that if any shall still prophesy, then his av and his em that bore him shall say unto him, Thou shalt not live; for thou speakest sheker b'Shem Hashem; and his av and his em that bore him shall thrust him through [*dakar, 12:10*] when he prophesieth.

[4] And in Yom HaHu it shall come to pass, that the nevi'im shall be ashamed, every one of his chizzayon (vision, revelation), when he hath prophesied; neither shall they wear an adderet se'ar (garment of hair, hairy mantle) to deceive;

[5] But he shall say, I am no navi, I am an ish oved adamah (a man who works the soil); for land I owned from my youth.

[6] And if one shall say unto him, What are these makkot (strokes, marks

of strokes, scars, wounds) between thine hands? Then he shall answer, Those with which I was wounded in the bais of my friends.

[7] Awake, O Cherev (sword), against My Ro'eh (*shepherd, i.e. Moshiach, see Isa 40:11; Ezek 34:23,24; 37:24*), against the Gever (man) that is My Amit (fellow, intimate companion, associate), saith Hashem Tzva'os; strike the Ro'eh (shepherd), and the Tzon (sheep, flock) shall be scattered; and I will turn Mine hand upon the tzo'arim (little ones; *see Zech 11:7; see Mt 26:31,56*)

[8] And it shall come to pass, that in kol ha'aretz, saith Hashem, two-thirds therein shall be cut off and die; but one-third shall remain therein.

[9] And I will bring the one-third through the eish, and will refine them as kesef is refined, and will test them as zahav is tested; they shall call biShmi (on My Name), and I will hear them; I will say, This is My people; and they shall say, Hashem is Elohai.

14 Hinei, a day cometh for Hashem, when the plunder taken from thee shall among thee be divided.

[2] For I will gather kol HaGoyim against Yerushalayim for milchamah (battle, war); and HaIr (the city, Yerushalayim) shall be taken, and the batim (houses) plundered, and the women ravished; and half of HaIr shall go forth into the Golus (exile), and the rest of the people shall not be cut off from HaIr.

[3] Then shall Hashem go forth, and fight against those Goyim, as He fights in the Yom Krav (day of battle).

[4] And in Yom HaHu, His raglayim (feet; *see Ac 1:11-12*) shall stand upon the Mount of Olives, which is east of Yerushalayim, and the Mount of Olives shall be split in two from east to west by a gey gedolah me'od (a very great valley), with half of the mountain moving to the north, and half of it to the south.

[5] And ye shall flee to the gey (valley) in the mountains; for the gey (valley) of the harim (mountains) shall extend unto Atzel; yea, ye shall flee, just as ye fled from before the ra'ash (earthquake) in the days of Uziyah Melech Yehudah; and Hashem Elohai shall come, and kol Kadoshim (all the holy ones) with Thee [*see Daniel 7:13-14*].

[6] And it shall come to pass in Yom HaHu, that there shall no longer be cold or frost:

[7] But it shall be Yom Echad, known to Hashem, with no Yom, nor Lailah; but it shall come to pass, that at erev it shall be ohr.

[8] And it shall be in Yom HaHu, that mayim chayyim (living waters) shall go out from Yerushalayim; half toward the eastern sea [*i.e., Dead Sea*], and half toward the western sea [*i.e., Mediterranean Sea*]; in kayitz (summer) and in khoref (winter) shall it be.

[9] And Hashem shall be Melech Al Kol HaAretz (King over all the earth); in Yom HaHu (in that day) shall Hashem be echad, and Shmo Echad.

[10] And kol ha'aretz shall be made like the Aravah from Geva to Rimmon in the Negev. Yerushalayim shall be lifted up, and inhabited in her place, from Sha'ar Binyamin unto the place of the Sha'ar Harishon (the first gate), unto the Corner Gate; and from the

Migdal Chanan'el unto the king's wine presses.

[11] And men shall inhabit her, and there shall be no more cherev (utter destruction, holy war); but Yerushalayim shall be inhabited labetach (in confidence, security).

[12] And this shall be the magefah (plague [*produced by Hashem*]) wherewith Hashem will strike kol ha'amim (all the peoples) that have fought against Yerushalayim; their basar shall rot while they stand upon their feet, and their eyes shall rot in their sockets, and their tongue shall rot in their mouth.

[13] And in Yom HaHu it shall come to pass, that there shall be among them a mehumat Hashem (a panic from Hashem), and they shall seize every one the hand of his neighbor, and the hand of each shall rise up against the hand of his neighbor.

[14] And Yehudah also shall fight at Yerushalayim; and the wealth of kol HaGoyim round about shall be gathered together, zahav, and kesef, and apparel, in great abundance.

[15] And so shall be the magefat hasus (plague on the horse), on the mule, on the camel, and on the donkey, and on all the beasts that shall be in those camps, like this magefah (plague).

[16] And it shall come to pass, that all who are left of kol HaGoyim which came against Yerushalayim shall even go up from year to year to worship HaMelech, Hashem Tzva'os, and to keep Chag HaSukkot.

[17] And it shall be, that whosoever will not make this aliyah from the mishpekhoh ha'aretz unto Yerushalayim to worship HaMelech, Hashem Tzva'os, even upon them

MALACHI

shall be no geshem (rain).

[18] And if the mishpakhat Mitzrayim go not up, and come not, upon them shall fall the magefah (plague) wherewith Hashem will strike the Goyim that come not up to keep Chag HaSukkot.

[19] This shall be the punishment of Mitzrayim, and the punishment of kol HaGoyim that come not up to keep Chag HaSukkot.

[20] In Yom HaHu shall there be upon the metzillot (bells) of the susim, KODESH L'HASHEM; and the sirot (cooking pots) in the Beis Hashem shall be like the mizrakim (libation bowls) before the mizbe'ach.

[21] Yea, every siyr (pot) in Yerushalayim and in Yehudah shall be KODESH L'HASHEM TZVA'OS: and all the zovechim (the ones sacrificing) shall come and take of them, and they shall cook in them; and in Yom HaHu there shall be no more Kena'ani (Canaanite, merchant; see *Mt 21:12-13; Mk 11:15-18*) in the Beis Hashem Tzva'os.

[4] Whereas Edom saith, We are dashed to pieces, but we will return and rebuild the ruins; thus saith Hashem Tzva'os: They may build, but I will throw down; and they shall call them, Gevul Rishah (territory of wickedness), and the people against whom Hashem hath indignation ad olam (for ever).

[5] And your eyes shall see, and ye shall say, Hashem is gadol (great) even beyond the Gevul Yisroel.

[6] A ben honoreth his av, and an eved his adon; if then I be an Av, where is Mine honor? And if I be Adonim, where is My reverence? saith Hashem Tzva'os unto you, O kohanim, that despise My Name. But ye say, Wherein have we despised Thy name?

[7] Ye offer lechem mego'al (defiled food) upon Mine mizbe'ach; and ye say, Wherein have we defiled Thee? In that ye say, The shulchan of Hashem is to be despised.

[8] And when ye offer the blind animal for sacrifice, is it not rah? And when ye offer the lame and diseased, is it not rah? Offer it now unto thy governor; will he be pleased with thee, or receive thee? saith Hashem Tzva'os.

[9] And now, I pray you, beseech G-d that He will be gracious unto us; with such offerings from your hand, will He receive you? saith Hashem Tzva'os.

[10] Who is there even among you that would shut the dlatayim of the Beis Hamikdash so that eish would not be kindled on Mine mizbe'ach in vain? There is no chefetz (pleasure) to Me with you, saith Hashem Tzva'os, neither will I accept a minchah at your hand.

[11] For from the rising of the shemesh even unto the going

down of the same My name shall be gadol among the Goyim; and in every place incense shall be offered unto My name, and a minchah tehorah; for My name shall be gadol among the Goyim, saith Hashem Tzva'os.

[12] But ye have committed chillul Hashem (desecration of the Name), in that ye say, The shulchan Adonoi is mego'al (defiled); and the fruit, even the food thereof, is contemptible.

[13] Ye said also, Hinei, what a burden it is! And ye have sniffed scornfully at it, saith Hashem Tzva'os; and ye brought that which was injured, and the lame, and the diseased; thus ye brought a minchah; should I accept this of your hand? saith Hashem.

[14] But cursed be the nokhel (cheat, swindler, charlatan), which hath in his flock a male, and voweth, and sacrificieth unto Hashem the one being blemished; for I am a Melech Gadol, saith Hashem Tzva'os, and My name is to be feared among the Goyim.

MALACHI

1 The burden of the Devar Hashem to Yisroel by Malachi.

[2] I have loved you, saith Hashem. Yet ye say, Wherein hast Thou loved us? Was not Esav Ya'akov's brother? saith Hashem; yet I loved Ya'akov, [3] But I hated Esav, and his mountains and his nachalah I laid waste into wasteland for the jackals of the midbar.

2 And now, O ye kohanim, this mitzvah is for you.

[2] If ye will not hear, and if ye will not take it to lev, to give kavod unto My name, saith Hashem Tzva'os, I will even send a me'erah (curse) upon you, and I will curse your brakhot; yea, I have cursed them already, because ye do not take it to lev.

[3] Hineni, I am rebuking your zera, and I will spread dung upon your faces, even the dung of your chagim; and it will take you away with it.

[4] And ye shall have da'as that I have sent this mitzvah unto you, that My brit might continue with Levi, saith Hashem Tzva'os.

[5] My brit was with him of chayyim and shalom; and I gave them to him that he might fear Me; so he feared Me, and stood in reverence before My name.

[6] Torat emes was in his mouth, and iniquity was not found on his lips: he walked with Me in shalom and yashrus, and did turn rabbim (many) away from avon (iniquity).

[7] For the kohen's lips should preserve da'as, and they should seek torah at his mouth: for he is the malach Hashem Tzva'os.

[8] But ye are departed out of HaDerech; ye have caused rabbim to fall into a michshol (stumbling block) at the torah (teaching); ye have corrupted the Brit of Levi saith Hashem Tzva'os.

[9] Therefore have I also made you contemptible and shefalim before kol HaAm because ye have not been shomrim of darkhei of Me, but have shown partiality in torah.
[10] Have we not all Av Echad? Hath not El Echad created us? Why do we commit chillul Brit Avoteinu by every man breaking faith with his brother?

[11] Yehudah hath broken faith, and a toeva (abomination) is committed in Yisroel and in Yerushalayim; for Yehudah hath committed chillul against the Beis Hamikdash Hashem loves, by marrying the bat el nekhar.

[12] May Hashem cut off the man that doeth this, [offspring] awake and answering, from the ohalim of Ya'akov, that offereth a minchah unto Hashem Tzva'os.

[13] And this too have ye done, covering the mizbe'ach of Hashem with tears, with weeping, and with crying out, because that He regardeth not the minchah any more, nor receiveth it with ratzon (good will) at your hand.

[14] Yet ye say, Wherefore? Because Hashem hath been ed (witness) between thee and the wife of thy youth, against whom thou hast dealt treacherously, breaking faith: yet is she thy chaveret, and the wife of thy brit.

[15] And did not Hashem make echad? And the remnant of the ruach is Hashem's. And why echad? That He might seek zera Elohim. Therefore be shomer of your ruach, and let none deal treacherously against the wife of his youth.

[16] For Hashem Elohei Yisroel saith that He hateth putting away: for it covereth one's garment with chamas (violence), saith the Hashem Tzva'os: therefore, be shomer of your ruach, that ye deal not treacherously, breaking faith.

[17] Ye have wearied Hashem with your devarim. Yet ye say, Wherein have we wearied Him? When ye say, Everyone that doeth rah is tov in the sight of Hashem, and in them Hashem finds chafetz; or, Where is Elohei HaMishpat?

3 Hineni, I will send malachi, and he shall prepare the Derech before me: and HaAdon (the L-rd [*Moshiach*] *Zech 4:14*), whom ye seek, shall suddenly come to His Heikhal, even the Malach HaBrit, in whom ye have chafetz (delight): hinei, He is coming, saith Hashem Tzva'os.

[2] But who may abide the Yom Bo'o (day of His coming)? Who shall stand when He appeareth? For He is like a

refiner's eish, and like fullers' soap:

[3] And He shall sit as a refiner and purifier of kesef; and He shall purify the Bnei Levi, and purge them as zahav and kesef, that they may offer unto Hashem an offering in tzedakah.

[4] Then shall the offering of Yehudah and Yerushalayim be pleasing unto Hashem, as in the yamei olam (days of old), and as in shanim kadmoniyot (former years).

[5] And I will come near to you for mishpat; and I will be a swift ed (witness) against the mekhashfim (sorcerers), and against the mena'afim (adulterers), and against false swearers, and against those that oppress the hireling in his wages, the almanah (widow), and the fatherless, and that turn aside the ger from his right, and fear not Me, saith Hashem Tzva'os.

[6] For I am Hashem, I change not; therefore ye Bnei Ya'akov are not consumed.

[7] Even from the yamei avoteichem ye are gone away from Mine chukkim, and have not been shomer over them. Return unto Me, and I will return unto you, saith Hashem Tzva'os. But ye said, Wherein shall we return?

[8] Will a man rob G-d? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In ma'aser (tithes) and terumah (offerings, contributions).

[9] Ye are cursed with a me'erah (curse); for ye have robbed Me, even this whole Goy (nation).

[10] Bring ye kol hama'aser (all the tithes) into the Beis HaOtzar (House of the Treasury), that there may be teref (food) in Mine Beis [*Hamikdash*], and prove Me now herewith, saith Hashem Tzva'os, if

TEHILLIM

I will not open you the windows of Shomayim, and pour you out a berakhah, that there shall not be room enough to receive it.

[11] And I will rebuke the devourer for your sakes, and he shall not destroy the p'ri ha'adamah; neither shall your gefen cast her fruit before the time in the sadeh, saith Hashem Tzva'os.

[12] And kol HaGoyim shall call you blessed; for ye shall be an Eretz Chefetz, saith Hashem Tzva'os.

[13] Your devarim have been harsh against Me, saith Hashem. Yet ye say, What have we spoken so much against Thee?

[14] Ye have said, Avod Elohim is vain; and what profit is it that we have been shomer over His mishmeret, and that we have walked as mourners before Hashem Tzva'os?

[15] And now we call the zedim (proud) happy; yea, they that work rishah (wickedness) are set up; yea, they that tempt Elohim even go free.

[16] Then they that feared Hashem spoke often one to another; and Hashem paid heed, and heard it, and a Sefer Zikaron (book of remembrance) was written before Him for them that feared Hashem, and that meditated upon Shmo (His Name).

[17] And they shall be Mine, saith Hashem Tzva'os, in that Yom when I make up My segullah (special treasure, possession); and I will spare them, as a man spareth his own ben haoved oto (son that serveth him).

[18] Then shall ye return, and discern between the tzaddik and the rasha, between oved Elohim (him that serveth G-d) and him that serveth Him not.

4 (3:19) For, hinei, HaYom bah (the day cometh), that shall burn as an oven; and kol zedim (all the proud), yea, and all that do wickedly, shall be stubble; and HaYom that cometh shall burn them up, saith Hashem Tzva'os, that it shall leave them neither shores (root) nor anaf (branch).

[2] (3:20) But unto you that fear My name shall the Shemesh Tzedakah (sun of righteousness) arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

[3] (3:21) And ye shall trample down the resha'im; for they shall be ashes under the soles of your feet in HaYom that I shall do this, saith Hashem Tzva'os.

[4] (3:22) Remember ye the Torat Moshe Avdi, which I commanded unto him in Chorev for kol Yisroel, with the chukim (statutes) and mishpatim (judgments).

[5] (3:23) Hinei, I will send you Eliyahu HaNavi before the coming of the great and dreadful Yom Hashem;

[6] (3:24) And he shall turn the lev-avot to the banim, and the lev-banim to their avot, lest I come and strike the earth with cherem.

TEHILLIM

1 Blessed is the ish that walketh not in the Etzah (counsel, scheme) of the Resha'im, nor standeth in the Derech Chatta'im, nor sitteth in the Moshav (seat) of the Leitzim (scornful, ones mocking and reviling).

[2] But his delight is in the Torat Hashem; and in His torah doth he meditate yomam v'lailah.

[3] And he shall be like an etz planted by the streams of

mayim, that bringeth forth its p'ri in its season; the leaf thereof also shall not wither; and whatsoever he doeth shall prosper.

[4] The Resha'im are not so, but are like the chaff which the ruach driveth away.

[5] Therefore the Resha'im shall not stand in the Mishpat, nor Chatta'im (sinners) in the Adat Tzaddikim.

[6] For Hashem knoweth the Derech Tzaddikim, but the Derech Resha'im shall perish. *T.N. The next Psalm says that the whole world, all the earth, is, or will be, the possession of Moshiach, and that Hashem assures Moshiach of this; therefore, the Great Commission (Mt 28:19-20) was given to preach Moshiach to the ends of the earth that the whole world may hear.*

2 Why do the Goyim rage, and the Amim (peoples) imagine a vain thing?

[2] The Malchei Eretz rise up in rebellion, and the rulers take counsel together against Hashem and against His Moshiach, saying,

[3] Let us break their chains asunder, and cast away their fetters from us.

[4] He that sitteth enthroned in Shomayim laughs; Adonoi hath them in derision.

[5] Then shall He speak unto them in His wrath, and distress them in His hot displeasure.

[6] I have set Malki (My King) upon Tziyon, My Har Kodesh.

[7] I will declare the chok (decree): Hashem hath said unto me, Thou art Beni (My Son, i.e. Ben HaElohim Moshiach); HaYom (today) I have begotten thee.

[8] Ask of Me, and I shall give thee the Goyim for thine nachalah, and the uttermost parts of ha'aretz for thy possession.

[9] Thou shalt rule them with a shevet barzel; thou shalt dash them in pieces like a potter's vessel.

[10] Have seichel now

therefore, O ye Melachim; be warned, ye Shoftei Aretz.

[11] Serve Hashem with fear, and rejoice with trembling.

[12] Kiss the Bar (Ben, Son, [see Hebrew *Mishlei* 31:2; Ben *HaElohim Moshiah*; see 2:2, 7, above]), lest he be angry, and ye perish from the Derech, for his wrath can flare up in a moment. Ashrei are all they that take refuge in him [*Moshiah*].

3 (A psalm of Dovid, when he fled from Avshalom bno)

Hashem, how are they increased that are my foes! Many are they that rise up against me.

[2 (3)] Many there be which say of my nefesh, There is no yeshuah for him in Elohim. Selah.

[3 (4)] But Thou, Hashem, art a mogan around me; my kavod, and the One who lifts up mine head.

[4 (5)] I cried unto Hashem with my voice, and He heard me out of His Har Kodesh. Selah.

[5 (6)] I laid me down and slept; I awaked, for Hashem sustains me.

[6 (7)] I will not be afraid of ten thousands of am (people), that have set themselves against me round about.

[7 (8)] Arise, Hashem; hoshieini (save me), O Elohai; for Thou hast struck all mine enemies upon the cheekbone; Thou hast broken the teeth of the resha'im.

[8 (9)] HaYeshuah (salvation) belongeth unto Hashem; the Birkhat (blessing) of Thee is upon Thy people. Selah.

4 (For the one directing. With stringed instruments. Mizmor Dovid.) Hear me when I call, Elohei tzidki (O G-d of my righteousness); Thou hast relieved me when I was in distress; channeini, and hear my tefillah.

[2] O ye Bnei Ish, how long will ye turn my kavod into shame? How long will ye love delusion, and seek kazav (lie, falsehood)? Selah.

[3] But know that Hashem hath set apart the chasid for Himself; Hashem will hear when I call unto Him.

[4] Be angry, yet sin not; commune with your own levav upon your mishkav, and be still. Selah.

[5] Offer the zivkhei-tzedek, and put your trust in Hashem.

[6] There be many that say, Who will show us any tov? Hashem, lift Thou up the ohr of Thy countenance upon us.

[7] Thou hast put simcha in my lev, more than in the time that their dagan and their tirosh increased.

[8] In shalom I will both lay me down, and sleep, for Thou alone, Hashem, makest me dwell in safety.

5 (For the one directing. For the flutes. Mizmor Dovid)

Give ear to my words, Hashem, consider my meditation.

[2 (3)] Pay heed unto the voice of my cry, Malki v'Elohai; for unto Thee will I daven.

[3 (4)] My voice shalt Thou hear in the boker, Hashem; in the boker will I bring my prayer before Thee as a spiritual sacrifice and wait for an answer.

[4 (5)] For Thou art not El that hath pleasure in resha;

neither shall rah dwell with Thee.

[5 (6)] The holelim (arrogant) shall not stand in Thy sight; Thou hatest all workers of iniquity.

[6 (7)] Thou shalt destroy them that speak kazav (falsehood); Hashem will abhor the ish damim u'mirmah (bloody and deceitful man).

[7 (8)] But as for me, I will come into Thy Bais in the multitude of Thy chesed; and in Thy fear will I bow down toward Thy Heikhal Kodesh.

[8 (9)] Lead me, Hashem; in Thy tzedakah because of mine enemies; make Thy Derech straight before my face.

[9 (10)] For there is nothing trustworthy in their mouth; their inwardness is a corruptible abyss; their throat is an open kever; they speak smooth deceit with their leshon.

[10 (11)] Punish them, Elohim; let them fall by their own intrigues; in the multitude of their peysha'im cast them out; for they have rebelled against Thee.

[11 (12)] But let all those that take refuge in Thee rejoice; let them shout for joy l'olam, and spread Thou protection over them that they be joyful in Thee, who love Shemecha (Thy Name).

[12 (13)] For Thou, Hashem, wilt bless the Tzaddik; with ratzon (favor) wilt Thou encompass him as with a tzinnah (large rectangular shield).

6 (For the one directing. With stringed instruments. Al

HaSheminit. Mizmor Dovid) Hashem, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure.

[2(3)] Have mercy upon me,
Hashem; for I am weak:
Hashem, heal me;
for my atzmot are shaking.
[3(4)] My nefesh is also much
shaken; but Thou, Hashem,
ad mosai (how much longer)?
[4(5)] Turn, Hashem, deliver
my nefesh; hoshieini (save me)
for the sake of Thy chesed.
[5(6)] For in mavet there is no
remembrance of Thee; in
Sheol who shall give Thee
thanks?
[6(7)] I am weary with my
groaning; all the lailah flood I
my mittah with weeping; I
water my couch with my tears.
[7(8)] Mine eye is consumed
because of ka'as (grief); it
growth old because of all
mine enemies.
[8(9)] Depart from me, all ye
workers of iniquity; for
Hashem hath heard the voice
of my weeping.
[9(10)] Hashem hath heard
my techinnah (supplication);
Hashem will receive my
tefillah (prayer).
[10(11)] Let all mine oyevim
be ashamed and much
troubled; let them
turn back and suddenly be
ashamed.

7 (Shiggayon of David,
which he sang unto
Hashem, regarding Kush
of Binyamin)
Hashem Elohai, in Thee do I
seek refuge; hoshieini (save
me) from all them that
persecute me, and deliver me;
[2(3)] Lest he tear my nefesh
like a lion, rending it in
pieces, while there is none to
rescue.
[3(4)] Hashem Elohai, if I
have done this; if there be
guilt in my hands;
[4(5)] If I have recompensed
with evil him that held out
shalom unto me; or, without
cause plundered my opposers,

[5(6)] Then let the enemy
persecute my nefesh, and take
it; yea, let him tread down my
life to the earth, and lay mine
kavod to sleep in the dust.
Selah.
[6(7)] Arise, Hashem, in
Thine anger, lift up Thyself
because of the rage of mine
enemies; awake, o my El, to
the mishpat Thou hast
decreed.
[7(8)] So let the Adat l'Umim
surround Thee; and over it
return Thou on high [*to judge*].
[8(9)] Hashem shall judge the
people; judge me, Hashem,
according to my tzedek, and
according to mine integrity
that is in me.
[9(10)] Oh let the wickedness
of the resha'im come to an
end; but make the tzaddik
secure; for the Elohim
Tzaddik trieth the minds and
hearts.
[10(11)] My mogen (shield) is
Elohim, Moshi'a of the upright
in heart.
[11(12)] Elohim is a Shofet
Tzaddik, and El expresses
wrath kol yom.
[12(13)] If He relent not, He
will sharpen His cherev; He
hath bent His keshet (bow)
and made it ready.
[13(14)] He hath also
prepared for Him the
instruments of mavet; He
ordaineth His flaming khitzim
(arrows).
[14(15)] Hinei, he [*an evil
person*] travaileth with
iniquity, and hath
conceived trouble, and
brought forth falsehood.
[15(16)] He makes a pit, and
digs it, and is fallen into the
shachat (pit) which he made.
[16(17)] His trouble shall
return upon his own rosh, and
his chamas shall come down
upon his own kodkod (crown
of the head).
[17(18)] I will give thanks to
Hashem according to His

tzedek; and will sing praise to
the Shem of Hashem Elyon.

8 (For the one directing.
According to the gittit.
Mizmor of Dovid).
Hashem Adoneinu, how
excellent is Shimecha in kol
ha'aretz Who hast set Thy
glory above HaShomayim.
[2(3)] Out of the mouth of
olelim and infants hast Thou
established strength because
of Thine enemies, that Thou
mightest still the enemy and
the avenger.
[3(4)] When I consider Thy
heavens, the ma'asim of Thy
fingers, the yarei'ach and the
kokhavim, which Thou hast
ordained;
[4(5)] What is enosh
(mankind), that Thou art
mindful of him? And the ben
adam, that Thou visitest him?
[5(6)] For Thou hast made
him a little lower than elohim
[or *Elohim, Gn 1:27*], and hast
crowned him with kavod and
hadar.
[6(7)] Thou madest him to
have dominion over the
ma'asim of Thy hands; Thou
hast put all things under his
feet:
[7(8)] All sheep and oxen, yea,
and the behemot sadeh;
[8(9)] The fowl of the air, and
the dag (fish) of the yam, and
whatsoever passeth through
the paths of the seas.
[9(10)] Hashem Adoneinu,
how excellent is Shimecha in
kol ha'aretz!

9 (For the one directing.
To The Death of the Son.
Mizmor of Dovid)
I will give thanks to Thee,
Hashem, with kol lev of me; I
will show forth all Thy
marvellous works.
[2(3)] I will be glad and
rejoice in Thee; I will
sing praise to Thy Shem, O
Thou Elyon.

[3(4)] When mine oyevim are turned back, they shall fall and perish at Thy presence.
 [4(5)] For Thou hast maintained my mishpat and my cause; Thou as Shofet Tzedek dost sit on the kisse.
 [5(6)] Thou hast rebuked the Goyim, Thou hast destroyed the wicked, Thou hast blotted out their shem l'olam va'ed.
 [6(7)] Choravot lanetzach (endless ruins) have come to the enemy: and Thou hast rooted out cities; their memory is perished with them.
 [7(8)] But Hashem shall reign l'olam; He hath established His kisse (throne) for mishpat.
 [8(9)] And He shall judge the tevel (world) in tzedek, He shall govern the nations with justice.
 [9(10)] Hashem also will be a refuge for the oppressed, a stronghold in times of tzoros.
 [10(11)] And they that know Shemecha will put their trust in Thee; for Thou, Hashem, hast not forsaken them that seek Thee.
 [11(12)] Sing praises to Hashem, enthroned in Tziyon; declare among the nations His deeds.
 [12(13)] When He avenges [*shofach*] dahm, He remembereth them; He forgetteth not the cry of the aniyim (humble, afflicted, the helpless ones).
 [13(14)] Have mercy upon me, Hashem; consider my sufferings which I suffer of them that hate me, Thou that liftest me up from the sha'arei mavet (gates of death);
 [14(15)] That I may show forth all Thy praise in the Sha'arei Bat Tziyon. I will rejoice in Thy Yeshuah (salvation).
 [15(16)] The Goyim are sunk down in the shachat (pit) that they dug; in the resheth (net) which they hid is their own foot caught.

[16(17)] Hashem is known by the mishpat which He executeth; the wicked is snared in the work of his own hands. Higgayon. Selah.
 [17(18)] The resha'im shall be turned into Sheol, and all the Goyim that forget Elohim.
 [18(19)] For the needy shall not always be forgotten; the tikveh of the poor shall not perish forever.
 [19(20)] Arise, Hashem; let not enosh (mankind) prevail; let the Goyim be judged in Thy sight.
 [20(21)] Put them in terror, Hashem; that the Goyim may know themselves to be but enosh. Selah.

10 Why standest Thou afar off, Hashem? Why hidest Thou Thyself in times of tzoros?
 [2] The reshah in his ga'avah (haughtiness) doth persecute the ani (poor, *see Zech 9:9 where ani is Moshiach*); let them be caught in the devices that they have schemed.
 [3] For the reshah boasteth of his ta'avat nefesh (soul's lust), and blesseth the covetous, whom Hashem abhorreth.
 [4] The reshah, through the pride of his countenance, will not seek after Him; Elohim is not in all his thoughts.
 [5] His ways are always prosperous; Thy mishpatim are on high, out of his sight; as for all his enemies, he sneers at them.
 [6] He hath said in his lev, I shall not be shaken; throughout all generations I shall never be in trouble.
 [7] His mouth is full of cursing and deceit and fraud; under his leshon (tongue) is trouble and iniquity.
 [8] He sitteth in the lurking places of the villages; in the places for ambush doth he murder the naki

(innocent); his eyes are secretly set against the poor.
 [9] He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his resheth.
 [10] He crouches, and stoops, that the poor may fall by his atzum (might).
 [11] He hath said in his lev, El hath forgotten; He hideth his face; He will never see it.
 [12] Arise, Hashem; O El, lift up Thine yad; forget not the aniyim.
 [13] For why doth the reshah renounce Elohim? He hath said in his lev, Thou wilt not call me to account.
 [14] Thou hast seen it; for Thou beholdest trouble and ka'as (grief), to requite it with Thy yad; the helpless committeth himself unto Thee; Thou art the Ozer (helper) of the yatom (orphan).
 [15] Break Thou the zero'a of the reshah and the evil man; call to account his wickedness that would not be found out.
 [16] Hashem is Melech olam va'ed; the Goyim are perished out of His land.
 [17] Hashem, Thou hast heard the desire of the aniyim; Thou wilt strengthen their lev, Thou wilt cause Thine ear to hear;
 [18] To judge the yatom (orphan) and the oppressed, that enosh of the earth may no more strike terror.

11 (For the one directing. Of Dovid.) In Hashem do I take refuge; how say ye to my nefesh, Flee as a bird to your mountain?
 [2] For, hinei, the resha'im bend their bow, they make ready their arrow upon the string,

that they may secretly shoot at the yishrei lev (upright in heart).

[3] If the foundations be destroyed, what can the tzaddik do?

[4] Hashem is in His Heikhal Kodesh, Hashem's kisse is in Shomayim; His eyes examine, His eyelids try, Bnei Adam.

[5] Hashem trieth the tzaddik, but the resha'im and him that loveth chamas (violence) His Nefesh hateth.

[6] Upon the resha'im He shall rain snares, eish and gofrit, and a burning wind; this shall be the portion of their kos (cup).

[7] For Hashem is tzaddik (righteous), Hashem loveth tzedakot; His countenance doth behold the yashar (upright).

12 (For the one directing. According to the Sheminit. Mizmor Dovid) Help, Hashem; for the chasid is no more; for the emunim (faithful ones) vanish from among Bnei Adam.
[2(3)] They speak vanity every one with his re'a (neighbor); with flattering lips and with a double heart do they speak.
[3(4)] Hashem shall cut off all flattering lips, and the leshon that speaketh gedolot;
[4(5)] Who have said, With leshoneinu (our tongue) will we prevail; our lips are our own: who is Adon over us?
[5(6)] For the oppression of the aniyim, for the groaning of the needy, now will I arise, saith Hashem; I will set him in safety from him that sneers at him.

[6(7)] The words of Hashem are amarot tehorot (pure words); as kesef refined in the furnace on the earth, purified seven times.

[7(8)] Thou shalt be shomer over them, Hashem, Thou

shalt preserve him [see 5(6)] from this generation forever.
[8(9)] The resha'im strut on every side, when the vilest among the Bnei Adam are exalted.

13 (For the one directing. Mizmor Dovid)

How long wilt Thou forget me, Hashem? Netzach (forever?) How long wilt Thou hide Thy face from me?

[2(3)] How long shall I take counsel in my nefesh, having sorrow in my lev daily? How long shall mine ovey be exalted over me?

[3(4)] Consider and hear me, Hashem Elohai; enlighten mine eyes, lest I sleep the sleep of mavet;

[4(5)] Lest mine ovey say, I have prevailed against him; and those that trouble me rejoice when I am defeated.

[5(6)] But I have trusted in Thy chesed; my lev shall rejoice in Thy Yeshuah (salvation).

[6] I will sing unto Hashem, because He hath dealt bountifully with me.

14 (For the one directing. Of Dovid)

The naval (fool) hath said in his lev, There is no Elohim. They are corrupt, they have done abominable works, ein oseh tov (there is none that doeth good).

[2] Hashem looked down from Shomayim upon Bnei Adam, to see if there is any with seichel, that seeketh Elohim.

[3] They are all turned aside, they are all together become corrupt; there is none that doeth tov, no, not one.

[4] Have all the workers

of iniquity no da'as? Who eat up my people as they eat lechem, and call not upon Hashem.

[5] There they shall be in great dread, for Elohim is with the dor tzaddik.

[6] Would ye confound the etzah (counsel, plan) of the oni (poor), for Hashem is indeed his refuge!

[7] Oh that the Yeshuah (salvation) of Yisroel were come out of Tziyon!

When Hashem turns misfortune and brings back the captives of His people, Ya'akov shall rejoice, and Yisroel shall be glad.

15 (Mizmor Dovid) Hashem, who shall abide in Thy Ohel?

Who shall dwell in Thy Har Kodesh?

[2] He that walketh blamelessly, and worketh tzedek, and speaketh emes from his lev.

[3] He that backbiteth not with his leshon, nor doeth ra'ah to his re'a, nor taketh up a slur to discredit his neighbor.

[4] In whose eyes a vile person is despicable; but he honoreth them that fear Hashem. He that sweareth to his own hurt, and changeth not.

[5] He that putteth not out his kesef to neshekh (usury), nor taketh bribes against the naki (innocent). He that doeth these things shall never be shaken.

16 (A mikhtam Dovid). Be shomer over me, O El: for in Thee

do I hide myself.

[2] I said unto Hashem, Thou art Adonoi of me; besides Thee I have no good;

[3] But to the Kadoshim that are in ha'aretz, they are the glorious

ones, in whom is all my delight.

[4] Their sorrows shall be multiplied that hasten after other g-ds; their nesakhim (drink offerings) of dahm will I not offer, nor take up their shmot (names [of idols]) on my lips.

[5] Hashem is the chelek (allotted share) of mine inheritance and of my kos (cup [of blessing]); Thou maintainest my goral (lot, allotment by the divine will).

[6] The boundary lines are fallen unto me in pleasant places; yea, I have a goodly nachalah (inheritance).

[7] I will bless Hashem, Who hath given me counsel; my mind also instructs me in the night seasons.

[8] I have set Hashem always before me; because He is at my right hand, I shall not be shaken.

[9] Therefore my lev is glad, and my kavod rejoiceth; my basar also shall dwell securely [see 1Th 5:23 OJBC].

[10] For Thou wilt not abandon my nefesh in Sheol; neither wilt Thou allow Thine Chasid to see shachat (corruption, the pit, the grave, the abyss of corruption; see Ac 2:24).

[11] Thou wilt show me the Orach Chayyim (the path of life); in Thy presence is fulness of joy, at Thy right hand there are pleasures netzach (for evermore).

17 (Tefillah of Dovid)
Hear the tzedek (righteous plea of a just cause), Hashem, attend unto my cry, give ear unto my tefillah, that goeth not out of lips of mirmah (deceit).

[2] Let my mishpat (right) come forth from Thy presence; let Thine eyes behold the things that are right.

[3] Thou hast probed mine lev; Thou hast visited me in the lailah; Thou hast tested me and shalt find nothing; I am purposed that my mouth shall not transgress.

[4] Concerning the works of men, by the Devar of Thy lips I have kept myself from the paths of the cruel.

[5] Uphold my goings in Thy paths, that my footsteps stumble not.

[6] I have called upon Thee, for Thou wilt hear me, O El; incline Thine ear unto me, and hear my prayer.

[7] Show Thy marvellous chesed, O Thou Mosh'a Who saves by Thy right hand them which put their trust in Thee from those that rise up against them.

[8] Be shomer over me as the apple of Thy eye; hide me in the shadow of Thy wings,

[9] From the resha'im that oppress me, from my deadly enemies threatening my nefesh, who surround me.

[10] They have closed up callously and mercilessly against me; with their mouth they speak with ge'ut (pride).

[11] At every step they have surrounded me; their purpose is to strike down to ha'aretz;

[12] Like aryeh eager to tear his prey, and like a young lion lurking in ambush.

[13] Arise, Hashem, confront him, cast him down; deliver my nefesh from the resha with Thy cherev;

[14] From men with Thy yad, Hashem, from men of the world, whose portion is in this life, and with Thy treasures Thou fillest their belly; they are satisfied with children, and leave their abundance to their babes.

[15] As for me, in tzedek I will behold Thy face; I shall be satisfied, when I awake, with Thy temunah (form; see Num 12:8).

18 (For the one directing. Of Dovid Eved

Hashem who sang to Hashem the lyrics of this shirah on the day Hashem delivered him from the hand of all his oyevim and from the hand of Sha'ul; and he said) I will love Thee, Hashem, my strength.

[2(3)] Hashem is my rock, and my fortress, and my deliverer; Eli my Tzur (rock), in whom I take refuge; my mogen, and the keren of my salvation, and my misgav (high place as a refuge).

[3(4)] I will call upon Hashem, Who is worthy to be praised; so shall I be saved from mine oyevim.

[4(5)] The chevlei mavet entangled me, and the floods of Beliya'al terrorized me.

[5(6)] The chevlei Sheol snaked around me; the snares of mavet confronted me.

[6(7)] In my distress I called upon Hashem, and cried unto Elohai; He heard my voice out of His Heikhal, and my cry came before Him, even into His ears.

[7(8)] Ha'aretz shook and trembled; the foundations also of the mountains quaked and were shaken, because He was angry.

[8(9)] Smoke went up from His nostrils, and eish out of His mouth devoured; coals were kindled by it.

[9(10)] He parted Shomayim, and descended, and dark clouds were under His feet.

[10(11)] And He rode upon a keruv (cherub), and did fly; yea, He soared upon the wings of the ruach.

[11(12)] He made choshech His secret place; His sukkah round about Him was dark waters and thick clouds of the skies.

[12(13)] Out of the brightness that was before Him there broke through barad (hailstones) and coals of eish out of His clouds.

[13(14)] Hashem also thundered in Shomayim, and Elyon gave His voice amid barad and coals of eish.

[14(15)] Yea, He sent out His khitzim (arrows), and scattered them; and He shot out great lightning bolts, and did put them to rout.

[15(16)] Then the channels of waters were exposed, and the foundations of the tevel (world) were laid bare at Thy rebuke, Hashem, at the blast of the ruach of Thy nostrils.

[16(17)] He sent from on high, He took hold of me, He drew me out of mayim rabbim (many waters).

[17(18)] He delivered me from my strong oyeve, and from them which hated me; for they were too strong for me.

[18(19)] They confronted me in the day of my calamity; but Hashem was my stay.

[19(20)] He brought me forth also into a place merkhav (spacious); He delivered me, because He delighted in me.

[20(21)] Hashem dealt with me according to my tzedek; according to the cleanness of my hands hath He recompensed me.

[21(22)] For I have been shomer regarding the Darkhei Hashem, and have not wickedly departed from Elohai.

[22(23)] For all His mishpatim were before me, and I did not put away His chukkot from me.

[23(24)] I was also tamim (blameless) before Him, and I kept myself from mine avon.

[24(25)] Therefore hath Hashem recompensed me according to my tzedek, according to the cleanness of my hands before His eyes.

[25(26)] With the chasid Thou wilt show Thyself chesed; with a perfect man Thou wilt show Thyself perfect;

[26(27)] With the pure Thou wilt show Thyself pure; and with the ikesh (crooked, perverted, false) Thou wilt show Thyself shrewd.

[27(28)] For Thou wilt save the ani (poor); but wilt bring down low haughty looks.

[28(29)] For Thou wilt light my ner; Hashem Elohai will enlighten my choshech.

[29(30)] For by Thee have I scattered a troop; and by Elohai have I leaped over a wall.

[30(31)] As for El, His derech is tamim (perfect); the word of Hashem is tzerufah (tested and proved flawless, inerrant); He is a mogen to all those that take refuge in Him.

[31(32)] For who is Elohim besides Hashem? Or who is Tzur but Eloheinu?

[32(33)] It is El that armeth me with chayil, and maketh my derech tamim (perfect).

[33(34)] He maketh my raglayim like deer feet, and setteth me upon my high places.

[34(35)] He traineth my hands for milchamah, so that a keshet-nechushah mine arms can bend.

[35(36)] Thou hast also given me the mogen of Thy salvation; and Thy right hand hath held me up, and Thy lowliness hath made me great.

[36(37)] Thou hast made rakhav (broad) the place for my footsteps under me, that my ankles did not turn.

[37(38)] I have pursued mine oyevim, and overtaken them; neither did I turn back till they were consumed.

[38(39)] I have crushed them that they were not able to rise; they are fallen under my raglayim.

[39(40)] For Thou hast armed me with chayil unto the milchamah; Thou hast made bow down under me those that rose up against me.

[40(41)] Thou hast also given me the necks of mine oyevim; that I might destroy them that hate me.

[41(42)] They cried for help, but there was no Moshia to save them, even unto Hashem, but He answered them not.

[42(43)] Then did I beat them small as the dust before the ruach; I did empty them out as the dirt in the chutzot (streets).

[43(44)] Thou hast delivered me from the strivings of the people; and Thou hast made me the Rosh (head) of the Goyim (nations); an Am (people) whom I have not known shall serve me.

[44(45)] As soon as they hear of me, they shall obey me; the Bnei Nekhar (foreigners) shall submit themselves unto me.

[45(46)] The Bnei Nekhar shall fade away, and come forth trembling out of their misgerot (stongholds, fastnesses, secure places).

[46(47)] Hashem chai; and baruch be my Tzur; and let the Elohei of my salvation be exalted.

[47(48)] It is El that avengeth me, and subdueth the nations under me.

[48(49)] He saveth me from mine oyevim; yea, Thou liftest me up above those that rise up against me; Thou hast delivered me from the ish chamas.

[49(50)] Therefore will I give thanks unto Thee, Hashem, among the Goyim, and sing praises unto Shimecha.

[50(51)] Great deliverance giveth He to His Melech; and showeth chesed to His Moshia, to Dovid, and to his Zera ad olam.

19 (For the one directing. Mizmor Dovid)

HaShomayim declare the kavod of G-d; and the raki'a (firmament) showeth His handiwork.

[2 (3)] Yom unto yom uttereth speech, and lailah unto lailah showeth da'as.

[3 (4)] There is no speech nor devarim (language), where their voice is not heard.

[4 (5)] Their measuring line is gone out through kol ha'aretz, and their words to the end of the tevel (world). In them hath He set an ohel for the shemesh,

[5 (6)] Which is like a choson coming out of his chuppah, and rejoiceth as a gibbor to run a race.

[6 (7)] Its going forth is from the end of HaShomayim, and its circuit unto the ends of it; and there is nothing hid from the heat thereof.

[7 (8)] The torah of Hashem is temimah (perfect), reviving the nefesh; the edut of Hashem is ne'emanah (sure), making wise the simple.

[8 (9)] The precepts of Hashem are yasharim (right), rejoicing the lev; the mitzvot Hashem is bara (clear, pure), enlightening the eyes.

[9 (10)] The yirat Hashem (fear of the L-rd) is tehovah (clean), enduring forever; the mishpatim of Hashem are emes and righteous altogether.

[10 (11)] More to be desired are they than zahav, yea, than much fine gold; sweeter also than devash and the honeycomb.

[11 (12)] Moreover by them is Thy eved warned; and in being shomer over them there is great reward.

[12 (13)] Who can discern his errors? Cleanse Thou me from nistarot (secret ones).

[13 (14)] Keep back Thy eved also from presumptuous sins;

let them not have dominion over me; then shall I be upright, and I shall be innocent from the peyscha rav (great transgression).

[14 (15)] Let the words of my mouth, and the meditation of my lev, be acceptable in Thy sight, O Hashem, my Tzur (rock), and Go'ali (my Redeemer).

20 (For the one directing. Mizmor Dovid)

Hashem hear thee in the Yom Tzarah (day of trouble); the Shem Elohei Ya'akov set thee up on high [*i.e., out of reach of your enemies*];

[2] Send thee help from the Kodesh (Holy Sanctuary), and strengthen thee out of Tziyon; [3] Remember all thy minchot, and accept thy olat; Selah.

[4] Grant thee according to thine own levav, and fulfil kol etzah (plan, counsel) of thine.

[5] We will shout for joy at thy Yeshuah (salvation), and in the Shem of Eloheinu we will lift up our banners; Hashem grant all thy requests.

[6] Now I have da'as that Hashem hoshi'a (He saves) His Moshiach; He will answer him from His Sh'mei Kodesh (Holy Heaven) with the saving strength of His right hand.

[7] Some trust in chariots, and some susim: but we will trust in the Shem Hashem Eloheinu.

[8] They are brought down and fallen, but we are risen up, and stand firm.

[9] Hoshi'ah, Hashem, HaMelech! May He hear us on the day when we call.

21 (For the one directing. Mizmor Dovid)

Melech shall have simcha in Thy strength, Hashem; and in Thy Yeshuah (salvation) how greatly shall he rejoice!

[2 (3)] Thou hast given him the desire of his lev, and hast not withheld the request of his lips. Selah.

[3 (4)] For Thou meeteth him with the birkhot tov; Thou settest an ateret of pure gold on his head.

[4 (5)] He asked Chayyim of Thee, and Thou gavest it him, even length of yamim olam va'ed [*see 1C 15:4; Ps 16:10*];

[5 (6)] Gadol is his kavod in Thy Yeshuah (salvation); hod v'hadar hast Thou bestowed upon him.

[6 (7)] For Thou hast made him birkhot forever; Thou hast made him exceeding glad with simcha in Thy presence.

[7 (8)] For HaMelech trusteth in Hashem, and through the chesed of Elyon he shall not be moved.

[8 (9)] Thine yad shall find out all thine enemies; thy right hand shall find out those that hate thee.

[9 (10)] Thou shalt make them like an oven of eish in the time of thine presence; Hashem shall swallow them up in His wrath, and the eish shall devour them.

[10 (11)] Their fruit shalt Thou destroy from ha'aretz, and their zera from among Bnei Adam.

[11 (12)] For they intended ra'ah against Thee; they devised a plot, which they are not able to perform.

[12 (13)] Ki (therefore) shalt Thou make them turn their backs, when Thou shalt aim Thine bowstrings at their faces.

[13 (14)] Be Thou exalted, Hashem, in Thine Own Strength; so will we sing and praise Thy gevurah (power).

22 (For the one directing. To the Deer of the Dawn. Mizmor Dovid.)

Eli, Eli, lamah azavtani? [See *Mt 27:46 OJBC*] Why art Thou so far from my yeshuah, and from the words of my groaning?

[2 [3]] Elohai, I cry yomam, but Thou hearest not; and v'lailah, and am not silent.

[3 [4]] But Atah Kadosh, O Thou enthroned on the tehillot Yisroel.

[4 [5]] Avoteinu trusted in Thee; they had bitachon, and Thou didst deliver them.

[5 [6]] They cried unto Thee, and were delivered; they had bitachon in Thee, and were not disappointed.

[6 [7]] But I am a tola'at, and no ish; a reproach of men, and despised of the people [see *Yeshayah 53:3 on the despised Moshiach*].

[7 [8]] All they that see me mock me; they shoot out the lip, they shake the rosh, saying,

[8 [9]] He trusted in Hashem; let Hashem rescue him; let Him deliver him, since He delights in him.

[9 [10]] But Thou art He that took me out of the womb; Thou didst make me trust when I was upon the breasts of immi.

[10 [11]] I was cast upon Thee from the womb; Thou art Eli from the womb of immi.

[11 [12]] Be not far from me; for tzoros is near; and there is none to help.

[12 [13]] Parim rabbim (many bulls) have encompassed me; strong bulls of Bashan have beset me round about.

[13 [14]] They opened wide their mouths upon me, like an aryeh roaring and tearing prey.

[14 [15]] I am poured out like mayim, and all my atzmot are out of joint; my lev is like wax; it is melted away within me.

[15 [16]] My ko'ach is dried up like baked clay; and my leshon cleaveth to my jaws; and Thou layest me in the apher mavet (dust of death).

[16 [17]] For kelavim have surrounded me; the Adat Mere'im (congregation of evil men) have enclosed me; ka'aru yadai v'ragelai (they pierced my hands and my feet; see *Isa 53:5; Zech 12:10 and medieval Hebrew Scripture manuscripts as well as the Targum HaShivim*).

[17 [18]] I can count all my atzmot; the people stare and gloat at me.

[18 [19]] They divide up my garments among them, and for my clothing they cast goral (lots) [*Mt 27:35; Lk 23:34; Yn 19:24*].

[19 [20]] But be not Thou far from me, Hashem; O my strength, hasten Thee to help me.

[20 [21]] Deliver my nefesh from the cherev, my yechid (only one, only [*nefesh*]) from the power of the kelev (dog).

[21 [22]] Hoshieini from the mouth of the aryeh; for Thou hast heard me from the karnayim of the wild bulls.

[22 [23]] I will declare Thy Shem unto my Achim; in the midst of the Kahal will I praise Thee.

[23 [24]] Ye that fear Hashem, praise Him; all ye Zera Ya'akov, give Him kavod; and fear Him, all ye Zera Yisroel.

[24 [25]] For He hath not despised nor disdained the enut ani (affliction of the afflicted); neither hath He hid His face from him; but when he cried unto Him, He heard.

[25 [26]] My tehillah shall be from Thee in the Kahal Rav; I

will fulfill my nedar before them that fear Him.

[26 [27]] The anavim (meek) shall eat and be satisfied; they that seek Him shall praise Hashem. Let your levav live forever!

[27 [28]] All the ends of HaAretz shall remember and turn unto Hashem; and all the mishpechot of the Goyim shall bow down in worship before Thee.

[28 [29]] For the Meluchah is Hashem's; and He is the Moshel over the Goyim.

[29 [30]] All they that thrive upon HaAretz shall eat and worship; all they that go down to the apher (dust) shall bow before Him; even he who cannot keep alive his own nefesh.

[30 [31]] Zera shall serve Him; it shall be told to the generation [to come] concerning Adonoi.

[31 [32]] They shall come, and shall declare His tzedek unto an Am Nolad (a [future] people that shall be born), that He hath done this.

23 (Mizmor of Dovid). Hashem is my Ro'eh (Shepherd); I shall not lack.

[2] He maketh me to lie down in green pastures; He leadeth me beside the mei menuchot (tranquil waters).

[3] He restoreth my nefesh; He guideth me in the paths of tzedek Ima'an Shmo (righteousness for the sake of His Name).

[4] Yea, though I walk through the Gey Tzalmavet (Valley of the Shadow of Death), I will fear no rah (evil); for Thou art with me; Thy shevet (rod) and Thy staff they comfort me.

[5] Thou preparest a shulchan before me in the presence of mine

enemies: Thou anointest my head with shemen (olive oil); my kos runneth over.

[6] Surely tov and chesed shall follow me kol ymei chaiyyai (all the days of my life); and I will dwell in the Bais Hashem l'orech yamim (for length of days, whole life long, forever).

24 (Mizmor of Dovid) Ha'aretz is Hashem's, and the fullness thereof; the tevel (world), and they that dwell therein.

[2] For He hath founded it upon the yamim (seas), and established it upon the waters.

[3] Who shall ascend the Har Hashem? Or who shall stand in His Makom Kodesh?

[4] He that hath clean hands, and a bar levav (pure heart); who hath not lifted up his nefesh unto shahv (vanity), nor sworn l'mirmah (deceitfully).

[5] He shall receive the berakhah (blessing) from Hashem, and tzedakah from Elohei Yisho (the G-d of his Salvation).

[6] This is the generation of them that seek Him, that seek Thy face, O Ya'akov. Selah.

[7] Lift up your heads, O ye she'arim; and be ye lifted up, ye Pitchei Olam (everlasting doorways); and Melech HaKavod shall come in.

[8] Who is this Melech HaKavod? Hashem strong and mighty, Hashem Gibbor Milchamah.

[9] Lift up your heads, O ye she'arim; even lift them up, ye Pitchei Olam; and Melech HaKavod shall come in.

[10] Who is this Melech HaKavod? Hashem Tzva'os, He is Melech HaKavod. Selah.

25 (Of Dovid) [Aleph] Unto Thee, Hashem, do I lift

up my nefesh.

[2] [Bais] O Elohai, I trust in Thee: let me not be ashamed, let not mine oyevim triumph over me.

[3] [Gimel] Yea, let none that wait [*hoping in*] Thee be ashamed; let them be ashamed which transgress without cause.

[4] [Dalet] Show me Thy ways, Hashem; teach me Thy paths.

[5] [Heh Vav] Lead me in Thy emes, and teach me; for Thou art the Elohei of my Salvation; on Thee do I wait kol hayom.

[6] [Zayin] Remember, Hashem, Thy rachamim and Thy lovingkindnesses; for they have ever been of old.

[7] [Chet] Remember not the chattot of my youth, nor my peysha'im; according to Thy chesed remember Thou me for the sake of Thy goodness, Hashem.

[8] [Tet] Tov and yashar is Hashem; therefore will He teach chatta'im in the Derech. [9] [Yod] The meek will He guide in mishpat; and the aniym will He teach His way.

[10] [Kaph] All the paths of Hashem are chesed and emes unto such as keep His Brit (covenant) and His Edot (covenant demands, urgings, reminders, testimonies).

[11] [Lamed] For the sake of Thy Shem, Hashem, pardon mine iniquity; for it is great.

[12] [Mem] What man is he that feareth Hashem? Him shall He teach in the Derech that he shall choose.

[13] [Nun] His nefesh (soul) shall dwell in prosperity; and his zera shall inherit the earth.

[14] [Samech] The secret of Hashem is with them that fear Him; and He will show them His Brit (covenant).

[15] [Ayin] Mine eyes are ever toward Hashem; for He shall

pluck my feet out of the reshet (net).

[16] [Peh] Turn Thee unto me, and be gracious unto me; for I am yachid (alone, lonely) and afflicted.

[17] [Tzade] The tzoros of my lev are multiplied; O bring Thou me forth out of my distresses.

[18] [Resh] Look upon mine affliction and my pain; and take away all my chattot.

[19] [Resh] Look upon mine enemies; for they are increased; and they hate me with sinas chamas.

[20] [Shin] Be shomer over my nefesh, and deliver me; let me not be ashamed; for I take refuge in Thee.

[21] [Tav] Let tohm (integrity, guilelessness) and uprightness preserve me; for I wait on Thee.

[22] Redeem Yisroel, O Elohim, out of all his tzoros.

26 (Of Dovid) Vindicate me, Hashem; for I have walked in mine tohm (guilelessness); I have trusted also in Hashem without wavering.

[2] Examine me, Hashem, and prove me; try my heart and my mind.

[3] For Thy chesed is before mine eyes; and I have walked in Thy emes.

[4] I do not sit with meteishav (men of vanity), neither will I go in with dissemblers.

[5] I have hated the kehal mere'im (congregation of evil doers); and will not sit with the resha'im.

[6] I will wash mine hands in nikkayon (innocency, cleanness, freedom from punishment); so will I encompass Thine Mizbe'ach, Hashem;

[7] That I may publish with the voice of todah, and tell of all Thy wondrous works.

[8] Hashem, I have loved the ma'on of Thy Bais [*HaMikdash*], and the Mishkan where Thine kavod dwelleth.

[9] Take not away my nefesh with chatta'im (sinners), nor my Chai (life) with anshei damim;

[10] In whose hands is zimmah (wicked plans), and their right hand is full of shochad (bribery).

[11] But as for me, I will walk in mine integrity; redeem me, v'chaneini (and be merciful and gracious unto me).

[12] My regel standeth on level ground; in the great assemblies unto Hashem will I render berakhah.

27 (Of Dovid)
Hashem is my ohr and Yishi (my Salvation); whom shall I fear? Hashem is the ma'oz (stronghold) of my life; of whom shall I be afraid?
[2] When the resha'im, even mine enemies and my foes, came upon me to devour my basar, they stumbled and fell.
[3] Though an army should encamp against me, my lev shall not fear; though milchamah should break out against me, in this will I be confident.

[4] One thing have I asked of Hashem, that will I seek after: that I may dwell in the Bais Hashem all the days of my life, to behold the gracefulness of Hashem, and to inquire in His Heikhal.

[5] For in the Yom Ra'ah (day of evil) He shall keep me safe in His Sukkah; in the shelter of His Ohel shall He conceal me; He shall set me up upon a Tzur (rock).

[6] And now shall mine head be lifted up above mine enemies around about me; therefore will I offer in His Ohel sacrifices with shouts of

joy; I will sing, yea, I will make music unto Hashem.

[7] Shema, Hashem, when I call with my voice; chaneini also upon me, and answer me.

[8] When my lev said of Thee, Seek ye My face, my lev said unto Thee, Thy face, Hashem, will I seek.

[9] Hide not Thy face far from me; turn not Thy eved away in anger; Thou hast been my ezer; leave me not, neither forsake me, Elohei Yishi (G-d of my Salvation).

[10] When avi and immi forsake me, then Hashem will take me up.

[11] Teach me Thy Derech, Hashem, and lead me in a plain path, because of mine enemies.

[12] Deliver me not over unto the desire of mine enemies; for edei sheker are risen up against me, and such as breathe out chamas.

[13] Did I not believe to see Hashem's goodness in the Eretz Chayyim!

[14] Wait for Hashem: Chazak! And strengthen thine lev. Wait, I say, for Hashem.

28 (Of Dovid)
Unto Thee will I cry, Hashem my Tzur; do not turn a deaf ear to me: lest, if Thou be silent to me, I become like them that go down into the pit.

[2] Shema (hear) kol (voice) of my supplications, when I cry unto Thee, when I lift up my hands toward Thy Devir

Kodesh (Innermost Sanctuary, Kodesh HaKodashim).

[3] Draw me not away with the resha'im, and with the workers of iniquity, which speak shalom to their neighbors, but malice is in their hearts.

[4] Give to them according to their deeds, and according to the wickedness of their

endeavors; give them after the work of their hands; render to them their gemul (deserts).

[5] Because they regard not the Pe'ulot Hashem, nor the Ma'aseh of His hands, He shall tear them down, and not build them up.

[6] Baruch Hashem, because He hath heard the kol (voice) of my supplications.

[7] Hashem is my strength and my mogen; my lev trusts in Him, and I am helped; therefore my lev greatly rejoiceth; and with my song will I thank Him.

[8] Hashem is their oz (strength), and He is the Ma'oz Yeshu'ot (saving refuge) of His Moshiach.

[9] Save Thy people, and bless Thine nachalah; shepherd them also, and carry them ad olam.

29 (Mizmor of Dovid)
Ascribe unto Hashem, O ye bnei elim (sons of the mighty), ascribe unto Hashem kavod and oz (strength).

[2] Ascribe unto Hashem the Kavod Shmo; worship Hashem in the Hadrat Kodesh (beauty of holiness).

[3] The voice of Hashem is upon the waters; El HaKavod thundereth; Hashem is over the mayim rabbim.

[4] The voice of Hashem is in Ko'ach; the voice of Hashem is in hadar (majesty).

[5] The voice of Hashem breaketh the cedars; Hashem breaketh the cedars of the Levanon.

[6] He maketh them also to skip like an egel (calf); Levanon and Siryon, like a young reimim (wild ox).

[7] The voice of Hashem hews out with flashes of eish.

[8] The voice of Hashem shaketh the midbar; Hashem shaketh the Midbar Kadesh.

[9] The voice of Hashem causes the deer to calve, and strips bare the ye'arot (forests); and in His Heikhal doth everyone say, Kavod!

[10] Hashem sitteth upon the mabbul (flood); yea, Hashem sitteth enthroned as Melech l'olam.

[11] Hashem will give oz (strength) unto His people; Hashem will bless His people with shalom.

30 (Mizmor. Shir Chanukat HaBeis. Of Dovid)

I will exalt Thee, Hashem, for Thou hast lifted me up, and hast not made my foes to gloat over me.

[2 [3]] Hashem Elohai, I cried unto Thee, and Thou hast healed me.

[3 [4]] Hashem, Thou hast brought up my nefesh from Sheol; Thou hast kept me alive, that I should not go down to the pit.

[4 [5]] Sing unto Hashem, O ye chasidim of His, and give thanks to His Zekher Kodesh.

[5 [6]] For His anger endureth but a rega; in His favor is Chayyim; weeping may endure for an erev, but joy cometh in the boker.

[6 [7]] And in my shalvah (security) I said, I shall never be moved.

[7 [8]] Hashem, by Thy favor Thou hast made my mountain to stand firm; Thou didst hide Thy face, and I was troubled.

[8 [9]] I cried to Thee, Hashem; and unto Adonoi I made supplication.

[9 [10]] What profit is there in my dahm, in my going down into the pit? Shall the aphar (dust) praise Thee? Shall it declare Thy emes?

[10 [11]] Shema, Hashem, and channeini; Hashem, be Thou my helper.

[11 [12]] Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with simcha;

[12 [13]] That kavod (my glory, my soul) may sing praise to Thee, and not be silent. Hashem Elohai, I will give thanks unto Thee l'olam.

31 (For the one directing. Mizmor Dovid)

In Thee, Hashem, do I take refuge; let me never be put to shame; deliver me in Thy tzedakah.

[2[3]] Incline Thine ear to me; deliver me speedily; be Thou for me a Tzur Ma'oz, a Bais Metzudot (fortress) to save me.

[3[4]] For Thou art my Sela (rock) and my Metzudah (fortress); therefore for the sake of Thy Name, lead me, and guide me.

[4[5]] Pull me out of the resheth (trap, net) that they have laid for me; for Thou art my ma'oz (stronghold).

[5[6]] Into Thine yad I commit my ruach; Thou hast redeemed me, Hashem El Emes [Lk 23:46; Ac 7:59].

[6[7]] I hate them that are the shomrim of lying vanities [*i.e.*, *idols*]; but I trust in Hashem.

[7[8]] I will be glad and rejoice in Thy chesed; for Thou hast seen my affliction; Thou hast known the tzoros (troubles) of my nefesh;

[8[9]] And hast not shut me up into the yad of the oyev (enemy); Thou hast set my feet in a merkhav (large place, spacious or broad place).

[9[10]] Channeini, Hashem, for I am in tzoros; mine eye is consumed with ka'as (grief), my nefesh and my beten.

[10[11]] For my life is spent with grief, and my years with groaning; my ko'ach faileth

because of mine avon (iniquity), and my atzmot waste away.

[11[12]] I was a cherpah (reproach, scorn, disgrace) among all mine enemies, but especially among my shchenim (neighbors), and a dread to mine acquaintance; they that did see me outside fled from me.

[12[13]] I am forgotten like a dead man out of mind; I am like a keli oved (broken vessel).

[13[14]] For I have heard the dibbah (evil report, slander) of many; terror was on every side; while they conspire against me, they plot to take my nefesh.

[14[15]] But I trust in Thee, Hashem; I said, Thou art Elohai.

[15[16]] My times are in Thy yad; deliver me from the yad of mine oyevim (enemies), and from them that persecute me.

[16[17]] Make Thy face to shine upon Thy eved; hoshi'eini (save me) for the sake of Thy chesed.

[17] Let me not be put to shame, Hashem; for I have called upon Thee; let the resha'im be put to shame, and let them keep silent in Sheol. [18[19]] Let the siftei sheker (lying lips) be put to silence; which speak insolent things with ga'avah (pride) and contemptuously against the tzaddik.

[19[20]] Oh how great is Thy goodness, which Thou hast stored up for them that fear Thee; which Thou hast wrought for them that take refuge in Thee before the Bnei Adam!

[20[21]] Thou shalt hide them b'seter (in the shelter) of Thy presence from the intrigues of ish; Thou shalt keep them safe in a sukkah from the riv l'shonot (the strife of tongues, contentious lashon hora, backbiting, slander).

[21] Baruch Hashem! For He hath showed me His wondrous chesed in an Ir Matzor (besieged city).

[22(23)] For I said in my haste, I am cut off from before Thine eyes; nevertheless Thou heardest the voice of my tachanun (supplications) when unto Thee I cried for help.

[23(24)] O love Hashem, all ye His Chasidim; for Hashem preserveth the emunim (the faithful ones), but He pays back in full the oseh ga'avah (the one acting in pride, haughtily).

[24(25)] Chazak! Be strong, let your levav take courage, all ye that hope in Hashem.

(Of David. A maskil).

32 Ashrei is he whose peysha (rebellion) is forgiven, whose chata'ah (sin) is covered.

[2] Ashrei is the adam unto whom Hashem imputeth not avon (iniquity), and in whose ruach there is no remiyyah (guile, deceit).

[3] When I kept silent [*i.e., refused to confess my sin, which was still naked and uncovered (see 32:1) and had no kapporah covering for my guilt before G-d*], my atzmut wasted away through my groaning kol hayom (all the day).

[4] For yomam valailah Thy yad was heavy upon me; my strength was sapped as by the droughts of kayitz (summer). Selah.

[5] I acknowledge my chattat unto Thee, and mine avon (iniquity) have I not covered up. I said, I will confess my peysha'im (rebellions) unto Hashem; and Thou forgavest the avon (iniquity) of my chattat. Selah.

[6] Therefore shall every Chasid pray unto Thee in a time when Thou mayest be

found; surely in the floods of mayim rabbim they shall not overtake him.

[7] Thou art my seter (hiding place, shelter); Thou shalt preserve me from tzoros; Thou shalt envelop me with songs of deliverance. Selah.

[8] I will instruct thee and teach thee in the Derech which thou shalt go; I will counsel thee with Mine eye.

[9] Be ye not like the sus, or like the pered (mule), which have no binah; whose mouth must be harnessed with bit and bridle, else they come not near thee.

[10] Many sorrows shall be to the resha'im, but he that trusteth in Hashem, chesed shall envelop and cover him.

[11] Be glad in Hashem, and rejoice, ye tzaddikim; and shout for joy, all ye yishrei lev (upright in heart).

33 Sing with joy in Hashem, O ye tzaddikim; for tehillah is fitting for the yesharim (upright ones).

[2] Hodu l'Hashem with kinnor (harp); make music unto Him with the ten stringed nevel (lyre).

[3] Sing unto Him a shir chadash (new song); play skillfully with a teruah (shout of joy).

[4] For the Devar Hashem is yashar; and kol ma'aseihu (all His deeds) are done in emunah (faithfulness).

[5] He loveth Tzedakah and Mishpat; ha'aretz is full of the chesed Hashem.

[6] By the Devar Hashem were Shomayim made; and all the tz'va (host) of them by the ruach (breath) of His mouth [*MJ 11:3; Yn 1:1; Psalms 56:5*].

[7] He gathereth the mey hayam (waters of the sea) like a mound; He layeth up the tehomot (ocean depths) in otzarot (storehouses, vaults).

[8] Let kol ha'aretz fear Hashem; let kol yoshvei tevel (all the inhabitants of the world) stand in awe of Him.

[9] For He spoke, and it was done; He commanded, and it stood firm.

[10] Hashem annuls the atzat Goyim (plan of the Goyim); He foils the machsh'vot Amin (schemes of the peoples).

[11] The atzat Hashem standeth firm l'olam, the machsh'vot of His lev l'dor va'dor (from generation to generation).

[12] Ashrei is the Goy whose Elohav is Hashem; and HaAm whom He hath chosen for His own nachalah.

[13] Hashem looketh down from Shomayim: He beholdeth kol Bnei HaAdam.

[14] From the place of His habitation He looketh upon kol yoshvei ha'aretz.

[15] He formeth their hearts yachad; He considereth all their ma'asim (deeds).

[16] There is no melech saved by the multitude of an army; a gibbor is not delivered by rav ko'ach.

[17] A sus is a sheker (vain, false thing) for teshu'ah (deliverance, salvation, safety); neither shall it save any by its great strength.

[18] Hinei, the eye of Hashem is upon them that fear Him, upon them that hope in His chesed;

[19] To deliver their nefesh from mavet (death), and to keep them alive in ra'av (famine).

[20] Our nefesh waiteth for Hashem; He is ezrienu (our help) and moginneinu (our shield).

[21] For libeinu (our heart) shall rejoice in Him, because we have trusted b'Shem Kadsho (in His holy Name).

[22] Let Thy chesed, Hashem, be upon us, even as we have hoped in Thee.

34 (Of Dovid, when he feigned insanity before Avimelech, who drove him away, and he went out)

[1 (2)] I will make a bracha of praise unto Hashem at all times; His praise shall continually be in my mouth.

[2 (3)] My nefesh shall make its boast in Hashem; the anavim (humble) shall hear thereof, and be glad.

[3 (4)] O magnify Hashem with me, and let us exalt Shmo together.

[4 (5)] I sought Hashem, and He heard me, and delivered me from all my fears.

[5 (6)] They looked unto Him, and were radiant; and their panim were not ashamed.

[6 (7)] The oni (poor man) cried, and Hashem heard him, and saved him out of all his tzoros.

[7 (8)] The Malach Hashem encampeth round about them that fear Him, and delivereth them.

[8 (9)] O taste and see that Hashem is tov; ashrei is the man that taketh refuge in Him.

[9 (10)] O fear Hashem, ye His kadoshim; for there is no lack to them that fear Him.

[10 (11)] The young lions do lack, and suffer hunger; but they that seek Hashem shall not lack any good thing.

[11 (12)] Come, ye banim, pay heed unto me; I will teach you the fear of Hashem.

[12 (13)] What ish is he that desireth chayyim, and loveth many days, that he may see tov?

[13 (14)] Keep thy tongue from rah, and thy lips from speaking mirmah (*guile*, see *Isaiah 53:9 where it says Moshiach will lack mirmah*).

[14 (15)] Depart from rah, and do tov; seek shalom, and pursue it.

[15 (16)] The eyes of Hashem are upon the tzaddikim, and His ears open to their cry.

[16 (17)] The face of Hashem is against them that do rah, to cut off the zekher (remembrance) of them from ha'aretz.

[17 (18)] The tzaddikim cry, and Hashem heareth, and delivereth them out of all their tzoros.

[18 (19)] Hashem is near unto them whose lev is broken; and saveth such whose ruach is contrite.

[19 (20)] Many are the afflictions of the tzaddik; but Hashem delivereth him out of them all.

[20 (21)] He keepeth shomer over all his bones; not one of them is broken [Yn 19:36].

[21 (22)] Evil shall slay the resha'im; and they that hate the tzaddik shall be desolate.

[22 (23)] Hashem redeemeth the nefesh of His avadim; and none of them that take refuge in Him shall be condemned [see *Ro 5:1; 8:1 QIBC*].

35 (Of Dovid)
Contend, Hashem, with them that contend with me; fight against them that fight against me.

[2] Take hold of mogen and tzinnah (large shield) and arise to my aid.

[3] Draw out also the khanit (spear), and block the way against them that persecute me; say unto my nefesh, I am Thy Yeshuah (salvation).

[4] Let them be put to shame and disgraced that seek after my nefesh; let a rout in retreat be theirs and let them be brought to dismay that plot my ruin.

[5] Let them be like motz (chaff) before the ruach; and let the Malach Hashem drive them away.

[6] Let their derech be choshech and slippery; and let the Malach Hashem pursue them.

[7] For without cause have they hid for me their reshet (net) in a shachat (pit), which without cause they dug for my nefesh.

[8] Let sho'ah (disaster) come upon him unawares; and let his own reshet (net) that he hath hid ensnare him; into that very sho'ah let him fall.

[9] And my nefesh shall rejoice in Hashem; it shall be joyful in His Yeshuah (salvation).

[10] All my atzmot shall say, Hashem, mi khamocha (who is like Thee), Who deliverest the oni (poor) from him that is too strong for him, yes, the oni and the evyon (needy) from him that despoileth him?

[11] Edei chamas (witnesses of violence, false witnesses) rise up; they lay to my charge things, questioning me of that which I have no da'as.

[12] They repay me ra'ah for tovah to the forlornness of my nefesh.

[13] But as for me, when they were choleh (ill), my clothing was sackcloth; I humbled my nefesh with tzom (fasting); and my tefillah (prayer) turned back on mine own kheyk (bosom).

[14] I went about as though he had been my re'a or ach; I bowed in sadness, as one that mourneth for his em.

[15] But at mine stumbling they rejoiced, and gathered themselves together; yes, the attackers gathered themselves together against me, and I had no da'as; they did tear at me [*with slander*], and ceased not:

[16] Like chanef (hypocritical) mockers at cake, they gnashed upon me with their teeth.

[17] Adonoi, how long wilt Thou look on? Rescue my nefesh from their destructions, my

yechedah (only one, my life)
from the lions.

[18] I will give Thee thanks in
the kahal rav (great
congregation); I will praise
Thee among the mighty
throng.

[19] Let not them that are
mine oyevim gloat over me;
neither let them wink with the
eye that have sinas chinom
(baseless hatred) toward me.

[20] For they speak not
shalom, but they scheme
divrei mirmot (deceitful
matters) against the rigei erez
(them that are quiet in the
land).

[21] Yea, they opened their
mouth wide against me, and
said, Aha, aha, our eye hath
seen it.

[22] This Thou hast seen,
Hashem; keep not silent;
Adonoi, be not far from me.

[23] Stir up Thyself, and
awake to my mishpat, even to
my cause, Elohai and Adonoi.

[24] Vindicate me, Hashem
Elohai, according to Thy
tzedakah; and let them not
gloat over me.

[25] Let them not say in their
lev, Ah, so would we have it;
let them not say, We have
swallowed him up.

[26] Let them be put to
shame and brought to
confusion together that
gloat at mine ra'ah (disaster,
distress); let them be clothed
with boshet (shame) and
kelimah (dishonor, disgrace)
that exalt themselves against
me.

[27] Let them sing for joy,
and be glad, that favor my
tzedek (righteousness,
vindication); yes, let them say
tamid (continually). Let
Hashem be magnified, which
hath pleasure in the shalom
(welfare) of His eved.

[28] And my leshon (tongue)
shall speak of Thy tzedek
(righteousness) and of Thy

tehillah (praise) kol hayom (all
the day).

36 (For the one
directing. Of
Dovid, the eved
Hashem)

Peyssha speaketh to the rashah
within my lev, that there is no
pachad Elohim (fear of G-d)
before his eyes.

[3(3)] For he flattereth
himself in his own eyes, until
his avon (iniquity) be found to
be hateful.

[3(4)] The words of his mouth
are iniquity and mirmah
(deceit); he hath ceased to be
wise, and to do tov (good).

[4(5)] He deviseth evil upon
his mishkav (bed); he setteth
himself in a derech that is not
tov; he abhorreth not rah.

[5(6)] Thy chesed, Hashem, is
in HaShomayim; and Thy
emunah (faithfulness)
reacheth unto the clouds.

[6(7)] Thy tzedakah is like the
great mountains; Thy
mishpatim are tehom rabbah
(a great deep); Hashem, Thou
preservest adam (man) and
behemah (beast).

[7(8)] How precious is Thy
chesed, O Elohim! Therefore
the Bnei Adam find refuge
under the shadow of Thy
wings.

[8(9)] They shall be
abundantly satisfied with the
abundance of Thy Beis
[*Hamikdash*]; and Thou shalt
give them to drink of Thy river
of delight.

[9(10)] For with Thee is the
Makor Chayyim (fountain of
life); in Thy Ohr shall we see
ohr.

[10(11)] O continue Thy
chesed unto them that know
Thee; and Thy tzedakah to the
yishrei lev (the ones upright of
heart).

[11(12)] Let not the regel
ga'avah (foot of pride) come
against me, and let not the

yad of the resha'im drive me
away.

[12(13)] There are the po'alei
aven (workers of iniquity)
fallen; they are thrown down,
and shall not be able to rise.

37 (Of Dovid)
Fret not thyself
because of re'im
(evildoers); neither have thou
kina (jealousy, envy) of the
workers of iniquity.

[2] For they shall soon be cut
down like the khatzir (grass),
and wither as the green
desheh (herb, plant).

[3] Trust in Hashem, and do
tov; so shalt thou dwell in the
Eretz (land), ure'eh emunah
(and thou be pastured
securely).

[4] Delight thyself also in
Hashem, and He shall give
thee the desires of thine lev.

[5] Commit thy derech (road,
way) unto Hashem; trust also
in Him; and He shall bring it
to pass.

[6] And He shall bring forth
thy tzedakah (righteousness)
as the ohr (light), and thy
mishpat (justice) as the
tzohorayim (noonday).

[7] Rest in Hashem, and wait
patiently for Him; fret not
thyself because of him who
prospereth in his derech,
because of the ish who
bringeth wicked schemes to
pass.

[8] Cease from anger, and
forsake chemah (wrath); fret
not thyself in any wise to do
rah.

[9] For evildoers shall be cut
off; but those that wait upon
Hashem, they shall inherit the
Eretz (land).

[10] For yet a little while, and
the rasha shall not be; yes,
thou shalt watch his place,
and he will not be.

[11] But the anavim (meek
ones) shall inherit Eretz; and
shall delight themselves in

rov shalom (great peace; see *Psa 119:165*).

[12] The rasha plotteth against the tzaddik, and gnasheth upon him with his teeth.

[13] Adonoi shall laugh at him, for He seeth that his yom is coming.

[14] The resha'im have drawn out the cherev, and have bent their keshet, to cast down the oni (poor) and evyon (needy), and to slay such as be yishrei derech (upright ones on the road, that walk uprightly).

[15] Their cherev shall enter into their own lev, and their keshatot (bows) shall be broken.

[16] A little that a tzaddik hath is better than the riches of resha'im rabbim.

[17] For the zero'ot (arms, powers) of the resha'im shall be broken; but Hashem upholdeth the tzaddikim.

[18] Hashem knoweth the yamim of the temimim (blameless ones); and their nachalah (inheritance) shall be l'olam (forever).

[19] They shall not be put to shame in time of evil; and in the days of famine yisba'u (they shall be satisfied, enjoy plenty).

[20] But the resha'im shall perish, and the oyvei Hashem (enemies of Hashem) shall be like the glory of the meadows; they shall disappear like ashan (smoke), they shall vanish.

[21] The rasha borroweth, and repayeth not; but the tzaddik showeth chonen (generosity), and giveth.

[22] For such as be blessed of Him shall inherit Eretz; and they that be cursed of Him shall be cut off.

[23] The steps of a gever (man) konanu (are ordered, made firm) by Hashem and He delighteth in his derech.

[24] Though he stumble, he shall not utterly fall; for Hashem upholdeth him with His yad (hand, power).

[25] I have been na'ar (young), and now am old; yet I have not seen the tzaddik forsaken, nor his zera begging lechem.

[26] He is ever chonen (generous, merciful; see *verse 27*), and lendeth; and his zera is blessed.

[27] Depart from rah, and do tov; and dwell l'olam (for evermore).

[28] For Hashem loveth mishpat, and forsaketh not His chasidim; they are preserved l'olam; but the zera resha'im shall be cut off.

[29] The tzaddikim shall inherit Eretz, and dwell therein forever.

[30] The mouth of the tzaddik speaketh chochmah, and his leshon uttereth mishpat.

[31] The torat Elohav is in his lev; no steps of his shall slip.

[32] The rashah lieth in wait to ambush the tzaddik, and seeketh to slay him.

[33] Hashem will not leave him in his yad (hand, power), nor condemn him b'hishshafto (when he is judged, brought to trial).

[34] Wait on Hashem, and be shomer over His Derech, and He shall exalt thee to inherit Eretz; when the resha'im are cut off, thou shalt see it.

[35] I have seen the violently powerful rashah, spreading himself like an indigenous green tree.

[36] Yet he passed away, and, hinei, he was no more; yes, I sought him, but he could not be found.

[37] Mark the blameless man, and observe the yashar (upright); for the end of that ish is shalom.

[38] But the poshe'im (rebels, transgressors) shall be made shmad together; the latter end

[i.e., future] of the resha'im shall be cut off.

[39] But the Teshu'at Tzaddikim is of Hashem; He is their ma'oz (stronghold, refuge) in the time of tzoros. [40] And Hashem helps them, and delivers them; He shall deliver them from the resha'im, and save them, because they take refuge in Him.

38 (Mizmor Dovid. For the memorial portion of the mincha)

Hashem, rebuke me not in Thy wrath; neither chasten me in Thy hot displeasure.

[2(3)] For Thine khitzim (arrows) pierce me, and Thy Yad presseth upon me.

[3(4)] There is no health in my basar because of Thine anger; neither is there any shalom in my atzmot because of my chattat.

[4(5)] For mine avonot (iniquities) are gone over mine head; as a weighty massa (burden) they are too heavy for me.

[5(6)] My chaburot (wounds) are foul and festering because of my wicked folly.

[6(7)] I am bent down; I am brought low ad me'od; I go about mourning all day long.

[7(8)] For my loins are filled with burning; and there is no health in my basar.

[8(9)] I am feeble and broken ad me'od; I have groaned by reason of the disquietness of my lev.

[9(10)] Adonoi, all my ta'avah (desire, longing) is before Thee; and my groaning is not hid from Thee.

[10(11)] My lev panteth, my ko'ach faileth me; as for the ohr of mine eyes, it also is gone from me.

[11(12)] My loved ones and my re'a stand aloof from my nega [see *Isa 53:8 on Moshiach's nega*]; and my

neighbors stand afar off.

[12(13)] They also that seek after my nefesh lay snares for me; and they that seek my hurt speak of ruin, and plot mirmot (deceptions, deceits) all the day long.

[13(14)] But I, like a cheresh (deaf man), heard not; and I was like a mute that openeth not his mouth.

[14(15)] Thus I was like an ish that heareth not, and in whose mouth are no tokhachot (reproofs).

[15(16)] For I wait for Thee, Hashem; Thou wilt hear, Adonoi Elohai.

[16(17)] For I said, Hear me, lest otherwise they should gloat over me; when my regel slippeth, they magnify themselves against me.

[17(18)] For I am ready to fall, and my sorrow is before me tamid.

[18(19)] For I will declare mine avon; I will be in anguish over my chattat.

[19(20)] But mine oveyim are chayyim (vigorous), and they are strong; and they that hate me sheker (wrongfully) are multiplied.

[20(21)] They also that repay ra'ah for tovah are mine adversaries; because I pursue the thing that is tov.

[21(22)] Forsake me not, Hashem Elohai; be not far from me.

[22(23)] Make haste to help me, Adonoi Teshuati (L-rd of my salvation).

39 (For the one directing, even to Yedutun. Mizmor Dovid).

I said, I will be shomer over my ways, that I sin not with my leshon; I will be shomer over my mouth with a muzzle, while the rashah is before me.

[2(3)] I was dumb with silence, I held my peace for the sake of tov; and my distress grew severe.

[3(4)] My lev became hot within me; while I was musing the eish burned; then I spoke with my leshon.

[4(5)] Hashem, make me to know mine end, and the measure of my yamim, what it is; that I may have da'as of how chadel (fleeting, frail) I am.

[5(6)] Hinei, Thou hast made my yamim as a handbreadth, and mine lifespan is as nothing before Thee; verily kol adam stand as kol hevel (altogether vanity). Selah.

[6(7)] Surely every ish walketh in a tzel (shadow); surely they are in turmoil in vain; he heapeth up riches, and hath no da'as of who shall gather them.

[7(8)] And now, Adonoi, what do I wait for? My hope is in Thee.

[8(9)] Save me from all my peysha'im; make me not the reproach of the foolish.

[9(10)] I was silent, I opened not my mouth; because Atah (Thou) did it.

[10(11)] Remove Thy nega (stroke, scourge) away from me; I am consumed by the blow of Thine yad.

[11(12)] When Thou with rebukes dost correct man for avon (iniquity), Thou makest his beauty to consume away like a moth: surely kol adam are hevel (vanity). Selah.

[12(13)] Hear my tefillah, Hashem, and give ear unto my cry; hold not Thy peace at my weeping; for I am a ger with Thee, and a sojourner, as were all my Avot.

[13(14)] O spare me from Thy frown, that I may recover strength, before I depart, v'eineni (and I be no more).

[T.N. *Animal sacrifices cannot take away sin; they are only a shadow of the korban nefesh of Moshiach. See Ps 40 and MJ chp 10; Isa 53:10.*]

40 (40;2)(For the one directing, Of Dovid. Mizmor)

I waited patiently for Hashem; and He inclined unto me, and heard my cry.

[2 (3)] Hashem brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

[3 (4)] And He hath put a shir chadash in my mouth, even tehillah (hymn of praise) unto Eloheinu; many shall see it, and fear, and shall trust in Hashem.

[4 (5)] Ashrei is that man that maketh Hashem his trust, and looketh not to the proud ones, nor such as turn aside to lies (false g-ds).

[5 (6)] Many, O Hashem Elohai, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward; they cannot be recounted unto Thee; if I would declare and speak of them, they are more than can be numbered.

[6 (7)] Zevach and minchah Thou didst not desire; mine ears hast Thou pierced [*cf Psa 22:17*]; olah (burnt offering) and chata'ah (sin offering) hast Thou not required.

[7 (8)] Then said I, Hinei, I come; in the megillat sefer it is written of me [*cf MJ 10:5-7*].

[8 (9)] I delight to do Thy will, O Elohai; yea, Thy torah is within my heart.

[9 (10)] I have preached tzedek in the kahal rav (great congregation); hinei, I have not restrained my lips, O Hashem, Thou knowest.

[10 (11)] I have not hid thy tzedek within my lev; I have declared Thy emunah (faithfulness) and Thy teshuah (salvation); I have not concealed Thy chesed and Thy emes from the kahal rav.

[11 (12)] Withhold not Thou thy rachamim from me, O Hashem; let Thy chesed and Thy emes continually preserve me.

[12 (13)] For innumerable evils have compassed me about; mine avonot (iniquities) have overtaken me, so that I am not able to look up; they are more than the hairs of mine head; therefore my lev faileth me.

[13 (14)] Be pleased, O Hashem, to deliver me; O Hashem, make haste to help me.

[14 (15)] Let them be ashamed and mutually confounded that seek after my nefesh to destroy it; let them be driven backward and put to shame that wish me evil.

[15 (16)] Let them be appalled because of their boshet (shame) that say unto me, Aha, aha.

[16 (17)] Let all those that seek Thee rejoice and be glad in Thee; let such as love Thy teshuah say continually, Hashem be magnified.

[17 (18)] But I am poor and needy; yet Adonoi thinketh upon me; Thou art my ezer and my deliverer; make no tarrying, O Elohai.

41 (For the one directing, Mizmor of Dovid).

[2(1)] Blessed is he that considereth the helpless;

Hashem will deliver him in time of ra'ah (evil, trouble).

[3(2)] Hashem will be shomer over him, and keep him alive; and he shall be blessed in ha'aretz; and Thou wilt not surrender him unto the desire of his enemies.

[4(3)] Hashem will support him upon the sickbed; in his illness, all his bedridden languishing Thou wilt change (i.e., toward recovery).

[5(4)] I said, Hashem, channeni (be gracious unto

me); heal my nefesh; for I have sinned against Thee.

[6(5)] Mine enemies speak rah (evil) of me: When will he die, and shmo (his name) perish?

[7(6)] And if one cometh to see me, he speaketh falsely; his lev gathereth wickedness to itself; when he goeth lachutz (outside, around) he telleth it. [8(7)] All that hate me whisper together against me; against me do they devise my hurt.

[9(8)] A thing of beliya'al (a wicked fate, i.e., a terminal illness), say they, cleaveth fast unto him, that when he lieth he shall rise up no more.

[10(9)] Yea, mine own ish shalom (familiar friend, close friend), in whom I trusted, which did eat of my lechem, hath lifted up his heel (i.e., deceitfully showed enmity) against me [see *Yn 13:18*].

[11(10)] But Thou, O Hashem, channeni (be gracious, merciful unto me), and raise me up, that I may repay them.

[12(11)] By this I know that Thou favorest me, because mine enemy doth not triumph over me.

[13(12)] And as for me, Thou upholdest me in mine integrity, and settest me before Thy face l'olam (forever).

[14(13)] Baruch Hashem Elohei Yisroel m'haolam v'ad haolam. Omein and Omein.

42 (For the one directing, Maskil, for the Bnei Korah).

As the deer panteth after the water brooks, so panteth my nefesh after Thee, O Elohim.

[2 (3)] My nefesh thirsteth for Elohim, for El Chai. When shall I come and appear before Elohim [in the Beis Hamikdash]?

[3 (4)] My tears have been my lechem yomam valailah, while they continually say unto me, Where is Eloheicha?

[4 (5)] When I remember these things, I pour out my nefesh within me; for I had gone with the multitude, I went with them to the Beis Elohim with the voice of rinnah and todah, with the multitude keeping Chag (holy day, pilgrim feast).

[5 (6)] Why art thou cast down, O my nefesh? And why groanest thou (i.e., murmuring in discouragement) within me? Hope thou in (i.e., wait for) Elohim; for I shall yet give Him thanks, for He is the yeshuah (salvation) of my countenance and Elohai.

[6 (7)] My nefesh is cast down within me; therefore will I remember Thee from Eretz Yarden, and from Chermon's peaks, from Har Mitzar [mountain near Mt Chermon].

[7 (8)] Tehom el Tehom ([oceanic] deep unto [oceanic] deep) calleth at the noise of Thy waterfalls; all Thy breakers and Thy billows are passed over me.

[8 (9)] Yet Hashem will command His chesed by day, and in the night His shir (song) shall be with me, my tefillah (prayer) unto the El Chayyai (G-d of my life).

[9 (10)] I will say unto El Sali (G-d my Rock), Why hast Thou forgotten me? Why go I mourning because of the oppression of the oyev (enemy)? [Mt 27:46]

[10 (11)] As with the crushing of my atzamot (bones), mine tzorer (vexers, harassers) reproach me; while they say all day long unto me, Where is Eloheicha?

[11 (12)] Why art thou cast down, O my nefesh? And why art thou disquieted within me?

Hope thou in (wait for)
Elohim; for I shall yet give
Him thanks, for He is the
yeshuah (salvation) of my
countenance and Elohai.

43 Vindicate me, O
Elohim, and plead
my cause against a
nation lo chasid; O deliver me
from the ish mirmah v'avlah
(deceitful and unjust man).
[2] For Thou art the Elohei
Ma'oz of me. Why dost Thou
cast me off? Why must I go
mourning because of the
oppression of the ovey?
[3] O send out Thy Ohr and
Thy Emes; let them guide me;
let them bring me unto Thy
Har Kodesh, and to Thy
Mishkan.

[4] Then will I go unto the
Mizbe'ach of Elohim, unto El
my exceeding joy; yea, upon
the kinnor will I praise Thee,
O Elohim Elohai.

[5] Why art thou cast down, O
my nefesh? And why art thou
disquieted within me? Hope in
Elohim; for I shall yet praise
Him, Who is the Yeshu'ot of
my countenance, and Elohai.

44 (For the one
directing. Of the
Bnei Korach. A
maskil).

We have heard with our
oznayim, O Elohim, Avoteinu
have told us, what po'al (work)
Thou hast wrought in their
days, in the times of old.

[2(3)] How Thou didst drive
out the Goyim with Thy Yad,
but plantdest them; how Thou
didst afflict the people, but for
them Thou madest room.

[3(4)] For they got not eretz in
possession by their own
cherev, neither did their own
zero'a save them, but Thy
Yamin (Right Hand), and
Thine Zero'a, and the ohr
(light) of Thy countenance,
because Thou favored them.

[4(5)] Thou art my Melech, O
Elohim; command yeshu'ot
(deliverances) for Ya'akov.

[5(6)] Through Thee will we
push down our enemies;
through Thy Shem will we
trample them under that rise
up against us.

[6(7)] For I will not trust in
my keshet (bow), neither shall
my cherev save me.

[7(8)] But Thou hast saved us
from tzareinu (our enemies),
and hast put them to shame
that hated us.

[8(9)] In Elohim we boast kol
hayom, and praise Thy Shem
l'olam (forever). Selah.

[9(10)] But Thou hast cast off,
and disgraced us; and goest
not forth with tzivoteinu (our
armies).

[10(11)] Thou makest us to
turn back from before the tzar
(enemy); and they which hate
us have taken plunder for
themselves.

[11(12)] Thou hast given us
up like tzon appointed for
food; and hast scattered us
among the Goyim.

[12(13)] Thou sellest Amecha
(Thy People) for a mere
nothing, and art not enriched
by their price.

[13(14)] Thou makest us a
cherpah (reproach) to our
shchenim (neighbors), a scorn
and a derision to them that
are all around us.

[14(15)] Thou makest us a
mashal (byword) among the
Goyim, a shaking of the rosh
among the peoples.

[15(16)] Kol hayom my
dishonor is continually before
me, and the shame of my face
hath covered me,
[16(17)] At the voice of him
that reproacheth and revileth;
by reason of the ovey (enemy)
and avenger.

[17(18)] All this is come upon
us; yet have we not forgotten
Thee, neither have we dealt
falsely in Thy Brit.

[18(19)] Libenu (our heart) is
not turned back, neither have
our steps departed from Thy
way;

[19(20)] Though Thou hast
crushed us in the makom
(place, home, haunt) of
jackals, and covered us with
the tzalmavet (shadow of
death).

[20(21)] If we have forgotten
the Shem of Eloheinu, or
stretched out our palms [*in
worship*] to an el zar
(foreign g-d);

[21(22)] Shall not Elohim
search this out? For He
knoweth the secrets of the lev.

[22(23)] Yes, for Thy sake are
we killed kol hayom; we are
counted as tzon (sheep) for the
tivchah (slaughter).

[23(24)] Awake. Why sleepest
Thou, Adonoi? Arise, cast us
not off lanetzach (forever).

[24(25)] Why hidest Thou Thy
face, and forgettest our oni
(misery, affliction) and our
oppression?

[25(26)] For our nefesh is
bowed down to the aphar
(dust); our beten (belly, body)
has devekyus with the dirt.

[26(27)] Arise for our help,
and redeem us for the sake of
Thy chesed.

45 (For the one
directing upon
Shoshannim, for
the Bnei Korach. A Maskil.
Shir yedidot, *i.e.*, a love song).
My lev is stirred with davar
tov; I speak my verses to
HaMelech; my leshon (tongue)
is the et (pen, stylus) of a sofer
mahir (ready scribe, skillful
writer).

[2(3)] Thou art fairer than
Bnei Adam; chen (grace, favor)
is poured upon Thy sfatayim
(lips); therefore Elohim hath
blessed Thee l'olam.

[*T.N. The coming Messianic
King is called Elohim [Ps
45:6(7)] just as this coming
personage is called El Gibbor
in Isa 9:5; see MJ 1:8; The
Targumist renders Ps 45:2(3)
as a reference to Moshiah.*]

[3(4)] Gird Thy cherev upon Thy side, O Gibbor [See *Isaiah* 9:5(6)], with Thy hod (glory, splendor) and Thy hadar (majesty).

[4(5)] And in Thy hadar (majesty) ride forth victoriously for the sake of emes and anavah and tzedek; and Thy Yamin (Right Hand) shall guide Thee to nora'ot (things of awe).

[5(6)] Thine khitzim (arrows) are sharp in the lev oyvei HaMelech (in the heart of the King's enemies); the Amim (nations) fall under Thee.

[6(7)] Thy kisse (throne), O Elohim, is olam va'ed; the shevet (sceptre) of Thy Malchut is a shevet of uprightness.

[7(8)] Thou lovest tzedek, and hatest resha; therefore Elohim, Eloheicha, hath anointed Thee with shemen sasson (the oil of gladness) above Thy chaverim.

[8(9)] All Thy robes smell of myrrh, and aloes, and cassia; out of the ivory heikhalim stringed instruments have made Thee glad.

[9(10)] Banot Melachim were among Thy ladies of honor; upon Thy Yamin (Right Hand) is stationed the Shegal (Queen consort, spouse of the reigning monarch) in golden jewelry of Ophir.

[10(11)] Pay heed, O Bat (daughter), and consider, and incline thine ear; forget also thine own people, and thy Bais Avi;

[11(12)] Then shall HaMelech be enthralled with thy beauty; since He is thy Adon, hishtachavi lo (bow to Him).

[12(13)] And the Bat Tzor (Tyre) shall be there with a minchah (gift); even the ashirim (rich ones) among the people shall entreat thy favor.

[13(14)] The Bat Melech is all glorious within; her clothing is zahav embroidered.

[14(15)] She shall be brought unto HaMelech in woven apparel; the betulot (virgins), her companions that follow her, shall be brought unto Thee.

[15(16)] With simchah and gladness shall they be led forth; they shall enter into the Heikhal Melech.

[16(17)] Instead of thy avot shall be thy sons, whom thou mayest make sarim (princes) in kol ha'aretz.

[17(18)] I will make Thy Shem to be remembered kol dor vador; therefore shall the Amim (nations) praise Thee l'olam va'ed.

46 (For the one directing. Of the Bnei Korach. Alalamot [after the manner of virgins, *i.e., in the treble*]. Shir.)

Elohim is our refuge and strength, a very present help in tzoros.

[2(3)] Therefore we will not fear, though eretz be shaken, and though the harim (mountains) fall into the lev yamim (heart of the seas);

[3(4)] Though the mayim thereof roar and be troubled, though the harim shake with the surging thereof. Selah.

[4(5)] There is a nahar (river), the streams whereof shall make glad the Ir Elohim, the Kedosh Mishkenei Elyon (the holy dwelling of the Most High).

[5(6)] Elohim is in the midst of it [*i.e., the Ir Elohim*]; it shall not be moved; Elohim shall help it at early boker.

[6(7)] The Goyim raged, the kingdoms totter; He uttered His voice, eretz melted.

[7(8)] Hashem Tzva'os is with us; Elohei Ya'akov is our stronghold. Selah.

[8(9)] Come, behold the works of Hashem, what desolations He hath made in ha'aretz.

[9(10)] He maketh milchamot to cease unto the end of ha'aretz; He breaketh the keshet (bow), and cutteth the khanit (spear); He burneth the chariots in the eish.

[10(11)] Be still, and know that I am Elohim: I will be exalted among the Goyim, I will be exalted in ha'aretz.

[11(12)] Hashem Tzva'os is with us; Elohei Ya'akov is our stronghold. Selah.

47 (For the one directing. Of the Bnei Korach. A Mizmor.)

O clap your hands, all ye nations; shout unto Elohim with the voice of joy.

[2(3)] For Hashem Elyon is awesome; He is Melech Gadol over kol ha'aretz.

[3(4)] He shall subdue the peoples under us, and the nations under our raglayim.

[4(5)] He shall choose nachalateinu for us, the ga'on Ya'akov (pride, glory of Jacob) whom He loves. Selah.

[5(6)] Elohim is ascended with a shout of joy, Hashem with the sound of a shofar.

[6(7)] Sing praises to Elohim, sing praises; sing praises unto Malkeinu, sing praises.

[7(8)] For Melech kol ha'aretz is He; sing ye praises with understanding.

[8(9)] Elohim reigneth over the Goyim; Elohim sitteth upon the Kisse Kadsho.

[9(10)] The princes of the nations are gathered together, even the Am Elohei Avraham; for the moginei Eretz (shields of the Earth) belong unto Elohim; He is greatly exalted.

48 (Shir. Mizmor. Of the Bnei Korach.) Gadol is Hashem, and greatly to be praised in the Ir Eloheinu, in His Har Kodesh.

[2(3)] Yafeh in its loftiness, the joy of kol ha'aretz, is Mt Tziyon, on the sides of the north, the City of Melech Rav.

[3(4)] Elohim is in her citadels, known as her fortress.

[4(5)] For, hinei, the melachim were assembled, they advanced together.

[5(6)] They saw, and ken (thus) they marvelled; they were troubled, and fled.

[6(7)] Trembling took hold upon them sham (there), and pain, as of a woman in labor.

[7(8)] Thou breakest the ships of Tarshish with an east wind.

[8(9)] As we have heard, so have we seen in the Ir Hashem Tzvaos, in the Ir Eloheinu; Elohim will establish it ad olam. Selah.

[9(10)] We meditate on Thy chesed, O Elohim, in the midst of Thy Heikhal.

[10(11)] According to Thy Shem, O Elohim, so is Thy tehillah unto the ends of ha'aretz; Thy right hand is full of tzedek.

[11(12)] Let Mt Tziyon rejoice, let the Banot Yehudah (Daughters of Judah) be glad, because of Thy mishpatim.

[12(13)] Walk about Tziyon, and go around her; count the towers thereof.

[13(14)] Mark ye well her ramparts, consider her citadels; that ye may tell it to the dor acharon.

[14(15)] For this Elohim is Eloheinu olam vaed; He will be our guide even unto death.

[T.N. Notice v.8(9)-9(10) in Psa 49, which tells why Moshiach can not be a mere man, in which case he could not redeem another, or be Hashem's Isa 53 redemption

lamb or the Isa 53 sa'ir l'azazel kapporah.]

49 (For the one directing. A Mizmor for the Bnei Korach).

Hear this, kol HaAmim; give ear, all ye inhabitants of the cheled (world, duration):

[2(3)] Bnei Adam and bnei ish, ashir (rich) and evyon (poor) alike,

[3(4)] My mouth shall speak chochmot; and the meditation of my lev tevunot (understanding).

[4(5)] I will incline mine ear to a mashal; I will disclose my dark saying upon the kinnor (harp).

[5(6)] Why should I fear in the days of rah, when the avon (iniquity) of my akev (supplanters, deceivers) surrounds me?

[6(7)] They that trust in their chayil (wealth), and boast themselves in the rov of their oshir (riches);

[7(8)] A brother cannot by any means redeem ish (man), nor give to Elohim a kofer (ransom) for him—

[8(9)] For the pidyon [ransom] of their nefesh is costly, and is forever beyond their power to pay—

[9(10)] That he should live on lanetzach, and not see shachat (corruption, decay, the pit [*cf Psa 16:10*]).

[10(11)] For he seeth that chachamim die, likewise the kesil (foolish) and the ba'ar (brutish, senseless person, dolt) perish, and leave their chayil (wealth) to others.

[11(12)] Their inward thought is, that their batim (houses) shall continue l'olam and their mishkenot (dwelling places)

l'odor vador; though they call their lands by their shmot (names).

[12(13)] Nevertheless adam in his pomp endureth not; he is

like the behemot (beasts) that perish.

[13(14)] This is their derech, kesel (folly, imprudent confidence) is theirs; and the fate after them of those who approve their words.

[14(15)] Like tzon they are destined for She'ol; mavet shall pasture them; and the yesharim (upright ones) shall have dominion over them in the boker; and their tzir (form) shall waste away to Sheol, so there is no dwelling place for it.

[15(16)] But Elohim will redeem my nefesh from the yad (hand, power) of Sheol; for He shall receive me. Selah.

[16(17)] Be not thou afraid when one is made an ish oishir, when the kavod of his bais is increased;

[17(18)] For in his mot (death), he shall carry nothing away; his kavod (glory, wealth) shall not descend after him.

[18(19)] Though his nefesh during his life yevarech (he blessed) —for they praise thee when thou doest well for thyself—

[19(20)] He shall go to the dor (generation) of his avot; they shall never see ohr (light).

[20(21)] Adam that is in his pomp, and understandeth not, is like the behemot (beasts) that perish.

50 (Mizmor of Asaph) El Elohim, even Hashem, hath spoken, and called

Eretz from the mizrach shemesh (rising of sun) unto the going down thereof.

[2] Out of Tziyon, the perfection of yofi, Elohim shineth forth.

[3] Eloheinu shall come, and shall not keep silent; an eish shall devour before Him, and it shall be tempestuous me'od round about Him.

[4] He shall summon Shomayim from above, and ha'aretz, that He may judge His people.
 [5] Gather My chasidim together unto Me; those that have cut a Brit (covenant) with Me by zevach (blood sacrifice, *T.N. cf Gn 4:5 on the true Jewish religion*).
 [6] And Shomayim shall declare His tzedek; for Elohim Shofet hu. Selah.
 [7] Hear, O My people, and I will speak; O Yisroel, and I will testify against thee; I am Elohim, even Eloheicha.
 [8] I will not reprove thee for thy zevakhim. And thy olot are before Me tamid.
 [9] I will accept no par (bull) from thy bais, nor he-goats out of thy folds.
 [10] For every beast of the ya'ar (forest) is Mine, and the behemot upon a thousand hills.
 [11] I know kol oph (every bird) of the harim; and the animals of the wild are Mine.
 [12] If I were hungry, I would not tell thee; for the tevel is Mine, and the fulness thereof.
 [13] Will I eat the basar of bulls, or drink the dahm of goats?
 [14] Sacrifice unto Elohim todah; and pay thy nedarim (vows, pledges) unto Elyon;
 [15] And call upon Me in the Yom Tzarah; I will deliver thee, and thou shalt glorify Me.
 [16] But unto the rasha, Elohim saith, What right hast thou to declare My chukkot, or that thou shouldest take My Brit in thy mouth?
 [17] Seeing thou hatest musar (correction), and casteth My devarim behind thee.
 [18] When thou sawest a ganav (thief), then thou consentedst with him, and hast taken thy chelek (lot) with mena'afim (adulterers).

[19] Thou lettest loose thy mouth to ra'ah, and thy leshon frameth mirmah (deceit).
 [20] Thou sittest and speakest against thy brother; thou slanderest thine own ben immecha.
 [21] These things hast thou done, and I kept silent; thou thoughtest that I was altogether like thee; but I will reprove thee, and set the charge before thine eyes.
 [22] Now consider this, ye that forget Elo'ah (G-d), lest I tear you to pieces, and there be none to rescue.
 [23] Whoso offereth todah glorifieth Me; and to him that ordereth his derech aright will I show the Salvation of Elohim.

51 (For the one directing. Mizmor Dovid. When Natan HaNavi confronted him after he went into Bat-Sheva—2Sm. 11:2)
 Have mercy upon me, O Elohim, according to Thy chesed; according unto the multitude of Thy rachamim blot out my peysha'im (transgressions, rebellions).
 [2(4)] Wash me thoroughly from mine avon (iniquity), and cleanse me from my chattat (sin).
 [3(5)] For I acknowledge my peysha'im (transgressions, rebellions); and my chattat (sin) is ever before me.
 [4(6)] Against Thee, Thee only, have I sinned, and done the rah in Thy sight; that Thou mightest be found just when Thou speakest, and be blameless when Thou judgest.
 [5(7)] Surely, I was brought forth in avon; and in chet did immi conceive me [*i.e., I was a sinner from conception*].
 [6(8)] Surely Thou desirest emes in the inward parts; and in the inmost place Thou shalt make me to know chochmah.

[7(9)] Purge me with ezov (hyssop), and I shall be tahor; wash me, and I shall be whiter than sheleg (snow).
 [8(10)] Make me to hear sasson and simchah; that the atzmot which Thou hast broken may rejoice.
 [9(11)] Hide Thy face from my chatta'im, and blot out all mine avonot.
 [10(12)] Create in me a lev tahor, O Elohim; and renew a ruach nekhon (steadfast spirit [*i.e., regeneration Ezek 36:26; Yn 3:3,6*]) within me.
 [11(13)] Cast me not away from Thy presence; and take not Thy Ruach Hakodesh from me.
 [12(14)] Restore unto me the sasson of Thy salvation; and uphold me with a ruach nedivah (a willing spirit; *see Jer 31:31-34*).
 [13(15)] Then will I teach poshe'im (transgressors) Thy drakhim; and chatta'im (sinners) shall be converted [*have a spiritual turnaround; see Isa 6:10*] unto Thee.
 [14(16)] Save me from damim (bloodguiltiness), O Elohim, Thou Elohei Teshuati; and my leshon shall sing aloud of Thy tzedakah.
 [15(17)] Adonoi, open Thou my lips; and my mouth shall show forth Thy tehillah (praise).
 [16(18)] For Thou desirest not zevach (sacrifice); else would I give it; Thou delightest not in olah (burnt offering).
 [17(19)] The zivkhei Elohim are a ruach nishbarah (broken spirit); a broken and contrite lev, O Elohim, Thou wilt not despise.
 [18(20)] Do good in Thy good pleasure unto Tziyon; build Thou the chomot Yerushalayim.
 [19(21)] Then shalt Thou be pleased with zivkhei tzedek (true sacrifices,

sacrifices of righteousness), with olah (burnt offering) and whole burnt offering; then shall they offer parim (bulls) upon Thine Mizbe'ach.

[T.N. This Psalm, Ps 51, teaches the doctrine of Chet Kadmon from which comes the seminal corrupting human condition necessitating hithkadshut for all fallen Bnei Adam]

52 (For the one directing. A maskil of Dovid. When

Doeg HaAdomi [the Edomite] went to Sha'ul and said to him, Dovid has gone to Bais Achimelech).

Why boastest thou thyself in ra'ah, O gibbor? The chesed El is kol hayom.

[2(4)] The leshon (tongue) deviseth treachery; like a sharp ta'ar (razor), working remiyyah (deceit).

[3(5)] Thou lovest rah more than tov; and sheker rather than to speak tzedek. Selah.

[4(6)] Thou lovest all devouring words, O thou leshon mirmah (deceitful tongue).

[5(7)] El shall likewise demolish thee for netzach (eternity), He shall break thee, and pluck thee out of thy ohel, and uproot thee out of the Eretz Chayyim. Selah.

[6(8)] The tzaddikim also shall see, and fear, and shall laugh at him:

[7(9)] Hinei, this is the gever (man) that made not Elohim his ma'oz; but trusted in the abundance of his osher (riches), and strengthened himself in his treachery.

[8(10)] But I am like a green zayit (olive tree) in the Beis Elohim; I trust in the chesed Elohim olam va'ed.

[9(11)] I will give Thee thanks I'olam, because Thou hast done it; and I will wait on Shimecha; for it is tov before Thy chasidim.

53 (For the one directing. According to ma'alot. Maskil of Dovid). The naval (fool) hath said in his lev, Ein Elohim (There is no G-d). Corrupt are they, and have done abominable iniquity; there is none that doeth tov.

[2|(3)] Elohim looked down from Shomayim upon Bnei Adam, to see if there were any of seichel, that did seek Elohim.

[3|(4)] Every one of them has fallen away; they are altogether perverse; there is none that doeth tov, no, not echad (one).

[4|(5)] Have the workers of iniquity no da'as? Who eat up My people as they eat lechem; they have not called upon Elohim.

[5|(6)] There were they in great pachad (fear), pachad such as never was; for Elohim hath scattered the atzmot of him that encampeth against thee; thou [Yisroel] hast put them to shame, because Elohim hath rejected them.

[6|(7)] Oh that the Yeshuat Yisroel would come out of Tziyon! When Elohim bringeth back the captivity of Amo (His people), Yaakov shall rejoice, and Yisroel shall be glad.

54 (For the director. With stringed instruments. A maskil. For Dovid, when the Ziphim came and said to Sha'ul, Dovid is in hiding among us.) Hoshieini (save me), O Elohim, by Shimecha, and vindicate me by Thy gevurah (might, power). [2(4)] Hear my tefillah, O Elohim; give ear to the words of my mouth.

[3(5)] For zarim (strangers) are risen up against me, and

oppressors seek after my nefesh; they have not set Elohim before them. Selah. [4(6)] Hinei, Elohim is mine Ozer (helper); Adonoi is with them that uphold my nefesh. [5(7)] He shall recompense the rah (evil) unto mine enemies; in Thy emes cut them off.

[6(8)] I will sacrifice a nedavah (freewill offering) unto Thee; I will praise Shimecha, Hashem; for it is tov (good).

[7(9)] For He hath delivered me out of all my tzorot; and mine eye hath looked in triumph upon mine oyevim (enemies.)

55 (For the one directing. With Neginos. Maskil of Dovid)

Give ear to my tefillah, O Elohim; and veil not Thyself from my techinnah (supplication).

[2(3)] Attend unto me, and hear me; I wander restlessly in my si'ach (anxiety), and aloud I groan;

[3(4)] Because of the voice of the oyev (enemy), because of the oppression of the rasha (evildoer); for they cast aven (iniquity) upon me, and in af (wrath, anger) cherish their malice against me.

[4(5)] My lev writhes within me; and the terrors of mavet are fallen upon me.

[5(6)] Yirah va'ra'ad (fear and trembling) are come upon me, and pallatzut (horror, shuddering) overwhelmed me.

[6(7)] And I said, Oh that I had wings like a yonah! For then would I fly away and be at rest.

[7(8)] Hinei, then would I flee far off and lodge in the midbar. Selah.

[8(9)] I would hasten to my place of shelter from

the ruach so'ah (wind of the tempest) and storm.

[9(10)] Destroy, Adonoi, and confuse their leshon; for I see chamas (violence) and riv (strife) in the Ir (city, i.e., Jerusalem).

[10(11)] Yomam and lailah they go about her [Yerushalayim] upon the chomot thereof; aven also and amal are in the midst of her [Yerushalayim].

[11(12)] Ruin is in the midst thereof; oppression and mirmah (guile, fraud, deceit) depart not from her rechof.

[12(13)] For it was not an oyev (enemy) that reproached me; then I could bear it; neither was it he that had sinah (hatred) for me that did exalt himself against me; then I could have hid myself from him;

[13(14)] But it was thou, an enosh (a man) equally [valued with myself], my aluf (intimate, friend), and me'yuda'i (deep acquaintance, familiar friend, see Psalm 41:9)

[14(15)] Together we took sweet sod (intimate conversation, fellowship, counsel), and walked unto the Beis Elohim with the throng.

[15(16)] Let mavet seize upon them, and let them go down chayyim into Sheol; for ra'ot (evils) are in their dwellings, and among them.

[16(17)] As for me, I will call upon Elohim; and Hashem shall save me.

[17(18)] Erev, and boker, and at tzohorayim (noon), will I pray, and cry aloud; and He shall hear my kol (voice).

[18(19)] He hath redeemed my nefesh in shalom from the battle that was against me; for there were rabbim against me.

[19(20)] El (G-d) shall hear, and afflict them, even He that abideth kedem (of old, forever). Selah. Because they

do not change, therefore they fear not Elohim.

[20(21)] He [*the faithless friend of verse 13-14*] hath laid his hands on such as are at shalom with him; he hath broken his Brit.

[21(22)] The words of his mouth were smoother than butter, but war was in his lev; his devarim were softer than shemen, yet they were drawn swords.

[22(23)] Cast thy burden upon Hashem, and He shall sustain thee; He shall never suffer the tzaddik to be moved.

[23(24)] But Thou, O Elohim, shalt bring them down into the pit of shachat; anshei damim umirmah (bloody and deceitful men) shall not live out half their yamim; but I will trust in Thee.

56 (For the director. Set to The Silent, Distant Yonah. Of Dovid. A mikhtam—when the Pelishtim seized him in Cat.) Chaneini (be merciful) unto me, O Elohim: for enosh (man) tramples upon me; kol hayom they press their attack against me.

[2(3)] Mine adversaries kol hayom trample me; for they be rabbim that fight against me, Marom (Most High).

[3(4)] What time I am afraid, I will trust in Thee.

[4(5)] In Elohim I will praise His Word [See Yn 1:1,14]. In Elohim I have put my trust; I will not fear what basar can do unto me.

[5(6)] Kol hayom they twist my words; all their machshvot (thoughts) are against me for rah (evil).

[6(7)] They gather themselves together, they hide themselves, they are shomer over my steps, when they wait for my nefesh.

[7(8)] Shall they escape by iniquity? In Thine anger cast down the amim (peoples), O Elohim.

[8(9)] Thou hast acted as a sofer, recording my wanderings; put Thou my tears into Thy wineskin; are they not in Thy Sefer (Book)? [9(10)] On the day when I cry unto Thee, then shall mine oyevim turn back; of this I have da'as; for Elohim is for me [Ro 8:31].

[10(11)] In Elohim will I praise His Word; in Hashem will I praise His Word [Yn 1:1; Mishlei 30:4; Ps 33:6; Mishlei 8:30].

[11(12)] In Elohim have I put my trust; I will not be afraid. What can adam do unto me? [12(13)] Thy nederim are upon me, O Elohim; I will render todot (thank offerings) unto Thee.

[13(14)] For Thou hast delivered my nefesh from mavet (death). Wilt not Thou deliver my feet from stumbling, that I may walk before Elohim in the Ohr HaChayyim (the light of the living)?

57 (For the one directing. Set to Do Not Destroy.

Mikhtam of Dovid, when he had fled from Sha'ul into the me'arah [cave]).

Channeni, O Elohim, channeni; for my nefesh taketh refuge in Thee; yes, in the tzel (shadow) of Thy wings will I make my refuge, until these devastations pass by.

[2(3)] I will cry out unto Elohim Elyon; unto El that fulfilleth all things for me.

[3(4)] He shall send from Shomayim, and save me from the disgrace of him that would swallow me up. Selah. Elohim shall send forth His chesed (lovingkindness) and His emes (truth).

[4](5) My nefesh is among lions, and I lie even among them that devour Bnei Adam, whose shinayim (teeth) are spears and khitzim (arrows), and their leshon a sharp cherev.

[5](6) Be Thou exalted, O Elohim, above Shomayim; let Thy kavod be above kol ha'aretz.

[6](7) They have prepared a reshet (net) for my steps; my nefesh is bowed down; they have dug a pit before me, into the midst whereof they are fallen themselves. Selah.

[7](8) My lev is nachon (steadfast), O Elohim, my lev is nachon; I will sing and make music.

[8](9) Awake, my kavod (glory, soul, life); awake, nevel and kinnor; I myself will awake the shachar (dawn).

[9](10) I will give thanks unto Thee, Adonoi, among the peoples; I will sing of Thee among the peoples.

[10](11) For Thy chesed is gadol unto Shomayim, and Thy emes unto the heights.

[11](12) Be Thou exalted, O Elohim, above Shomayim; let Thy kavod be above kol ha'aretz (all the earth).

58 (For the one directing. Set to Do Not Destroy.

Mikhtam Dovid).

Do ye indeed decree tzedek, O elim (g-ds, *Ex 22:28/27*)? Do ye judge uprightly the Bnei Adam?

[2](3) No, in lev (heart) ye work wickedness; ye weigh out the chamas (violence) of your hands in Ha'Aretz.

[3](4) The resha'im are perverted from the rekhem (womb); gone astray from birth are they, speaking kazav (lie, falsehood).

[4](5) Their venom is like the venom of a nachash; they are like the deaf adder that stoppeth its ear;

[5](6) That it may not pay heed to the voice of charmers, casting spells ever so cunningly.

[6](7) Break their teeth, O Elohim, in their mouth; tear out the fangs of the young lions, Hashem.

[7](8) Let them melt away like draining mayim; when he bendeth his bow to shoot his khitzim (arrows), let them be crumbled to pieces.

[8](9) As a snail which melteth, let every one of them pass away; like the stillborn child of an isha, that they may not see the shemesh.

[9](10) Before your sirot (pots) can feel the burning thorns, may He with a whirlwind blow them away, both green and dry alike.

[10](11) The tzaddik shall rejoice when he seeth the vengeance; he shall wash feet in the dahm harasha.

[11](12) So that adam shall say, Verily there is a reward for the tzaddik; verily yesh Elohim Shofetim ba'aretz (there is a G-d that judgeth in the earth).

59 (For the one directing. Set to Do Not Destroy.

Mikhtam Dovid. When Sha'ul sent and they watched [Dovid's] bais to kill him)

Save me from mine enemies, O Elohai; protect me from them that rise up against me.

[2] Deliver me from the po'alei aven (workers of iniquity), and save me from anshei damim (bloody men).

[3] For, hinei, they lie in wait for my nefesh; the fierce stir up strife against me; not for my peysa, nor for my chattat, Hashem.

[4] They run and prepare themselves without my avon (wrong, fault); awake to help me, and see.

[5] Thou therefore, Hashem Elohim Tzva'os, Elohei

Yisroel, rouse Thyself to visit [*in punishment*] kol HaGoyim; be not merciful to any bogedei aven (wicked boged [traitor]). Selah.

[6] They return at erev; they growl like a kelev (dog), and prowls around the Ir.

[7] Hinei, they belch out with their mouth; charavot (swords) are in their sfatot (lips); for who, say they, doth hear?

[8] But Thou, Hashem, shalt laugh at them; Thou shalt have all the Goyim in derision.

[9] O my Strength, I will be shomer to watch for Thee; for Elohim is my stronghold.

[10] The G-d of my chesed shall come to meet me; Elohim shall let me see [*the end*] of my shorer (watchers, [*i.e., slandering foes insidiously fixated on me and lying in wait*]).

[11] Slay them not, lest my people forget; scatter them by Thy power; and bring them down, Adonoi mogineinu (our Shield).

[12] For the chattat of their mouth and the davar of their sfatayim let them even be caught in their ga'on (pride); and for the cursing and lying which they speak.

[13] Consume them in chemah (wrath), consume them, till they are no more; and let them know that Elohim ruleth in Ya'akov unto the ends of ha'aretz. Selah.

[14] And at erev let them return; and let them growl like a kelev, and prowls around the Ir.

[15] Let them wander up and down for okhel (food), and howl if they be not satisfied.

[16] But I will sing of Thy oz; yes, I will sing aloud of Thy chesed in the boker; for Thou hast been my stronghold and refuge in the day of my tzoros.

[17] Unto Thee, O my Strength, will I sing;

for Elohim is my strongold,
and the Elohim of my chesed.

60 (For the one directing. Set to The Shushan of the Edut. Mikhtam Dovid to instruct. When he fought Aram Naharayim and Aram Tzovah and when Yo'av returned and struck down 12,000 of Edom in the Gey Melach.)

O Elohim, Thou hath rejected us, scattered us; Thou hast been angry; O restore us!
[2(4)] Thou hast made eretz to tremble; Thou hast torn it asunder, heal the fractures thereof; for it tottereth.

[3(5)] Thou hast showed Thy people kashah (hard times); Thou hast made us to drink the yayin of tarelah (bewilderment, reeling).

[4(6)] Thou hast set up a nes (banner) to them that fear Thee, that it may be unfurled on account of the truth. Selah.

[5(7)] That Thy Yedidot (beloved ones) may be saved; save with Thy Yamin (Right Hand) and hear me.

[6(8)] Elohim hath spoken in His Kodesh (Holiness); I will exult, I will parcel Shechem as chelek, and measure out the Valley of Sukkot.

[7(9)] Gil'ad is Mine, and Menasheh is Mine; Ephrayim also is the ma'oz of Mine Rosh; Yehudah is My Mekhokek (prescriber of laws, lawgiver; *see Gn 49:10; Isa 42:4 on Moshiach's torah*).

[8(10)] Moav is My washpot; over Edom will I cast My sandal; over Philistia I shout in triumph.

[9(11)] Who will bring me to the Ir Matzon (city of fortification)? Who will bring me to Edom?

[10(12)] Wilt not Thou, O Elohim, which hadst cast us

off? And Thou, O Elohim, which didst not go out with tzivoteinu (our armies)?
[11(13)] Give us help against the enemy; for vain is the teshuat adam (help, salvation of or from Man).
[12(14)] In Elohim shall we obtain the victory; for He it is that shall tread down tzareinu (our enemies, oppressors).

61 (For the one directing. With stringed instruments. Of Dovid).

Hear my cry, Elohim; attend unto my tefillah.

[2(3)] From the end of ha'arets will I call unto Thee, when my lev is overwhelmed; lead me to the Tzur that is higher than I.

[3(4)] For Thou hast been a refuge for me, and a migdal oz (tower of strength) from the enemy.

[4(5)] I will abide in Thy ohel forever; I will take refuge in the covert of Thy wings. Selah.

[5(6)] For Thou, Elohim, hast heard my nederim; Thou hast given me the yerushat yirei Shemecha (inheritance of those that fear Thy Name).

[6(7)] Thou wilt prolong days of the Melech, and his shanot dor vador.

[7(8)] He shall abide before Elohim forever; O appoint chesed and emes, to preserve him.

[8(9)] So will I sing praise unto Shimecha forever, that I may yom yom (daily) perform my nederim.

62 (For the one directing. According to Yedutun. Mizmor of Dovid.) Truly my nefesh waiteth silently [*in submission*] upon

Elohim; from Him cometh my Yeshuah (salvation).

[2(3)] Truly He is my Tzur and my Yeshuah (salvation); He is my stronghold; I shall not be greatly shaken.

[3(4)] How long will ye rush to attack an ish? To thrust at, all of you, as at a leaning kir (wall), and as at a tottering gader (fence).

[4(5)] Truly they consult to bring down a person of prominence; they delight in kazav (lie, falsehood, deceptive thing); they make a berakhah with their mouth, but they curse inwardly. Selah.

[5(6)] Truly in Elohim wait silently [*in submission*], my nefesh, for my tikvah (hope) is from Him.

[6(7)] Truly He is my Tzur and my Yeshuah (salvation); He is my stronghold; I shall not be shaken.

[7(8)] In Elohim is my salvation and my Kavod: the Tzur of my strength, and my refuge, is in Elohim.

[8(9)] Trust in Him at all time; ye people, pour out your lev before Him; Elohim is a refuge for us. Selah.

[9(10)] Truly Bnei Adam (those of low estate) are hevel (vanity), and Bnei Ish (those who are highborn) are kazav (a lie); they go up in the balances; they are altogether lighter than hevel (vanity).

[10(11)] Trust not in oshek (oppression, extortion) and become not vain in gazel (the thing taken as plunder); if riches increase, set not your lev upon them.

[11(12)] Elohim hath spoken once; twice have I heard this; that oz (strength) belongeth unto Elohim.

[12(13)] Also unto Thee, Adonoi, belongeth chesed; for Thou renderest to ish (every man) according to his ma'asim (deeds).

63 (Mizmor Dovid.
When he was in the
midbar Yehudah).

O Elohim, Thou art Eli; early
will I seek Thee; my nefesh
thirsteth for Thee; my basar
longeth for Thee in a dry and
thirsty land, where no mayim
is;

[2](3) To see Thy oz (might,
power) and Thy kavod, as I
have beheld Thee in the
Kodesh (holy place,
sanctuary).

[3](4) Because Thy chesed is
better than chayyim, my lips
shall praise Thee.

[4](5) Thus will I bless Thee
while I live; I will lift up my
hands bShimcha (in Thy
Name.)

[5](6) My nefesh shall be
satisfied as with chelev (fat)
and deshen (abundance); and
my mouth shall praise Thee
with lips of joyful singing;

[6](7) When I remember Thee
upon my bed, and meditate on
Thee in the ashmurot (night
watches).

[7](8) Because Thou hast
been my help, therefore in the
tzel (shadow) of Thy wings will
I sing with joy.

[8](9) My nefesh followeth
hard after Thee; Thy Yamin
(Right Hand) upholdeth me.

[9](10) But those that seek my
nefesh, to destroy it, shall go
into the abysses of ha'aretz.

[10](11) They deliver him into
the power of the cherev; they
shall be a portion for jackals.

[11](12) But HaMelech shall
rejoice in Elohim; every one
that sweareth by Him shall
glory; but the mouth of them
that speak sheker shall be
stopped.

64 (For the one
directing. Mizmor
of Dovid).

Hear my voice, O Elohim, in
my si'akh (complaint); preserve
my life from the pachad
(terror) of the oyev (enemy).

[2](3) Hide me from the sod
(secret counsel, conspiracy) of
the re'im; from the rigshah
(insurrection, noisy crowd,
assembly) of the workers of
iniquity;

[3](4) Who whet their tongue
like a cherev, and aim their
khitzim (arrows), even davar
mar (bitter words);

[4](5) That they may shoot in
secret at the tam (innocent);
pitom (suddenly) do they shoot
at him, and fear not.

[5](6) They encourage
themselves in a davar rah (an
evil plan); they speak in order
to set mokshim (snares,
hidden traps); they say, Who
shall see them?

[6](7) Or search out their
iniquities? They have
accomplished a cunningly
devised plot; for the mind of
ish (man) and the lev (heart)
are deep,

[7](8) But Elohim shall shoot
at them with a khetz (arrow);
pitom (suddenly) shall their
wounds be.

[8](9) So the leshon of them
will bring ruin upon them; all
that see them shall shake their
head.

[9](10) And kol adam shall
fear, and shall declare the
po'al Elohim (work of G-d); for
they shall ponder His ma'aseh.

[10](11) The tzaddik shall be
glad in Hashem, and shall
take refuge in Him; and all the
yishrei lev (upright of heart)
shall glory.

65 (For the one
directing. Mizmor
Dovid. Shir).

Tehillah (praise) is due Thee,
O Elohim, in Tziyon;
And unto Thee shall the neder
(vow) be performed.

[2](3) O Thou that hearest
tefillah (prayer), unto Thee
shall kol basar come.

[3](4) Divrei avonot (instances
of iniquity) overwhelm me; as
for peysha'einu (our
transgressions), Thou hast
made kapparah for them.

[4](5) Ashrei is the one whom
Thou choosest, and causet to
come near unto Thee, that he
may dwell in Thy khatzerot;
we shall be satisfied with the
tov of Thy Beis, even of Thy
Heikhal Kodesh.

[5](6) By nora'ot (awesome
deeds, awe-inspiring things) of
tzedek (justice) wilt Thou
answer us, O Elohei Yisheinu
(G-d of our salvation); Who art
the hope of all the ends of
eretz, and of them that are on
the farthest seas;

[6](7) Which by His ko'ach
established the harim
(mountains), being girded with
gevurah;

[7](8) Which stilleth the roar
of the seas, the roar of their
waves, and the tumult of the
Amim (peoples, nations).

[8](9) They also that dwell in
the uttermost parts are afraid
at Thy otot (signs); Thou
makest the outgoing exits of
boker and erev to resound
with joy.

[9](10) Thou visitest ha'aretz,
and waterest it; Thou greatly
enrichest it with the peleg
Elohim (fountain of G-d),
which is full of mayim; Thou
preparest them dagan (grain),
for so Thou didst prepare it.

[10](11) Thou waterest the furrows thereof abundantly; Thou settlest the ridges thereof; Thou makest it soft with showers; Thou blessest the tzemach (sprout, branch, *see Zech 6:12*) thereof.

[11](12) Thou crownest shnat tovatecha (the year with Thy goodness, bounty); and Thy paths drip with plenty.

[12](13) They drip upon the pastures of the midbar; and the hills are enrobed with gladness.

[13](14) The meadows are clothed with tzon; the amakim (valleys) also are covered over with grain; they shout for joy, they also sing.

66 (For the one directing. Shir. Mizmor.)

Make a joyful shout unto Elohim, kol HaAretz;

[2] Sing forth the kavod Shmo; make kavod (glorious) His tehillah (praise).

[3] Say unto Elohim, How norah (awesome) art Thou in Thy ma'asim (works)! Through the greatness of Thy oz (might) shall Thine oyevim cower before Thee.

[4] Kol ha'aretz shall prostrate before Thee, and shall sing unto Thee; they shall sing praise to Shimecha. Selah.

[5] Come and see the works of Elohim; He is norah (awesome) in deed toward Bnei Adam.

[6] He turned the yam into yabashah (dry land; *see Gn 1:10*); they passed through the nahar on regel; there did we rejoice in Him.

[7] He ruleth by His gevurah (power) olam (forever); His eyes are a watchman's eyes over the Goyim; let not the sorerim (rebellious ones) exalt themselves. Selah.

[8] Barchu Eloheinu, Amim, and make the kol (sound) of His tehillah (praise) to be heard.

[9] He is the One who set nafsheinu in chayyim and does not permit ragleinu (our foot) to slip.

[10] For Thou, Elohim, hath tested us and hast proved us; Thou hast put us in the crucible's refining and refined us as kesef.

[11] Thou broughtest us into the metzudah (prison); Thou laidst a mu'akah (burden) upon our loins.

[12] Thou hast caused enosh (mankind) to ride over rosheinu (our head); we went through eish and through mayim; but Thou broughtest us out into plenty.

[13] I will come into Thy Beis [*HaMikdash*] with olot; I will fulfill for Thee my nedarim,

[14] Which my sfatayim have uttered, and my mouth hath spoken, when I was in tzoros.

[15] I will offer unto Thee olot mekchim (burnt offerings of fat animals), with the ketoret (incense, offering) of rams; I will offer bakar with goats. Selah.

[16] Come and hear, Kol Yirei Elohim, and I will declare what He hath done for my nefesh.

[17] I cried unto Him with my mouth, and He was extolled with my leshon.

[18] If I regard avon (iniquity, sin) in my lev, Adonoi will not hear me;

[19] But surely Elohim hath heard me; He hath attended to the kol tefillati (voice of my prayer).

[20] Baruch Elohim, Who hath not turned away my tefillah, nor His chesed from me.

67 (For the one directing. On Neginot. With stringed instruments. Mizmor. Shir.)

Elohim be channun (gracious) unto us, and put a berakhah upon us; and may He make His face to shine upon us. Selah.

[2](3) That Thy Derech may be known upon HaAretz, Thy Yeshuah (salvation) among kol Goyim.

[3](4) Let the Amim praise Thee, O Elohim; let kol Amim praise Thee.

[4](5) O let the peoples be glad and sing for joy, for Thou shalt judge the people righteously, and govern the peoples upon HaAretz. Selah.

[5](6) Let the people praise Thee, O Elohim; let kol Amim praise Thee.

[6](7) Then shall eretz yield her yevul (increase, produce, harvest); and Elohim, even Eloheinu, shall put a berakhah upon us.

[7](8) Elohim shall bless us; and kol afsei aretz (all the ends of the earth) shall fear Him.

68 (For the one directing. Of Dovid. Mizmor. Shir.)

Let Elohim arise, let His oyevim be scattered; let them also that hate Him flee before Him.

[2](3) As ashan (smoke) is blown away, so drive them away; as wax melteth before the eish, so let the resha'im perish at the presence of Elohim.

[3](4) But let the tzaddikim have simchah; let them rejoice before Elohim; and, let them rejoice with simchah.

[4](5) Sing unto Elohim, sing praises to Shmo; extol Him that rideth on

the clouds by Shmo Hashem, and rejoice before Him.

[5(6)] Avi yetomim (father of orphans), and a dayan (judge) of almanot (widows), is

Elohim in His Ma'on Kodesh.

[6(7)] Elohim setteth the yechidim (alone ones) in a family; He bringeth out those which are asirim (prisoners, those bound with chains); but the sorerim (rebels) dwell in a dry land.

[7(8)] O Elohim, when Thou wentest forth before Thy people, when Thou didst march through the wilderness; Selah;

[8(9)] Eretz shook, Shomayim also poured rain at the presence of Elohim; even Sinai itself was moved at the presence of Elohim, Elohei Yisroel.

[9(10)] Thou, O Elohim, didst send a plentiful geshem (rain), whereby Thou didst restore Thine nachalah, when it was parched.

[10(11)] Thy congregation hath dwelt therein; Thou, O Elohim, hast prepared of Thy bounty for the oni.

[11(12)] Adonoi gave the word; rav (great) was the tzava (company, army) of the mevaserot (heralds, those that published it, the lady evangelists).

[12(13)] Melachim of tzeva'ot (armies) shall flee, they flee; and she that tarried at home shall divide the plunder.

[13(14)] Though ye have lain among the cooking pots, yet shall ye be as the wings of a yonah covered with kesef, and her feathers with glistening gold.

[14(15)] When Shaddai scattered melachim therein, it was white as snow in Tzalmon.

[15(16)] The Har Elohim is the Har Bashan; a mountain of peaks is the Har Bashan.

[16(17)] Why gaze ye in envy, ye many-peaked harim? This

is the har which Elohim hath chosen to dwell in; indeed, Hashem will dwell in it lanetzach (forever).

[17(18)] The merkavot of Elohim are myriads, a thousand thousands; Adonoi is among them, as in Sinai, in kodesh (holiness).

[18(19)] Thou hast ascended on marom (high), Thou hast led captivity captive; Thou hast received mattanot among adam; yes, even from the sorerim (the rebellious) also, that Hashem Elohim might dwell [there].

[19(20)] Baruch Adonoi, Who yom yom bears us up, even HaEl Yeshuateinu (the G-d of our salvation). Selah.

[20(21)] Our G-d is a G-d who saves; and from Hashem Adonoi come escapes from mavet (death).

[21(22)] But Elohim shall shatter the rosh of His oyevim, and the hairy kodkod (crown of the head, scalp) of such a one as continueth on in his trespasses.

[22(23)] Adonoi said, I will bring back from Bashan, I will bring back from the depths of the sea;

[23(24)] That thy regel may be bathed in dahm, that the leshon of thy klavim (dogs) may partake of the oyevim.

[24(25)] They have seen Thy processions, O Elohim; even the goings of my G-d, my Melech, in the Kodesh.

[25(26)] The sharim (singers) went before, the nogemim (players on instruments) followed after; among them were the alamot (young unmarried virgins) playing timbrels.

[26(27)] Barchu Elohim in the congregations, even Hashem, out of the Makor Yisroel (Fountain of Israel).

[27(28)] There is Binyamin, the youngest at the head; the sarim (princes) of Yehudah

and the throng of them, the sarim (princes) of Zevulun, and the sarim (princes) of Naphtali.

[28(29)] Eloheicha hath commanded thy oz; strengthen, O Elohim, that which Thou hast wrought for us.

[29(30)] Because of Thy Heikhal at Yerushalayim shall melachim bring offerings unto Thee.

[30(31)] Rebuke the company of spearmen, the adat (herd) of bulls, with the agalim (calves) of the nations, till every one prostrate himself with ingots of kesef; He scatters the people that delight in wars.

[31(32)] Magnates shall come out of Mitzrayim; Ethiopia shall soon stretch out her hands unto Elohim.

[32(33)] Sing unto Elohim, ye mamlechet of ha'aretz; O sing praises unto Adonoi. Selah.

[33(34)] To Him that rideth upon the skies of Shomayim of old; lo, He doth send out His voice, and that a kol oz (mighty voice).

[34(35)] Ascribe ye oz (power) unto Elohim; His majesty is over Yisroel, and His oz is in the skies.

[35(36)] O Elohim, Thou art norah (awesome, terrible) out of Thy Mikdashim; the El (G-d) of Yisroel is He that giveth oz and strength unto His people. Baruch Elohim.

69 (For the one directing. Al Shoshanim. Of Dovid.) Hoshi'eini, O Elohim; for the mayim are come unto my nefesh (*i.e.*, neck).

[2(3)] I sink in deep mire, where there is no standing; I am come into the depths of the mayim, where the floods overflow me.

[3(4)] I am weary of my crying out; my garon (throat) is dry; mine

eyes fail while I wait for
Elohai.

[4(5)] They that have sinas
chinom (baseless hatred)
toward me are more than the
hairs of mine rosh; they that
would destroy me, being mine
oyevim (enemies) sheker
(baselessly) are mighty; then I
restored that which I did not
steal.

[5(6)] O Elohim, Thou
knowest my folly; and my
ashmot (guiltinesses) are not
hid from Thee.

[6(7)] Let not them that wait
on Thee, Adonoi Hashem
Tzva'os, be ashamed because
of me; let not those that seek
Thee be disgraced because of
me, O Elohei Yisroel.

[7(8)] Because for Thy sake I
have borne cherpah; shame
hath covered my face.

[8(9)] I am become a stranger
unto my achim, and a nochri
(foreigner) unto the bnei immi
(sons of my mother).

[9(10)] For kinas Beitcha
(zeal for Thy House) hath
consumed me; and the
cherpot of them that scorned
Thee are fallen upon me [*Yn*
2:17].

[10(11)] When I wept, and
chastened my nefesh in the
tzom (fast), that became my
cherpot (reproaches).

[11(12)] I made sackcloth also
my garment; and I became a
mashal (byword) to them.

[12(13)] They that sit [*as*
judges] in the sha'ar (gate)
speak against me; and I was
the neginot (drinking songs) of
the drunkards.

[13(14)] But as for me, may
my tefillah be unto Thee,
Hashem, in an et ratzon
(acceptable time, time of
favor); O Elohim, in the
multitude of Thy chesed hear
me, in the emes of Thy
salvation.

[14(15)] Save me out of the
teet (mire, clay, soil) and let
me not sink; let me be saved

from them that hate me, and
out of the depths of the
mayim.

[15(16)] Let not the
floodwaters overflow me,
neither let the deep swallow
me up, and let not the be'er
(pit) shut her mouth upon me.

[16(17)] Hear me, Hashem,
for Thy chesed is tov; turn
unto me according to the
multitude of Thy rachamim;
[17(18)] And hide not Thy
face from Thy eved; for I am
in tzoros. Hear me speedily.

[18(19)] Draw near unto my
nefesh, and make the go'el
redemption of it; deliver me
because of mine oyevim
(enemies).

[19(20)] Thou hast known the
cherpah (scorn) I bear, and my
shame, and my dishonor;
mine adversaries are all
before Thee.

[20(21)] Reproach hath
broken my lev; and I have
sickness as unto death; and I
looked for some to take pity,
but there was none; and for
menachamim (comforters),
but I found none.

[21(22)] They gave me also
gall in my food; and in my
tzamah (thirst) they gave me
chometz (vinegar) to drink [*See*
Mt. 27:34, 48; Mk. 15:23, 36;
Lk. 23:36 Yn. 19:28-30 OJBC].

[22(23)] Let their shulchan
become a pach (snare, trap)
before them; and that which
should have been for their
shlomim (peacefulnesses), let
it become a mokesht (trap).

[23(24)] Let their eyes be
darkened, that they see not;
and make their loins shake
tamid.

[24(25)] Pour out Thine
indignation upon them, and
let Thy charon af (burning
wrath) overtake them.

[25(26)] Let their habitation
be desolate; and let none
dwell in their ohalim [*See Ac*
1:20 *OJBC*].

[26(27)] For they persecute
him whom Thou hast struck;
and they tell of the makh'ov
(pain, grief) of those whom
Thou hast wounded.

[27(28)] Add avon (iniquity)
unto their avon; and let them
not come into Thy tzedakah.

[28(29)] Let them be blotted
out of the Sefer Chayyim, and
not be recorded with the
tzaddikim.

[29(30)] But I am ani (poor)
and in pain; let Thy Yeshuah
(salvation), O Elohim, set me
up on high.

[30(31)] I will praise Shem
Elohim b'shir (in song), and
will magnify Him with todah
(thanksgiving).

[31(32)] This also shall please
Hashem better than shor (ox)
or bull that hath keren (horn)
and parsah (hoof).

[32(33)] I those that have
anavah (meekness, humility)
shall see this, and have
simchah; and your [*pl.*] lev
shall live that seek Elohim.

[33(34)] For Hashem heareth
the evyonim (needy ones,
poor), and despiseth not His
prisoners.

[34(35)] Let the Shomayim
v'Aretz praise Him, the seas,
and every thing that moveth
therein.

[35(36)] For Elohim yoshi'a
(will save) Tziyon, and will
build the cities of Yehudah;
that they may dwell there, and
have it in possession.

[36(37)] The zera also of His
avadim shall inherit it; and
they that love Shmo shall
dwell therein.

70 (For the one
directing. Mizmor
of Dovid. For the
memorial portion of the
minchah)

Make haste, Elohim, to deliver
me; make haste to help me,
Hashem.

[2 (3)] Let them have
bushah and be confounded
that seek my nefesh;

let them be turned back, and be put to confusion, that desire my hurt.

[3 [4]] Let them be turned back for a reward of their bushah that say, Aha, aha.

[4 [5]] Let all those that seek Thee rejoice and have simcha in Thee; and let such as love Thy Yeshuah (salvation) say continually, Let Elohim be magnified.

[5 [6]] But I am poor and needy; make haste unto me, Elohim; Thou art my help and my deliverer. Hashem, make no delay.

71 In Thee, Hashem, do I put my trust; let me not be put to shame Iolam.

[2] Deliver me in Thy tzedakah, and cause me to escape; incline Thine ear unto me, and hoshi'eini (save me).

[3] Be Thou Tzur Ma'on (a rock of habitation), whereunto I may resort tamid (continually); Thou hast given commandment to save me; for Thou art my rock and my fortress.

[4] Deliver me, O Elohai, out of the yad of the rasha, out of the palm of the unrighteous and cruel man.

[5] For Thou art my tikveh (hope), Adonoi Hashem; Thou art my trust from my youth.

[6] By Thee have I been upheld from the beten (womb); Thou art He that took me out of the womb of immi; my tehillah (praise) shall be of Thee tamid (continually).

[7] I am as a mofet (portent) unto rabbim (many); but Thou art my strong refuge.

[8] Let my mouth be filled with Thy tehillah (praise) and with Thy tiferet (glory) kol hayom.

[9] Cast me not off in the time of ziknah (old age); forsake me not when my ko'ach faileth.

[10] For mine oyevim speak against me; and they that lay in wait for my nefesh conspire together,

[11] Saying, Elohim hath forsaken him; persecute and lay hold of him; for there is none to rescue him.

[12] O Elohim, be not far from me; O Elohai, make haste for my help.

[13] Let them be ashamed and consumed that are [satanic] adversaries to my nefesh; let them be covered with cherpah (reproach) and dishonor that seek my hurt.

[14] But I will hope tamid (continually), and will yet give tehillah to Thee more and more.

[15] My mouth shall proclaim Thy tzedakah and Thy Teshuah (salvation) kol hayom; for I know not the limits thereof.

[16] I will come in the gevurot (mighty acts) of Adonoi Hashem; I will make mention of Thy tzedakah, even of Thine only.

[17] O Elohim, Thou hast taught me from my youth; and hitherto have I declared Thy nifle'ot (wondrous works).

[18] Now also when I am in ziknah (old age) and grayheaded, O Elohim, forsake me not; until I have declared Thy zero'a [Moshiach; see Isa 53:1] unto this generation, and Thy gevurah to everyone that is to come.

[19] Thy tzedakah also, O Elohim, is ad marom (to the heights). Thou Who hast done gedolot (great things); O Elohim, mi khamocha (who is like unto Thee)?

[20] Thou, which hast showed me great and severe tzoros, shalt revive me again, and shalt bring me up again from the tehomot (abysses) of ha'aretz.

[21] Thou shalt increase my gedolah, and comfort me on every side.

[22] I will also praise Thee with the nevel (lyre), even Thy emes, O Elohai; unto Thee will I sing with the kinnor (harp), O Thou Kadosh Yisroel.

[23] My lips shall shout for joy when I sing unto Thee; and my nefesh, which Thou hast purchased for redemption.

[24] My leshon also shall tell of Thy tzedakah kol hayom; for they are brought unto shame, they are humiliated that seek my hurt.

72 (Of Sh'lomo). Give HaMelech Thy mishpatim, O Elohim, and Thy tzedakah unto the Ben Melech.

[2] He shall judge Thy people with tzedek, and Thy poor with mishpat.

[3] The harim (mountains) shall bear shalom to the people, and geva'ot (hills) in tzedakah.

[4] He shall judge the poor of the people; yoshia (He shall save) the bnei evyon (children of the needy), and shall break in pieces the oppressor.

[5] They shall fear Thee as long as the shemesh and yarei'ach endure, dor dorim (throughout all generations). [6] He shall come down like matar (rain) upon the mown field, as showers watering eretz.

[7] In his yamim shall the tzaddik flourish; and abundance of shalom so long as the yarei'ach endureth.

[8] He [Moshiach Ben David] shall have dominion also from yam to yam, and from nahar (river) unto the afsei eretz (the ends of the earth).

[9] They that dwell in the desert shall bow before him; and his oyevim (enemies) shall lick the aphar (dust).

[10] The melachim of Tarshish and of the iyim

(islands) shall bring minchah (tribute); the melachim of Sheva and Seva shall offer gifts.

[11] Kol melachim shall fall down before him [*Moshiach*]; kol Goyim shall serve him.

[12] For he shall deliver the evyon (needy) when he crieth; the oni (poor, afflicted) also, and him that hath no ozer (helper).

[13] He shall pity the weak and evyon (needy), and yoshi'a (he shall save) the nefashot of the evyonim (needy).

[14] He shall be the Go'el Redeemer of their nefesh from deceit and chamas; and precious shall their dahm be in his sight.

[15] And he shall live, and to him shall be given of the zahav of Sheva; and prayer shall be for him continually; and daily shall a berakhah be made on him.

[16] There shall be an abundance of grain on ha'aretz upon the top of the harim (mountains); the fruit thereof shall shake [*in the trees like in*] Levanon; and they of the city shall flourish like esev ha'aretz.

[17] Shmo (His Name) shall endure l'olam; Shmo shall be continued as long as the shemesh; and men shall be blessed in him; kol Goyim shall call him blessed.

[18] Baruch Hashem Elohim, Elohei Yisroel, who only doeth nifla'ot (wondrous things).

[19] And baruch Shem kevodo l'olam (and blessed be His Glorious Name forever); and let the whole earth be filled with His glory. Omein, and Omein.

[20] The tefillot Dovid Ben Yishai are ended.

[*T.N. The next Psalm concerns a revelation received in the Holy Place, namely the fate of the wicked whose prosperity is delusional since the riches of*

G-d's house is wealth they can never attain to, revealing their true eternal poverty. See Ps 73:24 on afterlife in G-d's presence.]

73 (Mizmor of Asaph). Truly Elohim is tov to Yisroel, even to the barei levav (pure of heart).

[2] But as for me, my raglayim had almost stumbled; my steps had well near slipped.

[3] For I had kina (envy) of the holelim (arrogant ones), when I saw the shalom of the resha'im.

[4] For there are no chartzubot (fettters, bonds, pains) in their mot; healthy is their belly.

[5] They are not in amal (trouble) as enosh; neither are they plagued like adam.

[6] Therefore ga'avah encircleth them like a chain necklace; chamas enwraps them like a garment.

[7] Their eyes bulge with chelev; they have more than levav could imagine.

[8] They mock, and speak wickedly concerning oshek (oppression); they speak from marom (on high).

[9] They set their mouth against Shomayim, and their leshon stalketh in ha'aretz.

[10] Therefore their people return here; and mayim to the full are swallowed down by them.

[11] And they say, How doth El (G-d) know? And is there knowledge in Elyon?

[12] Hinei, these are the resha'im; at ease olam, they increase in riches.

[13] Surely in vain have I cleansed my lev, and washed my hands in innocence.

[14] For kol hayom have I been plagued, and chastened in the bekarim (mornings).

[15] If I say, I will speak thus; hinei, I would have dealt

faithlessly with the dor banecha (the generation of Thy children).

[16] When I thought to comprehend this, it was amal (difficulty) in my eyes;

[17] Until I went into the Mikdeshei El; then I had binah (understanding) of their (the wicked's) destiny.

[18] Surely Thou didst set them in slippery places; Thou castedst them down into mashu'ot (ruins, destruction).

[19] How are they brought into desolation, as in a rega (moment)! They are utterly consumed with balahot (terrors).

[20] As a chalom when one awaketh; so, Adonoi, when Thou art aroused [*in judgment*], Thou shalt despise their tzelem (shadowy form).

[21] Thus my levav was grieved, and I was pricked in my mind.

[22] So senseless was I, and ignorant; I was like behemot before Thee.

[23] Nevertheless I am with Thee tamid (always); Thou hast taken hold of me by my yamin.

[24] Thou shalt guide me with Thy etzah (counsel), and afterward take me to kavod (glory).

[25] Whom have I in Shomayim but Thee? And there is none upon HaAretz that I desire beside Thee.

[26] My flesh and my levav may fail; but Elohim is the Tzur of my levav, and my chelek l'olam.

[27] For, hinei, they that are far from Thee shall perish; Thou hast destroyed all them that go zoneh (a-whoring) from Thee.

[28] But kiravat Elohim (drawing near to Elohim) is tov for me; I make in Adonoi Hashem my refuge, that I may declare all Thy deeds.

74 (A Maskil of Asaph)
O Elohim, why hast
Thou cast us off

lanetzach? Why doth Thine
anger smoke against the tzon
(sheep) of Thy mireh
(pasture)?

[2] Remember Thy Edah
(congregation), which Thou
hast purchased of old; the
shevet (tribe) of Thine
nachalah, which Thou hast
redeemed: this Har Tziyon,
wherein Thou hast dwelt.

[3] Lift up Thy footsteps unto
the mashu'ot netzach
(perpetual ruins); even all that
the oyev hath done wickedly in
the Kodesh [*the Beis
HaMikdash*].

[4] Thine enemies roar in the
midst of Thy Mo'ed (place of
meeting); they set up their
banners for otot (signs, *i.e.,
their heathen insignia*).

[5] It had been as though one
lifted up kardumim (axes)
upon the thicket of etz.

[6] But now they break down
the carved panels [*of the Beis
HaMikdash*] at once with
hammers and chisels.

[7] They have set ablaze Thy
Mikdash, burning it to the
ground; they have brought
chillul to the Mishkan
Shemecha (the dwelling place
of Thy Name).

[8] They said in their hearts,
Let us crush them altogether;
they have burned up all the
Mo'adei El in HaAretz.

[9] We see not our otot (signs);
there is no longer any navi;
neither is there among us any
that knoweth ad mah (until
when).

[10] O Elohim ad mosai, (how
long) shall the adversary
revile? Shall the oyev (enemy)
blaspheme Thy Shem
lanetzach (forever)?

[11] Why withdrawest Thou
Thy Yad, even Thy Yamin
(Right Hand)? Take it out of
Thy Kheyk (bosom) and
destroy [*them*].

[12] For Elohim is my Melech
mikedem (from of old),
working Yeshuah (salvation) in
the midst of Ha'Aretz.

[13] Thou didst divide the
yam by Thy oz (power); Thou
didst break the heads of the
sea serpents in the waters.

[14] Thou didst break the
head of Leviathan in pieces,
and gavest him to be ma'akhal
(food) to the people inhabiting
the wilderness.

[15] Thou didst break open
the fountain and the flood;
Thou driedst up mighty
naharot (rivers).

[16] The yom is Thine, the
lailah also is Thine; Thou hast
prepared the ma'ohr
(luminary, moon) and the
shemesh.

[17] Thou hast set all the
boundaries of Eretz; Thou
hast made kayitz (summer)
and choref (winter).

[18] Remember this, that the
oyev (enemy) hath reproached
Hashem, and that the am
naval (foolish people) have
blasphemed Shimcha.

[19] O deliver not the nefesh
of Thy turtledove unto the
wild beast; forget not the life
of Thy anyim (poor) lanetzach
(forever).

[20] Have regard unto the
Brit (covenant); for the dark
places of the earth are full of
the habitations of chamas.

[21] O let not the oppressed
return in shame; let the oni
and evyon praise Thy Shem.

[22] Arise, O Elohim, fight for
Thine Own cause; remember
how the naval (foolish man)
revileth Thee kol hayom.

[23] Forget not the kol (voice)
of Thine enemies, the tumult
of those against Thee that
rises up tamid (continually).

[*T.N. Cf Lk 2:23-24 and Ps
74:19 remembering that the
turtledove was the sacrifice of
the poor, which Moshiah
would be, not a rich man but
ani, according to Zech 9:9.*]

75 (For the one
directing. Set to Do
Not Destroy.

Mizmor Asaph. Shir)

Hodinu l'cha Elohim (Unto
thee, Elohim, do we give
thanks). Hodinu; that Thy
Shem is near Thy wondrous
works declare.

[2 [3]] I shall seize the mo'ed
(appointed time, *Chabakuk
2:3*) I will judge uprightly.

[3 [4]] Eretz and all the
inhabitants thereof are
dissolving; I, even I, hold up
the amudim (pillars) of it.
Selah.

[4 [5]] I said unto the hollelim
(arrogant), Deal not boastfully;
and to the resha'im, Lift not
up the keren;

[5 [6]] Lift not up your keren
on high; speak not with a stiff
neck.

[6 [7]] For promotion cometh
lo (not) from the east, nor
from the west, nor from the
desert.

[7 [8]] But Elohim is the
Shofet; He bringeth down one,
and setteth up another.

[8 [9]] For in the yad Hashem
there is a kos, and the yayin is
foaming; full of mixture; and
He poureth out of the same;
but the dregs thereof, all rishei
aretz (wicked of the earth)
shall drain them down, and
drink them [*Lk 22:42*].

[9 [10]] But I will proclaim
l'olam; I will sing zemirot to
Elohei Ya'akov.

[10 [11]] All the karnayim of
the resha'im also will I cut off;
but the karnayim of the
tzaddik shall be exalted.

[*T.N. In this Psalm we see that
G-d is Judge. The Bible speaks
of a great Assize where there
will be a verdict regarding the
sheep and the goats, the
redeemed and the reprobate.
See Rev 19:11 and 20:4-5.*]

76 (For the one directing. On stringed instruments. Mizmor of Asaph. Shir.)
 In Yehudah is Elohim known; Shmo is gadol in Yisroel.
 [2(3)] In Shalem [*i.e., Yerushalayim*] also is His Sukkah, and His Ma'on (dwelling place) in Tziyon [*see Yochanan chp 14 OJBC*].
 [3(4)] There He broke the flashing arrows, the mogen, and the cherev, and the milchamah. Selah.
 [4(5)] Thou art more glorious and adir (majestic) than the mountains of prey.
 [5(6)] The stouthearted are plundered; now their last sleep they sleep; and none of the anshei chayil can find their hands.
 [6(7)] At Thy rebuke, O Elohei Ya'akov, both the merkavah and sus are cast into a dead sleep.
 [7(8)] Thou, even Thou, art to be feared; and who may stand in Thy sight when once Thou art angry?
 [8(9)] Thou didst pronounce din (sentence, judgment) from Shomayim; Eretz feared, and was still,
 [9(10)] When Elohim arose to mishpat, to save all the meek of Eretz. Selah.
 [10(11)] Surely the chamat adam (the wrath of man) shall praise Thee; the she'erit (remnant, survivor) of wrath shalt Thou restrain [*from doing evil*].
 [11(12)] Make neder (vow), and pay unto Hashem Eloheichem; let all that be around Him bring gifts unto Him that ought to be feared.
 [12(13)] He shall cut short the ruach of negidim (nobles); He is fearsome to the Malkhei-Aretz (Kings of the Earth).

77 (For the one directing. Set to Yedutun. Mizmor of Asaph) I cried unto Elohim with my voice, even unto Elohim with my voice; and He gave ear unto me.
 [2(3)] In my yom tzoros (day of trouble) I sought Adonoi; my hand was stretched up in the lailah, and ceased not; my nefesh refused to be comforted.
 [3(4)] I remembered Elohim, and groaned; I pondered, and my ruach was overwhelmed. Selah.
 [4(5)] Thou holdest mine eyelids awake; I am so troubled that lo adaber (I cannot speak).
 [5(6)] I have considered the yamim mikedem (days of old), the shnot olamim (years long past).
 [6(7)] I called to remembrance my neginah balailah (song in the night); I communed with mine own lev; and my ruach pondered with diligent search.
 [7(8)] Will Adonoi cast off forever? And will He show favor no more?
 [8(9)] Is His chesed passed away forever? Is His promise at an end l'dor vador?
 [9(10)] Hath El (G-d) forgotten to be channot (gracious)? Hath He in anger shut up His rachamim (mercy)? Selah.
 [10(11)] And I said, This is my affliction; but I will remember the shanot of the Yemin Elyon (Right Hand of the Most High).
 [11(12)] I will remember the deeds of Hashem; surely I will remember Thy wonders mikedem (of old, of long ago).
 [12(13)] I will meditate also on kol po'al (all work) of Thine, and consider Thy mighty deeds.
 [13(14)] Thy Derech, O Elohim, is bakodesh (in

holiness). Who is so gadol El as Elohim?
 [14(15)] Thou art HaEl osech peleh (the G-d that doest wonders); Thou hast declared Thy oz (strength) among the amim (peoples, nations).
 [15(16)] Thou hast with Thine zero'a (strong arm) redeemed Thy people, the Bnei Ya'akov and Yosef. Selah.
 [16(17)] The mayim saw Thee, O Elohim, the mayim saw Thee; they were afraid; the tehomot (ocean depths) also writhed.
 [17(18)] The clouds poured down mayim; the skies resounded in thunder; Thine khitzim (arrows, *i.e., lightning bolts*) also went forth
 [18(19)] The voice of Thy thunder was in the galgal (whirlwind); the lightning lit up the tevel (world); ha'aretz trembled and quaked.
 [19(20)] Thy derech is in the yam (sea), and Thy path is through the mayim rabbim (great waters), and Thy footsteps are not to be discerned.
 [20(21)] Thou didst lead Thy people like a tzon (flock) by the yad Moshe and Aharon.

78 (Maskil of Asaph.)
 Give ear, O my people, to my torah; incline your ears to the words of my mouth.
 [2] I will open my mouth in a mashal; I will utter dark sayings from of old,
 [3] Which we have heard and known, and Avoteinu have told us.
 [4] We will not hide them from their banim, recounting to the dor acharon the tehillot Hashem, and His power, and His nifla'ot (wonderful works) that He hath done.
 [5] For He established edut in Ya'akov, set torah in Yisroel, which He commanded Avoteinu, that they should make them known to their banim;

[6] So that the dor acharon might know them, even the banim which should be born; who should arise and recount them to their banim;
 [7] That they might put their confidence in Elohim, and not forget the ma'allei El (works of G-d), but keep His mitzvot;
 [8] And might not be as their Avot, a dor sorer u'moreh (stubborn and rebellious generation); a generation that set not its lev aright, and whose ruach was not faithful to G-d.
 [9] The Bnei Ephrayim, being armed, and shooting keshet (the bows), turned back in the day of battle.
 [10] They kept not the Brit Elohim, and refused to walk in His torah;
 [11] And forgot His works, and His nifla'ot (wonders) that He had shown them.
 [12] Peleh (marvellous things) did He in the sight of their avot, in Eretz Mitzrayim, in the sadeh (area) of Tzoan.
 [13] He divided the yam, and caused them to pass through; and He made the mayim to stand like a heap.
 [14] In the daytime also He led them with an anan, and all the lailah with an ohr of eish.
 [15] He split the rocks in the midbar, and gave them drink as out of the great tehomot.
 [16] He brought streams also out of the rock, and caused mayim to run down like rivers.
 [17] And they sinned yet more against Him by provoking Elyon in the wilderness.
 [18] And they tested G-d by their lev by demanding ochel for their lust.
 [19] And they spoke against Elohim; they said, Can G-d spread a shulchan in the midbar?
 [20] Behold, He struck the Tzur, that the mayim gushed

out, and the streams overflowed; can He give lechem also? Can He provide meat for His people?
 [21] Therefore Hashem heard this, and was in wrath; so an eish was kindled against Ya'akov, and anger also came up against Yisroel;
 [22] Because they believed not in Elohim, and trusted not in His Yeshuah (salvation);
 [23] Though He had commanded the clouds from above, and opened the daletai Shomayim (doors of heaven);
 [24] And had rained down manna upon them to eat, and had given them of the bread of Shomayim [see *Yn 6:31 QIBC*].
 [25] Ish did eat the bread of angels; He sent them lechem to the full.
 [26] He caused an east wind to blow from Shomayim; and by His oz He brought in the south wind.
 [27] He rained meat also upon them like aphar, and winged fowls like the chol (sand) of the sea;
 [28] And He let it fall in the midst of their machaneh, all around their mishkenot (habitations).
 [29] So they did eat, and were well filled; for He gave them their own ta'avah (evil desire).
 [30] They were not estranged from their ta'avah. But while their food was yet in their mouths,
 [31] The Af Elohim (wrath of G-d) came upon them, and slaughtered the stoutest of them, and cut down the bochurim of Yisroel.
 [32] For all this they sinned still, and believed not in His nifla'ot (wondrous works).
 [33] Therefore their yamim did He consume in hevel (futility, vanity) and their shanin in terror.
 [34] When He slaughtered them, then they sought Him;

and they returned and inquired diligently after G-d.
 [35] And they remembered that Elohim was their Tzur, and the El Elyon their Go'el (Redeemer).
 [36] Nevertheless they did flatter Him with their mouth, and they lied unto Him with their leshon.
 [37] For their lev was not right with Him, neither were they faithful in His Brit.
 [38] But He, being full of compassion, made kapporah for their avon and destroyed them not; and He many times turned His anger away, and did not stir up all His wrath.
 [39] For He remembered that they were but basar; a ruach (wind) that passeth away, and cometh not again.
 [40] How oft did they provoke Him in the midbar, and grieve Him in the desert!
 [41] Again and again they turned back and tested G-d, and imposed limits on Kadosh Yisroel.
 [42] They remembered not His Yad (Hand, Power), nor the yom (day) when He redeemed them from the enemy.
 [43] How He had wrought His otot in Mitzrayim, and His mofetim in the area of Tzoan.
 [44] And had turned their rivers into dahm; and their streams, that they could not drink.
 [45] He sent swarms of flies among them, which devoured them; and tzfarde'a (frogs), which destroyed them.
 [46] He gave also their crop unto the grasshopper, and their produce unto the arbeh (locust).
 [47] He destroyed their gefen with barad (hail), and their fig trees with frost.
 [48] He gave up their cattle also to the barad (hail), and their livestock herds to hot thunderbolts.

[49] He cast upon them His charon af, evrah (wrath), and za'am (indignation), and tzarah, by sending malachim ra'im among them.

[50] He made a way for His anger; He spared not their nefesh from mavet (death), but gave their beasts over to the dever (plague);

[51] And struck all the bechor in Mitzrayim; the reshut (first fruit) of their strength in the ohalim of Cham;

[52] But made His own people to go forth like tzon, and guided them in the midbar like an eder (flock).

[53] And He led them in safety, so that they had no terror; but the yam overwhelmed their oyevim.

[54] And He brought them to His ge'ul kadosh (His holy border), even to this Har, which His Yamin had purchased.

[55] He cast out the Goyim also before them, and divided by measure a nachalah for them, and made the Shivtei Yisroel to dwell in their ohalim.

[56] Yet they tested and provoked Elohim Elyon, and were not shomer over His edot;

[57] But turned back, and dealt unfaithfully like their avot; they turned like a treacherous keshet.

[58] For they provoked Him to anger with their high places, and moved Him to jealousy with their pesilim.

[59] When Elohim heard this, He was in wrath, and greatly abhorred Yisroel;

[60] So that He forsook the Mishkan of Shiloh, the Ohel which He placed among adam (men);

[61] And delivered His oz (strength) into captivity, and His tiferet into the hand of the enemy.

[62] He gave His people over also unto the cherev; and was in wrath with His nachalah.

[63] The eish consumed their bochurim; and their betulot had no wedding celebration.

[64] Their kohanim fell by the cherev; and their almanot made no lamentation.

[65] Then Adonoi awaked as one from sleep, and like a gibbor that shouteth from yayin.

[66] And He struck down His enemies behind; He put them to cherpat olam (perpetual reproach).

[67] Moreover He rejected the Ohel Yosef, and chose not the Shevet Ephrayim;

[68] But chose the Shevet Yehudah, Har Tziyon which He loved.

[69] And He built His Mikdash like heavenly heights, like Eretz which He hath established l'olam.

[70] He chose Dovid also His Eved, and took him from the mikhle'ot tzon (sheepfolds);

[71] From following the nursing ewes He brought him to shepherd Ya'akov His people, and Yisroel His nachalah.

[72] So he shepherded them according to the tohm (integrity, guilelessness) of his lev; and led them by the skillfulness of his hands.

79

(A Mizmor. Of Asaph)

O Elohim, the Goyim are come into Thine Nachalah; Thy Heikhal Kodesh have they defiled; they have reduced Yerushalayim to rubble.

[2] The dead bodies of Thy avadim have they given to be food unto the oph

HaShomayim, the basar of Thy Chasidim, unto the beasts of the earth.

[3] Their shefach dahm (shedding of blood) is like mayim all around

Yerushalayim; and there is none to bury them.

[4] We are become a reproach to our shekhenim (neighbors), a scorn and derision to them that are around us.

[5] How long, Hashem? Wilt Thou be angry lanetzach (forever)? Shall Thy kina (jealousy) burn like eish?

[6] Pour out Thy wrath upon the Goyim that have no da'as of Thee, and upon the mamlachot that have not called upon Thy Shem.

[7] For they have devoured Ya'akov, and laid waste his naveh (home).

[8] O remember not against us avonot rishonim (former iniquities); let Thy rachamim speedily come to us; for we are brought very low.

[9] Help us, O Elohei Yisheinu, (G-d of our salvation), for the kavod of Thy Shem; and deliver us, and make kapporah for our sins, for Thy Name's sake.

[10] Why should the Goyim say, Where is Eloheihem? Let there be known among the Goyim in our sight, vengeance for the shefach dahm of Thy avadim.

[11] Let the groaning of the asir (prisoner) come before Thee; according to the greatness of Thy Zero'a preserve Thou those that are Bnei Temutah (sons of death, i.e., appointed to die, doomed to die);

[12] And repay unto our shekhenim (neighbors) sevenfold into their kheyk their reproach, wherewith they have reproached Thee, Adonoi.

[13] So we Thy people and tzon of Thy pasture will give Thee thanks l'olam (forever); we will show forth Thy praise l'dor vador.

80 (For the one directing. Set to The Lilies of the Edut. Of Asaph. Mizmor.)
 Give ear, O Ro'eh Yisroel,
 Thou that leadest Yosef like a tzon;
 Thou that art enthroned between the Keruvim, shine forth.
 [2](3) Before Ephrayim and Binyamin and Menasheh, Stir up Thy gevurah (might), and come and save us.
 [3](4) Turn us again, O Elohim, and cause Thy face to shine that we may be saved.
 [4](5) Hashem Elohim Tzva'os, ad mosai (how long) wilt Thou be angry against the tefillat amecha (prayer of Thy people)?
 [5](6) Thou feedest them with the lechem dimah (bread of tears); and givest them dima'ot (tears) to drink in great measure.
 [6](7) Thou makest us a madon (strife, contention) unto shcheneinu (our neighbors), and oyeveinu (our enemies) mock us.
 [7](8) Turn us again, O Elohim Tzva'os, and cause Thy face to shine that we may be saved.
 [8](9) Thou hast brought a gefen (vine) out of Mitzrayim; Thou hast drove out Goyim, and planted it.
 [9](10) Thou preparedst room before it, and didst cause it to take deep root, and it filled the eretz.
 [10](11) The harim were covered with the tzet (shadow) of it, and the branches thereof were like the mighty cedars.
 [11](12) It sent out its branches unto the yam (sea, *i.e., Mediterranean Sea*) and its shoots unto the Nahar (river, *i.e., the Euphrates*).
 [12](13) Lammah (why) hast Thou then broken down her walls, so that all they which

pass by the derech do pluck her?
 [13](14) The chazir (wild boar) out of the forest doth lay it waste, and the beasts of the sadeh doth devour it.
 [14](15) Shuv nah (return now), we beseech Thee, O Elohim Tzva'os; look down from Shomayim, and behold, and visit gefen zot (this vine);
 [15](16) And the stock which Thy Yamin (Right Hand) hath planted, and the Ben that Thou madest strong for Thyself.
 [16](17) It is burned with eish, it is cut down; they perish at the ge'arah (rebuke) of Thy countenance.
 [17](18) Let Thy Yad be upon the Ish Yeminecha (the Man of your Right Hand), upon the Ben Adam whom Thou madest strong for Thyself [*cf Psalm 110:1; Dan 7:13*].
 [18](19) So will we never turn back from Thee; revive us, and we will call upon Thy Shem.
 [19] Turn us again, Hashem Elohim Tzva'os; cause Thy face to shine that we may be saved.

81 (For the one directing. On the gittis. Of Asaph.)
 Sing with joy unto Elohim uzeinu (our strength); make a joyful noise unto Elohei Ya'akov.
 [2](3) Begin a song, and bring hither the tambourine, the pleasant kinnor (harp) with the nevel (lyre).
 [3](4) Blow the shofar at Rosh Chodesh, at the full moon, on Yom Chageinu.
 [4](5) For this was a chok for Yisroel, and a mishpat of the Elohei Ya'akov.
 [5](6) This He ordained in Yosef for an edut, when He went out over Eretz Mitzrayim; where a language of one not known did I hear.
 [6](7) I removed his shekhem (shoulder) from the burden;

his hands were delivered from the basket.
 [7](8) In tzoros thou calledst, and I delivered thee; I answered thee in the seter ra'am (secret place of thunder); I tested thee at the waters of Merivah. Selah.
 [8](9) Shema, O My people, and I will admonish thee; O Yisroel, if thou wilt pay heed unto Me;
 [9](10) There shall no el zar (strange, foreign g-d) be among thee; neither shalt thou worship any el nechar (foreign g-d).
 [10](11) I am Hashem Eloheicha Who brought thee out of Eretz Mitzrayim; open thy mouth wide, I will fill it.
 [11](12) But My people would not pay heed to My voice; and Yisroel would have none of Me.
 [12](13) So I gave them up unto their own hearts' sherirut (stubbornness); and they walked in their own mo'atzot (counsels).
 [13](14) Oh that My people had paid heed unto Me, and Yisroel had walked in My ways!
 [14](15) I should soon have subdued their oyevim and turned My Yad (hand, power) against their adversaries.
 [15](16) The haters of Hashem should have cringed before Him; their et (time, fate, punishment) endures lolam.
 [16](17) He would have fed them also with the finest of the chittah (wheat); and with devash (honey) from the Tzur would I have satisfied thee.
82 (Mizmor of Asaph.)
 Elohim standeth in the Adat El; He judgeth among the elohim [*See Ps 82:6 and Yn 10:34*].
 [2] Ad mosai (How long) will ye judge unjustly, and show partiality to the resha'im? Selah.

[3] Defend the poor and yatom (fatherless); do justice to the oni (afflicted) and needy.
 [4] Deliver the poor and needy; rid them out of the yad resha'im.
 [5] They know not, neither will they understand; they walk on in choshech; all the foundations of ha'aretz are shaken.
 [6] I have said, elohim ye are; and all of you are Bnei HaElyon.
 [7] But ye shall die like adam, and fall like one of the sarim (princes).
 [8] Arise, Elohim, judge ha'aretz; for Thou shalt inherit kol HaGoyim.

83 (Shir. Mizmor of Asaph).
 Keep not Thou silent, O Elohim; hold not Thy peace, and be not still, O El (G-d).
 [2(3)] For, hinei, Thine oyevim are in tumult; and they that hate Thee have lifted up the rosh.
 [3(4)] They lay out a crafty conspiracy against Amecha (Thy people), and plot against Tzefuneha (Thy sheltered, protected, hidden ones).
 [4(5)] They have said, Come, and let us cut them off from being a goy (nation); that the shem Yisroel may be no more remembered.
 [5(6)] For they have plotted together with one lev; they cut a brit against Thee;
 [6(7)] The ohalim Edom, and the Yishm'elim; of Moav, and the Hagerim;
 [7(8)] Ceval, and Ammon, and Amalek; Peleshet (Philistia) with the inhabitants of Tzor;
 [8(9)] Assyria also is joined with them; they are the zero'a (strong arm) of the Bnei Lot. Selah.

[9(10)] Do unto them as unto Midyan; as to Sisra, as to Yavin, at the Wadi Kishon [see *Shofetim chp 4:8*];
 [10(11)] Which became shmad at Ein-Dor; they became like domen (dung, fertilizer) for ha'adamah.
 [11(12)] Make their nobles like Orev, and like Ze'ev; yes, all their princes like Zevach, and like Tzalmunna;
 [12(13)] Who said, Let us take possession for ourselves of the pasturelands of Elohim.
 [13(14)] O Elohai, make them like galgal (tumbleweed); like chaff before the ruach (wind).
 [14(15)] As the eish consumeth the forest, and as the flame setteth ablaze harim;
 [15(16)] So pursue them with Thy sa'ar (tempest, storm), and make them afraid with Thy storm.
 [16(17)] Fill their faces with shame; that they may seek Shimcha, Hashem.
 [17(18)] Let them be put to shame and dismayed adei ad (forever); yes, let them perish in disgrace;
 [18(19)] Let them have da'as that Thou alone, Shimcha Hashem, art Elyon al kol HaAretz.

84 (For the one directing. On the gittit. Mizmor for the Bnei Korach).
 How yedidot (lovely) are thy mishkanot, O Hashem Tzva'os!
 [2(3)] My nefesh longeth, yea, even fainteth for the khatzrot Hashem (courts of Hashem); my lev and my basar crieth out for El Chai.
 [3(4)] Yea, the sparrow hath found a bais, and the swallow a ken (nest) for herself, where she may lay her young, even Thine mizbechot, O Hashem Tzva'os Malki v'Elohai.

[4(5)] Ashrei are they that dwell in Thy Beis [*Hamikdash*]; they are ever praising Thee. Selah.
 [5(6)] Ashrei is the adam whose oz (strength) is in Thee; in whose lev are their highways [to Tziyon; see *verse 7(8)*].
 [6(7)] Who passing through the valley of Baca (weeping) make it a ma'ayon (spring, fountain); the moreh (early rain) also covereth it with berakhot (blessings).
 [7(8)] They go from strength to strength, every one of them who appeareth before Elohim in Tziyon.
 [8(9)] O Hashem Elohim Tzva'os, hear my tefillah; give ear, O Elohei Ya'akov. Selah.
 [9(10)] Behold mogineinu (our shield), O Elohim, and look upon the face of Thine Moshiach.
 [10(11)] For a yom in Thy khatzrot is better than a thousand. I had rather be a doorkeeper in the Beis Elohai, than to dwell in the ohalim resha (tents of wickedness).
 [11(12)] For Hashem Elohim is a shemesh and a mogen; Hashem will give chen and kavod; no good thing will He withhold from the holekhim b'tamim (them that walk uprightly).
 [12(13)] O Hashem Tzva'os, ashrei is the adam bote'ach (man that trusteth, hath confident faith) in Thee.

85 (For the one directing. Of the Bnei Korach. Mizmor.) Hashem, Thou hast been favorable unto Thy land; Thou hast brought back the captivity of Ya'akov.
 [2(3)] Thou hast forgiven the avon (iniquity) of Amecha (Thy people); Thou hast covered all their chattat (sin). Selah.

[3(4)] Thou hast withdrawn
all Thy wrath; Thou hast
turned from Thine charon af.

[4(5)] Turn us, O Elohei
Yisheinu (G-d of our
salvation), and put away
Thine ka'as (anger) toward us.
[5(6)] Wilt Thou be angry
with us Iolam? Wilt Thou
draw out Thine anger I'dor
vador?

[6(7)] Wilt Thou not revive us
again; that Amecha (Thy
people) may rejoice in Thee?

[7(8)] Show us chasdecha
(Thy chesed, kindness,
steadfast love), Hashem,
and grant us Thy salvation.

[8(9)] I will hear what HaEl
Hashem will say; for He will
speak shalom unto His people,
and to His Chasidim; but let
them not turn again to folly.
[9(10)] Surely His salvation is
karov (near) them that fear
Him; that kavod may dwell in
Artzeinu (our land).

[10(11)] Chesed and emes will
meet together; tzedek and
shalom will kiss each other.

[11(12)] Emes shall titzmach
(sprout forth) [T.N. *Tzemach-Branch, Sprout-is the code
name for Mashiach and the
coming Tzemach's Namesake
in Zecharyah 6:11-12 is
Yehoshua, Yeshua-see Ezra
3:8; Zech 3:8; 6:11-12. Go to
Jer 23:5 and look at all the
references. These are among
the most important Scriptures
in the Bible because it is here
that the saving Name of
Moshiach Tzidkeinu is
prophetically communicated
for salvation; the word
Tzemach means "Moshiach"
and it is the code word par
excellence for Moshiach in the
post-Exilic references in the
minor prophets; this veiled
reference to Moshiach was
necessary in the situation of
the Return under Persian rule
when talk of a coming king
was a delicate matter.*] out of

ha'aretz; and tzedek shall look
down from Shomayim.

[12(13)] Yes, Hashem shall
give that which is tov; and
Artzeinu (our land) shall yield
her yevul (increase, produce).

[13(14)] Tzedek shall go
before Him; and shall set us in
the Derech of His steps.

86 (A tefillah of
Dovid)

Incline Thine ear,
Hashem; hear me; for I am
ani (poor) and evyon (needy).

[2] Be shomer over my
nefesh; for I am chasid; O
Thou Elohai, save Thy eved
that trusteth in Thee.

[3] Channeni (be merciful)
unto me, Adonoi; for I cry
unto Thee kol hayom.

[4] Samei'ach (rejoice) the
nefesh of Thy eved; for unto
Thee, Adonoi, do I lift up my
nefesh.

[5] For Thou, Adonoi, art tov,
and ready to forgive; and
plenteous in chesed unto all
them that call upon Thee.

[6] Give ear, Hashem, unto
my tefillah (prayer); and
attend to the voice of my
techinnot (supplications).

[7] In my yom tzoros I will
call upon Thee; for Thou wilt
answer me.

[8] Ein kamocha vaelohim
(there is none like Thee among
the g-ds), Adonoi; nor are
there any ma'asim like Thine.

[9] Kol Goyim whom Thou
hast made shall come and
worship before Thee, Adonoi;
and shall glorify Shimcha.

[10] For Thou art gadol, and
doest nifla'ot (wondrous
things); Thou alone art
Elohim.

[11] Teach me Thy Derech,
Hashem; I will walk in Thy
emes; Yachad (make
undivided) levavi (my heart) to
fear Thy Shem.

[12] I will praise Thee,
Adonoi Elohai, with all my lev;
and I will glorify Shimecha
Iolam.

[13] For gadol is Thy chesed
toward me; and Thou hast
saved my nefesh from the
lowermost Sheol.

[14] O Elohim, the zedim
(arrogant ones, proud,
insolent ones) are risen
up against me, and the adat
aritzim (band of violent men)
seek my nefesh; and have not
set Thee before them.

[15] But Thou, Adonoi, art El
Rachum and Channun, slow
to anger, and plenteous in
chesed and emes.

[16] O turn unto me, and be
gracious upon me; give Thy oz
(strength) unto Thy eved, and
save the ben amatecha (the
son of Thy handmaid).

[17] Show me an ot (sign) for
tovah; that they which hate me
may see it, and be put to
shame; because Thou,
Hashem, hast helped me, and
comforted me.

87 (Of the Bnei
Korach. A mizmor.
A shir)

On the Harei Kodesh (Holy
Mountain) stands His
foundation.

[2] Hashem loveth the
sha'arei Tziyon more than all
the mishkenot Ya'akov.

[3] Glorious things are
spoken of thee, O Ir
HaElohim. Selah.

[4] To them that know me, I
will make mention of Rachav
and Babylon; hinei, Philistia,
and Tzor, with Ethiopia: this
man was born there.

[5] But of Tziyon it shall be
said, This one and that one
were born in her; and Elyon
Himself shall establish it.

[6] Hashem shall register,
when He writeth up the
people, that this one was born
there. Selah.

[7] The sharim (ones singing)
as well as the cholelim
(players on instruments) shall
be there; all my fountains are
in thee.

88 (Shir. Mizmor of the Bnei Korach. For the one directing. According to Machalat le'annot. Maskil of Herman the Ezrachi.) Hashem Elohei Yeshuati (G-d of my salvation), I have cried out yom valailah before Thee. [2(3)] Let my tefillah come before Thee; incline Thine ear unto my cry; [3(4)] For my nefesh is full of troubles; and my life draweth near unto Sheol. [4(5)] I am counted with them that go down into the bor (pit); I am like a gever (man) that hath no strength; [5(6)] Forsaken among the mesim, like the slain that lie in the kever, whom Thou rememberest no more; and nigzaru (they are cut off, excluded; *see Isa 53:8*) from Thy Yad (hand, power, care). [6(7)] Thou hast laid me in the lowest bor (pit), in darkness, in the deeps. [7(8)] Thy wrath lieth hard upon me, and Thou hast overwhelmed me with kol mishbarecha (all Thy waves, breakers). Selah. [8(9)] Thou hast estranged mine acquaintances far from me; Thou hast made me to'evot unto them; I am shut up, and I cannot escape. [9(10)] Mine eye groweth dim by reason of oni (affliction); Hashem, I have called daily upon Thee, I have stretched up my hands unto Thee. [10(11)] Wilt Thou show wonders to the mesim? Shall the lifeless arise and praise Thee? Selah. [11(12)] Shall Thy chesed be declared in the kever? Or Thy emunah in Avaddon? [12(13)] Shall Thy wonders be known in the choshech? And Thy tzedakah in the Eretz Neshiyah (land of forgetfulness, oblivion)?

[13(14)] But unto Thee have I cried, Hashem; and in the boker shall my tefillah come before Thee. [14(15)] Hashem, why castest Thou off my nefesh? Why hidest Thou Thy face from me? [15(16)] I am afflicted and govei'a (one being close to death) from my youth up; while I suffer Thy terrors I am distraught. [16(17)] Thy charon (fierce wrath) goeth over me; Thy terrors have flayed me. [17(18)] They came round about me daily like mayim; they close in, engulfing me. [18(19)] Ohev (lover) and re'a (companion) hast Thou estranged from me, and mine acquaintances are in darkness.

[T.N. Ps 89 is a messianic Ps.]

89 (A maskil of Eitan the Ezrachi.) I will sing of the mercies of Hashem olam; with my mouth will I make known Thy emunah (faithfulness) to dor vador. [2(3)] For I have said, Chesed shall be built up olam; Thy emunah (faithfulness) shalt Thou establish in Shomayim itself. [3(4)] I have made a Brit with My Bechir (Chosen one), I have sworn unto Dovid Avdi, [4(5)] Thy Zera will I establish ad olam, and build up thy kisse to dor vador. Selah. [5(6)] And Shomayim shall praise Thy wonders, O Hashem; Thy emunah (faithfulness) also in the Kahal Kadoshim. [6(7)] For who in the heavens can be compared unto Hashem? Who among the bnei elim can be likened unto Hashem? [7(8)] G-d is greatly to be feared in the sod kadoshim (council of the holy ones), and

is awesome over all them that are around Him. [8(9)] Hashem Elohei Tzva'os, who is like Thee, O Mighty One, Hashem? Thy emunah also surrounds Thee! [9(10)] Thou rulest the raging of the yam; when the waves thereof arise, Thou stillest them [*see Mk 4:41*]. [10(11)] Thou hast broken Rachav in pieces, as one that is slain; Thou hast scattered Thine oyevim with Thy strong Zera'a. [11(12)] Shomayim are Thine, Eretz also is Thine; as for the tevel (world) and the fulness thereof, Thou hast founded them. [12(13)] The tza'fon (north) and the yamin (south) Thou hast created them; Tavor and Chermon shall sing for joy in Thy Shem. [13(14)] Thou hast a mighty Zera'a; strong is Thy Yad, and exalted is Thy Yamin. [14(15)] Tzedek and mishpat are the foundation of Thy kisse; chesed and emes shall go before Thy face. [15(16)] Ashrei is the people that know the joyful sound; they shall walk, Hashem, in the ohr (light) of Thy countenance. [16(17)] In Thy Shem shall they rejoice kol hayom; and in Thy tzedakah shall they be exalted. [17(18)] For Thou art the tiferet (splendor, glory) of their strength; and in Thy favor our keren shall be exalted. [18(19)] For Hashem is our mogen; and the Kadosh Yisroel is Malkeinu (our king). [19(20)] Then Thou spoke in chazon (vision) to Thy chasidim, and saidst, I have laid ezer (help) upon one that is mighty; I have exalted one chosen out of the people. [20(21)] I have found Dovid Avdi; with My

shemen kadosh (holy oil)
 meshachtiv (I anointed him);
 [21(22)] With whom My yad
 shall be established; Mine
 zero'a also shall strengthen
 him.
 [22(23)] The oyev (enemy)
 shall not ensnare him; nor the
 ben avlah (son of wickedness)
 afflict him.
 [23(24)] And I will beat down
 his tzar before his face, and
 strike down them that hate
 him.
 [24(25)] But My emunah
 (faithfulness) and My chesed
 shall be with him; and in My
 Shem shall his keren be
 exalted.
 [25(26)] I will set his yad also
 upon the yam, and his yamin
 upon the neharot (rivers).
 [26(27)] He shall cry out unto
 Me, Thou art Avi, Eli, and the
 Tzur of my Yeshuah
 (salvation) [Mt 16:16].
 [27(28)] Also I will make him
 My Bechor, elyon (most
 exalted) of the Malkhei Aretz.
 [28(29)] My chesed will I be
 shomer over for him
 forevermore, and My Brit shall
 stand unfailing with him.
 [29(30)] His zera also will I
 make to endure forever, and
 his kisse as the days of
 Shomayim.
 [30(31)] If his banim forsake
 My torah, walk not in My
 mishpatim,
 [31(32)] If they violate My
 chukkot, and are not shomer
 over My mitzvot;
 [32(33)] Then will I visit their
 peyscha with shevet (rod), and
 their avon (iniquity) with
 stripes.
 [33(34)] Nevertheless My
 chesed will I not utterly take
 from him, nor suffer My
 emunah (faithfulness) to fail.
 [34(35)] My Brit will I not
 violate, nor alter the thing that
 is gone out of My lips.
 [35(36)] His zera have I sworn by
 My Kodesh; I will not lie unto
 Dovid.

[36(37)] His zera shall endure
 lolam, and his kisse as the
 shemesh before Me.
 [37(38)] It shall be
 established olam as the
 yarei'ach, and as an ed
 ne'eman (a faithful witness) in
 the heavens. Selah.
 [38(39)] But Thou hast cast
 off [*mem-alefsamech, see same
 word Psalm 118:22*] and
 abhorred, Thou hast been
 in wrath with Thine
 Moshiach.
 [39(40)] Thou hast made void
 the Brit of Thy eved; Thou
 hast profaned his nezer
 (diadem) to the ground.
 [40(41)] Thou hast broken
 down all his gederot (hedges);
 Thou hast brought his
 strongholds to ruin.
 [41(42)] All that pass by the
 derech plunder him; he is a
 cherpah (reproach) to his
 shchenim [Mt 27:39].
 [42(43)] Thou hast exalted
 the yamin of his adversaries;
 Thou hast made all his oyevim
 to rejoice.
 [43(44)] Thou hast also
 turned back the edge of his
 cherev, and hast not made
 him to stand in the
 milchamah.
 [44(45)] Thou hast made his
 glory to cease, and cast his
 kisse down to the ground.
 [45(46)] The days of his youth
 hast thou shortened; Thou
 hast covered him with bushah
 (shame). Selah.
 [46(47)] How long, Hashem?
 Wilt Thou hide Thyself
 lanetzach (forever)? Shall Thy
 wrath burn like eish?
 [47(48)] Remember how short
 my time is. For what vanity
 hast Thou created kol bnei
 adam?
 [48(49)] What ge'ever is he that
 liveth, and shall not see
 mavet? Shall he deliver his
 nefesh from the yad Sheol
 (power of Sheol)? Selah.
 [49(50)] Adonoi, where are
 Thy former lovingkindnesses,

which Thou didst swear unto
 Dovid in Thy emunah?
 [50(51)] Remember, Adonoi,
 the reproach of Thy avadim;
 how I do bear in my kheyk
 (bosom) the reproach of all
 rabbim amim (many peoples);
 [51(52)] Wherewith Thine
 oyevim have reproached,
 Hashem; wherewith they have
 reproached the ikkevot
 (footsteps) of Thine Moshiach.
 [52(53)] Baruch Hashem
 lolam. Omein and Omein.

90 (Tefillah of Moshe,
 ish HaElohim)
 Adonoi, Thou hast
 been our ma'on (dwelling
 place) b'dor vador.
 [2] Before the harim were
 brought forth, or ever Thou
 hadst formed eretz and the
 tevel (inhabited world), even
 from olam ad olam, Thou art
 El (G-d).
 [3] Thou turnest enosh to
 dakka (dust); and sayest,
 Shuvu, ye Bnei Adam.
 [4] For an elef shanim in Thy
 sight are but as yom etmol
 (yesterday) when it is past, and
 as an ashmurah (watch,
 division of time)
 in the lailah.
 [5] Thou carriest them away
 as with a flood; they are as a
 sheinah (sleep); in the boker
 they are like khatzir (grass)
 which withereth.
 [6] In the boker it flourisheth,
 and groweth up; in the erev it
 is cut down, and drieth up.
 [7] For we are consumed by
 Thine anger, and by Thy
 chemah are we troubled.
 [8] Thou hast set avonoteinu
 before Thee, our secret sins in
 the ohr of Thy countenance.
 [9] For kol yameinu are
 passed away in Thy evrah
 (fury); we spend shaneinu (our
 years) like a sigh.
 [10] The yamim of shnoteinu
 (our years, life) are threescore
 shanah and ten; and if

by reason of gevurot they are
fourscore shanah, yet is their
boast amal (trouble, toil) and
sorrow; for it is soon cut off,
and we fly away.

[11] Who has da'as of the oz
(power) of Thine anger? Thy
evrah is as great as Thy yirah
(fear of, reverence owed G-d).

[12] So teach us to number
yameinu, that we may apply
levav unto chochmah.

[13] Shuvah, Hashem. Ad
mosai? Have compassion on
Thy avadim.

[14] O satisfy us baboker with
Thy chesed; that we may sing
for joy and be glad kol
yameinu (all our days).

[15] Make us glad according
to the days wherein Thou hast
afflicted us, and the years
wherein we have seen ra'ah.

[16] Let Thy work appear
unto Thy avadim, and Thy
glory unto their banim.

[17] And let the no'am (favor,
delightfulness) of Adonoi
Eloheinu be upon us; and
establish Thou the ma'aseh
yadeinu upon us; yes, the
ma'aseh yadeinu establish
Thou it.

91 He that dwelleth in
the seter Elyon
(covering, hiding
place of the Most High) shall
abide under the tzel Shaddai
(shadow of the Almighty).

[2] I will say of Hashem, He
is my refuge and my fortress;
Elohai (my G-d); in Him will I
trust.

[3] Surely He shall save thee
from the pach yakosh ([*deadly*]
snare of the fowler), and from
the devastating dever (plague).

[4] He shall cover thee with
His evrah (pinion, flight
feathers), and under His
kenafayim (wings) shalt thou
find defense; His Emes shall
be thy shield and buckler.

[5] Thou shalt not be afraid
of the pachad (terror) by

lailah; nor of the khetz (arrow)
that flieth yomam (by day);

[6] Nor for the dever (plague)
that walketh in darkness; nor
for the ketev (pestilence,
destruction) that destroyeth at
tzohorayim (noon).

[7] An elef (thousand) may
fall at thy side, and ten
thousand at thy yamin (right
hand); but it shall not come
near thee.

[8] Only with thine eyes shalt
thou behold and see the
shillumah (recompense,
retribution) of the resha'im.

[9] Because thou hast made
Hashem, which is my refuge,
even Elyon, thy ma'on
(habitation, dwelling; *see Yn*
14:2 OJBC)

[10] There shall no ra'ah (evil,
disaster) befall thee, neither
shall any nega come near thy
ohel.

[11] For He shall give charge
to His malachim (angels)
concerning thee, to be shomer
over thee in kol drakhim of
thee.

[12] They [*the malachim of*
Hashem] shall bear thee up on
their palms, lest thou dash thy
regel against an even (stone).

[13] Thou shalt tread upon
the lion and adder; the young
lion and the tannin (serpent)
shalt thou trample under foot.

[14] Because he hath set his
longing upon Me, therefore
will I rescue him; I will set him
on high, because he hath

da'as of Shmi (My Name).

[15] He shall call upon Me,
and I will answer him; I will
be with him in tzoros; I will
deliver him, and honor him.

[16] With orech yamim
(length of days, long life) will I
satisfy him, and show him My
Yeshuah (salvation).

92 (Mizmor. Shir. For
Shabbos)
It is tov to give
thanks unto Hashem, and to

make music unto Thy Shem, O
Elyon;

[2(3)] To proclaim Thy chesed
in the boker, and Thy emunah
baleilot,

[3(4)] Upon a ten-stringed
instrument, and upon the
nevel (lyre); to the melody of
the kinnor (harp).

[4(5)] For Thou, Hashem,
hast made me glad through
Thy work; I will joy in the
works of Thy hands.

[5(6)] Hashem, how great are
Thy works! And Thy
machshevot (thoughts) are
very deep.

[6(7)] An ish ba'ar (brutish,
senseless man, dolt) knoweth
not; neither doth a kesil (fool)
understand this.

[7(8)] When the resha'im
spring up like the esev (grass),
and when all the workers of
iniquity do flourish, it is that
they shall be destroyed
adei-ad (forever).

[8(9)] But Thou, Hashem, art
exalted lolam.

[9(10)] For, hinei, Thine
enemies, Hashem, for, hinei,
Thine enemies shall perish; all
the workers of iniquity shall
be scattered.

[10(11)] But my keren shalt
Thou exalt like the keren of a
re'eim (wild ox); I shall be
anoointed with fresh shemen.

[11(12)] Mine eye also shall
look on mine foes, and mine
ears shall hear of the resha'im
that rise up against me.

[12(13)] The tzaddik shall
flourish like the palm tree; he
shall grow like a cedar in
Levanon.

[13(14)] Those that are
planted in the Beis Hashem
shall flourish in the khatzerot
Eloheinu (courts of our G-d).

[14(15)] They shall still bear
forth fruit in old age; they
shall be deshenim (stalwart,
vigorous) and ra'ananim
(luxuriant, fresh);

[15|16] To proclaim that Hashem is yashar; He is my Tzur, and there is no unrighteousness in Him.

93 Hashem reigneth, He is robed with majesty; Hashem is clothed with strength, wherewith He hath girded Himself; the tevel (world) also is established, that it cannot be moved.

[2] Thy kisse is established of old; Thou art me'olam (from everlasting).

[3] The floods have lifted up, Hashem, the floods have lifted up their voice; the floods lift up their waves.

[4] Hashem on high is mightier than the noise of mayim rabbim, yea, than the mighty waves of the yam.

[5] Thy testimonies are very sure; Kodesh becometh Thine Beis, Hashem, forever.

94 Hashem G-d, to whom vengeance belongeth; O G-d, to whom vengeance belongeth, show Thyself.

[2] Rise up, Thou Shofet HaAretz; render gemul (recompense, desert) to the ge'im (proud ones).

[3] Ad mosai, Hashem, shall the resha'im, how long shall the resha'im triumph?

[4] How long shall they utter and speak malicious lies? And all the po'alei aven (workers of iniquity) glorify themselves?

[5] They crush Thy people, Hashem, and afflict Thine nachalah.

[6] They slay the almanah and the ger, and murder the yetomim (fatherless, orphans).

[7] Yet they say, Hashem shall not see, neither shall the Elohei Ya'akov regard it.

[8] Understand, ye brutish among the people; and ye kesilim (fools), when will ye get seichel?

[9] He that planted the ozen (ear), shall He not hear? He that formed the ayin (eye), shall He not see?

[10] He that chastiseth the Goyim, shall not He reprove? He that is the melamed (teacher) of da'as to adam?

[11] Hashem knoweth the machshevot (thoughts) of adam, that they are hevel (vanity, futile).

[12] Ashrei (blessed) is the gever whom Thou chastenest, Hashem, and teachest him out of Thy torah;

[13] That Thou mayest grant him relief from the days of rah, until a shachat (pit) is dug for the rasha.

[14] For Hashem will not cast off His people, neither will He forsake His nachalah.

[15] But mishpat shall revert unto tzedek; and all the yishrei lev (upright in heart) shall follow after it.

[16] Who will rise up for Me against the evildoers? Or who will take a stand for Me against the po'alei aven (workers of iniquity)?

[17] Unless Hashem had been my help, my nefesh had almost dwelt in dumah

(silence).

[18] When I said, My regel (foot) slippeth, Thy chesed, Hashem, held me up.

[19] In the multitude of my anxieties within me Thy comforts delight my nefesh.

[20] Shall the kisse of corruption have chavurah (fellowship) with Thee, those, which deviseth evil by a chok (statute)?

[21] They band together against the nefesh of the tzaddik, and condemn dahn naki (innocent blood).

[22] But Hashem is my stronghold; and Elohai is the Tzur of my refuge.

[23] And He shall turn back upon them their own iniquity, and shall destroy them for

their own wickedness; Hashem Eloheinu shall destroy them.

95 O come, let us sing unto Hashem; let us make a joyful noise to the Tzur of our salvation.

[2] Let us come before His presence with todah, and extol Him with zemirot (joyful songs).

[3] For Hashem is El Gadol, and Melech Gadol above kol elohim (g-ds).

[4] In His yad are the deep places of ha'aretz; the peaks of the harim are His also.

[5] The yam is His, and He made it; and His hands formed the yabashah (dry land).

[6] O come, let us worship and bow down; let us kneel before Hashem Oseinu (our Maker).

[7] For He is Eloheinu; and we are the people of His pasture, and the tzon of His yad. Today if ye will hear His voice,

[8] Harden not your lev, as in Merivah, and as in the Yom Massah in the midbar;

[9] When your avot tested Me, tried Me, and saw My work.

[10] Arba'im shanah was I grieved with this generation, and said, It is a people that do stray in their lev, and they

have no da'as of My ways;

[11] Unto whom I swore an oath in My wrath that they should not enter into My menuchah.

96 O sing unto Hashem a shir chadash; sing unto Hashem, kol ha'aretz.

[2] Sing unto Hashem, barakhu Shmo, show forth His Yeshuah (salvation) from day to day.

[3] Declare His kavod among the Goyim, His nifle'ot (marvelous deeds) among all peoples.

[4] For Hashem is gadol, and me'od to be praised; He is to be feared above all elohim.
 [5] For kol elohei HaAmim are elilim (idols); but Hashem made Shomayim.
 [6] Hod and hadar are before Him; oz and tiferet are in His Mikdash.
 [7] Render unto Hashem, O ye mishpekhoh of the nations, render unto Hashem kavod and oz.
 [8] Render unto Hashem the kavod due unto Shmo; bring a minchah, and come into His khatzerot (courtyards).
 [9] O worship Hashem in the hadrat Kodesh; fear before Him, kol ha'aretz.
 [10] Say among the Goyim that Hashem reigneth; the tevel also is established that it shall not be moved; He shall judge the Amim bemeysarim (in equity, in uprightness).
 [11] Let Shomayim rejoice, and let ha'aretz be glad; let the yam roar, and the fullness thereof.
 [12] Let the sadeh be jubilant, and all that is therein; then shall kol atzei ya'ar (all the trees of the forest) sing for joy
 [13] Before Hashem; for He cometh, for He cometh to judge ha'aretz; He shall judge tevel betzedek (world in righteousness), and Amim with His emunah (truth).

97 Hashem reigneth; let ha'aretz rejoice; let the multitude of isles thereof be glad.
 [2] Anan and darkness are round about Him; tzedek and mishpat are the foundation of His kisse.
 [3] Eish goeth before Him, and burneth up His enemies on every side.
 [4] His lightnings light up the tevel; ha'aretz saw, and trembled.

[5] The harim melted like wax at the presence of Hashem, at the presence of Adon kol HaAretz.
 [6] HaShomayim declare His tzedek, and kol ha'amim see His kavod.
 [7] Shamed be all they that serve pesel, that boast themselves of elilim; worship Him, kol elohim.
 [8] Tziyon heard, and was glad; and the banot Yehudah rejoiced because of Thy mishpatim, Hashem.
 [9] For Thou, Hashem, art Elyon above kol ha'aretz; Thou art exalted far above kol elohim.
 [10] Ye that love Hashem, hate rah; He preserveth the nefashot of His chasidim; He delivereth them out of the yad resha'im.
 [11] Ohr dawns for the tzaddik, and simchah for the yishrei lev (upright in heart).
 [12] Rejoice in Hashem, ye tzaddikim; and give thanks at the remembrance of His kodesh (holiness).

98 (A Mizmor)
 O sing unto Hashem a shir chadash; for He hath done marvellous things; His right hand, and His zero'a kodesh, hath gotten Him victory.
 [2] Hashem hath made known His Yeshuah (salvation); His tzedek hath He openly showed in the sight of the Goyim.
 [3] He hath remembered His chesed and His emes toward the Bais Yisroel; all the ends of ha'aretz have seen the Yeshu'at Eloheinu (salvation of our G-d).
 [4] Make a joyful noise unto Hashem, kol ha'aretz; make a loud noise, and rejoice, and sing praise.
 [5] Sing unto Hashem with the kinnor; with the kinnor, and the voice of singing.

[6] With trumpets and sound of the shofar make a joyful noise before HaMelech Hashem.
 [7] Let the yam roar, and the fullness thereof; the tevel, and they that dwell therein.
 [8] Let the floods clap their hands; let the harim be joyful together
 [9] Before Hashem; for He cometh to judge ha'aretz; with tzedek shall He judge the tevel, and the people with meisharim (uprightness).

99 Hashem reigneth; let the nations tremble; He sitteth between the keruvim; let ha'aretz be shaken.
 [2] Hashem is great in Tziyon; and He is high above all the nations.
 [3] Let them praise Thy Shem gadol v'nora; for it is kadosh.
 [4] The Mighty King also loveth mishpat; Thou dost establish equity, Thou executest mishpat and tzedakah in Ya'akov.
 [5] Exalt ye Hashem Eloheinu, and worship at His footstool; for He is kadosh.
 [6] Moshe and Aharon among His kohanim, and Shmuel among them that call upon Shmo; they called upon Hashem, and He answered them.
 [7] He spoke unto them in the amud anan (pillar of cloud); they were shomer over His statutes, and the chok (ordinance) that He gave them.
 [8] Thou answeredst them, Hashem Eloheinu; Thou wast El (G-d) that forgavest them, though Thou tookest vengeance of their misdeeds.
 [9] Exalt Hashem Eloheinu, and worship at His Har Kodesh; for Hashem Eloheinu is kadosh.

100 (Mizmor
l'todah)
Make a joyful
shout unto Hashem, all ye
lands.

[2] Serve Hashem with
simchah; come before His
presence with joyful singing.

[3] Know ye that Hashem He
is Elohim; it is He that hath
made us, and not we
ourselves, His people, the tzon
of His pasture.

[4] Enter into His she'arim
(gates) with todah, and into
His khatzerot (courts) with
tehillah; be thankful unto
Him, and bless Shmo.

[5] For Hashem is good; His
chesed is l'olam; and His
emunah (faithfulness)
endureth dor vador.

101 (Of Dovid.
Mizmor)
I will sing of

chesed and mishpat; unto
Thee, Hashem, will I sing.

[2] I will study the derech
tamim. O when wilt Thou
come unto me? I will walk
within my bais with tam levav.

[3] I will set no devar
beliyya'al before mine eyes; I
hate the work of them that fall
away; it shall not cleave to me.

[4] A lev ikkesh (perverse
heart) shall be far from me; I
will not tolerate rah.

[5] The one who slandereth
ba'seter (in secret) his
neighbor, him will I destroy;
him that hath haughty
einayim (eyes) and a proud
levav will I not endure.

[6] Mine eyes shall be upon
the ne'emenei eretz (faithful of
the land), that they may dwell
with me; he that walketh in a
derech tamim, he shall
minister to me.

[7] He that worketh remiyyah
(deceit) shall not dwell within
my bais; he that speaketh
shekarim (falsehoods, lies)
shall not continue in my
presence.

[8] In the bokerim I will
destroy all rishei eretz (wicked
ones of the land); that I may
cut off all doers of evil from
the Ir Hashem.

102 (A tefillah of
one afflicted;
when he is

faint, he pours out his si'akh
[complaint] before Hashem)
Hear my tefillah, Hashem,
and let my cry for help come
unto Thee.

[2(3)] Hide not Thy face from
me in the yom tzar (day of
distress); incline Thine ear
unto me; in the yom when I
call, answer me speedily.

[3(4)] For my yamim are
consumed like ashan (smoke),
and my atzmot burn like a
furnace.

[4(5)] My lev is struck, and
withered like esev; so that I
forget to eat my lechem.

[5(6)] By reason of the voice
of my groaning my atzmot
have deveykus to my basar.

[6(7)] I am like a bird of the
midbar; I am like an owl of
the desert.

[7(8)] I keep watch, and am
like a tzippor (bird) alone
upon the gag (housetop, roof).
[8(9)] Mine oyevim (enemies)
reproach me kol hayom; and
they that revile me curse by
me.

[9(10)] For I have eaten ashes
like lechem, and mingled my
drink with tears.

[10(11)] Because of Thine
za'am (indignation) and Thy
ketsef (wrath, anger); for Thou
hast lifted me up, and cast me
down.

[11(12)] My days are like a
tzel (shadow) that lengtheneth;
and I am withered like esev
(grass).

[12(13)] But Thou, Hashem,
shall endure l'olam; and Thy
memory unto dor vador.

[13(14)] Thou shalt arise, and
have mercy upon Tziyon; for
the time to favor her, the

mo'ed (set time, appointed
time) has come.

[14(15)] For Thy avadim
cherish her avanim (stones),
and pity her aphar.

[15(16)] So the Goyim shall
fear the Shem Hashem, and
all the melachim of ha'aretz
will revere Thy glory.

[16(17)] When Hashem shall
build up Tziyon, He shall
appear in His Kavod.

[17(18)] He will regard the
tefillah of the destitute, and
not despise their tefillah.

[18(19)] This shall be written
for a dor acharon (future
generation); and the people
which shall be created shall
praise Hashem.

[19(20)] For He hath looked
down from the height of His
Kodesh; from Shomayim did
Hashem behold Eretz;

[20(21)] To hear the groaning
of the asir (prisoner); to
release those that are bnei
temutah (men [appointed to]
death);

[21(22)] To declare the Shem
Hashem in Tziyon, and His
tehillah (praise) in
Yerushalayim;

[22(23)] When the peoples are
gathered together in assembly,
and the mamlachot

(kingdoms), to serve Hashem.
[23(24)] He bowed down my
ko'ach in the derech; He cut
short my yamim.

[24(25)] I said, O my G-d, take
me not away in the midst of
my yamim; Thy years are dor
dorim (throughout all
generations).

[25(26)] Of old hast Thou laid
the foundation of ha'aretz;
and Shomayim is the ma'aseh
(work) of Thy hands.

[26(27)] They shall perish,
but Thou shalt remain; and
all of them shall wear out like
a beged (garment); like a
vesture shalt Thou change
them, and they shall be
changed;

[27(28)] But Thou art the same, and Thy shanot (years) shall have no end.

[28(29)] The children of Thy avadim shall dwell, and their zera shall be established before Thee.

103

(Of Dovid).
Barachi
(Bless)

Hashem, O my nefesh; and all that is within me, bless His Shem kodesh.

[2] Barachi Hashem, O my nefesh, and forget not all His gmulim (benefits);

[3] Who forgiveth all thine avonim (iniquities); Who healeth all thy diseases;

[4] Who is the Go'el (Redeemer) of thy life from shachat (corruption, pit, grave); Who crowneth thee with chesed and rachamim;

[5] Who satisfieth thy mouth with tov; so that thy ne'urim is made chadash like the nesher.

[6] Hashem executeth tzedakot and mishpatim for all that are oppressed.

[7] He made known His drakhim unto Moshe, His deeds unto the Bnei Yisroel.

[8] Hashem is rachum and channun, slow to anger, and plenteous in chesed.

[9] He will not strive l'netzach; neither will He keep His anger l'olam.

[10] He hath not dealt with us according to chata'einu (our sins); nor repaid us according to avonoteinu (our iniquities).

[11] For as Shomayim is high above ha'aretz, so great is His chesed toward them that fear Him.

[12] As far as the mizrach (east) is from the ma'arav (west), so far hath He removed peysh'a'einu (our transgressions) from us.

[13] As an av has compassion on banim so Hashem has compassion on them that fear Him.

[14] For He has da'as of yitzreinu (our nature); He remembereth that

aphar anachnu (dust we are).

[15] As for enosh (mankind), his yamim are like khatzir (green grass, herbage); like tzitz hasadeh (a flower of the field), so he flourisheth.

[16] For the ruach (wind) passeth over it, and it is gone; and the place thereof shall remember it no more.

[17] But the chesed Hashem is me'olam v'ad olam (from everlasting to everlasting) upon them that fear Him, and His tzedakah unto bnei banim;

[18] To such as are shomer over His Brit, and to those that remember His precepts to do them.

[19] Hashem hath established His kisse (throne) in Shomayim; and His malchut ruleth over all.

[20] Barachu Hashem, ye His malachim, gibborei ko'ach (mighty ones of power), that do His bidding, paying heed unto the voice of His Davar.

[21] Barachu Hashem, all ye His Tzivos; ye mesharetim (ministers) of His, that do His ratzon (will).

[22] Barachu Hashem, all His ma'asim in all places of His memshalet (dominion); Barachi Hashem, O my nefesh.

104

Barachi
(bless)

Hashem, O my nefesh. Hashem Elohai, Thou art gadol me'od; Thou art clothed with hod (honor) and hadar (majesty).

[2] Who coverest Thyself with ohr (light) as with a garment; Who stretchest out Shomayim like a tent (curtain);

[3] Who layeth the beams of His aliyot (upper rooms) on the mayim;

Who maketh the clouds His merkavah; Who walketh upon the wings of the ruach (wind);

[4] Who maketh ruchot (spirits, winds) His malachim; His mesharetim (ministers), flaming eish;

[5] Who laid the mekhonim (foundations) of ha'aretz, that it should not move out of place olam va'ed.

[6] Thou coveredst it with the tehom (deep) as with a garment; the mayim stood above the harim (mountains).

[7] At Thy ga'arah (rebuke) they fled; at the voice of Thy thunder they hastened away.

[8] They go up by the harim (mountains); they go down by the beka'ot (valleys) unto the makom (place) which Thou hast assigned for them.

[9] Thou hast set a boundary that they [*the waters*] may not pass over; that they return not to cover ha'aretz.

[10] He sendeth the ma'ayanim (springs) into the ravines, which run among the harim.

[11] They give drink to every beast of the sadeh; the pera'im (donkeys) quench their thirst.

[12] By them shall the oph HaShomayim have their habitation, which sing among the branches.

[13] He watereth the harim from His aliyot (upper rooms); ha'aretz is satisfied with the p'ri (fruit) of Thy ma'asim.

[14] He causeth the khatzir (grass) to grow for the behemah, and esev for the avodas ha'adam; that he may bring forth lechem out of ha'aretz;

[15] And yayin that maketh glad levav enosh, and shemen to make panim (faces) to shine, and lechem which strengtheneth levav enosh.

[16] The trees of Hashem are full of sap, the arazim (cedars) of Levanon, which He hath planted;
 [17] Where the tzipporim (birds) make their nests; as for the khasidah (stork), the beroshim (cypresses) are her bais.
 [18] The high hills are a makhseh (refuge, shelter) for the wild goats; and the rocks for the gophers.
 [19] He appointed the yarei'ach for mo'adim; the shemesh knoweth the place of its going down.
 [20] Thou makest choshech, and it is lailah; wherein all the beasts of the ya'ar (forest) do creep forth.
 [21] The young lions roar after their teref (prey), and seek their okhel from G-d.
 [22] The shemesh ariseth, they retreat, and lay themselves down in their me'onot (dwelling places, dens, homes [*Yn 14:2 OJBC*]).
 [23] Adam goeth forth unto his work and to his avodah (labor, service) until erev.
 [24] Hashem, how manifold are Thy ma'asim! In chochmah (wisdom; cf *Psa 33:6; Yn 1:1*) hast Thou made them all; ha'aretz is full of Thy creatures.
 [25] So is this gadol (great) and rekhav (wide, spacious) yam (sea), wherein are remes (creeping things), innumerable swarming chayyot (creatures), ketanot and gedolot.
 [26] There go the oniyot (ships); there is that Leviathan, whom Thou hast made lesakhek (to play, to sport, to frolic) therein.
 [27] These wait all upon Thee; that Thou mayest give them their ochel (food) in due season.
 [28] That Thou givest them they gather; Thou openest Thine yad, they are satisfied with tov.

[29] Thou hidest Thy face, they are troubled; Thou takest away their ruach, they expire, and return to their apha.
 [30] Thou sendest forth Thy Ruach [*Hakodesh*], they are created; and Thou renewest the face of adamah (earth).
 [31] The Kavod Hashem shall endure l'olam; Hashem shall rejoice in His ma'asim (works).
 [32] He looketh on ha'aretz, and it trembleth; He toucheth the harim, and they smoke.
 [33] I will sing unto Hashem as long as I live; I will sing praise to Elohai while I have my being.
 [34] May my si'akh (musing, meditation) be acceptable to Him; I will have simchah in Hashem.
 [35] Let the chatta'im (sinners) be consumed from ha'aretz, and let the resha'im (wicked) be no more. Baruch Hashem, O my nefesh. Praise Hashem!

105

O give thanks unto Hashem; call upon Shmo; make known His deeds among the amim.
 [2] Sing unto Him, sing praise unto Him; talk ye of all His nifle'ot (wondrous works).
 [3] Glory ye in the Shem Kadosh of Him; let the lev of them that seek Hashem be glad.
 [4] Seek Hashem, and His oz (strength); seek His face tamid.
 [5] Remember His nifla'ot (marvellous works) that He hath done; His mofetim (wonders), and the mishpatim of His mouth;
 [6] O ye zera Avraham His eved, ye Bnei Ya'akov His Bechirim (chosen ones).
 [7] He is Hashem Eloheinu; His mishpatim are in kol ha'aretz.
 [8] He hath remembered His Brit l'olam, the Dvar which He commanded to an elef dor (a thousand generations)

[9] Which Brit He made with Avraham, and His shevu'ah (oath) unto Yitzchak;
 [10] And confirmed the same unto Ya'akov for a chok (decree), and to Yisroel as Brit Olam;
 [11] Saying, Unto thee will I give Eretz Kena'an, the chevel (lot, portion) of your nachalah.
 [12] When they were but few in mispar (number), very few, and gerim (strangers) in it.
 [13] When they went from one goy (nation) to another, from one mamlachah (kingdom) to am acher (another people);
 [14] He permitted no adam to oppress them; and He reprov'd melachim for their sakes;
 [15] Saying, Touch not Mine meshichim (anointed ones, My Messianics), and do My nevi'im no harm.
 [16] Moreover He called for a ra'av (famine) upon ha'aretz; He broke the kol matteh (whole staff of, all supply of) lechem.
 [17] He sent an ish before them, even Yosef, who was sold as an eved (slave);
 [18] Whose regel they hurt with the kevel (shackle); his nefesh was laid in barzel;
 [19] Until the time that his dvar (prophecy, word) came to pass; the Imrat Hashem (revelation, word of G-d, i.e., *revelation of that which set forth saving promises*) had tested him.
 [20] The Melech sent and released him, the Moshel Amim, and set him free.
 [21] He made him adon of his bais, and moshel of all his possessions;
 [22] To bind [*in prison*] his sarim (princes) at his pleasure; and teach his zekenim chochmah.
 [23] Yisroel also came into Mitzrayim; thus Ya'akov sojourn'd in Eretz Cham.

[24] And He increased Amo (His people) greatly; and made them stronger than their enemies.

[25] He turned their lev to hate Amo, to deal cunningly with His avadim.

[26] He sent Moshe His Eved; and Aharon whom He had chosen.

[27] They showed His Otot (signs) among them, and mofetim (wonders) in Eretz Cham.

[28] He sent choshech, and made it dark; and they rebelled not against His Devar.

[29] He turned their mayim into dahm, and made their dag (fish) die.

[30] Their land brought forth tzfarde'im (frogs) in abundance, even in the chadarim (rooms) of their melachim.

[31] He spoke, and there came arov (flies), and kinim (lice) in all their territory.

[32] He gave them barad (hail) for geshem (rain), and eish of lightning in their land.

[33] He struck down their gefen also and their te'elah (fig tree); and broke the trees of their territory.

[34] He spoke, and the arbeh (locusts) came, and the grasshoppers, and that without number,

[35] And did eat up all the esev (herbs) in their land, and devoured their p'ri adamah (fruit of the ground).

[36] He struck down also kol bechor in their land, the reshut (firstfruit) of all their strength.

[37] He brought them forth also with kesef and zahav; and there was not one stumbling among His Shvatim (tribes).

[38] Mitzrayim was glad when they departed; for the pachad (terror, dread) of them had fallen upon them.

[39] He spread an anan for a curtain; and eish to give light in the lailah.

[40] The people asked, and He brought slay (quails), and satisfied them with the lechem Shomayim.

[41] He opened the Tzur, and the mayim gushed out; it ran in the dry places like a nahar.

[42] For He remembered His Davar Kadosh, and Avraham His eved.

[43] And He brought forth His people with sasson, and His chosen with joyful shouts;

[44] And gave them the lands of the Goyim; and they inherited the amal (labor, toil) of the amim;

[45] That they might be shomer over His chukkot, and observe His torot (laws). Praise Hashem.

106 Praise Hashem! O give thanks unto Hashem; for He is tov; for His chesed endureth l'olam.

[2] Who can speak of the gevurot (mighty acts) of Hashem? Who can show forth all His tehillah (praise)?

[3] Ashrei (happy, blessed) are they who are shomrei mishpat, and he that doeth tzedakah at all times.

[4] Remember me, Hashem, with the favor that Thou bearest unto Thy people; O visit me with Thy Yeshuah (salvation);

[5] That I may see the good of Bechireicha (Thy chosen ones), that I may rejoice in the simchah of Thy nation, that I may glory with Thine nachalah (the people of Thy inheritance).

[6] We have sinned with Avoteinu, we have committed iniquity, we have done wickedly.

[7] Avoteinu had no seichal concerning Thy nifla'ot (wonders) in Mitzrayim; they

remembered not the multitude of Thy mercies but provoked Him at the yam, even at the Yam Suf.

[8] Nevertheless He saved them for the sake of Shmo, that He might make His gevurot (mighty power) to be known.

[9] He rebuked the Yam Suf also, and it dried up; so He led them through the tehomot, as through the midbar.

[10] And He saved them from the yad of him that hated them, and He acted to make the go'el redemption from the yad of the oyev (enemy).

[11] And the mayim covered their enemies; there was not echad (one) of them left surviving.

[12] Then believed they in His Devarim; they sang His tehillah.

[13] Then they hurried, they forgot His ma'asim; they waited not for His etzah (counsel, advice, wisdom);

[14] But lusted exceedingly in the midbar, and tempted G-d in the desert.

[15] And He gave them their she'elah (request); but sent leanness into their nefesh.

[16] They envied Moshe also in the machaneh, and Aharon the kadosh Hashem (Aaron the holy one of Hashem).

[17] Eretz opened and swallowed up Datan and covered over the Adat Aviram (the company of Aviram).

[18] And an eish was kindled in their edah (assembly); the flame burned up the resha'im.

[19] They made an egel (a calf) in Chorev, and worshipped a massekchah (molden image).

[20] Thus they exchanged their kavod for a tavnit shor (likeness of an ox) that eateth esev (grass).

[21] They forgot G-d their Moshi'a, Who had done gedolot in Mitzrayim;

[22] Nifla'ot (wondrous works) in Eretz Cham, and nora'ot (awesome things) by the Yam Suf.

[23] Therefore He said that He would destroy them, had not Moshe His bechir (chosen one) stood before Him in the peretz (breach), to turn away His wrath, lest He should destroy them.

[24] Then they despised the eretz chemdah (desirable land); they believed not His Devar;

[25] But murmured in their ohalim, and paid heed not unto the kol (voice) of Hashem.

[26] Therefore [*in oath*] He lifted up His yad against them, that He would overthrow them in the midbar; [27] To make their zera fall also among the Goyim, and to scatter them among the aratzot (lands).

[28] They joined themselves also unto Ba'al-Pe'or, and ate the zivkhei mesim (sacrifices offered to the dead).

[29] Thus they provoked Him to anger with their inventions; and the magefah (plague) broke out among them.

[30] Then stood up Pinchas, and interposed; and so the magefah (plague) was halted. [31] And that was counted unto him for tzedakah l'dor vador ad olam.

[32] They angered Him also at the waters of Merivah, so that it went ill with Moshe on their account;

[33] Because they provoked His Ruach [*Hakodesh*] and he [*Moshe*] spoke unadvisedly with his sfatayim (lips).

[34] They did not destroy the amim (peoples), as Hashem commanded them;

[35] But they mingled with the Goyim, and learned their ma'asim (works, customs).

[36] And they served their atzabim (idols); which were a mokesn (snare) unto them.

[37] And, they sacrificed their banim and their banot unto shedim (demons),

[38] And they shed dahm naki (innocent blood), even the dahm of their banim and of their banot, whom they sacrificed unto the atzabei Kena'an (idols of Canaan); and HaAretz was polluted with blood-guilt.

[39] Thus they made themselves tameh with their own ma'asim, and went a-whoring with their own inventions.

[40] Therefore was the wrath of Hashem kindled against His people, insomuch that He abhorred His own nachalah.

[41] And He gave them into the yad Goyim; and they that hated them ruled over them.

[42] Their oyevim also oppressed them, and they were brought into subjection under their yad.

[43] Many times did He deliver them; but they provoked Him with their etzah (counsel), and so perished in their avon (iniquity).

[44] Nevertheless He regarded their affliction, when He heard their rinnah (cry of grief);

[45] And He remembered for their sake His Brit, and relented according to the multitude of His chasadim (lovingkindnesses).

[46] He made them also to be pitted with rachamim by all those that carried them away as captives.

[47] Hoshieini (save us), Hashem Eloheinu, and gather us from among the Goyim, to give thanks unto Thy Shem Kadosh, and to glory in Thy tehillah (praise).

[48] Baruch Hashem Eloheei Yisroel min haOlam v'ad

haOlam; and let kol HaAm say, Omein. Praise Hashem!

107 ^O give thanks unto Hashem, for

He is tov; ki l'olam chasdo (for His mercy endureth forever).

[2] Let the Geulei Hashem (the redeemed of Hashem) say so, whom He hath redeemed from the yad tzar;

[3] And gathered them out of the lands, from the mizrach (east), and from the ma'arav (west), from the tzafon (north), and from the yam (sea).

[4] They wandered in the midbar in a desolate region; they found no derech to an ir moshav (inhabited city).

[5] Re'evim (hungry) and tzeme'im (thirsty), their nefesh fainted within them.

[6] Then they cried unto Hashem in their tzorot, and He delivered them out of their distresses.

[7] And He led them forth by the derech yesharah that they might go to an ir moshav.

[8] Oh that men would praise Hashem for His chesed, and for His nifla'ot (wonderful works) to the Bnei Adam!

[9] For He satisfieth the longing nefesh, and filleth the hungry nefesh with the tov.

[10] Such as sit in choshech and in tzalmavet, being bound in oni and barzel (iron);

[11] Because they rebelled against the words of G-d, and despised the atzat Elyon (counsel of the Most High);

[12] Therefore He brought down their lev with amal (toil); they stumbled, and there was no ozer (helper).

[13] Then they cried out unto Hashem in their tzorot, and He saved them out of their distresses.

[14] He brought them out of choshech and tzalmavet, and broke apart their chains.

[15] Oh that men would praise Hashem for His chesed, and for His nifla'ot (wonderful works) to the Bnei Adam!

[16] For He hath broken down the dlatot nechoshet, and cut asunder the bars of barzel (iron).

[17] Fools because of their derech peysha, and because of their avonot (iniquities), were afflicted.

[18] Their nefesh abhorreth all manner of ochel (food); and they drew near unto the sha'arei mavet (gates of death).

[19] Then they cried unto Hashem in their tzoros, and He saveth them out of their distresses.

[20] He sent His Davar, and healed them, and delivered them from their destructions [See *Yn 1:1, 14; Mt 4:23*].

[21] Oh that men would praise Hashem for His chesed, and for His nifla'ot (wonderful works) to the Bnei Adam!

[22] And let them sacrifice the zivkhei todah (sacrifices of thanksgiving), and recount His works with joyful singing.

[23] They that go down to the yam in oniyot (ships), that do business on mayim rabbim (great waters);

[24] These have seen the ma'asei Hashem, and His nifla'ot (wonders) in the deep.

[25] For He commandeth, and raiseth up a ruach sa'arah (stormy wind), which lifeth up the galim (waves) thereof.

[26] They [*the galim*] mount up to Shomayim, they went down again to the tehomot (depths); their nefesh melled in ra'ah (peril, trouble).

[27] They reeled and staggered like a shikkar, and were at their wit's end.

[28] Then they cried unto Hashem in their tzoros, and He brought them out of their distresses.

[29] He made the sa'arah (storm) a calm, so that the

galim (waves) thereof were still [Mk 4:41].

[30] Then were they glad because they were quiet; so He brought them unto their makhaz chefetz (desired haven, city, district, boundary).

[31] Oh that men would praise Hashem for His chesed, and for His nifla'ot (wonderful works) to the Bnei Adam!

[32] Let them exalt Him also in the Kehal Am, and praise Him in the moshav zekenim (council of the elders).

[33] He turneth neharot (rivers) into a midbar, and the springs of water into dry ground;

[34] An eretz p'ri (fruitful land) into salt wasteland, because of the wickedness of them that dwell therein.

[35] He turneth the midbar into an agam (pool, lake) of mayim, and dry ground into springs of water.

[36] And there He maketh the hungry to dwell, that they may found an ir moshav (an inhabited city);

[37] And sow the sadot, and plant kramim, and acquire p'ri tevu'ah (fruits of increase).

[38] He made a berakhah on them also, so that they are multiplied greatly; and He doth not permit their behemah to decrease.

[39] Again, they are diminished and brought low through otzer (oppression), ra'ah (calamity, peril, trouble) and yagon (sorrow, grief).

[40] He poureth contempt upon nedivim (nobles), and causeth them to wander in the wilderness, where there is no derech.

[41] Yet setteth He the evyon (needy) up above oni (affliction), and maketh him mishpekhos like a tzon (flock).

[42] The yesharim (upright ones) shall see it, and rejoice

with simchah; and all iniquity shall shut its mouth.

[43] Whosoever is chacham, and will be shomer over these things, even they shall understand the chasdei Hashem (lovingkindnesses of Hashem).

108 (Shir. Mizmor of David)
O Elohim, my

lev is nachon; I will sing and make music, even with my kavod (glory, soul).

[2(3)] Awake, nevel and kinnor; I will awaken the shachar (dawn).

[3(4)] I will praise Thee, Hashem, among the peoples; and I will sing praises unto Thee among the nations.

[4(5)] For Thy chesed is gadol above Shomayim; and Thy emes reacheth unto the clouds.

[5(6)] Be Thou exalted, Elohim, above Shomayim; and Thy kavod above kol ha'aretz;

[6(7)] That Thy beloved may be delivered; hoshiah (save) with Thy Yamin, and answer me.

[7(8)] Elohim hath spoken in His Kodesh; I will rejoice, I will divide Shechem, and measure out the Valley of Sukkot.

[8(9)] Gil'ad is Mine; Menasheh is Mine; Ephrayim also is the maoz of Mine rosh; Yehudah is My mechokek (lawgiver);

[9(10)] Moav is My washbasin; over Edom will I toss My na'al (sandal); over Philistia will I shout in triumph.

[10(11)] Who will bring me into the fortified city? Who will lead me into Edom?

[11(12)] Wilt not Thou, Elohim, Who hast cast us off? And wilt not Thou, Elohim, go forth with our Tzivos?

[12(13)] Give us help against the enemy; for vain is the teshuat adam (help of man).

[13|14] Through Elohim we shall do valiantly; for He it is that shall tread down our enemies.

109 (For the one directing. Of Dovid.

Mizmor) Hold not Thy peace, O Elohei tehillati;

[2] For the mouth of the rasha and the mouth of the mirmah are opened against me; they have spoken against me with a leshon sheker (a lying tongue).

[3] They surrounded me also with divrei sinah (words of hatred); and attacked me without cause.

[4] In return for my ahavah they are my adversaries; but I give myself unto tefillah (prayer).

[5] Thus they have laid upon me ra'ah for tovah, and sinah for my ahavah.

[6] Set Thou a rasha (wicked man) over him; and let Satan (the Accuser) stand at his yamin (right hand).

[7] When he shall be tried, let him be in the judgment condemned; and let his tefillah (prayer) become sin.

[8] Let his yamim be few; and let another take his pekudat [See Ac 1:20 OJBC].

[9] Let his banim be yetomim, and his isha an almanah.

[10] Let his banim be continually vagabonds, and beg; let them seek from their ruins.

[11] Let the nosheh (creditor) seize all that he hath; and let the zarim (strangers) plunder his labor.

[12] Let there be none to extend chesed unto him; neither let there be any to favor his yetomim.

[13] Let his posterity be cut off; and in the dor acher (generation following) let their shem be blotted out.

[14] Let the avon of his avot be remembered before Hashem; and let not the chattat immo be blotted out.

[15] Let them be before Hashem tamid, that He may cut off the memory of them from ha'aretz.

[16] Because he remembered not to show chesed, but persecuted the ish oni and the evyon, that he might even slay the nikheh levav (broken-hearted person).

[17] As he loved kelalah (cursing), so it came on him; as he delighted not in berakhah (blessing), so it was far from him.

[18] As he clothed himself with kelalah as with his garment, so let it come into his inward parts like mayim, and like shemen into his atzmoz.

[19] Let it be unto him like a begeh which covereth him, and for a belt wherewith he is girded tamid (continually).

[20] This is the reward of mine adversaries from Hashem, and of them that speak rah against my nefesh.

[21] But Thou O Hashem Adonoi, do with me for the sake of Thy Name; because Thy chesed is tov, deliver Thou me.

[22] For I am oni and evyon, and my lev is wounded within me.

[23] I am gone like a lengthening tzel (shadow); I am shaken off like the arbeh.

[24] My knees are weak from a tzom; and my basar faileth of fatness.

[25] I became also a cherpah (reproach) unto them; when they looked upon me, they shook their heads.

[26] Help me, O Hashem Elohai; O hoshi'eini (save me) according to Thy chesed;

[27] That they may know that this is Thy Yad; that Thou, Hashem, hast done it.

[28] Let them make kelalah (curse), but do Thou make berakhah; when they arise, let them be ashamed; but let Thy eved rejoice.

[29] Let mine adversaries be clothed with shame, and let them cover themselves with their own shame, as with a me'il (cloak).

[30] I will greatly praise Hashem with my mouth; and, I will praise Him among the multitude.

[31] For He shall stand at the yamin (right hand) of the evyon (needy), to save him from those that judge with condemnation his nefesh [cf Mt 9:10-11].

110 (Of Dovid. Mizmor). Hashem said

unto Adoni [i.e., *Moshiach Adoneinu; Malachi 3:1*]. Sit thou at My right hand, until I make thine enemies a footstool for thy feet.

[2 [3]] Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the midst of thine [*Moshiach's*] enemies [i.e., *anti-Moshiachs*].

[3 [4]] Thy [*Moshiach's Messianic*] people, willing in the Day of thy [*Moshiach's called up*] Army, will be arrayed in the splendor of kodesh (holiness); from the womb of the dawn, cometh to thee [*Moshiach*] thy young men [cf *Isa 53:10*] as the tal (dew) [*Rv 19:14*].

[4 [5]] Hashem hath sworn, and will not relent, Thou [*Moshiach*] art a kohen l'olam al divrati Malki-Tzedek (kohen forever in respect to the order of Malki-Tzedek; [see *Bereshis 14:18*; note it is the kohen who makes kapparah for sin—see *Leviticus 4:20; Isa 53:8*].

[5 [6]] Adonoi at thy right hand shall dash melachim (kings) in pieces in the Yom Afo (Day of His Wrath).

[6 [7]] He [*Adonoi acting through Moshiach*] shall judge among the Goyim, He shall heap up geviyyot (corpses); He shall dash in pieces Rosh (Head; *Gn 3:15*) al Eretz Rabbah (over Great, Whole Earth, *cf 2Th 2:8*).

[7] Of the brook in the Derech shall he [*Moshiach*] drink; therefore shall he lift up [*as victor*] the Rosh [*Moshiach's head*; *PP 2:8-10; Ep 4:15*].

111 Praise Hashem. I will praise Hashem with kol levav, in the Sod (company, council) of the Yesharim (upright ones), and in the Edah (assembly). [2] The ma'asei Hashem are gedolim, derushim (sought out, pondered) of all them that have delight therein.

[3] His po'al (deed, work) is glorious and majestic; and His tzedakah (righteousness) endureth forever.

[4] He hath caused His nifla'ot (wonderful works) to be remembered; Hashem is channun (gracious) and rachum (compassionate).

[5] He hath given food unto them that fear Him; He will be mindful of His Brit (covenant) l'olam.

[6] He hath showed His people the ko'ach of His works, that He may give them the nachalat Goyim.

[7] The works of His hands are emes and mishpat; all His pikkudim (precepts, commands) are ne'emanim (sure, trustworthy ones).

[8] They stand fast la'ad l'olam (forever and ever), and are done in emes and yashar (uprightness).

[9] He sent redemption unto His people; He hath ordained His Brit (covenant) l'olam (forever); Kadosh (holy) and Nora (awesome, reverend) is Shmo.

[10] The fear of Hashem is the reshit chochmah; seichel tov have all they that live by it; His tehillah (praise) endureth forever.

112 Praise Hashem. Ashrei is the ish that feareth Hashem, that delighteth greatly in His mitzvot. [2] His zera shall be gibbor ba'aretz; the dor (generation) of the Yesharim (upright ones) shall be blessed.

[3] Wealth and osher (riches) shall be in his bais; and his tzedakah endureth forever.

[4] Unto the Yesharim (upright ones) there ariseth ohr in the choshech; he is channun, and rachum, and tzaddik.

[5] A tov ish is generous, and lendeth; he will guide his affairs with mishpat.

[6] Surely he shall never falter; the tzaddik shall be in remembrance olam (forever).

[7] He shall not be afraid of mishmu'ah ra'ah (news of misfortune, evil tidings); his lev is nachon (steadfast), trusting in Hashem.

[8] His lev is samuch (sustained), he shall not be afraid, until he look in triumph upon his foes.

[9] He hath contributed freely, he hath given to the evyonim (needy); his tzedakah endureth forever; his keren shall be lifted up in kavod.

[10] The rasha shall see it, and be incensed; he shall gnash his teeth, and waste away; the ta'avot resha'im (desire of the wicked ones) shall come to nothing.

113 Praise ye Hashem. Praise O ye avadim of Hashem, praise the Shem of Hashem.

[2] Blessed be the Shem of Hashem from this time forth and forevermore.

[3] From the rising of the shemesh unto the going down of the same the Shem of Hashem is to be praised.

[4] Hashem is high above kol Goyim, and His kavod above HaShomayim.

[5] Who is like unto Hashem Eloheinu, Who dwelleth on high,

[6] Who stoopeth down to behold the things that are in Shomayim, and in ha'aretz!

[7] He raiseth up the poor out of the aphar (dust), and lifteth the needy out of the ash heap;

[8] That he may seat him with princes, even with the princes of amo (His people).

[9] He setteth the akereit (barren woman) in her bais to be a happy em of banim. Praise ye Hashem.

114 When Yisroel went out of Mitzrayim, Bais Ya'akov from a people of foreign tongue,

[2] Yehudah was His kodesh (sanctuary), and Yisroel His dominion.

[3] The yam saw it, and fled; Yarden was driven back.

[4] The harim skipped like rams, and the little hills like lambs.

[5] What ailed thee, O thou yam, that thou didst flee? Thou Yarden, that thou wast driven back?

[6] Ye harim, that ye skipped like rams; and ye little hills, like lambs?

[7] Tremble, thou earth, at the presence of Hashem, at the presence of Elohei Ya'akov; [8] Which turned the rock into a pool of mayim, the flint into a spring of mayim.

115 Not unto us, Hashem, not unto us, but unto Thy Shem give kavod, for the sake of Thy chesed, and for Thy emes.

[2] Why should the Goyim say, Where is now their Elohim?

[3] But Eloheinu is in Shomayim; He hath done whatsoever He hath pleased.

[4] Their atzabim (idols) are kesef and zahav, the ma'aseh (work) of the hands of adam.

[5] Peh (mouth) they have, but they speak not; einayim (eyes) have they, but they see not;

[6] Oznayim (ears) they have, but they hear not; af (nose) have they, but they smell not; [7] They have hands, but they handle not; raglayim (feet) have they, but they walk not; neither speak they through their garon (throat).

[8] They that make them will be like them; so is kol asher bote'ach (every one that trusteth) in them.

[9] O Yisroel, trust thou in Hashem. He is their ezhrah (help) and their mogen.

[10] O Bais Aharon, trust thou in Hashem; He is their ezhrah (help) and their mogen.

[11] The ones fearing Hashem, trust in Hashem; He is their ezhrah (help) and their mogen (shield).

[12] Hashem hath been mindful of us; Yevarech. Yevarech es Bais Yisroel; Yevarech es Bais Aharon.

[13] Yevarech Yirei Hashem (He will bless those who fear Hashem), the ketanim with the gedolim.

[14] May Hashem give you increase, upon you and your banim.

[15] May a barukhah be upon you by Hashem, Oseh Shomayim va'Aretz (Maker of Heaven and Earth).

[16] The heavens, even Shomayim, is Hashem's, but HaAretz He gave to the Bnei Adam.

[17] The mesim (dead ones) praise not Hashem, neither do any that descend into Dumah (the silent [place of Sheol]).

[18] But we will bless Hashem from this time forth vad olam (and to forevermore). Praise Hashem.

116 I love Hashem, because He hath heard my kol (voice), even my techinnah.

[2] Because He hath inclined His ozen (ear) unto me, therefore will I call upon Him while I have days.

[3] Chevlei mavet (pangs of death) encompassed me, and the metzare'i She'ol (confines, straitnesses of She'ol) have caught up with me and found me; tzoros and yagon (sorrow) I found.

(4) Then called I b'Shem Hashem: O Hashem, save my nefesh!

[5] Channun (gracious) is Hashem, and tzaddik; yes, Eloheinu is merciful.

[6] Hashem is shomer over the petayim (simple-hearted, helpless); I was in need and li yehoshia (me He saved).

[7] Return, my nefesh, to thy menuchah (rest, resting place); for Hashem hath dealt bountifully with thee.

[8] For Thou hast saved my nefesh from mavet (death), and mine eye from dimah (tears), and mine regel (foot) from stumbling.

[9] I will walk before Hashem in the Artzot HaChayim (the Land of the Living). [T.N. Note that I can do that because Moshiah was cut off from there in my place and for my sins—Isa 53:8]

[10] He'emaneti (I believed); therefore have I spoken; I was greatly afflicted.

[11] I said in my chafaz (haste, alarm, consternation), Kol HaAdam Kozev (all men are liars).

[12] How shall I repay Hashem for all His benefits to me?

[13] I will raise the Kos Yeshu'ot (the Cup of Salvation), and call upon Hashem b'Shem (by Name).

[14] I will fulfill my nederim (vows) now in the presence of all His people.

[15] Precious in the eyes of Hashem is the mavet of His Chasidim.

[16] O Hashem, truly I am Thy eved; I am Thy eved, ben amatecha (the son of Thy maid servant); Thou hast removed my chains.

[17] I will sacrifice to Thee the zevach todah (the thanksgiving offering) and will call on the Shem Hashem.

[18] I will fulfill my nederim to Hashem now in the presence of all His people.

[19] In the khatzerot Beis Hashem, in the midst of thee, O Yerushalayim. Praise ye Hashem.

117 O praise Hashem, all ye Goyim; praise Him, all ye peoples.

[2] For His chesed is mighty toward us; and the Emes Hashem endureth l'olam (forever). Praise ye Hashem.

118 O give thanks unto Hashem; for He is tov; Ki l'olam chasdo (for His mercy endureth forever).

[2] Let Yisroel now say, Ki l'olam chasdo.

[3] Let the Bais Aharon now say, Ki l'olam chasdo.

[4] Let them now that fear Hashem say, Ki l'olam chasdo,

[5] I called upon Hashem in distress; Hashem answered me, and set me in a broad place.

[6] Hashem is on my side; I will not fear; what can adam do unto me?
 [7] Hashem taketh my part through them that help me; therefore shall I see my desire upon them that hate me.
 [8] It is better to trust in Hashem than to put confidence in adam.
 [9] It is better to trust in Hashem than to put confidence in nedivim (nobles).
 [10] All Goyim surrounded me; but in the Shem Hashem will I cut them off.
 [11] They surrounded me; yes, they compassed me about; but in the Shem Hashem I will cut them off.
 [12] They compassed me about like devorim (bees); they are extinguished like the eish of kotzim (thorns); for in the Shem Hashem I will cut them off.
 [13] Thou hast hard pushed at me that I fell; but Hashem helped me.
 [14] Hashem is my oz (strength) and zimrah (song), and He is become my Yeshuah (salvation).
 [15] The voice of rejoicing and Yeshuah (salvation) is in the ohalim of the tzaddikim; the Yamin Hashem doeth valiantly.
 [16] The Yamin Hashem is exalted; the Yamin Hashem doeth valiantly.
 [17] I shall not die, but live, and declare the ma'asim (works) of Hashem.
 [18] Hashem hath hard chastened me severely; but He hath not given me over unto mavet (death).
 [19] Open to me the sha'arei tzedek; I will go through them, and I will praise Hashem;
 [20] This is the sha'ar of Hashem, into which the tzaddikim shall enter.
 [21] I will praise Thee; for Thou hast heard me, and art

become my Yeshuah (salvation).
 [22] The Even (Stone) which the Bonim (Builders) rejected [*mem-alef-samech, see same word Psalm 89:38 (39)*] has become the Rosh Pinnah (Cornerstone).
 [23] This is Hashem's doing; it is marvellous in our eyes.
 [24] This is the yom which Hashem hath made; let us rejoice and be glad in it.
 [25] Save now, we beseech Thee, Hashem; Hashem, we beseech thee, send now prosperity.
 [26] Baruch habah b'Shem Hashem; we have blessed you from the Beis Hashem.
 [27] Hashem is G-d, Who hath showed us light; bind the chag (festival offering) with cords, even until [*you come to*] the karnot of the Mizbe'ach.
 [28] Thou art my G-d, and I will praise Thee; Thou art Elohai, I will exalt Thee.
 [29] O give thanks unto Hashem; for He is tov; ki l'olam chasdo (for His mercy endureth forever).
 [T.N. *A ma'amin b'Moshiach will carry Scripture with him at all times, as the following Psalm teaches.*]

119

8 ALEF

Ashrei are the blameless ones in the derech, who walk in the torat Hashem.
 [2] Ashrei are they that keep His edot (testimonies), and that seek Him with kol lev.
 [3] They also do no iniquity; they walk in His drakhim.
 [4] Thou hast commanded us to be diligently shomer over Thy pikkudim (precepts).
 [5] O that my drakhim were directed to be shomer over Thy chukkot (statutes)!
 [6] Then shall I not be ashamed, when I have respect unto all Thy mitzvot.
 [7] I will praise Thee with yosher levav (uprightness of

heart) when I shall have learned Thy righteous mishpatim (ordinances).
 [8] I will keep Thy chukkot; O forsake me not utterly.

2 BEIS

[9] How shall a na'ar cleanse his way? By being shomer thereto according to Thy Davar (Word).
 [10] With my kol lev have I sought Thee; O let me not wander from Thy mitzvot.
 [11] Thy word have I hid in my lev, lema'an (so that) I might not sin against Thee.
 [12] Baruch atah, Adonoi; teach me Thy chukkot.
 [13] With my sfatayim (lips) have I declared all the mishpatim of Thy mouth.
 [14] I have rejoiced in the derech of Thy edot (testimonies), as much as in all riches.
 [15] I will meditate in Thy pikkudim, and consider Thy orkhot (paths).
 [16] I will delight myself in Thy chukkot; I will not forget Thy Davar.

3 GIMEL

[17] Deal bountifully with Thy eved, that I may live, and be shomer over Thy Davar.
 [18] Open Thou mine eyes, that I may behold nifla'ot out of Thy torah.
 [19] I am a ger on ha'aretz; hide not Thy mitzvot from me.
 [20] My nefesh is shattered with ta'avah for Thy mishpatim at all times.
 [21] Thou hast rebuked the zedim (arrogant ones) that are arurim (cursed ones), which do wander from Thy mitzvot.
 [22] Remove from me cherpach (reproach) and contempt; for I have kept Thy edot (testimonies).
 [23] Though sarim (princes) also sit and speak slander against me, yet Thy eved meditates on Thy chukkot.

[24] Thy edot (testimonies)
also are my delight and anshei
atzati (my counsellors).

DALET

[25] My nefesh has deveykus
unto the apha; revive Thou
me according to Thy Davar.
[26] I have recounted my
drakhim, and Thou heardest
me; teach me Thy chukkot.
[27] Make me to understand
the derech of Thy pikkudim;
so shall I meditate on Thy
nifla'ot.
[28] My nefesh drops with
heavy sorrow; strengthen Thou
me according unto Thy Davar.
[29] Remove from me the
derech sheker; and graciously
grant me Thy torah.
[30] I have chosen the derech
emunah; thy mishpatim have
I accounted worthy.
[31] I have deveykus with Thy
edot (testimonies); Hashem,
let me not be ashamed.
[32] I will run the derech of
Thy mitzvot, for Thou shalt set
my lev free.

HEH

[33] Teach me, Hashem, the
derech of Thy chukkot; and I
shall keep it unto the end.
[34] Give me understanding,
and I shall keep Thy torah;
yes, I shall be shomer over it
with my kol lev.
[35] Make me to go in the
path of Thy mitzvot; for
therein do I delight.
[36] Incline my lev unto Thy
edot, and not to betza
(covetousness, selfish gain).
[37] Turn away mine eyes
from beholding shav (vanity);
and revive Thou me in Thy
derech.
[38] Establish Thy word unto
Thy eved, which is for the fear
of Thee.
[39] Turn away my cherpah
(reproach) which I fear; for
Thy mishpatim are tovim.

[40] Hinei, I have longed
after Thy precepts; revive me
in Thy tzedakah.

VAV

[41] Let Thy chasadim come
also unto me, Hashem, even
Thy Teshu'ah (salvation),
according to Thy word.
[42] So shall I have
wherewith to answer him that
reproacheth me; for I trust in
Thy Davar.
[43] And take not the devar
emes utterly out of my mouth;
for I have hoped in Thy
mishpatim.
[44] So shall I be shomer over
Thy torah tamid l'olam va'ed.
[45] And I will walk freely in
a wide place; for I seek Thy
pikkudim.
[46] I will speak of Thy edot
(testimonies) also before
melachim, and will not be
ashamed.
[47] And I will delight myself
in Thy mitzvot, which I love.
[48] My palms also will I lift
up unto Thy mitzvot, which I
love; and I will meditate on
Thy chukkot.

ZAYIN

[49] Remember the davar to
Thy eved, on which Thou hast
made me hope.
[50] This is my comfort in my
oni (affliction); for Thy word
hath revived me.
[51] The zedim (arrogant
ones) have had me greatly in
derision; yet have I not turned
aside from Thy torah.
[52] I remembered Thy
mishpatim from of old,
Hashem; and have comforted
myself.
[53] Zalafah (indignation)
hath taken hold upon me
because of the resha'im that
forsake Thy torah.
[54] Thy chukkot have been
my zemirot (songs) in the bais
of my pilgrimage.
[55] I have remembered Thy
Shem, Hashem, in the lailah,

and have been shomer over
Thy torah.
[56] Zot hayetah li, because I
kept Thy pikkudim.

CHET

[57] Thou art my chelek,
Hashem; I have said I would
be shomer over Thy words.
[58] I sought Thy Face with
my kol lev; be gracious unto
me according to Thy word.
[59] I thought on my
drakhim, and turned my feet
unto Thy edot (testimonies).
[60] I made haste, and
delayed not to be shomer over
Thy mitzvot.
[61] The ropes of the resha'im
have bound me; but I have not
forgotten Thy torah.
[62] At midnight I will rise to
give thanks unto Thee because
of Thy righteous mishpatim.
[63] I am a chaver of all them
that fear Thee, and of them
that are shomer over Thy
pikkudim.
[64] Ha'aretz, Hashem, is full
of Thy chesed; teach me Thy
chukkot.

TET

[65] Thou hast dealt well with
Thy eved, Hashem, according
unto Thy word.
[66] Teach me good judgment
and da'as; for I have believed
in Thy mitzvot.
[67] Before I was afflicted I
went astray; but now have I
been shomer over Thy word.
[68] Thou art tov, and doest
tov; teach me Thy chukkot.
[69] The zedim (arrogant
ones) have forged a sheker
against me; but I will keep Thy
pikkudim with my kol lev.
[70] Their lev is callous like
chelev; I delight in Thy torah.
[71] It is tov for me that I
have been afflicted l'ma'an (in
order that) I might learn Thy
chukkot.

[72] The torah of Thy mouth
is better unto me than
thousands of zahav and kesef.

YOD

[73] Thy hands have made
me and established me: give
me understanding, that I may
learn Thy mitzvot.
[74] They that fear Thee will
be glad when they see me; for I
have hoped in Thy Davar.
[75] I know, Hashem, Thy
mishpatim are tzedek, and
Thou in emunah (faith-
fulness) hast afflicted me.
[76] Let now Thy chesed be
for my comfort, according to
Thy word unto Thy eved.
[77] Let Thy rachamim come
unto me, that I may live: for
Thy torah is my delight.
[78] Let the zedim (arrogant
ones) be ashamed; for they
dealt perversely with me
without a cause: but I will
meditate on Thy pikkudim
(percepts).
[79] Let those that fear Thee
turn unto me, and those that
have known Thy edot.
[80] Let my lev be tamim
(blameless, complete) in
Thy chukkot; that I be not
ashamed.

KAF

[81] My nefesh fainteth for
Thy salvation: but I hope in
Thy davar.
[82] Mine eyes fail for Thy
word saying, Mosai (when) wilt
Thou comfort me?
[83] For I am become like a
wineskin in the smoke; yet do I
not forget Thy chukkot.
[84] How many are the days
of Thy eved? Mosai (when) wilt
Thou execute mishpat on
them that persecute me?
[85] The zedim (arrogant
ones) have dug pits for me,
which are not in accordance
with Thy torah.
[86] All Thy mitzvot are
faithful: they persecute me
wrongfully; help Thou me.

[87] They had almost
consumed me ba'aretz; but I
forsook not Thy pikkudim.
[88] Revive me after Thy
chesed; so shall I be shomer
over the edut of Thy mouth.

Lamed

[89] Forever, Hashem, Thy
Davar is settled and stands
firm in Shomayim.
[90] Thy emunah (faith-
fulness) is to all generations:
Thou hast established eretz,
and it stands enduring.
[91] They continue enduring
to this day according to Thine
mishpatim: for all things are
Thy avadim.
[92] Unless Thy torah had
been my delight, I should then
have perished in mine oni.
[93] I will never forget Thy
pikkudim: for with them Thou
hast revived me.
[94] I am Thine, save me: for
I have sought out Thy
pikkudim.
[95] The resha'im have waited
for me to destroy me: but I will
think on Thy edot.
[96] I have seen an end of all
perfection: but Thy mitzvah is
boundless.

Mem

[97] O how I love Thy torah!
It is my meditation kol hayom.
[98] Thou through Thy
mitzvot hast made me wiser
than mine enemies: for they
are ever with me.
[99] I have more under-
standing than every melamed
of mine: for Thy edot are my
meditation.
[100] I understand more than
the zekenim, for I keep Thy
pikkudim.
[101] I have refrained my feet
from every orakh rah, in order
that I might be shomer over
Thy Devar.
[102] I have not departed
from Thy mishpatim: for Thou
hast taught me.

[103] How sweet are Thy
words unto my palate! Sweet-
er than devash to my mouth!
[104] Through Thy pikkudim
I get understanding: therefore
I hate every orakh sheker.

Nun

[105] Thy word is a ner unto
my feet, ohr unto my path.
[106] I have sworn a shevuah,
and I will perform it, that I
will keep Thy righteous
mishpatim.
[107] I am afflicted very
much: revive me, Hashem,
according unto Thy word.
[108] Accept the nidvot of my
mouth, O Hashem, and teach
me Thy mishpatim.
[109] My nefesh is contin-
ually in my yad: yet do I not
forget Thy torah.
[110] The resha'im have laid
a pach for me: yet I erred not
from Thy pikkudim.
[111] Thy edot have I taken
as a heritage forever: for they
are the sasson lev of me.
[112] I have inclined mine lev
to perform Thy chukkot
forever, even unto the end.

Samech

[113] I hate the double-
minded: but Thy torah do I
love.
[114] Thou art my seter
(hiding place) and my mogen:
I hope in Thy Devar.
[115] Depart from me, ye
evildoers: for I will keep the
mitzvot of Elohai.
[116] Uphold me according
unto Thy imrah, that I may
live: and let me not be
ashamed from my hope.
[117] Hold Thou me up, and
I shall be safe: and I will have
respect unto Thy chukkot
continually.
[118] Thou hast rejected all
them that err from Thy
chukkot: for their
deceitfulness is sheker
(falsehood).

[119] Thou puttest away all
resha'im of eretz like dross;
therefore I love Thy edot.
[120] My basar trembleth for
fear of Thee; and I am afraid
of Thy mishpatim.

י AYIN

[121] I have done mishpat
and tzedek; leave me not to
mine oppressors.
[122] Be surety for Thy eved
for good; let not the zedim
(arrogant ones) oppress me.
[123] Mine eyes fail for Thy
Yeshuah (salvation), and for
the word of Thy tzedakah.
[124] Deal with Thy eved
according unto Thy chesed,
and teach me Thy chukkot.
[125] I am Thy eved; give me
understanding, that I may
know Thy edot (testimonies).
[126] It is time for Thee,
Hashem, to work; for they
have made void Thy torah.
[127] Therefore I love Thy
mitzvot above zahav; yes,
above fine gold.
[128] Therefore I esteem right
all Thy pikkudim concerning
all things; and I hate every
orakh sheker.

פ PEH

[129] Thy edot (testimonies)
are wonderful; therefore doth
my nefesh keep them.
[130] The petach (entrance,
doorway) of Thy words giveth
light; it giveth understanding
unto the simple.
[131] I opened my mouth,
and panted; for I longed for
Thy mitzvot.
[132] Look Thou upon me,
and be merciful unto me, as
Thy manner is unto those that
love Shimcha.
[133] Order my footsteps in
Thy imrah; and let not any
iniquity have dominion over
me.
[134] Redeem me from the
oppression of adam; so will I
keep Thy pikkudim.

[135] Make Thy face to shine
upon Thy eved; and teach me
Thy chukkot.
[136] Rivers of waters run
down mine eyes, for they are
not shomer over Thy torah.

צ TZADDI

[137] Righteous art Thou,
Hashem, and yashar are Thy
mishpatim.
[138] Thy edot (testimonies)
that Thou hast commanded
are tzedek and emunah me'od
(very faithful).
[139] My zeal hath consumed
me, because mine enemies
have forgotten Thy devarim.
[140] Thy word is very tested;
therefore Thy eved loveth it.
[141] I am small and
despised; yet do not I forget
Thy pikkudim.
[142] Thy tzedakah is tzedek
l'olam, and Thy torah emes.
[143] Tzoros and anguish
have taken hold on me; yet
Thy mitzvot are my delight.
[144] The tzedek of Thy edot
is l'olam; give me under-
standing, and I shall live.

ק KOPH

[145] I cried with my kol lev;
hear me, Hashem; I will keep
Thy chukkot.
[146] I cried unto Thee; save
me, and I shall be shomer over
Thy edot (testimonies).
[147] I rose before the dawn,
and cried out for help; I hoped
in Thy Davar.
[148] Mine eyes are awake
through the ashmurot (night
watches), that I might
meditate on Thy word.
[149] Hear my voice
according unto Thy chesed;
Hashem, revive me according
to Thy mishpat.
[150] They draw near that
follow after wicked schemes;
they are far from Thy torah.
[151] Thou art karov (near),
Hashem; and all Thy mitzvot
are emes.

[152] Concerning Thy edot
(testimonies), I have known of
old that Thou hast founded
them forever.

ר RESH

[153] Consider mine oni
(affliction), and deliver me; for
I do not forget Thy torah.
[154] Plead my cause; for me
make go'el redemption; revive
me according to Thy word.
[155] Yeshuah (salvation) is
far from the resha'im, for they
seek not Thy chukkot.
[156] Great are Thy
rachamim, Hashem; revive me
according to Thy mishpatim.
[157] Many are my
persecutors and mine
enemies; yet do I not turn
aside from Thy edot.
[158] I beheld the bogedim,
and was grieved because they
were not shomer over Thy
word.
[159] Consider how I love
Thy pikkudim; revive me,
Hashem, according to Thy
chesed.
[160] Thy word is emes from
the beginning; and every one
of Thy righteous mishpatim
endureth forever.

ש SHIN

[161] Sarim (princes) have
persecuted me without a
cause; but my lev standeth in
awe of Thy Davar.
[162] I rejoice at Thy imrah
(word), as one that findeth
great plunder.
[163] I hate and abhor she-
ker; but Thy torah do I love.
[164] Shevah times a day do I
praise Thee because of Thy
righteous mishpatim.
[165] Great shalom have they
which love Thy torah; nothing
shall cause them to stumble.
[166] Hashem, I have hoped
for Thy Yeshuah (salvation),
and do Thy mitzvot.
[167] My nefesh is shomer
over Thy edot (testimonies);
and I love them exceedingly.

[168] I have kept Thy
pikkudim and Thy edot; for all
my ways are before Thee.

ןTAV

[169] Let my cry come near
before Thee, Hashem; give me
understanding according to
Thy Davar.

[170] Let my techinnah come
before Thee; deliver me
according to Thy word.

[171] My lips shall utter
tehillah, when Thou hast
taught me Thy chukkot.

[172] My leshon shall speak
of Thy word; for all Thy
mitzvot are tzedek.

[173] Let Thine Yad help me;
for I have chosen Thy
pikkudim.

[174] I have longed for Thy
Yeshuah (salvation), Hashem;
and Thy torah is my delight.

[175] Let my nefesh live, and
it shall praise Thee; and let
Thy mishpatim sustain me.

[176] I have gone astray like a
seh oved (lost sheep); seek Thy
eved; for I do not forget Thy
mitzvot.

120 (Shir HaMa'a- lot [Song of Ascents])

In my tzoros I cried unto
Hashem, and He heard me.

[2] Save my nefesh, Hashem,
from sefat sheker (lying lips),
and from lashon remiyyah (a
tongue of deceit).

[3] What shall be given unto
thee? Or what shall be done
unto thee, thou lashon
remiyyah?

[4] Sharp khitzim (arrows) of
the gibbor, with burning
(charcoal) coals of the broom
plant.

[5] Woe is me, that I sojourn
in Meshech, that I dwell in the
ohalim of Kedar!

[6] My nefesh hath long dwelt
with him that hateth shalom.

[7] I am for shalom; but when
I speak, they are for
milchamah (war).

121 (Shir HaMa'alot) I will lift up

mine eyes unto the harim

(hills), from whence cometh
ezri (my help).

[2] Ezri (my help) cometh
from Hashem, Oseh
Shomayim v'Aretz.

[3] He will not allow thy regel
to slip; He that is shomer over
thee will not slumber.

[4] Hinei, He that is shomer
over Yisroel shall neither
slumber nor sleep.

[5] Hashem is the One
shomer over thee; Hashem is
thy shade upon thy right
hand.

[6] The shemesh shall not
strike thee by day, nor the
yare'ach by night.

[7] Hashem shall preserve
thee from kol rah; He shall
preserve thy nefesh.

[8] Hashem shall be shomer
over thy going out and thy
coming in from this time
forth, and even v'ad olam.

122 (Shir HaMa'alot, [Song of Ascents] of Dovid).

I was glad when they said unto
me, Let us go into the Bais
Hashem.

[2] Our feet shall stand
within thy she'arim, O
Yerushalayim.

[3] Yerushalayim is built as
an Ir bound firmly together;

[4] That is where the
Shevatim (tribes) go up, the
Shivtei Hashem, according to
the edut l'Yisroel (the statute
to Yisroel), to give thanks unto
the Shem of Hashem.

[5] For there are set kise'ot
l'mishpat (thrones of
judgment), the kise'ot of the
Bais Dovid.

[6] Sha'alu shalom
Yerushalayim (pray for the
peace of Jerusalem); they shall
prosper that love thee.

[7] Shalom be within thy
wall, and security within thy
citadels.

[8] L'ma'an (for the sake of)
my achim and companions, I
will now say, Shalom be
within thee.

[9] L'ma'an the Bais Hashem
Eloheinu I will seek thy tov.

123 (Shir HaMa'alot, [Song of Ascents])

Unto Thee lift I up
mine eyes, O Thou that
dwellest in Shomayim.

[2] Hinei, as the eyes of
avadim look unto the yad
adoneihem, and as the eyes of
a shifchah (maiden) unto the
yad of her gevirah; so our eyes
wait upon Hashem Eloheinu,
until He have channun (favor,
grace) upon us.

[3] Channenu Hashem,
channenu; for we are more
than sated with buz
(contempt).

[4] Nafsheinu (our nefesh) is
more than sated with the
scorn of those that are at ease,
and with the buz (contempt) of
the g'eiyonim (proud ones,
arrogant ones).

124 (Shir HaMa'alot, [Song of Ascents] of Dovid).

If it had not been Hashem
Who was lanu (for us, on our
side), now may Yisroel say;
[2] If it had not been Hashem
Who was lanu, when adam
(man) rose up against us;
[3] Then they had swallowed
us up chayyim (alive); when
their wrath was kindled
against us;

[4] Then the mayim would
have overwhelmed us, the
torrent would have swept over
nafsheinu (our nefesh);

[5] Then the mayim hazedonim (treacherous waters) would have swept over nafsheinu (our nefesh).
 [6] Baruch Hashem, Who hath not given us up as a prey to their shinayim (teeth).
 [7] Nafsheinu (our nefesh) is escaped as a tzippor (bird) out of the pach (snare of the fowlers); the pach is broken, and we are escaped.
 [8] Ezreinu (our help) B'Shem Hashem Oseh Shomayim vaAretz.

125 ^{(Shir HaMa'alot, [Song of}

Ascents]).

They that trust in Hashem shall be as Mt Tziyon, which is immovable, and abideth 'olam.

[2] As harim (the mountains) surround Yerushalayim, so Hashem surrounds His people from henceforth 'ad olam (and to forever).

[3] For the shevet (scepter) of the resha shall not rest upon the goral (allotment, property) of the tzaddikim; lest the tzaddikim put forth their hands unto iniquity.

[4] Do good, Hashem, unto the tovim, and to them that are upright in their hearts.

[5] As for such as turn aside unto their crooked ways, Hashem shall turn them away with the workers of iniquity; but shalom shall be upon Yisroel.

126 ^{(Shir HaMa'alot, [Song of}

Ascents])

When Hashem brought the return of the captivity of Tziyon, we were like the cholemim (them that dream).
 [2] Then was our mouth filled with laughter, and leshoneinu (our tongue) with rinnah

(joyful song); then said they among the Goyim, Hashem hath done great things for them.

[3] Hashem hath done great things for us; whereof we are glad.

[4] Return our captivity and restore our fortunes, Hashem, like torrents in the Negev.

[5] They that sow in dimah (tears) shall reap in rinnah (joyful song).

[6] He that goeth forth and weepeth, bearing meshek hazara (seed to be sown) shall doubtless come again with rinnah, bearing his alummot (sheaves [of harvest]).

127 ^{(Shir HaMa'alot, of Shlomo).}

Except Hashem build the bais, they that build it labor in vain; except Hashem is shomer over the city, the shomair (watchman) stands guard in vain.

[2] It is vain for you to rise up early, to sit up late, to eat the lechem ha'atzavim (bread of toils); for so He giveth his beloved sleep.

[3] Hinei, banim are nachalat Hashem; and the p'ri habeten is a zachar (reward).

[4] As khitzim (arrows) are in the yad of a gibbor; so are bnei haneurim (children born in one's youth).

[5] Ashrei hagever that hath his quiver full of them; they shall not be ashamed, but they shall speak with the oyevim basha'ar (enemy at the gate).

128 ^(Shir HaMa'alot)

Ashrei kol yerei (fearers of) Hashem; that walketh in His drakhim.

[2] For thou shalt eat the labor of thine hands; happy

shalt thou be, and it shall be tov with thee.

[3] Thy isha shall be as a fruitful gefen inside thine bais; thy banim like olive shoots around thy shulchan.

[4] Hinei, thus shall the gever be blessed that feareth Hashem.

[5] Hashem shall bless thee out of Tziyon; and thou shalt see the tov of Yerushalayim all the days of thy life.

[6] Yea, thou shalt see thy bnei banim, and shalom upon Yisroel.

129 ^(Shir HaMa'alot)

Many a time have they afflicted me from my ne'ur, may Yisroel now say; [2] Many a time have they afflicted me from my ne'ur (youth); yet they have not prevailed against me.

[3] The choreshim (plowers) plowed upon my back; they made long their furrows.

[4] Hashem is tzaddik; He hath cut asunder the cords of the resha'im.

[5] Let them all be confounded and turned back that hate Tziyon [*i.e., all anti-Semites*].

[6] Let them be as the khatzir (grass) upon the housetops, which withereth before it groweth up;

[7] With it the kotzer (reaper) fillethe not his yad; nor he that gathereth sheaves, his bosom.

[8] Neither do they which go by say, Birkat Hashem be upon you; we bless you b'Shem Hashem.

130 ^(Shir HaMa'alot)

Out of the depths have I cried unto Thee, Hashem.

[2] Adonoi, hear my voice; let Thine ears be attentive to the voice of my techinnot (supplications).

[3] If Thou, Hashem, shouldst record iniquities, Adonoi, who could stand?
 [4] But there is selichah (forgiveness) with Thee; therefore, Thou art feared.
 [5] I wait for Hashem, my nefesh doth wait, and in His Devar do I hope.
 [6] My nefesh waiteth for Adonoi more than the shomrim that watch for the boker; I say, more than the shomrim that watch for the boker.
 [7] Let Yisroel hope in Hashem; for with Hashem there is chesed, and with Him is plenteous pedut (redemption).
 [8] And He shall redeem Yisroel from all his iniquities.

131 ^{(Shir HaMa'alot, of Dovid).}

Hashem, my lev is not haughty, nor mine eyes lofty; neither do I exercise myself in gedolot, or in things too high for me.
 [2] Surely I have stilled and quieted my nefesh, as a child that is weaned of immo; my nefesh is even as a weaned child.
 [3] Let Yisroel hope in Hashem from henceforth and ad olam.

132 ^{(Shir HaMa'alot) Hashem,}

remember Dovid, and all his afflictions;
 [2] How he swore unto Hashem, and vowed unto Avir Ya'akov (the Mighty One of Ya'akov);
 [3] Surely I will not come into the ohel of my bais, nor go up into my bed;
 [4] I will not give sleep to mine eyes, nor tenumah (slumber) to mine eyelids,
 [5] Until I find a makom (place) for Hashem, even

mishkanot for the Avir Ya'akov.
 [6] Hinei, we heard of it at Ephratah; we found it in the sedei Ya'ar (fields of Ya'ar).
 [7] We will go into His mishkanot; we will worship at the hadom (footstool) of His raglayim.
 [8] Arise, Hashem, into Thy menuchah (resting place); Thou, and the Aron of Thy oz (might).
 [9] Let Thy Kohanim be clothed with tzedek; and let Thy chasidim sing for joy.
 [10] For the sake of Dovid Thy Eved, do not turn away the face of Thine Moshiach *[see Isa 52:13; 53:1f]*.
 [11] Hashem hath sworn in emes unto Dovid; He will not turn from His oath: Of the p'ri (fruit) of thy beten (body) will I set upon thy kisse (throne).
 [12] If thy Banim are shomer over My Brit and My Edot that I shall teach them, their Banim shall also sit upon thy kisse adei-ad (forevermore).
 [13] For Hashem hath chosen Tziyon; He hath desired her for His moshav.
 [14] This is My menuchah (resting place) adei-ad (forever); here will I dwell; for I have desired her.
 [15] I will place a bountiful berakhah on her provision; I will satisfy her poor with lechem.
 [16] I will also clothe her Kohanim with Yeshah (salvation); and her chasidim shall sing aloud for joy.
 [17] There atzmi'ach (I will make sprout *i.e., Tzemach*) the Keren of Dovid; I have ordained a ner (lamp) for My Moshiach.
 [18] His oyevim will I clothe with boshet (shame); but upon him *[Moshiach]* shall his nezer (crown) be resplendent.

133 ^{(Shir HaMa'alot, of Dovid).}

Hinei, mah tov umah na'im shevet achim gahm yachad (how good and how pleasant it is for brethren to dwell together in unity!)
 [2] It is like the precious shemen upon the rosh, that ran down upon the beard, even Aharon's beard; that went down to the collar of his robes;
 [3] As the tal of Chermon, and as the dew that descended upon the mountains of Tziyon; for there Hashem commanded the berakhah, even Chayyim Ad Olam.

134 ^{(Shir HaMa'alot) Hinei,}

barakhu Hashem, kol aveidei Hashem, which balailah stand *[ministering]* in the Bais Hashem.
 [2] Lift up your hands in the Kodesh *[Beis Hamikdash]*, and barakhu Hashem.
 [3] Yevarekhecha Adonoi from Tziyon, Oseh Shomayim v'Aretz (the Maker of Heaven and Earth).

135 ^{Praise Hashem.}

Halelu Shem Hashem; Halelu, O ye avadim of Hashem.
 [2] Ye that stand ministering in the Beis Hashem, in the khatzerot Beis Eloheinu.
 [3] Praise Hashem; for Hashem is tov; sing praise unto Shmo; for it is na'im (lovely, pleasing).
 [4] For Hashem hath chosen Ya'akov unto Himself, and Yisroel for His segullah (peculiar treasure).
 [5] For I know that Hashem is gadol, and that Adoneinu is above kol elohim.

[6] Whatsoever Hashem pleases, that He does in Shomayim, and in HaAretz, in HaYam, and kol tehomot.

[7] He causeth the clouds to ascend at the end of HaAretz; He maketh lightning for the matar (rain); He bringeth the ruach out of His otzarot.

[8] Who struck down the Bechorei Mitzrayim, both of adam and behemah.

[9] Who sent otot and mofetim into the midst of thee, O Mitzrayim, upon Pharaoh, and upon all his avadim.

[10] Who struck down Goyim rabbim, and slaughtered melachim atzumim (powerful kings);

[11] Sichon Melech HaEmori, and Og Melech HaBashan, and all the mamlechet Kena'an;

[12] And gave their land for a nachalah, an inheritance unto Yisroel Amo (His people).

[13] Thy Shem, Hashem, endureth l'olam; and Thy remembrance, Hashem, l'dor vador.

[14] For Hashem will vindicate His people; He will have compassion on His avadim.

[15] The idols of the Goyim are kesef and zahav, the ma'aseh yedei adam.

[16] They have mouths, but they speak not; einayim have they, but they see not;

[17] They have oznayim, but they hear not; neither is there any ruach in their mouths.

[18] They that oseihem (make them) will be like them; so is every one that trusteth in them.

[19] Barakhu Hashem, O Bais Yisroel; barakhu Hashem, O Bais Aharon;

[20] Barakhu Hashem, O Bais HaLevi; ye that fear Hashem, barakhu Hashem.

[21] Baruch Hashem out of Tziyon, which dwelleth at Yerushalayim. Praise Hashem.

136 O give thanks unto Hashem; for He is tov; ki l'olam chasdo (His chesed indures forever).

[2] O give thanks unto Elohei HaElohim; ki l'olam chasdo.

[3] O give thanks to Adonei HaAdonim; ki l'olam chasdo.

[4] To Him Who alone doeth nifla'ot gedolot; ki l'olam chasdo.

[5] To Him that by teyunah (understanding) made HaShomayim; ki l'olam chasdo.

[6] To Him that stretched out ha'aretz above the mayim; ki l'olam chasdo.

[7] To Him that made ohrim gedolim (great lights); ki l'olam chasdo.

[8] The shemesh to rule by yom; ki l'olam chasdo.

[9] The yarei'ach and kokhavim to rule by lailah; ki l'olam chasdo.

[10] To Him that struck down Mitzrayim in their bechorot (firstborn); ki l'olam chasdo.

[11] And brought out Yisroel from among them; ki l'olam chasdo.

[12] With a yad chazakah, and with a stretched out zero'a; ki l'olam chasdo.

[13] To Him Who divided asunder Yam Suf; ki l'olam chasdo.

[14] And made Yisroel to pass through the midst of it; ki l'olam chasdo.

[15] But overthrew Pharaoh and his army in the Yam Suf; ki l'olam chasdo.

[16] To Him Who led His people through the midbar; ki l'olam chasdo.

[17] To Him Who struck down melachim gedolim; ki l'olam chasdo.

[18] And slaughtered mighty melachim; ki l'olam chasdo.

[19] Sichon Melech HaEmori; ki l'olam chasdo.

[20] And Og Melech HaBashan; ki l'olam chasdo.

[21] And gave their land for a nachalah; ki l'olam chasdo.

[22] Even a nachalah unto Yisroel His eved; ki l'olam chasdo.

[23] Who remembered us in our low estate; ki l'olam chasdo.

[24] And hath released us from our enemies; ki l'olam chasdo.

[25] Who giveth lechem to kol basar; ki l'olam chasdo.

[26] O give thanks unto the G-d of Shomayim; ki l'olam chasdo.

137 By the rivers of Babylon, there we sat

down, yes, we wept,

when we remembered Tziyon.

[2] We hung up our kinnorot (lyres) upon the willows in the midst thereof.

[3] For there they that carried us away captive required of us a shir (song); and they that tormented us required of us simchah, saying, Sing us one of the Shir Tziyon.

[4] How shall we sing Shir Hashem in an admat nekhar (foreign land).

[5] If I forget thee, O Yerushalayim, let my yamin (right hand) forget [*i.e., have paralysis*].

[6] If I do not remember thee, let my leshon cleave to the roof of my mouth; if I prefer not Yerushalayim above my rosh simchah (chief joy).

[7] Remember, Hashem, the Bnei Edom in the Yom Yerushalayim; who said, Raze it, raze it, even to the yesod (foundation) thereof.

[8] O Bat Bavel, who art to be destroyed, ashrei shall he be, that repayeth thee the gemul thou hast done to us.

[9] Ashrei shall he be, that taketh and dasheth thy olalim against the sela.

138 (Of Dovid) I will thank Thee with my whole lev; before the elohim will I sing praise unto Thee.

[2] I will worship toward Thy Heikhal Kodesh, and praise Shmecha (Thy Name) for Thy chesed and for Thy emes; for Thou hast magnified Thy Word above Kol Shimcha (all Thy Name; *Yn 1:1, 14 OJBC*).
[3] In the day when I called out, Thou answeredst me, and madest me bold with oz (strength) in my nefesh.

[4] Kol Malchei Aretz shall praise Thee, Hashem, when they hear the words of Thy mouth.

[5] Yes, they shall sing of the Darkhei Hashem; for gadol is the Kavod Hashem.

[6] Though Hashem be on high, yet He looks upon the lowly; but the proud He knoweth from afar.

[7] Though I walk in the midst of tzoros, Thou wilt preserve me alive; Thou shalt stretch forth Thine yad against the wrath of mine enemies, and Thy Yamin (Right Hand) shall save me.
[8] Hashem will fulfill that which concerneth me; Thy chesed, O Hashem, endureth l'olam; forsake not the works of Thine own yadayim.

139 (For the one directing, Mizmor of

Dovid). Hashem, Thou hast searched me, and known me.

[2] Thou knowest my downsitting and mine uprising, Thou hast binah of my thought from afar off.

[3] Thou comprehendeth my path and my lying down, and art acquainted with all my drakhim.

[4] For there is not a milah (word) in my leshon, but, lo, Hashem, Thou knowest it altogether.

[5] Thou hast enclosed me achor (behind) and kedem (before), and laid Thine hand upon me.

[6] Such da'as is too wonderful for me; it is high, I cannot attain unto it.

[7] To where can I go from Thy Ruach [*Hakodesh*]? Or to where shall I flee from Thy presence?

[8] If I ascend up into Shomayim, Thou art there; if I make my bed in Sheol, hinei, Thou art there.

[9] If I take the wings of the shachar (dawn), and dwell in the uttermost acharit yam (the extreme end of the sea);

[10] Even there shall Thy yad lead me, and Thy yamin shall hold me.

[11] If I say, Surely the choshech shall cover me, even the lailah shall be ohr about me.

[12] Even the choshech is not dark to Thee; but the lailah shineth as the yom; the choshech and the ohr are both alike to Thee.

[13] For Thou hast created my inmost being; Thou didst interweave me in the beten immi.

[14] I will praise Thee; for I am fearfully and wonderfully made; marvellous are Thy ma'asim; and that my nefesh knoweth very well.

[15] My atzamim (bones, frame) were not hid from Thee, when I was made beseter (in secret), and skillfully wrought in the depths of the Eretz.

[16] Thine eyes did see my golem (embryo), yet being unborn; and in Thy Sefer (Book) all the yamim (days) ordained for me were written down, when as yet there were none of them.

[17] How precious also are Thy thoughts unto me, O El! How great is the sum of them!

[18] If I should count them, they are more in number than

the chol (sand); when I awake, I am still with Thee.

[19] Surely Thou wilt slay the rasha, O Eloah; depart from me therefore, ye anshei damim (bloodthirsty men).

[20] For they speak of Thee craftily, and it is taken lashav [*Ex 20:7*] by Thy enemies.

[21] Should not I hate them, Hashem, that hate Thee? And am not I to be at odds with those that rise up against Thee?

[22] I abhor them with complete sinah; I count them mine enemies.

[23] Search me, O El, and know my levav; test me, and know my thoughts;

[24] And see if there be any derech otzev (torturous crooked road) in me, and lead me in the Derech Olam.

140 (For the one directing, Mizmor of Dovid).

Deliver me, Hashem, from adam rah; preserve me from ish chamasim (violent men);

[2(3)] Which plan ra'ot (evils) in their lev; kol yom they incite milchamot (wars).

[3(4)] They have sharpened their leshonot like a nachash; the venom of a spider is under their sfatayim (lips). Selah.

[4(5)] Be shomer over me, Hashem, and keep me from the hands of the rashah; protect me from ish chamasim, whose scheme is to cause my steps to trip.

[5(6)] The ge'im (proud, arrogant ones [*of inordinate ambition*]) have hid a pach for me, and chavalim (cords, ropes); they have spread a resheth (net) before the path; they have set mokshim (traps) for me. Selah.

[6(7)] I said unto Hashem, Thou art Eli; hear the kol tachanunai (voice of my supplications), Hashem.

[7(8)] Hashem Adonoi, Oz Yeshuati (strength of my (salvation), Thou hast covered my rosh in the Yom Neshek (Day of Arms, Day of Battle). [8(9)] Grant not, Hashem, the desires of the rashah; let not his plot succeed; lest they exalt themselves. Selah.

[9(10)] As for the rosh of those that surround me, let the amal (trouble) of their own sfatayim (lips) cover them.

[10(11)] Let burning coals fall upon them; let them be cast into the eish; into mahamorot (watery pits), that they rise not up again.

[11(12)] Let not an ish lashon (idle talker, slanderer) be established in ha'aretz; rah shall hunt down the ish chamas to overthrow him.

[12(13)] I know that Hashem will maintain the din oni (cause of the poor), and the mishpat evyonim (the right of the needy).

[13(14)] Surely the tzaddikim shall give thanks unto Thy Shem; the upright shall dwell in Thy presence.

141 (Mizmor of Dovid) Hashem, I cry

unto Thee; make haste unto me; give ear unto my voice, when I cry unto Thee.

[2] Let my tefillah be set forth before Thee like ketoret; and the lifting up of my hands as the minchat erev.

[3] Be shomer, Hashem, over my mouth; guard the door of my lips.

[4] Let not my lev incline to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties.

[5] Let the tzaddik strike me; it shall be chesed; and let him reprove me; it shall be shemen, which my rosh shall

not refuse; for still shall my tefillah be against their evil deeds.

[6] Their shofetim are overthrown in stony places; they hear my words; for they are pleasant.

[7] Atzameinu (our bones) are scattered at the mouth of Sheol, as when one cutteth and cleaveth wood upon ha'aretz.

[8] But mine eyes are unto Thee, Hashem Adonoi; in Thee do I take refuge; leave not my nefesh defenseless.

[9] Keep me from the pach (snare, trap) which they have laid for me, and the traps of the workers of iniquity.

[10] Let the resha'im fall into their own nets, while I escape safely.

142 (Mashkil of Dovid; A tefillah when

he was in the me'arah)

I cried out unto Hashem with my voice; with my voice unto Hashem did I make my techinnah (supplication).

[2](3) I poured out my complaint before Him; I showed before Him my tzoros.

[3](4) When my ruach became faint within me, then Thou had da'as of my path. In the way wherein I walked have they laid a pach (snare, hidden trap) for me.

[4](5) I looked on my right, and behold, there was no man that would know me; refuge failed me; no man cared for my nefesh.

[5](6) I cried unto Thee, Hashem; I said, Thou art my refuge and my chelek (portion) in the Eretz HaChayyim.

[6](7) Attend unto my cry; for I am brought very low; save me from my persecutors; for they are stronger than I.

[7](8) Release my nefesh from prison, to praise Shemecha (Thy Name); the tzaddikim shall gather about me; for Thou shalt deal bountifully with me.

143 (Mizmor of Dovid) Hear my

tefillah, Hashem, give ear to my techinot (supplications); in Thy emunah answer me, and in Thy tzedakah.

[2] And enter not into mishpat with Thy eved; for in Thy sight shall no man living be yitzadak (justified).

[3] For the oyev (enemy) hath persecuted my nefesh; he hath struck down my life to the ground; he hath made me to dwell in places of choshech (darkness), like metei olam (those long dead).

[4] Therefore is my ruach become faint within me; my lev within me is desolate.

[5] I remember yamim mikedem (days of old), I meditate on all Thy works; I muse on the ma'aseh (work) of Thy hands.

[6] I stretch forth my hands unto Thee; my nefesh thirsteth after Thee, like an eretz ayefah (a parched, thirsty land). Selah.

[7] Hear me speedily, Hashem; my ruach faileth; hide not Thy face from me, lest I be like those that go down into the bor (pit).

[8] Cause me to hear Thy chesed in the boker; for in Thee do I trust; cause me to know the Derech wherein I should walk; for I lift up my nefesh unto Thee.

[9] Save me, Hashem, from mine oyevim (enemies); I flee unto Thee to hide me.

[10] Teach me to do Retzonecha (Thy will); for Thou art Elohai; may Thy Ruach Tov lead me on level ground.

[11] Revive me, Hashem,
I'ma'an (for the sake of) Thy
Shem (Name); in Thy
tzedakah bring my nefesh out
of tzoros.

[12] And in Thy chesed
silence mine enemies, and
destroy all them that oppress
my nefesh; for I am Thy eved.

144

(Mizmor of
Dovid).
Baruch

Hashem my Tzur (rock) which
teacheth my hands for war,
and my fingers for milchamah
(battle);

[2] My Chesed, and my
Metzudah (Fortress); my
Stronghold, and my Deliverer;
my Mogen, and He in Whom I
take refuge; Who subdueth
my people under me.

[3] Hashem, what is adam,
that Thou takest knowledge of
him! Or the ben enosh, that
Thou takest account of him!

[4] Adam is like hevel; his
days are as a tzel that passeth
away.

[5] Part Thy heavens,
Hashem, and come down;
touch the harim, and they
shall smoke.

[6] Cast forth lightning, and
scatter them; shoot Thine
khitzim (arrows), and destroy
them.

[7] Send Thine Yad from
above; rescue me, and deliver
me out of mayim rabbim,
from the yad Bnei Nekhar;

[8] Whose mouth speaketh
shav (lies), and their right
hand is a right hand of sheker.

[9] I will sing a shir chadash
unto Thee, O Elohim; upon a
nevel of ten strings will I make
music unto Thee.

[10] It is He that giveth
Teshu'ah (deliverance,
salvation) unto melachim;
Who delivereth Dovid His
eved from the cherev ra'ah.

[11] Rescue me, and save me
from the yad Bnei Nekhar,

whose mouth speaketh shav
(lies) and their right hand is a
right yad of sheker;

[12] In their youth, may
baneinu (our sons) be like
plants full grown; may
benoteinu (our daughters) be
like cornerstones, columns
wrought for the Heikhal;

[13] That our barns may be
full, affording all manner of
provision; that our tzon may
bring forth thousands and ten
thousands in our meadows;

[14] That our oxen may be
strong to labor; that there be
no peretz (breach) nor golus;
that there be no cry of
anguish in our streets.

[15] Ashrei are such people;
Ashrei is the people that
Hashem is Elohav.

145

(Tehillah of
Dovid).
[Alef] I will

extol Thee, Elohai HaMelech;
and I will bless Thy Shem
l'olam va'ed .

[2] [Beis] Kol yom will I bless
Thee; and I will praise Thy
Shem l'olam va'ed.

[3] [Gimel] Gadol is Hashem,
and me'od to be praised; and
His greatness is not cheker
(searchable).

[4] [Dalet] Dor l'dor
(generation to generation)
shall praise Thy ma'asim, and
shall declare Thy gevurot
(mighty acts).

[5] [Heh] I will speak of the
hadar kavod of Thy hod, and
of Thy nifle'ot (wonderful
works).

[6] [Vav] And men shall speak
of the power of Thy norot; and
I will declare Thy greatness.

[7] [Zayin] They shall utter
the zekher (memory,
recollection) of Thy rav tov
and shall sing of Thy
tzedakah.

[8] [Chet] Channun (gracious)
is Hashem, and full of
compassion; erech apayim
(slow to anger), and of great
chesed.

[9] [Tet] Tov is Hashem to all;
and His rachamim is over all
His ma'asim.

[10] [Yod] All Thy ma'asim
shall praise Thee, Hashem;
and Thy chasidim shall bless
Thee.

[11] [Khaf] They shall speak
of the kavod of Thy Malchus,
and tell of Thy gevurah;

[12] [Lamed] To make known
to the Bnei HaAdam His
gevurah, and the kavod hadar
of His Malchus.

[13] [Mem] Thy Malchus is a
Malchus kol olamim, and Thy
Memshelet for kol dor vador.

[14] [Samekh] Hashem
upholdeth all that fall, and
raiseth up all those that are
bowed down.

[15] [Ayin] The eyes of all
look to Thee; and Thou givest
them their okhel (food) in its
season.

[16] [Peh] Thou openest
Thine Yad, and satisfiest the
ratzon of kol chai.

[17] [Tzadi] Tzaddik is
Hashem in all His drakhim,
and chasid in all His ma'asim,

[18] [Koph] Karov (near) is
Hashem unto all them that
call upon Him, to all that call
upon Him in emes.

[19] [Resh] He will fulfil the
ratzon of them that fear Him;
He also will hear their cry,
and will save them.

[20] [Shin] Shomer is
Hashem over all them that
love Him; but kol
hahasha'im will He destroy.

[21] [Tav] My mouth shall
speak the tehilla Hashem;
and let kol basar bless His
Shem Kodesh l'olam va'ed.

[T.N. See Messianic Psalms
which include Ps 2, 22, 45, 72,
110, 47, 93, 96-99, 89 and
which indicate Moshiach's
righteous character,
experience, ideals, call, and
reign.]

146

Praise
Hashem.
Praise

Hashem, O my nefesh.

[2] While I live will I praise Hashem: I will sing praise unto Elohai while I have any being.

[3] Put not your trust in princes, nor in the ben adam, in whom there is no teshuah (salvation).

[4] His ruach departs, he returneth to his adamah; in yom hahu his plans come to nothing.

[5] Ashrei is he that hath El Ya'akov for his ezer, whose hope is in Hashem Elohav:

[6] Oseh Shomayim vaAretz, the yam, and all that therein is: HaShomer Emes l'olam (Who keepeth Truth forever):

[7] Oseh mishpat for the oppressed; Who giveth lechem to the hungry. Hashem mattir asurim (sets free the prisoners):

[8] Hashem openeth the eyes of the ivrim: Hashem raiseth them that are bowed down: Hashem loveth the tzaddikim:

[9] Hashem shomer over the gerim; He relieveth the yatom (fatherless, orphan) and almanah; but the Derech Resha'im He frustrates.

[10] Hashem shall reign l'olam, even thy G-d, O Tziyon, l'dor vador. Praise Hashem.

147

Praise ye
Hashem: for

it is tov to sing praises unto Eloheinu; for it is na'im (pleasant); and tehillah is fitting.

[2] Hashem is the Boneh Yerushalayim (builder of Jerusalem): He gathereth together the nidkhei Yisroel (the outcasts Of Israel, those of the Golus).

[3] He is the Rofeh (healer) of the Shevurei-lev (broken in heart), binds up their wounds.

[4] He determines the mispar of the kokhavim; He calleth them all by their shemot.

[5] Gadol is Adoneinu, and of rav ko'ach; to His tevunah (understanding, intelligence) there is no mispar (number, limit).

[6] Hashem lifteth up the anavim (meek ones, humble ones); He casteth the resha'im down to the ground.

[7] Sing unto Hashem with todah; make music upon the kinnor (harp) unto Eloheinu:

[8] Who covereth Shomayim with clouds, Who prepareth matar (rainfall) for ha'aretz, HaMatzemi'ach (Who maketh to spring up) the khatzir (grass) upon the harim (hills, mountains).

[9] He giveth to the behemah her lechem, and to the bnei orev (young ravens) when they cry out.

[10] He delighteth not in the gevurat hasus: He taketh not pleasure in the shokayim of an ish (legs of a man).

[11] Hashem taketh pleasure in them that fear Him, in those that hope in His chesed.

[12] Praise Hashem, O Yerushalayim; praise thy G-d, O Tziyon.

[13] For He hath strengthened the bars of thy she'arim (gates); He hath blessed thy banim within thee.

[14] He granteth shalom within thy borders, and filleth thee with the chelev chittim (the finest of wheat).

[15] He sendeth forth His imrah (command) upon eretz: His Devar runneth swiftly.

[16] He giveth sheleg (snow) like tzemer (wool); He scattereth the kfor (frost) like ashes.

[17] He casteth down His kerach (ice) like crumbs: who can stand before His cold?

[18] He sendeth out His Devar, and melteth them:

He causeth His ruach to blow, and the mayim to flow.

[19] He declareth His Devar unto Ya'akov, His chukkot and His mishpatim unto Yisroel.

[20] He hath not dealt so with any Coy (nation): and as for His mishpatim, they have not known them. Praise ye Hashem.

148

Praise
Hashem.
Praise

Hashem from HaShomayim: praise Him in the heights above.

[2] Praise ye Him, all His malachim: praise ye Him, all Tzivos Hashem.

[3] Praise ye Him, shemesh and yarei'ach: praise Him, all ye kokhavim of ohr.

[4] Praise Him, ye heavens of heavens, and ye waters that be above HaShomayim.

[5] Let them praise the Shem of Hashem: for He commanded, and they were created.

[6] He hath also established them forever and ever: He hath made a Chok (decree) which shall not pass away.

[7] Hallelu Hashem from ha'aretz, ye sea creatures, and all tehomot:

[8] Eish, and barad; snow, and cloud; stormy wind fulfilling His Devar:

[9] Mountains, and all hills; etz pri (fruitful trees), and all cedars:

[10] Beasts, and all cattle; remesh (creeping things), and flying fowl:

[11] Malchei eretz, and all people; sarim (princes), and all shoftei aretz:

[12] Both bochurim, and betulot; zekenim, and ne'arim:

[13] Let them praise the Shem of Hashem: for Shmo alone is excellent; His hod is above Eretz and Shomayim.

MISHLE

[14] He also exalteth the keren of His people, tehillah (the praise) of all His Chasidim; even of the Bnei Yisroel, an Am (people) close unto Him. Hallelu Hashem.

149 Praise Hashem. Shiru

l'Adonoi shir chadash (Sing unto Hashem a new song), and His praise in the Kahal Chasidim.

[2] Let Yisroel rejoice in Him that made him; let the Bnei Tziyon be glad in their Melech.

[3] Let them praise Shmo in the dance; let them sing zemirot unto Him with the tambourine and kinnor.

[4] For Hashem taketh pleasure in His people; He will crown the meek with Yeshuah (salvation).

[5] Let the Chasidim be joyful in kavod; let them sing for joy upon their beds.

[6] Let the high praises of G-d be in their mouth, and a two-edged sword in their hand;

[7] To execute vengeance upon the Goyim, and punishments upon the people;

[8] To bind their melachim with chains, and their nobles with shackles of barzel (iron);

[9] To execute upon them the mishpat katuv (written judgment); this honor have all His Chasidim. Hallelu Hashem.

150 Praise Hashem. Hallelu El

(Praise G-d) in His Kodesh [Beis Hamikdash];

Hallelu Him in the raki'a [see Bereshis 1:6] of His might.

[2] Hallelu Him for His gevurot (mighty acts); hallelu Him according to His surpassing greatness.

[3] Hallelu Him with the sound of the shofar;

hallelu Him with the nevel (harp) and kinnor (lyre).

[4] Hallelu Him with the tambourine and dance; hallelu Him with stringed instruments and flute.

[5] Hallelu Him upon the clashing cymbals; hallelu Him upon the resounding cymbals.

[6] Let every thing that hath neshamah praise Hashem. Praise Hashem!

T.N. The Book of Mishle

(Proverbs) says that the fear of Hashem is the beginning of Wisdom (1:7,29; 9:10; 15:33) and 'life indeed' (19:23).

Moreover, whether to fear Hashem is a choice (1:29) with ethical implications (14:2; 16:6) that are a matter of life and death (21:16). The aim of acquiring wisdom is acquiring more trust in Hashem (22:19) as we seek Him (28:5). The waywardly complacent fool makes the wrong choice (14:16,33; 15:17, 17:16), and the Book of Proverbs strongly exhorts the pursuit of Biblical wisdom as something of incomparable value (16:16; 23:23), asserting that whoever does not tremble at the wise words of Scripture is a doomed fool (19:16), even if he is outwardly religious (15:8; 21:27; 28:9) and generally presumed righteous (20:9; 21:2; 30:12). The Book of Proverbs also deals with practical wisdom, with matters like marrying well and finding a good spouse (see 18:22; 31:10-31). In fact, Wisdom (chochmah) is presented metaphorically as a lady street preacher (1:20-33; 8:1-9:12) and is contrasted with the lethal allure of Dame Folly (Aishet Kesilut 'a woman of folly'), presented, in contrast, as an adulterous street walker (2:16-19; 6:24-7:27; 9:13-18; 23:27-28; 30:20).

Both women make strong

appeals to the passersby in front of their respective houses. The house of one is blessed and the other is cursed (see also 14:1), and all who enter the house of one or the other will share in either the house's blessing or its curse. This poetic teaching against sexual immorality falls within the larger theme of 'bad company destroys good morals' (I C 15:33) which includes

1:10-19; 2:12-22; 3:31-35; 4:14-19; 14:7; 22:5,14,24-25; 28:7; 29:3; 31:3 and passages which deal with ethical qualities like envy, greed, covetousness, violence, mercy, generosity, and kindness (11:24-26; 15:27; 21:13,31,26; 22:9,16,22-23; 23:4-6,17; 24:1; 27:4; 28:20,22,25; 28:27; 29:7; 30:14-15). Seen in a feminine image, Wisdom is the most desirable of women and the tree of life (3:13-18; 4:22; 8:35-36-see also 11:30). Seen in a masculine image, he is the Father's Son (Prov 30:4), working as the master worker Chochmah, a carpenter's assistant used instrumentally to create the world (3:19; 8:22-34). Mishle 8:30 'Then I was by Him (at His side), as an artisan (artistic craftsman). I was daily His delight, rejoicing always before Him.'

(When the Word became flesh, he became the craftsman at Yosef Ben Dovid's side, having already been from all eternity Hashem's Amon (Builder) Oman (Artist). The feminine metaphor with which chapter 8 began has changed to a masculine one. Amon is a masculine noun meaning artisan or craftsman. Another possible meaning is foster-child. In any case, as Keil and Delitzsch have shown, at this point in the chapter the feminine determination disappears. See how the word is used in Jer 52:15. To be

filled with the Spirit of G-d like Bezalel meant to be filled with wisdom to build creatively as a craftsman—see Ex 31:3. Thus Wisdom is pictured as an artisan with G-d, even as Yochanan 1:1 says, 'In the beginning was the Word and the Word was with G-d.' In Proverbs 30:4 more light is thrown on this passage: Wisdom is like a Son, a Son working creatively at his Father's side. However, Hosea 11:1-4 shows that the divine fatherhood is moral and spiritual, in contrast to the sexual or physical ideas of the Ba'al cults, or in contrast to the ignorant scoffers at the Biblical doctrine of G-d and His Messianic saving Chochmah. Hashem has a "Son" according to Proverbs 30:4 and this text reflects back to Proverbs 8 and especially 8:30. This "Son" is not Israel, which is scarcely mentioned in Proverbs. The figure of a son toiling by the side of his father was a familiar one, and is an arresting metaphor for G-d's primordial Wisdom toiling creatively in the beginning with G-d and being sent on a healing redemptive mission (Ps 107:20). Likewise, Psalm 2:7, Psalm 89:27-28, and Isa 9:(5)6 are passages where the Moshiach is pictured as G-d's Son, His firstborn in the sense of His agent and heir coming in divine glory (see Daniel 7:13-14 on the Son who comes in the clouds with G-d) to 'divide the spoil with the strong' (Isaiah 53:12) and to rule eternally at His side—see Psa 110; Isa 9:7(6). The folly of the Fall (Gen. 3:1-24) itself is alluded to in Prov. 3:5-7, "Do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths. Do not be wise in your own eyes; fear the L-rd, and turn away from evil."

See also 11:2; 12:9; 14:12; 15:25,33; 16:5,18-19; 18:12; 19:3; 21:4,24; 25:6-7,27; 26:12; 27:1-2; 28:26; 29:23, which touch on the sin of pride and presumption. The book advocates honoring G-d with the tithe (3:9-10) and remaining docile before Him to hear and obey His Scriptural commands (3:11-12; 10:8,17; 12:1,15; 13:1,13; 15:5,10,12, 31-32; 19:20,25; 20:18,30; 21:11; 24:6; 25:12; 27:5-6,17; 28:23; 29:1) lest one backslide (26:11; 28:4). Obeying G-d requires zeal, diligence, and shrewd planning for future needs (6:6-11; 10:4-5, 26; 12:11,24,27, 13:4; 14:4,23; 15:19; 16:26; 18:9; 19:15,24; 20:4,13; 21:5,17,25; 22:7,13; 24:27,30-34; 26:13-16; 27:18,25-27; 28:19), as well as self-control (16:32; 19:19; 20:1; 23:19-21, 29-35; 25:28; 29:11,22; 31:4-5), straightforwardness and honesty of speech (4:24; 6:12; 10:10-11; 12:17,19,22; 14:5,25; 19:9,28; 21:6,28; 26:23-28; 30:8) and forewearing all treachery, dishonesty, and injustice (3:29; 10:2; 11:1,9,20; 13:5; 16:11; 17:23; 18:5; 20:17,23; 22:28; 24:10-12,24-25; 38:13), remembering that G-d hates the slanderer (10:18), the gossip (11:13; 16:28; 18:8; 20:19; 26:20,22), the sower of discord (6:12-19; 13:10; 26:21), and the one who gloats (24:17) or belittles people (11:12) or is bitterly vengeful (24:29; 25:21-22) or is a mocker (30:17). Part of the task of teaching shrewdness to the simple (1:4) is warning him not to offer property as collateral for his neighbor's debts or to similarly go into debt himself (6:1-5; 11:15; 17:18; 20:16; 22:26-27; 27:13). Also he must be taught to be sensitive to the reactions of others and how they are perceiving him (25:17;

27:14,23). 'Hatred stirs up strife, but love covers all offenses' (10:12). "Whoever walks with the wise becomes wise" (13:20), meaning that we should stay in fellowship with fellow believers and maintain a loving relationship with them (see 17:9). But 'the one who is a loner is self-indulgent' (18:1a). 'What is desirable in a person is loyalty' (19:22a; 20:6; 25:19; 27:10). Notice that the sage no less than the prophet preaches the Torah and warns about its curses (See 2:22; 10:30; Deut. 28:63-67). This book was written 'for the wise' (1:5) but it was also written for young people (1:8,10; 19:27; 22:6), who will perish without discipline (13:24; 19:18; 22:15; 23:13-14; 29:15,17). This book reminds us, and we always need reminding, that 'a good name is to be chosen rather than great riches' (22:1).

MISHLE

1 Mishlei Shlomo Ben Dovid, Melech Yisroel; [2] To have da'as of chochmah and musar (discipline); to understand the words of binah; [3] To receive the musar of those with seichel, tzedek and mishpat, and meisharim (equity, uprightness); [4] To give subtlety to the simple, to the na'ar, da'as and discretion. [5] A chacham (wise person) will hear, and will increase learning, and a man of understanding shall attain unto wise counsels; [6] To understand a mashal (proverb), and the melitzah (enigma); the divrei chachamim, and their chidot (riddles). [7] The Yirat Hashem is the reshit da'as, but fools despise chochmah and musar.

[8] Beni (my son), hear the musar Avicha, and forsake not the Torat Immecha.

[9] For they shall be a garland of chen unto thy rosh, and a chain about thy neck.

[10] Beni (my son), if chat'taim (sinners) entice thee, consent thou not.

[11] If they say, Come with us, let us lie in wait for dahm, let us lurk secretly for the naki (innocent, harmless) chinnom (without cause);

[12] Let us swallow them up chayyim (alive) like She'ol; and whole, as those that go down into the bor (pit);

[13] We shall find all precious substance, we shall fill bateinu (our houses) with plunder;

[14] Throw in thy goral (lot) among us; let all of us have kis echad (one pouch, purse).

[15] Beni (my son), walk not thou in the derech with them; refrain thy regel from their path;

[16] For their raglayim run to rah, and make haste for shefach dahm (shedding of blood).

[17] Surely in vain the reshet (net) is spread in the eyes of kol ba'al kanaf (all the birds, *i.e., lit. master of [the] wing*);

[18] And they lie in wait for their own dahm; they lurk secretly for their own nafshot.

[19] So are the ways of every one that is greedy for betza (ill-gotten gain); which taketh away the nefesh of the be'alim (owners) thereof.

[20] Chochmot crieth out in the street; she lifts up her voice in the rechovot (city squares);

[21] She crieth out in the chief place of concourse, in the openings of the she'arim (gates); in the Ir (city) she uttereth her words, saying,

[22] Ad mosai, ye simple ones, will ye love being simpletons? And the

scoffers delight in their mockery, and kesilim (fools) hate da'as?

[23] Turn you at my tokhechah (reproof); hinei, I will pour out my ruach unto you, I will make known my devarim unto you.

[24] Because I have called, and ye refused, I have stretched out my yad, and no man regarded;

[25] But ye have disdained all my etza (counsel), and would have none of my tokhechah (reproof);

[26] I also will laugh at your calamity; I will mock when your pachad (terror) cometh;

[27] When your pachad (terror) cometh like a storm, and your calamity cometh like a whirlwind; when tzarah (distress) and oppression cometh upon you.

[28] Then shall they call upon me, but I will not answer; they shall look for me diligently, but they shall not find me;

[29] For that they hated da'as, and did not choose the Yirat Hashem;

[30] They would have none of my etza (counsel); they despised all my tokhechah (reproof).

[31] Therefore shall they eat of the p'ri (fruit) of their own derech, and be filled with their own mo'atzot (schemes, devices).

[32] For the waywardness of the simple shall slay them, and the complacent contentment of kesilim (fools) shall destroy them.

[33] But the one who payeth heed unto me [*Chochmat Hashem, i.e., the Redemptive Word, not only Hashem's creative agent (Ps 33:6; Prov 3:19) but the one who comes with a healing mission according to Ps 107:20, though Moshiach has to die in the midst of his healing Mission to*

accomplish our healing from guilt and punitive dread—Isa 53:5] shall dwell safely, and shall be secure from pachad ra'ah (terror of evil).

2 Beni (my son), if thou wilt receive my words, and treasure my mitzvot with thee;

[2] So that thou incline thine ear unto chochmah, and apply thine lev to tevunah (understanding);

[3] Yea, if thou criest out after binah, and liftest up thy voice for tevunah (understanding)

[4] If thou seekest her as kesef, and searchest for her as for matmonim (hidden treasures);

[5] Then shalt thou understand the Yirat Hashem, and find the Da'as Elohim.

[6] For Hashem giveth chochmah; out of His Peh (mouth) cometh da'as (knowledge) and tevunah (understanding).

[7] He layeth up tushiyah (wise Torah counsel) for the yesharim (upright ones); He is a mogen (shield) to them that walk in blamelessness.

[8] He keepeth the orkhot mishpat, and is shomer over the derech of His Chasidim.

[9] Then shalt thou understand tzedek, and mishpat, and mesharim (equity, fairness)—every ma'agal tov (good path).

[10] When chochmah entereth into thine lev, and da'as (knowledge) is pleasant unto thy nefesh;

[11] Mezimah (discretion) shall be shomer over thee, tevunah (understanding) shall safeguard thee;

[12] To save thee from the derech rah, from the ish medaber tahpukhot (man speaking perverse things);

[13] Who leaving the orkhot yosher (paths of uprightness), walk in the drakhei choshech (ways of darkness);

[14] Who rejoice to do rah, and delight in the tahpukhot (perverse things) of rah (evil);

[15] Whose orkhot (paths) are crooked ones, and they are devious in their ma'agalot (paths);

[16] To save thee from the isha zarah (strange woman), even from the nokhriyah

(strange [*immoral*] woman) which useth smooth words;

[17] Which forsaketh the alluf (companion, husband) of her youth, and forgetteth the brit (covenant) of her G-d.

[18] For her bais inclineth toward mavet, and her ma'agalot (paths) to the refa'im (spirits of the dead).

[19] None that go unto her return again, neither attain they to the orkhot chayyim (paths of life).

[20] That thou mayest walk in the derech tovim, and be shomer over the orkhot tzaddikim (paths of the righteous).

[21] For the yesharim (upright ones) shall dwell in the land, and the tamimim (blameless, faultless ones) shall remain in it.

[22] But the resha'im shall be cut off from ha'aretz, and the bogedim (treacherous ones) shall be rooted out of it.

3 Beni (my son), forget not my torah; but let thine lev keep my mitzvot;

[2] For orekh yamim (length of days), and shnot chayyim, and shalom, shall they add to thee.

[3] Let not chesed and emes forsake thee; bind them about thy neck; write them upon the luach (tablet) of thine lev;

[4] So shalt thou find chen and seichel tov in the eyes of Elohim and adam.

[5] Trust in Hashem with all thine lev, and lean not unto thine own binah (understanding).

[6] In all thy drakhim acknowledge Him, and He shall make yosher thy orkhot (paths).

[7] Be not chacham in thine own eyes; fear Hashem, and depart from rah.

[8] It shall be rife'ut (health) to thy navel, and marrow to thy atzmot.

[9] Honor Hashem with thy substance, and with the reshut (firstfruit) of all thine increase;

[10] So shall thy barns be filled with plenty, and thy vats shall burst out with tirosh.

[11] Beni (my son), despise not the musar Hashem; neither be weary of His tokhakhah (reproof);

[12] For whom Hashem loveth, He correcteth; even as an av the ben in whom he delighteth.

[13] Ashrei (happy) is the man that findeth chochmah, and the man that getteth tevunah (understanding).

[14] For the gain of it is better than the gain of kesef, and the increase thereof than fine gold.

[15] She is more precious than peninim (pearls); and all the things thou canst desire are not to be compared unto her.

[16] Orekh yamim is in her right hand; and in her left hand osher and kavod.

[17] Her drakhim are drakhim of pleasantness, and all her netivot (trodden paths) are shalom.

[18] She is an Etz Chayyim (Tree of Life) to them that lay hold upon her; and me'usher (blessed) is every one that holdeth her fast.

[19] Hashem by chochmah hath founded Eretz (Earth); by tevunah (understanding) hath He established Shomayim.

[20] By His da'as (knowledge) the tehomot (oceanic depths) were divided, and the clouds drop down the tal (dew).

[21] Beni (my son), let not them depart from thine eyes; keep sound judgment and mezimah (discretion);

[22] So shall they be chayyim unto thy nefesh, and chen to thy neck.

[23] Then shalt thou walk in thy derech safely, and thy regel shall not stumble.

[24] When thou liest down, thou shalt not be afraid; when thou liest down, thy sheynah (sleep) shall be sweet.

[25] Be not afraid of sudden pachad (terror), neither of the desolation of the resha'im (wicked ones), when it cometh. [26] For Hashem shall be thy confidence, and shall be shomer over thy regel from the snare.

[27] Withhold not tov from them to whom it is due, when it is in the power of thine yad to do it.

[28] Say not unto thy neighbor, Go, and come again, and makhar (tomorrow) I will give; when thou hast it by thee.

[29] Devise not ra'ah against thy re'a, seeing he dwelleth securely by thee.

[30] Strive not with adam without cause, if he have done thee no ra'ah.

[31] Envy thou not the ish chamas, and choose none of his drakhim.

[32] For the perverse person is to'avat (detestable) to Hashem; but His sod (secret, intimate counsel) is with the yesharim (upright ones).

[33] The curse of Hashem is in the bais of the rasha; but He puts a bracha on the dwelling of the tzaddikim.

[34] Surely He scorneth the scornors; but He giveth chen (grace, favor) unto the anayim (lowly, humble ones).

[35] The chachamim shall inherit kavod, but shame shall be the promotion of kesilim (fools).

4 Hear, ye banim, the musar (instruction, discipline) of an av, and attend to know binah (understanding).

[2] For I give you lekach tov (good doctrine, good instruction), forsake ye not my torah.

[3] For I was ben to avi, tender and yachid (an only child) before immi.

[4] He taught me also, and said unto me, Let thine lev retain my words; be shomer over my mitzvot, and live.

[5] Acquire chochmah, acquire binah (understanding); forget it not; neither turn from the words of my peh (mouth).

[6] Forsake her not, and she shall be shomer over thee; love her, and she shall protect thee.

[7] Chochmah is the principal thing; therefore get chochmah, and with all thy getting get binah (understanding).

[8] Exalt her, and she shall promote thee; she shall honor thee with kavod, when thou dost embrace her.

[9] She shall give to thine head a garland of chen; an ateret (crown) of tiferet (glory) shall she present to thee.

[10] Hear, O beni (my son), and receive my sayings; and thy shnot chayyim shall be many.

[11] I have taught thee in the derech chochmah; I have led thee in ma'aglei yosher (right paths).

[12] When thou goest, thy steps shall not be hindered; and when thou runnest, lo tikashel (thou shalt not stumble).

[13] Take firm hold of musar; let her not go; guard her; for she is thy chayyim.

[14] Enter not into the orach resha'im, and go not on the derech ra'im (road of the wicked).

[15] Avoid it, travel al (not) on it, turn from it, and pass on.

[16] For they sleep not, unless they have done evil; and their sheynah (sleep) is robbed, unless they cause some to fall.

[17] For they eat the lechem of resha, and drink the yayin of chamasim (violences).

[18] But the orach tzaddikim (path of the righteous) is as the bright light, that shineth brighter and brighter unto the full day.

[19] The derech resha'im is as deep darkness; they know not at what they stumble.

[20] Beni (my son), attend to my words; incline thine ozen unto my sayings.

[21] Let them not depart from thine eyes; be shomer over them within thine lev.

[22] For they are chayyim unto those that find them, and health to all their basar.

[23] Set watch over and guard thy lev with all diligence; for out of it are the totze'ot chayyim (issues, wellsprings of life cf Mk 7:20-23).

[24] Put away from thee a deceitful peh (mouth), and perverse sfatayim (lips) put far from thee.

[25] Let thine eynayim look straight forward, and let thine eyelids look straight before thee.

[26] Ponder the ma'agal (path) of thy raglayim, and let all thy drakhim be firm.

[27] Turn not to the right hand nor to the left; remove thy regel from rah

[T.N. *Everyone in life has two paths to choose from just as Moshia'ch Tzidkeinu spoke of two gates, a wide one crowded with traffic and leading to destruction, and another one*

found by few but leading to life and redemption—Mt 7:13-14.

5 Beni (my son), attend unto my chochmah, and bow thine ozen to my tevunah (understanding); [2] That thou mayest regard mezimah (discretion), and that thy sfatayim (lips) may keep da'as (knowledge).

[3] For the sfatayim (lips) of a zarah (strange woman) drip as a honeycomb, and her mouth is smoother than shemen (olive oil);

[4] But her end is marah (bitter) as wormwood, sharp as a two-edged cherev.

[5] Her raglayim go down to mavet; her steps lead to Sheol.

[6] Lest thou shouldst compare [hers] to the orach chayyim, her ma'agalot (paths) are crooked, that thou canst not know them.

[7] Hear me now therefore, O ye banim, and turn not from the words of my peh (mouth).

[8] Remove thy derech far from her, and come not near the petach (doorway) of her bais;

[9] Lest thou give thine hod (strength) unto others, and thy shanim unto the cruel one;

[10] Lest zarim (strangers) be filled with thy koach; and thy toilings be in the bais nochri;

[11] And thou mourn at the acharit (last, latter end, future), when thy basar and thy body are consumed,

[12] And say, How have I hated musar, and my lev spurned tokhakhath (reproof);

[13] And have not obeyed the voice of my morim (teachers), nor inclined mine ear to the ones who were my melamed!

[14] I was at the brink of all rah (evil, ruin) in the midst of the kahal (congregation) and edah (assembly).

[15] Drink mayim out of thine own bor (cistern), and running waters out of thine own well.

[16] Should thy fountains be dispersed abroad, and channels of mayim in the rekhovot (town squares)?

[17] Let them be only thine own, and never zarim (strangers) with thee.

[18] Let thy makor (fountain) be blessed; and rejoice with the isha of thy youth.

[19] Let her be as the loving deer and graceful doe; let her breasts satisfy thee at all times; and be thou enraptured tamid (ever) with ahavat (love of) her.

[20] And why wilt thou, beni (my son), be intoxicated with a zarah (strange woman), and embrace the kheyk (bosom) of a nokhriyah (foreign [*heathen*] woman)?

[21] For the drakhim ish are before the eyes of Hashem, and He pondereth all his ma'agalot (paths).

[22] His own avonot shall entrap the rashah himself, and he shall be held fast by the cords of his chattat.

[23] He shall die without musar; and in the greatness of his folly he shall be led astray.

6 Beni (my son), if thou put up collateral for thy re'a, if thou hast shaken hands in pledge with a zar (stranger),

[2] Thou art snared with the words of thy peh (mouth), thou art trapped with the words of thy peh (mouth).

[3] Do this now, beni (my son), and deliver thyself, since thou art come into the palm of thy re'a; go, humble thyself, and plead with thy re'a.

[4] Give not sheynah to thine eyes, nor slumber to thine eyelids.

[5] Deliver thyself as a gazelle from the yad [*of the hunter*], and as a tzippor (bird) from the yad of the fowler.

[6] Go to the nemalah (ant), thou atzel (sluggard, lazy one);

consider her drakhim (ways), and be chacham (wise);

[7] Which having no katzin (officer, leader) or shoter (policeman) or moshel,

[8] Prepareth her lechem in the kayitz (summer), and gathereth her food in the katzir (harvest).

[9] Ad mosai wilt thou lie down, O atzel (sluggard, lazy one)? When wilt thou arise out of thy sheynah (sleep)?

[10] Yet a little sheynot (sleep [*pl.*]), a little slumber, a little folding of the yadayim to sleep;

[11] So shall thy poverty come as a prowler, and thy need as an ish mogen (man of armor).

[12] A worthless person, a wicked man, walketh with a perverse peh (mouth).

[13] He winketh with his eyes, he shuffleth with his regel, he pointeth with his fingers;

[14] Tahpukhot (perversity) is in his lev, he deviseth rah continually; he stirs up medianim (contention, strife, discord [*pl.*]).

[15] Therefore shall his calamity come suddenly; suddenly shall he be destroyed without marpeh (remedy).

[16] These shesh (six) things doth Hashem hate; indeed, shevah (seven) are an abomination unto His Nefesh;

[17] Haughty eyes, a lashon sheker, and hands guilty of shefach dahm naki,

[18] A lev that deviseth wicked machshevot (plans), raglayim that are swift in running to ra'ah,

[19] An ed sheker that speaketh lies, and he that soweth medianim (contention, strife, discords) among achim.

[20] Beni (my son), keep the mitzvot Avicha, and forsake not the torat Immecha;

[21] Bind them tamid (continually) upon thine lev, and tie them about thy neck.

[22] When thou goest, it shall guide thee; when thou sleepest, it shall be shomer over thee; and when thou awakest, it shall talk with thee.

[23] For the mitzvah is a ner (lamp); and torah an ohr; and tokhachot musar (reproofs of discipline) are the Derech Chayyim (Life Lane);

[24] To be shomer over thee, keeping thee from the eshet rah, from the smooth lashon of the nokhriyah (strange woman).

[25] Lust not after her beauty in thine lev; neither let her allure thee with her eyelids.

[26] For by means of an isha zonah a man is reduced to a kikar lechem; and [another] man's wife will prey on the nefesh yekara (precious soul).

[27] Can a man take eish in his kheyk, and his clothes not be burned?

[28] Can one walk upon hot coals, and his regel not be burned?

[29] So is he that goeth into his eshet re'a; whosoever toucheth her shall not go unpunished.

[30] Men do not despise a ganav if he steal to satisfy his nefesh when he is starving;

[31] But if he be found out, he shall restore sevenfold; he shall give (substance, wealth) of his bais;

[32] But the no'ef (one who committeth adultery) with an isha lacketh lev [of understanding]; he that doeth it destroyeth his own nefesh.

[33] A nega [*see Isaiah 53:8 for Moshiah's nega taken for unfaithful Israel*] and dishonor shall he get; and his cherpah (reproach) shall not be wiped away.

[34] For kina (jealousy) is the chamat gever (husband's rage); therefore he will not spare in the yom nakam (day of vengeance).

[35] He will not regard kofer (compensation); neither will he be the appeased, though shochad (bribe) be great.

7 Beni (my son), be shomer over my words, and treasure up my mitzvot with thee.

[2] Be shomer over my mitzvot, and live, and over my torah as the apple of thine eye.

[3] Bind them upon thy fingers, write them upon the luach (tablet) of thine lev.

[4] Say unto chochmah, Thou art my achot; and call binah (understanding) thy kinsman; [5] That they may be shomer over thee and keep thee from the zarah, from the nokhriyah with her smooth words.

[6] For at the chalon (window) of my bais I looked through my lattice, [7] And beheld among the simple ones, I discerned among the banim, a na'ar (young man) devoid of lev [of understanding, sense],

[8] Passing through the street near her corner; and he went on the derech to her bais, [9] In the twilight, at erev, in the black and dark lailah;

[10] And, hinei, there met him an isha with the attire of a zonah, and crafty of lev [11] –She is loud and soreret (rebellious, defiant); her raglayim abide not in her bais;

[12] Now is she without, now in the rechovot, and lurketh in wait at every pinnah (corner)– [13] So she caught hold of him, and kissed him, and with a brazen ponem said unto him,

[14] I have zivkhei shelamim vowed; this yom have I payed my neder.

[15] Al ken (therefore) came I forth to meet thee, diligently to seek thy face, and I have found thee.

[16] I have decked my bed with coverings of tapestry, with a bedspread of fine linen of Mitzrayim.

[17] I have perfumed my mishkav (bed) with myrrh, aloes, and cinnamon.

[18] Come, let us take our fill of dodim (loves) until boker; let us delight ourselves with ahavim (loves, *pl. of intensity*).

[19] For the ish (man, *i.e., husband*) is not b'bais, he is gone a derech merachok (distant journey); [20] He hath taken a bag of kesef with him, and will come back to his bais at the appointed time.

[21] By her enticing speech she caused him to yield, with the smoothness of her sfatayim she seduced him. [22] He goeth after her and followeth immediately, as a shor (ox) goeth to tavach (stock yard, slaughter-house), or as the fettered to the musar of the fool;

[23] Till a khetz (arrow) strike through his liver; as a tzippor hasteth to the pach (snare), and knoweth not that it is for his nefesh (life). [24] Pay heed unto me now therefore, O ye banim, and attend to the words of my peh (mouth).

[25] Let not thine lev turn aside to her drakhim; go not astray in her netivot (trodden paths). [26] For she hath cast down many chalalim (wounded); indeed, many strong men have been slain by her.

[27] Her bais is the drakhei Sheol, going down to the chadarim (chambers, rooms) of mavet (death).

[T.N. The off-stage character here in chp 7 has been the cuckold. Because of her Ba'al affair, Hashem became the cuckold of Israel even as Hosea became the cuckold of Gomer.]

8 Doth not Chochmah cry out? And Tevunah (understanding) put forth her voice?

[2] In the top of high hills, beside the derech (road) in the bais netivot (meeting place of trodden paths, crossroads) nitzavah (she [*Lady Wisdom, the lady street preacher*] stands).

[3] She crieth out at the she'arim (gates), at the entry of the city, at the entrance at the petachim (doorways):

[4] Unto you, O ishim, I call out; and my voice is to the Bnei Adam.

[5] O ye simple ones, understand armah (prudence); and, ye kesilim, understand in your lev.

[6] Hear; for I will speak negidim (noble things, worthy [*uords*]); and the opening of my sfatayim (lips) shall be meisharim (upright, fair things).

[7] For my mouth shall speak emes; and resha is an abomination to my sfatayim (lips).

[8] All the words of my peh (mouth) are in tzedek; there is nothing crooked or perverse in them.

[9] They are all correct to him that discerneth, and yesharim (straight ones) to them that find da'as (knowledge).

[10] Receive my musar, and not kesef; and da'as (knowledge) rather than choice gold.

[11] For chochmah is tovah (better, more precious) than pearls; and all the things that may be desired are not to be compared to it.

[12] I, Chochmah, dwell with armah (prudence), and find out da'as (knowledge) of mezimot (discretions).

[13] The Yirat Hashem is to hate rah; pride, and ga'on (arrogance), and the derech rah, and the perverse peh (mouth), do I hate.

[14] Etzah (counsel, advice) is mine, and sound judgment; I am binah; I have gevurah.

[15] By me melachim reign, and nobles decree tzedek.

[16] By me sarim (princes) rule, and nobles, even all the shofetim of tzedek.

[17] I love them that have ahavah for me; and those that seek me shall find me.

[18] Osher and kavod are with me; indeed, enduring hon (wealth) and tzedakah.

[19] My p'ri is better than gold, indeed, than fine gold; and my revenue than choice kesef.

[20] I walk in the orach tzedakah (way of righteousness), in the midst of the netivot (paths) of mishpat, [21] That I may cause those that love me to inherit substance; and I will fill their otzarot.

[22] Hashem possessed me in the reshit of His derech, before His works of old.

[23] I was set up [*to reign*] me'olam (from eternity), from the beginning, or ever eretz was.

[24] When there were no tehomot, I was brought forth; when there were no springs abounding with mayim.

[25] Before the harim were settled, before the geva'ot (hills) was I brought forth;

[26] While as yet He had not made eretz, nor the outer places, nor the beginning of the dust of the tevel.

[27] When He set in place Shomayim, I was there; when He drew a khoog (circle, horizon) upon the face of the tehom,

[28] When He established the clouds above, when He strengthened the fountains of the tehom,

[29] When He gave to the yam His chok (decree, limits), that the mayim

should not pass its limits, when He appointed the foundations of the Eretz;

[30] Then I was etzel (at the side of, beside [*see Yn 1:1*]) Him, as an Amon (master craftsman, builder, architect, artist); and I was daily His delight, rejoicing always before Him;

[31] Rejoicing in the tevel of His Eretz; and my delights were with the Bnei Adam.

[32] Now therefore pay heed unto me, O ye banim; for ashrei (blessed, happy) are they that are shomer over my drakhim.

[33] Hear musar, and be chacham, and disdain it not.

[34] Ashrei is adam that heareth me, watching daily at my dalatot, waiting at the mezuzot of my doors.

[35] For whosoever findeth me findeth Chayyim, and shall obtain ratzon Hashem.

[36] But he that sinneth against me doth chamas against his own nefesh; all they that hate me love mavet.

9 Chochmah hath built her bais, she hath hewn out her seven ammudiv;

[2] She hath prepared her meat; she hath mixed her yayin; she hath also set her shulchan.

[3] She hath sent forth her na'arot; she calleth from the highest points of the city;

[4] Whosoever is simple, let him turn in here; as for him that lacketh lev (a heart of understanding), she saith to him,

[5] Come, eat of my lechem, and drink of the yayin which I have mixed [*Yn 6:53-54 QJBC*].

[6] Forsake the simple ways, and live; and go in the derech binah.

[7] He that reproveth a letz (mock) getteth to himself shame, and he that is a mochiach (reprover) of a

wicked man getteth himself a blot stain.

[8] Reprove not a letz, lest he hate thee; rebuke a chacham, and he will love thee.

[9] Give instruction to a chacham, and he will be yet wiser; teach a tzaddik, and he will increase in learning.

[10] The Yirat Hashem is the beginning of chochmah, and the da'as Kedoshim (knowledge of the Holy One) is binah (understanding).

[11] For by me thy yamim shall be multiplied, and shanot chayyim shall be increased to thee.

[12] If thou be chacham, thou shalt be wise for thyself, but if thou mockest, thou alone shalt suffer.

[13] Aishes Kesilut (Dame Folly) is clamorous; she is simple, and knoweth nothing.

[14] For she sitteth at the petach (doorway) of her bais, on a seat in the high places of the city,

[15] To call those passing on the derech (road) who go straight on their way:

[16] Whoso is simple, let him turn in here, and as for him that lacketh lev (heart of understanding), she saith to him,

[17] Stolen waters are sweet, and lechem eaten in secret is pleasant.

[18] But he has no da'as that the dead ones are there; and that her guests are in the depths of Sheol.

10 The mishle (proverbs) of Shlomo. A ben chacham maketh glad an av, but a ben kesil is the grief of his em.

[2] Otzarot resha profit nothing, but tzedakah (righteousness) saveth from mavet.

[3] Hashem will not suffer the nefesh of the tzaddik to famish,

but He thwarteth the craving of the resha'im.

[4] He becometh poor that dealeth with a negligent palm, but the yad of the diligent maketh wealth.

[5] He that gathereth in kayitz is a ben maskil (son of wisdom), but he that sleepeth in katzir (harvest) is a ben that causeth shame.

[6] Brakhot are upon the head of the tzaddik, but chamas covereth the peh (mouth) of the resha'im.

[7] The memory of the tzaddik is as bracha, but the shem resha'im shall rot.

[8] The chacham lev will receive mitzvot, but one with foolish sfatayim (lips) shall be thrust down.

[9] He that walketh uprightly walketh securely, but he that perverteth his drakhim shall be known.

[10] He that winketh with the ayin causeth trouble, but one with foolish sfatayim shall come to ruin.

[11] The peh (mouth) of a tzaddik is a Makor Chayyim, but chamas covereth the peh (mouth) of the resha'im.

[12] Sin'ah (hatred) stirreth up medianim (dissensions), but ahavah covereth all peysha'im.

[13] In the sfatayim (lips) of him that hath understanding chochmah is found, but a shevet (rod) is for the back of him that is devoid of lev [understanding].

[14] Chachamim treasure up da'as (knowledge); but the peh (mouth) of the foolish is near destruction.

[15] The oisher's wealth is his strong city; the destruction of the poor ones is their poverty.

[16] The wage of the tzaddik leadeth to Chayyim; the wage of the rashah is for chattat [Ro 6:23].

[17] He is in the orach (path) of Chayyim that is shomer

over musar, but he that abandoneth tokhakat (reproof) goes astray.

[18] He that hideth sin'ah with sfatayim sheker, and he that uttereth a slander, is a kesil (fool).

[19] In the multitude of devarim there wanteth not sin, but he that restraineth his sfatayim (lips) is maskil (wise).

[20] The lashon of the tzaddik is as choice kesef; the lev of the resha'im is of little worth.

[21] The sfatayim (lips) of the tzaddik feed rabbim (many), but fools die for lack of lev [of chochmah].

[22] The Birkat Hashem, it maketh wealthy, and He addeth no sorrow with it.

[23] It is as sport to a kesil to do zimmah (evil design), but an ish tevunah (man of understanding) hath chochmah.

[24] What the rashah dreads, it shall come upon him, but the ta'avat tzaddikim shall be granted.

[25] As the whirlwind passeth, so is the rashah no more, but the tzaddik is a yesod olam (an everlasting foundation).

[26] As chometz to the teeth, and as smoke to the eyes, so is the atzel (sluggard, lazy one) to them that send him.

[27] The Yirat Hashem prolongeth yamim; but the shanot of the resha'im shall be cut short.

[28] The prospect of the tzaddikim shall be simchah, but the tikveh of the resha'im shall perish.

[29] The Derech Hashem is maoz to the blameless, but destruction shall be to the workers of iniquity.

[30] The tzaddik shall never be removed, but the resha'im shall not inhabit Eretz.

[31] The peh (mouth) of the tzaddik bringeth forth chochmah, but the lashon tahpukhot (tongue of perversion, distortion) shall be cut off.

[32] The sfatayim (lips) of the tzaddik know what is ratzon (acceptable), but the peh (mouth) of the resha'im speaketh tahpukhot (perversity).

11 A balance of mirmah (dishonesty, deception) is abomination to Hashem, but an even shelemah (perfect stone, just weight) is His ratzon. [2] When zadon (pride) cometh, then cometh kalon (shame, disgrace), but with the humble is chochmah. [3] The integrity of the yesharim (upright ones) shall guide them, but the deceit of the bogedim (treacherous ones) shall destroy them.

[4] Hon (riches) profit not in the yom evrah (day of wrath), but tzedakah (righteousness) delivereth from mavet.

[5] The tzidkat tamim (righteousness of the blameless) shall make his derech straight, but the rashah shall fall by his own evil.

[6] The tzidkat yesharim shall deliver them, but bogedim (treacherous ones) shall be caught in their own evil desire.

[7] At the mot adam rasha, his tikveh shall perish, and the expectation of his [surviving] strong ones perisheth.

[8] The tzaddik is delivered out of tzoros, but the rashah cometh on to take his place.

[9] A chaneif (hypocrite, man without G-d) with his peh (mouth) destroyeth his re'a, but through da'as (knowledge) shall the tzaddikim be delivered.

[10] When it goeth well with the tzaddikim, the

city rejoiceth, and when the resha'im perish, there is rinnah (joyful shouting).

[11] By the birkat yesharim the city is exalted, but it is overthrown by the peh (mouth) of the resha'im.

[12] He that is devoid of lev [*of understanding*] despiseth his re'a, but an ish tevunot holdeth his peace.

[13] A bringer of rekhil (gossip, *rekhlut*) revealeth sod (secrets, confidences), but he that is of a ne'eman ruach concealeth the matter.

[14] Where no strategic policy is, the nation falls, but in the multitude of yoetz

(counsellors, advisors) there is teshu'ah (victory, safety).

[15] He that is guaranty for a zar shall suffer for it, and he that hateth pledging collateral is secure.

[16] An eshet chen retaineth kavod (honor, respect), but ruthless men retain osher.

[17] The ish chesed (merciful man) doeth good to his own nefesh, but he that is cruel harmeth his own self.

[18] The reshah worketh a wage of sheker, but to him that soweth tzedakah (righteousness) shall be a sachar emes (sure reward).

[19] As tzedakah (righteousness) leadeth to Chayyim, so he that pursueth ra'ah pursueth it to his own mot (death).

[20] They that are of a perverse lev are an abomination to Hashem, but such as are upright in their derech are His delight.

[21] Though yad join in yad, the rah shall not go unpunished, but the zera of the tzaddikim shall be delivered.

[22] As a ring of zahav in the snout of a chazir, so is an isha yafah which is without ta'am (judgment, discretion).

[23] The ta'avat tzaddikim is only tov, but the tikveh of the resha'im is wrath.

[24] There is that which scattereth, and yet increaseth more; and there is that which withholdeth more than is yosher, but it leadeth to machsor (want, need, poverty).

[25] The nefesh berakhah (generous person) shall be made to prosper, and he that watereth shall be refreshed also himself.

[26] He that withholdeth grain, the people shall curse him, but berakhah shall be upon the head of him that selleth it.

[27] He that diligently seeketh tov procureth ratzon, but he that seeketh ra'ah, it shall come unto him.

[28] He that trusteth in his riches shall fall; but the tzaddik shall flourish like the green leaf.

[29] He that troubleth his own bais shall inherit the ruach (wind), and the fool shall be eved to the chacham lev.

[30] The p'ri tzedek is Etz Chayyim, and he that winneth nefashot is chacham (wise).

[31] If the tzaddik are recompensed on ha'aretz (the earth), much more the rashah and the choteh (sinner).

12 He who loveth musar loveth da'as, but he that hateth tokhachat (reproof, correction) is ba'ar (a boorish, ignorant person).

[2] A tov (good man) obtaineth ratzon (favor) from Hashem, but an ish mezimor (a man of crafty devices) will He condemn.

[3] An adam shall not be made secure by resha, but the shoresht tzaddikim (root of the righteous ones) shall not be moved. [*T.N. Cf 12:4 and 31:10.*]

[4] An aishes chayil (a woman of valor, an excellent wife) is an ateret to her ba'al, but she that bringeth shame is like rottenness in his atzmot.

[5] The thoughts of the tzaddikim are right, but the tachbulot (guidance) of the resha'im are mirmah (deceitful).

[6] The devarim of the resha'im are to lie in wait for dahm, but the peh (mouth) of the yesharim (upright ones) shall deliver them.

[7] The resha'im are overthrown, and are no more, but the bais tzaddikim shall stand.

[8] An ish shall be commended according to his seichel, but he that is of a perverse mind shall be despised.

[9] He that is lightly esteemed, and hath an eved, is better than he that honoreth himself, and lacketh lechem.

[10] A tzaddik regardeth the nefesh (life) of his behemah (beast), but the compassion of the rashah is cruel.

[11] He that worketh his adamah shall be satisfied with lechem, but he that chaseth after worthless persons is devoid of lev [*of understanding*].

[12] The resha coveteth the catch of ra'im (evil men), but the shoresht (root) of the tzaddikim yieldeth fruit.

[13] The rah is ensnared by the peyssha (transgression) of his sflatayim (lips), but the tzaddik shall escape from tzoros.

[14] An ish shall be filled with tov by the fruit of his peh (mouth), and the recompence of the hands of adam shall be rendered unto him.

[15] The derech of a fool is yashar (right) in his own eynayim, but he that payeth heed unto etzah is chacham (wise).

[16] A fool's wrath is known immediately, but a prudent man covereth kalon (shame, disgrace, shameful nakedness).
 [17] He that speaketh emunah declareth tzedek, but an ed shekarim, mirmah.
 [18] There is one who speaketh rash words like the wounding of a cherev, but the lashon of the chachamim promotes marpeh (healing).
 [19] The lip of emes shall be established forever, but a lashon sheker is but for a moment.
 [20] Mirmah (deceit) is in the lev of them that plot rah, but to the counsellors of shalom is simchah.
 [21] There shall no harm befall the tzaddik, but the resha'im shall be filled with rah.
 [22] Sfatayim (lips) of sheker are to'evah to Hashem, but they that deal emunah (faithfully, truthfully) are His delight.
 [23] A prudent man concealeth da'as, but the lev kesilim (mind of fools) preaches folly.
 [24] The yad of the kharutzim (diligent ones) shall rule, but the remiyyah (deceitfully lazy man) shall be put to forced labor.
 [25] Anxiety in the lev ish causeth depression, but a davar tov cheers it up.
 [26] The tzaddik prevaieth advantageously over his neighbor, but the derech resha'im leads them astray.
 [27] The remiyyah (deceitfully lazy man) roasteth not that which he took in hunting, but diligence is the precious possession of man.
 [28] In the orach tzedakah (way of righteousness) is chayyim, and in the derech netivot (pathway) thereof there is no mavet.

13 A ben chacham heareth his musar av, but a scoffer heareth not ge'arah (scolding, rebuke).
 [2] An ish shall eat tov by the fruit of his peh (mouth), but the nefesh of the bogedim (unfaithful ones, traitors) shall eat chamas.
 [3] He that is shomer over his peh (mouth) guards his nefesh, but he that openeth wide his sfatayim (lips) shall have ruin.
 [4] The nefesh of the atzel (sluggard, lazy one) desireth, and hath nothing, but the nefesh of the kharutzim (diligent ones) shall have ample provision.
 [5] A tzaddik hateth sheker, but a wicked man is shamefully loathsome, and bringeth disgrace.
 [6] Tzedakah is guard over him whose derech is blameless, but wickedness overthroweth the chattat (sinner).
 [7] There is one who maketh himself out to be rich, yet hath nothing; there is one that maketh himself out to be poor, yet hath hon rav (great wealth).
 [8] The riches of an ish is kofer (ransom) for his nefesh (life), but the poor heareth no threat.
 [9] The ohr (light) of the tzaddik rejoiceth, but the ner (lamp) of the resha'im (wicked) shall be put out.
 [10] By zaddon (pride) cometh only contention, but with the teachable is chochmah.
 [11] Hon (wealth) gotten by dishonesty shall be diminished, but he that gathereth incrementally shall have an increment.
 [12] Hope deferred maketh the lev sick, but when the ta'avah (desire) cometh, it is an Etz Chayyim (Tree of Life).

[13] He who despiseth the davar shall be destroyed, but he that feareth the mitzvah shall be rewarded.
 [14] The torat chacham (teaching of the wise) is a makor chayyim (fountain of life), to turn one away from the snares of mavet.
 [15] Seichel tov giveth favor, but the derech bogedim (way of traitors) is hard.
 [16] Every prudent man acts with da'as, but a kesil (fool) displays his folly.
 [17] A malach rasha falleth into rah (trouble), but a tzir emunim (trustworthy envoy) is marpeh (healing).
 [18] Poverty and shame shall be to him that disdains musar, but he that is shomer over tokhakhath (reproof) shall be honored.
 [19] The ta'avah (desire, longing) fulfilled is sweet to the nefesh, but it is to'evat kesilim (the abomination of fools) to depart from rah.
 [20] He that walketh with chachamim shall be wise, but a companion of kesilim (fools) shall come to harm.
 [21] Ra'ah (disaster) pursueth chatta'im (sinners), but tov is the reward of the tzaddikim.
 [22] A tov (good man) leaveth an inheritance to his bnei banim, and the wealth of the choteh (sinner) is laid up for the tzaddik.
 [23] Rav ochel (much food) is in the untilled ground of the poor, but for want of mishpat (justice) it is swept away.
 [24] He that spareth his shevet (rod) hateth bno (his son), but he that loveth him is diligent in his musar (discipline).
 [25] The tzaddik (righteous) eateth to the satisfying of his nefesh (soul), but the beten (stomach) of the resha'im shall want.

14 Chachmot nashim
buildeth her bais,
but the foolish

pulleth it down with her
hands.

[2] He that walketh in his
yashar feareth Hashem, but
he that is devious in his
drakhim despiseth Him.

[3] In the peh (mouth) of the
fool is a rod of ga'avah (pride),
but the sfatayim (lips) of the
chachamim shall be shomer
over them and preserve them.

[4] Where no oxen are, the
evus (feeding trough) is clean,
but much increase is by the
ko'ach of the shor (ox).

[5] An ed emunim will not lie,
but an ed sheker will utter lies.

[6] A scoffer seeketh
chochmah, and findeth it not,
but da'as cometh easily unto
him that is discerning.

[7] Go from the presence of
an ish kesil, when thou
perceivest not in him the
sfatayim (lips) of da'as
(knowledge).

[8] The chochmah of the
prudent is to understand his
derech, but the folly of kesilim
is mirmah (deceit).

[9] Fools mock at guilt, but
among the yesharim (upright
ones) there is ratzon (favor).

[10] The lev knoweth its own
bitterness, and a zar (stranger)
doth not share its simchah.

[11] The bais of the resha'im
shall be shmad, but the ohel
of the yesharim shall flourish.

[12] There is a derech (road)
which seemeth yashar (right)
unto an ish, but the acharit
(latter end, future) thereof are
the drakhim of mavet.

[13] Even in shekhok
(laughter) the lev is sad, and
the acharit (latter end) of that
simchah is grief.

[14] The sug (backslider,
faithless one) in lev is filled
with his own drakhim (roads),
but an ish tov shall be
satisfied from above himself.

[15] The naive believeth every
davar, but the prudent looketh
with care to his steps.

[16] A chacham feareth, and
departeth from rah, but the
kesil throweth off restraint
and is arrogantly reckless.

[17] He that is quick-
tempered dealeth folly, and an
ish mezimot (a man of crafty
schemes) is hated.

[18] The naive inherit folly,
but the prudent are crowned
with da'as.

[19] The ra'im will bow before
the tovim, and the resha'im at
the she'arim of the tzaddik.

[20] The poor is hated even
by his own re'a (neighbor), but
the oisher hath many friends.

[21] He that despiseth his re'a
sinneeth, but he that is kind to
the anayim (needy ones),
happy is he.

[22] Do they not go astray
that plot rah? But chesed and
emes shall be to them that
plan tov.

[23] In all hard work there is
profit, but idle chatter of the
sfatayim (lips) tendeth only to
makhzor (poverty, want).

[24] The ateret chachamim is
their riches, but the
foolishness of kesilim is folly.

[25] An ed emes (true witness)
saveth nefashot (souls, lives),
but a lying witness is a
betrayah.

[26] In the Yirat Hashem is
strong confidence, and his
banim shall have a place of
refuge.

[27] The Yirat Hashem is a
makor chayyim (fountain of
life) to turn one away from the
snares of mavet.

[28] In the multitude of
people is the glory of a melech,
but in the lack of subjects is
the ruin of the prince.

[29] He that is slow to wrath
is of rav tevunah (great
understanding), but he that is
angrily impulsive exalteth
folly.

[30] A lev marpeh (sound
mind) is life to the basar, but
kinah (envy) is the rottenness
of the atzmot (bones).

[31] He that oppresseth the
dal (poor) showeth contempt
for his Oseh (Maker), but he
that honoreth Him is kind to
the evyon (needy).

[32] The reshah is banished
in his ra'ah, but the tzaddik
hath refuge in his mot (death).

[33] In the lev of the
discerning reposes chochmah,
but that which is in kesilim is
made known.

[34] Tzedakah exalteth a
nation, but chattat (sin) is a
reproach to any people.

[35] The ratzon melech
(king's favor) is toward an eved
maskil (a wise servant), but his
wrath is against him that
bringeth shame.

15 A soft answer
turneth away
chemah (wrath);
but harsh devarim stir up
anger.

[2] The lashon of chachamim
useth da'as aright, but the peh
(mouth) of kesilim (fools)
poureth out folly.

[3] The eynayim of Hashem
are in kol makom (every
place), watching the ra'im and
the tovim.

[4] A marpeh lashon (a
tongue of healing) is an Etz
Chayyim, but selef (perversity)
therein is crushing to the
ruach (spirit).

[5] A fool spurns his musar
av, but he that is shomer over
tokhakat (reproof) is
prudent.

[6] In the bais of the tzaddik
is much treasure, but in the
revenues of the rashah is
trouble.

[7] The sfatayim (lips) of
chachamim disperse da'as, but
the lev of kesilim doeth not so.

[8] The zevach of the resha'im is a to'evah to Hashem, but the tefillah (prayer) of the yesharim is His delight.

[9] The derech rashah is a to'evah unto Hashem, but He loveth him that pursueth tzedakah.

[10] Musar is grievous unto him that forsaketh the orach (way), and he that hateth tokhachat (reproof) shall die.

[11] Sheol and Avaddon are before Hashem, how much more then the hearts of Bnei Adam?

[12] A scoffer loveth not one that correcteth him, neither will he go unto chachamim.

[13] A lev same'ach maketh a cheerful countenance, but by sorrow of the lev the ruach is broken.

[14] The lev of him that hath understanding seeketh da'as, but the peh (mouth) of kesilim feedeth on folly.

[15] All the days of the oni are ra'im, but he that is of a tov lev hath a mishteh tamid (a continual feast).

[16] Better is little with the Yirat Hashem than otzar rav (great treasure) and trouble therewith.

[17] Better is a meal of yarak (vegetables) where love is, than a fattened calf and sinah (hatred) therewith.

[18] An ish chemah (angry man) stirreth up madon (strife), but he that is slow to anger pacifies a quarrel.

[19] The derech (road) of the atzel (sluggard, lazy one) is a thorny hedge, but the orach yesharim (way of the upright) is a highway.

[20] A ben chacham maketh glad an av, but a kesil adam despiseth immo.

[21] Folly is simchah to him that is destitute of lev [*of discernment*], but an ish devunah walketh uprightly.

[22] Without counsel, plans go amiss, but in the multitude

of yo'atzim (counsellors) they are established.

[23] An ish hath simchah in the apt reply of his peh (mouth), and a timely davar, mah tov (how good!)

[24] The Orach Chayyim leads upward to the wise, in order that he may depart from Sheol beneath.

[25] Hashem will destroy the bais of the proud, but he will maintain the boundary of the almanah.

[26] The thoughts of the rah are a to'evah to Hashem, but the words of the tehorim (pure ones) are pleasant.

[27] He that is greedy of unjust gain troubleth his own bais, but he that hateth mattanot (bribes) shall live.

[28] The lev tzaddik studieth how to answer, but the peh (mouth) of the resha'im poureth out evil things.

[29] Hashem is far from the resha'im, but He heareth the tefillah of the tzaddikim.

[30] The ohr (light) of the eynayim rejoiceth the lev, and a good report giveth health to the etzem.

[31] The ozen that heareth the tokhachat chayyim (reproof of life) lodgeth among chachamim.

[32] He that refuseth musar despiseth his own nefesh, but he that heareth tokhachat (reproof) gaineth lev [*of understanding*].

[33] The Yirat Hashem is the musar of chochmah; and before kavod (honor) is anavah (humility).

16 The plans of the lev belong to adam, and the answer of the lashon is from Hashem.

[2] All the drakhei ish are pure in his own eynayim, but Hashem weigheth the ruchot.

[3] Commit thy ma'asim (works) unto Hashem, and thy plans shall be established.

[4] Hashem works out all things for Himself, indeed, even the rasha (wicked) for the Yom Ra'ah (day of evil).

[5] Every one that is proud in lev is to'evah Hashem; though yad join in yad, he shall not go unpunished.

[6] By chesed and emes avon is purged, and by the Yirat Hashem men depart from rah.

[7] When drakhei ish please Hashem, He maketh even his oyevim to be in shalom with him.

[8] Better is a little with tzedakah than great revenues without mishpat (justice).

[9] The lev adam plans his derech, but Hashem directeth his steps.

[10] A kesem (oracle) is on the sfatayim (lips) of Melech, his peh (mouth) must not betray mishpat.

[11] A just weight and balance are Hashem's, all the weights of the bag are His concern.

[12] It is to'evah melachim to commit resha (wickedness), for the kisse is established through tzedakah.

[13] Sfatayim (lips) of tzedek are the delight of melachim; and they love him that speaketh yesharim (upright things).

[14] The wrath of a melech is as malachim of mavet, but an ish chacham will appease it.

[15] In the light of the countenance of melech is chayyim, and his favor is like the cloud of a spring rain.

[16] How much better is it to acquire chochmah than zahav, and acquiring binah (understanding) a better choice than kesef!

[17] The mesilat yesharim (highway of the upright) is to depart from rah; he that guards his derech is shomer over his nefesh (soul).

[18] Ga'on (pride) goeth before shever (destruction), and a ruach of haughtiness before a fall.
 [19] Better it is to be of a humble ruach among the anayim, than to divide the plunder with the proud.
 [20] He that wisely heeds the Davar shall find tov (good), and he who trusteth in Hashem, happy is he.
 [21] The chacham lev shall be called prudent, and the sweetness of the sfatayim (lips) adds to learning.
 [22] Seichel is a Makor Chayyim unto him that hath it, but the musar (instruction, discipline) of fools is folly.
 [23] The lev chacham guides his peh (mouth), and addeth learning to his sfatayim (lips).
 [24] Pleasant words are as a honeycomb, sweet to the nefesh, and marpeh (healing) to the atzmot (bones).
 [25] There is a derech that seemeth yashar (right) before an ish, but its acharit (future, latter end) is the drakhei mavet.
 [26] The nefesh (appetite) of the laborer works for him, for his peh (mouth) of hunger driveth him on.
 [27] An ish Belya'al diggeth up ra'ah, and in his sfatayim (lips) there is as a scorching eish.
 [28] A perverse ish soweth madon (strife, dissension), and a whisperer separateth close friends.
 [29] An ish chamas enticeth his rea, and leadeth him into the derech that is not good.
 [30] He winking his eynayim to plot perverse things, compressing his sfatayim (lips), bringeth ra'ah to pass.
 [31] The silvery hair is an ateret tiferet; it is found in the derech tzedakah.
 [32] He that is slow to anger is better than the gibbor; and

he that ruleth his ruach than he that captures a city.
 [33] The goral is cast into the kheyk (lap), but the whole decision thereof is from Hashem.

17 Better is a dry crust, and quietness therewith, than a bais full of zevakhim (sacrificial religious meals) with strife.
 [2] An eved maskil (wise servant) shall have rule over a ben that causeth shame, and shall have a share of the nachalah among the achim.
 [3] The crucible is for kesef, and the furnace for zahav, but Hashem is the testor of hearts.
 [4] An evildoer giveth heed to false sfatayim (lips), and a sheker (liar) giveth ear to a spiteful lashon.
 [5] He who mocketh the poor showeth contempt for his Oseh (Maker), and he that gloats at calamities shall not go unpunished.
 [6] Bnei banim are the ateret of zekenim; and the tiferet of banim are their avot.
 [7] Eloquent speech becometh not a naval (fool), much less do lying sfatayim (lips) a ruler.
 [8] A shochad (gift, bribe) is like a charm in the eynayim of him that hath it: wherever he turneth, he prospereth.
 [9] He that covereth a peyshah (transgression) seeketh love; but he that repeateth a matter separateth the best of friends.
 [10] Ge'arah (scolding) goeth deeper into a meiven than a hundred blows into a kesil (fool).
 [11] A rah seeketh only rebellion; therefore a merciless malach shall be sent to him.
 [12] Let an ish meet a dov robbed of her cubs rather than a kesil in his folly.

[13] He who rewardeth ra'ah for tovah, ra'ah shall not depart from his bais.
 [14] The beginning of madon (strife) is like releasing mayim, therefore stop contention before a quarrel begins.
 [15] He that justifieth the rashah, and he that condemneth the tzaddik, even they both are to'evah to Hashem.
 [16] Why is there the purchase price in the yad of a kesil (fool) to acquire chochmah, seeing he hath no lev for it?
 [17] The re'a (friend) loveth at all times, and a brother is born for tzarah (adversity).
 [18] Adam devoid of lev [*of understanding*] shaketh hands in pledge, and becometh the security deposit for his neighbor.
 [19] He loveth peyshah (transgression, sin) that loveth strife, and he that maketh his threshold high seeketh shever (fracture).
 [20] He that hath a crooked mind findeth no tov, and he that hath a deceitful lashon falleth into ra'ah.
 [21] He that begetteth a kesil doeth it to his sorrow, and the avi naval hath no simchah.
 [22] A lev same'ach doeth tov like a medicine, but a downcast ruach drieth up the bones.
 [23] A rasha accepts a shochad (bribe) out of the kheyk (bosom, *i.e., secretly*) to pervert the orkhot mishpat (paths of justice).
 [24] Chochmah is before the meiven (discerning one); but the eynayim of a kesil are on the ends of ha'aretz.
 [25] A ben kesil is a ka'as (grief) to aviv (his father), and bitterness to her that bore him.
 [26] Also to punish the tzaddik is not tov, nor to flog officials for

their yashar (uprightness, integrity).

[27] He that hath da'as spareth his words, and an ish revunah (man of understanding) is of a calm ruach.

[28] Even a fool, when he holdeth his peace, is counted chacham, and he that shutteth his sfatayim (lips) is esteemed a man of understanding.

18 A man who separates himself seeks his own ta'avah (desire); he defies all tushiyah (wisdom, sound judgment).

[2] A kesil (fool) hath no delight in tevunah (understanding), but only in airing out his lev (mind, opinions).

[3] When the rashah cometh, then cometh also contempt, and with dishonor, cherpah (reproach, disgrace).

[4] The devarim of a man's mouth are deep mayim; the makor chochmah is a flowing stream.

[5] It is not tov to show partiality to the rashah, to subvert the tzaddik in mishpat.

[6] The sfatayim (lips) of a kesil enter into contention, and his peh (mouth) inviteth blows.

[7] The peh (mouth) of a kesil is his undoing, and his sfatayim (lips) are the mokesh (snare) of his nefesh.

[8] The devarim of a nirgan (gossip, talebearer, slanderer) are like mitlachamim

(delicious tidbits), and they go down into the innermost parts of the beten (belly).

[9] He also that is slack in his work is brother to him that is ba'al mashchit (master of destruction).

[10] The Shem of Hashem is a strong migdal (tower), the tzaddik runneth into it, and is safe.

[11] The oisher's wealth is his strong city, and is a high chomah in his own conceit.

[12] Before shever (destruction) the lev ish is haughty, and before kavod is anavah (humility).

[13] He that answereth a matter before he heareth it, it is folly and kelimmah (reproach, shame) unto him.

[14] The ruach ish will sustain him in sickness, but a crushed ruach who can bear?

[15] The lev of the prudent acquieth da'as, and the ozen of the chachamim seeketh da'as.

[16] The mattan adam (gift of a man) openeth the way for him, and bringeth him before gedolim.

[17] He that is harishon (the first) to make his case seemeth tzaddik, but his re'a cometh and doth cross-examine him.

[18] The goral (lot) causeth contentions to cease, and keepeth the mighty apart.

[19] A brother offended is harder to be won than a strong city, and their contentious quarrelings are like the bars of an armon (citadel).

[20] An ish's beten shall be filled with the fruit of his peh (mouth), and with the produce of his sfatayim (lips) shall he be satisfied.

[21] Mavet and chayyim are in the power of the lashon, and they that love it shall eat the p'ri (fruit) thereof.

[22] He who findeth an isha (wife) findeth tov, and obtaineth ratzon (favor) from Hashem.

[23] The poor useth entreaties, but the oisher answereth roughly.

[24] An ish of many companions may come to ruin, but there is an ohev (friend) that sticketh closer than a brother.

19 Better is the poor that walketh in his tohm (integrity, guilelessness), than he that is perverse in his sfatayim (lips), and is a kesil (fool).

[2] Also, that the nefesh (desire) be without da'as, it is not tov, and he that hasteth with his raglayim (feet) sinneth.

[3] The folly of adam maketh his derech crooked, yet his lev rages against Hashem.

[4] Wealth maketh many friends, but the dal (poor) is separated from his re'a (neighbor).

[5] An ed shekarim (false witness) shall not go unpunished, and he that speaketh kezavim (lies) shall not escape.

[6] Rabbim (many) will entreat the favor of the ruler, and every ish is the re'a (friend) to him that giveth mattan (gifts).

[7] All the kin of the rahsh (pauper) do hate him; how much more does his friend avoid him? He pursueth them with words, yet they are not there.

[8] He that getteth lev [*of understanding*] loveth his own nefesh; he that is shomer over tevunah (understanding) shall find tov.

[9] An ed shekarim (false witness) shall not go unpunished, and he that speaketh kezavim (lies) shall perish.

[10] Luxury is not fitting for a kesil (fool); much less for an eved to have rule over sarim.

[11] The seichel adam deferreth his anger, and it is his tiferet (glory) to pass over a peysha (transgression).

[12] The wrath of a melech is like the roaring of a lion, but his ratzon (favor) is as tal (dew) upon the esev (grass).

[13] A ben kesil is the calamity of aviv (his father), and the contentions of an isha are a constant dripping [*i.e., an irritant*].

[14] Bais and hon (wealth) are the nachalah avot, and a prudent isha (wife) is from Hashem.

[15] Atzlah (slothfulness, laziness) casteth into a tardemah (deep sleep), and a nefesh remiyyah (a deceitfully lazy soul) shall suffer hunger.

[16] He that is shomer over the mitzvah is shomer over his own nefesh, but he that is reckless in his drakhim shall die.

[17] He that hath compassion on the dal (poor) lendeth unto Hashem; and for his benefits He will repay him.

[18] Chasten binecha (thy son) while there is yet tikvah, and give not in to thy nefesh (desire) to kill him.

[19] One of gadol chemah (great temper) shall bear onesh (punishment), for if thou deliver him, yet thou must do it again.

[20] Hear etzah, and accept musar, that thou mayest be wise in thy acharit (latter end, future).

[21] There are many plans in a lev ish; nevertheless it is the etzah of Hashem that shall stand.

[22] The ta'avah (what is desirable) in an adam is his chesed, and a rahsh (pauper) is better than an ish kazav (liar).

[23] The Yirat Hashem tendeth to chayyim, and he that hath it shall rest secure; he shall not be visited by rah.

[24] An atzel (sluggard, lazy one) thrusteth his yad into his dish, and will not so much as bring it back to his peh (mouth) again.

[25] Strike a scoffer, and the simple will learn what is prudent, and reprove one that

hath understanding, and he will understand da'as.

[26] He that mistreateth his av, and driveth out his em, is a ben that causeth shame, and bringeth cherpah.

[27] Cease, beni (my son), to hear musar and thou shalt go astray from the words of da'as.

[28] An ed beliya'al (corrupt witness) scorneth mishpat (justice), and the peh (mouth) of the resha'im devoureth iniquity.

[29] Shefatim (penalties, judgments) are prepared for scoffers, and for kesilim, beatings for the back.

20 The yayin is a mocker, strong drink a brawler; and whosoever is seduced to be led astray thereby is not wise.

[2] The wrath of a melech is as the roaring of a lion; he who provoketh him to anger sinneth against his own nefesh.

[3] It is kavod for an ish to cease from strife, but any fool can start a quarrel.

[4] The atzel (sluggard, lazy one) will not plow by reason of choref (winter, cold); therefore shall he beg at katzir (harvest), and have nothing.

[5] Etzah (purpose; *see Yn 2:24-25*) in the lev ish is like deep mayim, but an ish tevunah will draw it out.

[6] Rav adam will proclaim every one his own chesed, but an ish emunim (faithful man, loyal man) who can find one?

[7] The tzaddik walketh in his tohm (integrity, guilelessness); his banim after him are blessed.

[8] A melech that sitteth in the kisse din (throne of judgment) winnows out all rah with his eynayim.

[9] Who can say, I have made my lev pure, I am tahor from my chattat?

[10] Differing weights, and differing measures, both of them are alike to'evah to Hashem.

[11] Even a na'ar (child) is known by his ways, whether his conduct be pure, and whether it be yashar (right).

[12] The hearing ozen, and the seeing ayin, Hashem hath made even both of them.

[13] Love not sheynah (sleep), lest thou come to poverty; open thine eynayim, and thou shalt have enough lechem.

[14] It is good for nothing, it is naught, saith the koneh (buyer), but when he is gone his way, then he boasteth.

[15] There is zahav, and a multitude of rubies, but the sfatayim (lips) of da'as are a precious jewel.

[16] Take his garment that is guaranty for a zar (stranger), and hold it as his pledge for a nokhriyah (foreign woman, strange woman, seductress).

[17] Lechem from sheker (deceit) is sweet to an ish, but afterwards his peh (mouth) shall be filled with gravel.

[18] Every plan is established by etzah, and with tachbulot (guidance) wage milchamah.

[19] He that goeth about as a rakhil (gossip, slanderer, talebearer) revealeth secrets; therefore associate not with the babbler.

[20] He who curseth aviv or immo, his ner (lamp) shall be put out in deep choshech.

[21] A nachalah (inheritance) may be gotten hastily at the rishonah (beginning); but the acharit (latter end) thereof shall not have a bracha.

[22] Say not thou, I will pay back rah; but wait on Hashem, and He shall save thee.

[23] Differing weights are a to'evah unto Hashem, and scales of mirmah (deceit) are not tov.
 [24] The steps of a gever are from Hashem; how can an adam then understand his own derech (way, life's course)?
 [25] It is a mokesheh adam to devote rashly as kodesh, and after nedarim (vows) to reconsider his consecration.
 [26] A melech chacham winnows out the resha'im and bringeth the ofan (threshing wheel) over them.
 [27] The neshamah of adam is the ner (light) of Hashem, searching all the innermost beten.
 [28] Chesed and emes guard the Melech, and his kisse is upheld by chesed.
 [29] The tiferet (glory) of bochurim is their ko'ach (strength), and the hadar (splendor) of zekenim is the silvery head.
 [30] Blows that wound cleanseth away rah; so do beatings the innermost beten.

21 The lev melech is in the yad Hashem, as the channels of mayim; He directeth it wherever He will.
 [2] Every derech ish is yashar (right) in his own eynayim, but Hashem weigheth the hearts.
 [3] To do tzedakah and mishpat is more acceptable to Hashem than zevach.
 [4] A high and haughty eye, and a proud lev-ner resha'im (the lamp of the wicked ones)—are chattat (sin).
 [5] The plans of the kharutz (diligent) lead surely to profit; but of every one that is hasty

surely to machsor (poverty, want).
 [6] The getting of otzarot by a lashon sheker is hevel (vain, empty, meaningless) and fleeting for them that seek mavet.
 [7] The violence of the resha'im shall drag them away; because they refuse to do mishpat (justice).
 [8] The derech of the guilty ish is hafachpach (crooked, tortuous), but as for the pure, his conduct is yashar (right).
 [9] It is better to dwell in a corner of the gag (roof), than with a quarrelsome isha in a shared bais.
 [10] The nefesh of the rashah desireth rah; his re'a findeth no mercy in his eynayim.
 [11] When the scoffer is punished, the simple is made wise, and when insight is disclosed to the chacham, he receiveth da'as.
 [12] The tzaddik (righteous one) wisely considereth the bais of the rashah, and hurleth the resha'im to rah.
 [13] He who stoppeth his ozen at the cry of the dal (poor), he also shall cry out himself, but shall not be heard.
 [14] A mattan (gift) in secret pacifieth af (anger), and a shochad (bribe) in the kheyk (bosom, *i.e., a concealed bribe*) strong wrath.
 [15] It is simchah to the tzaddik to do mishpat, but terror for the po'alei aven (workers of iniquity).
 [16] The adam that wandereth astray from the derech haseichel (road of understanding) shall rest in the kahal of the refa'im (congregation of the dead).
 [17] The ohev simchah (lover of pleasure) shall be an ish machsor (man of poverty, want, shortage); he that loveth yayin and shemen shall not be rich.

[18] The reshah shall be a kofer (ransom) for the tzaddik, and the boged (the unfaithful) for the yesharim.
 [19] It is better to dwell in eretz midbar, than with a quarrelsome and an angry isha.
 [20] There is otzar to be desired and shemen in the naveh (dwelling) of the chacham; but a kesil adam squanders it.
 [21] He that pursueth tzedakah and chesed findeth chayyim, tzedakah, and kavod.
 [22] A chacham scaleth the city of the gibborim (mighty ones), and casteth down the trusted stronghold thereof.
 [23] He who is shomer over his peh (mouth) and his lashon (tongue) is shomer over his nefesh from tzoros.
 [24] Proud and haughty scoffer is shmo, who acteth in superfluity of zadon (pride).
 [25] The ta'avah (desire, craving) of the atzel (sluggard, lazy one) killeth him, for his yadayim refuse to work.
 [26] He craveth greedily kol hayom, but the tzaddik giveth and spareth not.
 [27] The zevach of the resha'im is to'evah (detestable, abomination); how much more, when he bringeth it with zimmah (evil intent).
 [28] An ed kezavim (lying witness) shall perish, but the ish that heareth [*emes*] speaketh lanetzach (unto eternity).
 [29] An ish rasha defiantly hardeneth his face, but as for the yashar (upright) he maketh his derech (road) sure.
 [30] There is no chochmah nor tevunah (understanding) nor etzah against Hashem.
 [31] The sus is prepared against the yom milchamah, but teshuah (victory, deliverance) is from Hashem.

22 A shem tov is rather to be desired than osher rav, and chen (grace) rather than kesef and zahav.

[2] The oisher (rich man) and the rahsh (pauper) have this in common: Hashem is the Oseh (Maker) of them all.

[3] A prudent man foreseeth the ra'ah, and hideth himself, but the naïve trudge on, and are punished.

[4] By anavah (humility) and the Yirat Hashem are osher, and kavod, and chayyim.

[5] Thorns and pachim (snares) are in the derech of the crooked; he that is shomer over his nefesh shall be far from them.

[6] Train up a na'ar in the derech (road) he should go, and when he is old, he will not depart from it.

[7] The oisher ruleth over the rahshim (paupers), and the loveh (borrower, debtor) is eved (slave) to the ish malveh (lender).

[8] He that soweth iniquity shall reap aven (iniquity), and the shevet (rod) of his wrath shall disappear.

[9] He that hath a tov ayin (generous eye) shall have a bracha; for he giveth of his lechem to the dal (poor).

[10] Cast out the scoffer, and contention shall leave; indeed, strife and kalon (shame) shall cease.

[11] He that loveth tahor lev (a pure heart), for the chen (grace) on his sfatayim (lips) the Melech shall be his re'a (friend).

[12] The eynayim of Hashem preserve da'as, and He overthroweth the devarim of the boged (unfaithful, treacherous, traitor).

[13] The atzel (sluggard, lazy one) saith, There is an ari (lion) outside; I shall be murdered in the streets.

[14] The peh (mouth) of zarot (strange women) is a deep pit; he that is under the wrath of Hashem shall fall therein.

[15] Folly is bound in the lev na'ar, but the shevet musar (rod of correction) shall drive it far from him.

[16] He that oppresseth the dal (poor) in order to increase, and he that giveth to the oisher, shall surely come to machsor (poverty, want).

[17] Bow down thine ozen, and hear the devarim of chachamim, and apply thine lev (mind, heart) unto my da'as.

[18] For it is a pleasant thing if thou be shomer over them within thee; they shall therewith abide ready upon thy sfatayim (lips).

[19] That thy trust may be in Hashem, I have made thee know this yom, even thee!

[20] Have not I written to thee shloshim (thirty sayings) in mo'etzot (counsels) and da'as,

[21] That I might make thee know the certain truth of the words of emes; that thou mightest bring back words of emes to them that send thee?

[22] Exploit not the dal (poor), because he is dal (poor); neither oppress the oni (afflicted) in the sha'ar,

[23] For Hashem will plead their cause, and plunder the nefesh of those that plundered them.

[24] Make no friendship with a ba'al af (angry man), and with an ish chemot (man of wrath) thou shalt not go,

[25] Lest thou learn his orkhot (ways), and take a mokeshe (snare) for thy nefesh.

[26] Be not thou one of them that shake hands in a pledge, or of them that are collateral for masha'ot (debts, loans).

[27] If thou hast nothing with which to pay, why should he

take away thy mishkav (bed) from under thee?

[28] Remove not the gevul olam (ancient landmark), which avoteicha have set.

[29] Seest thou an ish mahir (diligent, one who excels) in his work? He shall stand before melachim; he shall not stand before obscure men.

23 When thou sittest to dine with a moshel (ruler),

consider diligently what is before thee,

[2] And put a sakin (knife) to thy throat, if thou be a ba'al nefesh (man given to gluttony).

[3] Be not desirous of his delicacies, for they are lechem kezavim (deceitful food).

[4] Overwork not to get rich; cease from thine own binah (understanding).

[5] Wilt thou let thine eynayim fly after that which is not? For such [wealth] certainly sprouts kenafayim (wings); they fly away as a nesher (eagle) toward Shomayim.

[6] Eat thou not the lechem of him that hath a rah ayin (evil eye, *i.e., a miser*), neither desire thou his delicacies; [7] For as he reckoneth in his nefesh, so is he. Eat and drink, saith he to thee, but his lev is not with thee.

[8] The morsel which thou hast eaten shalt thou vomit up, and lose thy pleasant devarim.

[9] Speak not in the oznayim of a kesil (fool), for he will despise the seichel of thy words.

[10] Remove not the gevul olam (ancient landmark); and enter not into the sadot of the

yetomim (fatherless ones, orphans).

[11] For their Go'el is chazak (strong); He shall plead their cause against thee.

[12] Apply thine lev unto musar, and thine oznayim to the words of da'as.

[13] Withhold not musar (correction) from the na'ar (child), for if thou spank him with the shevet, he shall not die.

[14] Thou shalt spank him with the shevet, and shalt save his nefesh from Sheol.

[15] Beni (my son), if thine lev be chacham, my own lev shall have simchah.

[16] Indeed, my inmost being shall rejoice, when thy sfatayim (lips) speak meisharim (upright things).

[17] Let not thine lev envy chatta'im, but be thou in the Yirat Hashem kol hayom.

[18] For surely there is an acharit (latter end, future), and thine tikvah shall not be cut off.

[19] Hear thou, beni (my son), and be chacham, and guide thine lev straight on the derech.

[20] Be not among yayin gluttons; among gluttonous eaters of basar,

[21] For the drunkard and the zolel (glutton) shall come to poverty, and drowsiness shall clothe with rags.

[22] Pay heed unto avicha that fathered thee, and despise not immecha when she is old.

[23] Buy emes, and sell it not; also chochmah, and musar, and binah (understanding).

[24] Avi tzaddik (the father of a righteous one) shall greatly rejoice, and he that fathereth a chacham shall have simchah in him.

[25] Avicha and immecha shall be glad, and she that bore thee shall rejoice.

[26] Beni (my son), give me thine lev, and let thine eynayim delight in my drakhim.

[27] For a zonah is a deep pit, and a nokhriyah (strange woman, foreign woman, seductress, unfaithful wife) is a narrow well.

[28] She also lieth in wait like a road bandit, and increaseth the bogedim (unfaithful) among adam (mankind).

[29] Who hath oy (woe)? Who hath sorrow? Who hath strifes? Who hath complaint? Who hath needless wounds? Who hath bloodshot eynayim?

[30] They that tarry long at the yayin, they that turn in to sample mixed wine.

[31] Stare not thou into the yayin when it is red, when it sparkles in the kos (cup), when it goeth down smoothly.

[32] At the acharit (latter end, future) it biteth like a nachash, and stingeth with venomous poisons like a viper.

[33] Thine eynayim shall behold zarot (strange women), and thine lev shall utter perverse things.

[34] Indeed, thou shalt be as he that lieth down in the lev yam (heart of the sea), or as he that lieth upon the top of a mast.

[35] They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not. Mosai (when) shall I awake? I will seek yet another drink.

24 Be not thou envious of anshei rah, neither desire to be with them.

[2] For their lev plotteth violence, and their sfatayim (lips) talk of amal (trouble).

[3] Through chochmah is a bais built, and by tevunah (understanding) it is established.

[4] And by da'as shall the chadarim (chambers, rooms) be filled with all precious and pleasant hon (riches, wealth).

[5] A gever chacham is strong; indeed, an ish da'as (man of knowledge) increaseth ko'ach.

[6] For by tachbulot (guidance) thou shalt wage thy milchamah (war), and in a multitude of yo'etz (counselors) there is teshu'ah (victory, safety).

[7] Chochmah is too lofty for a fool; he openeth not his peh (mouth) at the sha'ar.

[8] He that plotteth to do evil shall be called a ba'al mezimmot (master of schemes).

[9] The scheme of folly is chattat (sin), and the scoffer is a to'evah to adam (man).

[10] If thou faint in the yom tzarah, thy strength is small.

[11] Save those who are drawn away toward mavet, and hold back those stumbling toward slaughter.

[12] If thou sayest, See, we knew it not, doth not He that weigheth the levavot consider it? And He that is guard over thy nefesh, doth not He know it? And shall not He render to every adam according to his works?

[13] Beni (my son), eat thou devash, because it is tov; and the honeycomb, which is sweet to thy taste;

[14] So shall the knowledge of chochmah be unto thy nefesh; when thou hast found it, then there shall be an acharit (latter end, future), and thy tikvah (hope) shall not be cut off.

[15] Lay not in wait, O rasha, against the naveh (dwelling) of the tzaddik; assault not his resting place;

[16] For a tzaddik falleth sheva (seven times), and riseth up again, but the resha'im

are overthrown in ra'ah.

[17] Gloat not when thine
oyev falleth, and let not thine
lev rejoice when he stumbleth,
[18] Lest Hashem see it, and
it is rah in His eyes, and He
turn away His wrath from
him.

[19] Fret not thyself because
of ra'im, neither be thou
envious of the resha'im,
[20] For there shall be no
acharit (latter end, future) to
the rah; the ner (light) of the
resha'im shall be put out.

[21] Beni (my son), fear thou
Hashem and the Melech, and
do not associate with them
that are otherwise disposed.
[22] For their calamity shall
arise suddenly; and who hath
da'as of ruin those two [*i.e.,
Hashem and the Melech*] can
bring?

[23] These things also belong
to chachamim: it is not tov to
show partiality in mishpat.

[24] He that saith unto the
rashah, Thou art tzaddik, him
shall the people curse, nations
shall detest him;

[25] But to them that rebuke
the wicked, it is well, and
birkat tov shall come upon
them.

[26] He that giveth an answer
that is nakhon (right, correct),
giveth a kiss on the sfatayim.

[27] Set in order thy outside
work, and make ready for
thyself in the sadeh; then
afterwards build thine bais.

[28] Be not an ed (witness)
against thy re'a without cause,
and deceive not with thy
sfatayim (lips).

[29] Say not, I will do so to
him as he hath done to me, I
will render to the ish
according to his work.

[30] I went by the sadeh of
the ish atzel (sluggard, lazy
one), and went past the kerem
(vineyard) of the adam chasar
lev (the man void of lev [*of
understanding*]),

[31] And, hinei, it was all
grown over with thorns, and
charullim (nettles) had
covered the surface thereof,
and the stone wall thereof was
broken down.

[32] Then I saw, and
considered it well in my lev; I
looked upon it, and received
musar.

[33] Yet a little shenot
(slumber), a little sleep, a little
folding of the yadayim to rest;

[34] So shall thy poverty
come like a prowler; and thy
want like an ish mogen (armed
warrior).

25 These are also
mishlei Shlomo,
which the anashim
of Chizkiyah Melech Yehudah
copied out:

[2] It is the Kavod Elohim to
conceal a thing, but the kavod
melachim is to search out a
matter.

[3] The Shomayim for height,
and Eretz for depth, so the lev
melachim is unsearchable.

[4] Take away the dross from
the kesef, and there shall come
forth a vessel for the tzoref
(silversmith);

[5] Take away the rasha from
before Melech, and his kisse
shall be established in tzedek.

[6] Do not exalt thyself in the
presence of Melech, and stand
not in the makom (place) of
gedolim;

[7] For better it is that it be
said unto thee, Come up here,
than that thou shouldst be
put lower in the presence of
the noble whom thine
eynayim have seen.

[8] Go not forth hastily to
bring a lawsuit, lest thou know

not what to do in the acharit
thereof, when thy re'a hath put
thee to shame.

[9] Plead thy cause with thy
re'a himself; and betray not a
sod (confidence) to another,

[10] Lest he that heareth it
put thee to shame, and the evil
report of thee never depart.

[11] A word aptly spoken is
like tapukhim (apples) of
zahav in settings of kesef.

[12] As a nezem (earring) of
zahav, and an ornament of
fine gold, so is a mochi'ach
chacham (a wise reprover)
upon an obedient ozen.

[13] As the cold of sheleg
(snow) in the yom katzir (day
of harvest), so is a tzir ne'eman
(faithful envoy) to them that
send him; for he refresheth
the nefesh of his adonim.

[14] He who boasteth falsely
of giving is like clouds and
ruach (wind) without geshem
(rain).

[15] By forbearance is a
katzin (ruler) persuaded, and
a gentle lashon breaketh the
bone.

[16] Hast thou found devash?
Eat only as much as is
sufficient for thee, lest thou be
filled therewith, and vomit it
out.

[17] Let thy regel (foot)
seldom be in thy neighbor's
bais; lest he be weary of thee,
and so hate thee.

[18] An ish that beareth ed
sheker (false witness) against
his re'a is a club, and a cherev,
and a sharp khetz (arrow).

[19] Confidence in a boged in
the yom tzarah is like a shen
ra'ah (bad tooth), and a regel
out of joint.

[20] As he that taketh away a
begeg (garment) on a cold day,
and as chometz (vinegar) upon
lye, so is he that singeth
shirim (songs) to a lev rah
(heavy heart, *i.e., depressed
person*).

[21] If thine enemy be hungry, give him lechem to eat, and if he be thirsty, give him mayim to drink;
 [22] For so shalt thou heap hot coals upon his rosh, and Hashem shall reward thee.
 [23] The ruach tzafon (north wind) brings forth geshem; so doth a lashon seter (backbiting tongue) bring an angry countenance.
 [24] It is better to dwell in the corner of the gag (roof), than in a bais shared with a quarrelsome isha.
 [25] As cold mayim to a weary nefesh, so is good news from a far country.
 [26] A tzaddik who falters before the rasha is like a muddy spring, and a polluted makor (fountain).
 [27] It is not tov to eat much devash; so for men to seek their own kavod is not glory.
 [28] He that hath no rule over his own ruach is like an ir that is broken down, and without a chomah (wall).

26 As sheleg (snow) in kayitz (summer), and as matar (rain) at katzir (harvest), so kavod is not fitting for a kesil (fool).
 [2] As the tzippor in its fluttering, as the swallow in its flying, so the kelelah (curse) without cause shall not alight.
 [3] A shot (whip) for the sus, a bridle for the chamor, and a shevet for the back of kesilim.
 [4] Answer not a kesil (fool) according to his folly, lest thou also be like unto him.
 [5] Answer a kesil (fool) according to his folly, lest he be chacham in his own eyes.
 [6] He that sendeth a message by the yad of a kesil (fool) cutteth off the raglayim, and drinketh chamas.
 [7] The legs of the pise'ach (lame man) hang limp; so is a mashal in the peh (mouth) of kesilim.

[8] As he that bindeth an even (stone) in a sling, so is he that giveth kavod to a kesil (fool).
 [9] As a thornbush goeth up into the yad of a shikkor, so is a mashal in the peh (mouth) of kesilim.
 [10] Like an archer wounding all, so is he that hireth the kesil (fool), or hireth the passerby.
 [11] As a kelev returneth to his vomit, so a kesil (fool) returneth to his folly.
 [12] Seest thou an ish chacham in his own eyes? There is more tikvah (hope) for a kesil (fool) than for him.
 [13] The atzel (sluggard, lazy one) saith, There is a lion in the derech; an ari is in the rechovet.
 [14] As the delet (door) turneth upon its hinges, so doth the atzel (sluggard, lazy one) upon his mittah (bed).
 [15] The atzel (sluggard, lazy one) hideth his yad in his dish; it's too tiring to bring it back to his peh (mouth) again.
 [16] The atzel (sluggard, lazy one) is chacham in his own eyes, more than seven that give an excellent answer.
 [17] He that passeth by, and meddleth in a quarrel that doth not belong to him, is like one that taketh a kelev by the oznayim.
 [18] As a mad man who shooteth firebrands, khitzim (arrows), and mavet,
 [19] So is the ish that deceiveth his re'a, and saith, Am I not just having a laugh?
 [20] Where no wood is, there the eish goeth out; so where there is no nirgan (gossip, slanderer, talebearer), the strife dieth down.
 [21] As charcoal is to burning coals, and wood to eish; so is a contentious ish to kindle strife.

[22] The devarim of a nirgan (gossip, slanderer, talebearer) are like tasty morsels, and they go down into the innermost chambers of the beten.
 [23] Fervent sfatayim (lips) and a lev rah are like earthenware covered with silver dross.
 [24] He that hateth disguises it with his sfatayim (lips), and within harboreth mirmah (deceit);
 [25] When he speaketh fair, believe him not; for there are sheva to'avot in his lev.
 [26] Whose hatred is covered by guile, yet his wickedness shall be exposed before the whole kahal.
 [27] He who diggeth a shachat (pit) shall fall therein, and he that rolleth an even (stone), it will roll back upon him.
 [28] A lashon sheker hateth those that are crushed by it; and a flattering peh (mouth) worketh ruin.

27 Boast not thyself of yom makhar (tomorrow), for thou hast no da'as of what a yom may bring forth.
 [2] Let another praise thee, and not thine own peh (mouth); a nokhri (stranger), and not thine own sfatayim (lips).
 [3] An even (stone) is heavy, and the chol (sand) weighty; but a fool's wrath is heavier than them both.
 [4] Chemah (anger) is cruel, and fury is a torrent, but who is able to stand before kinah (jealousy, envy)?
 [5] Open tovah tokhakhath (good, constructive reproof) is better than secret ahavah.

[6] Ne'emanim (faithful) are the wounds of an ohev (friend); but deceitful the neshikot (kisses) of an enemy.
 [7] The full nefesh trampleth a honeycomb, but to the hungry nefesh every mar (bitter thing) is sweet.
 [8] As a tzippor that wandereth from her ken (nest), so is an ish that wandereth from his makom (place, home).
 [9] Shemen and ketoret rejoice the lev; so doth the sweet discourse of a re'a (friend) from an atzat nefesh (a counselling of the soul).
 [10] Thine own re'a (friend), and the re'a avicha, forsake not; neither go into thy brother's bais in the yom of thy calamity; for better is a shakhen (neighbor) that is near than a brother far off.
 [11] Beni (my son), be chacham, and make my lev glad, that I may answer my accusers.
 [12] A prudent man foreseeth ra'ah, and hideth himself; but the naive ones trudge on, and are punished.
 [13] Take his beged (garment) that is collateral for a zar; seize the pledge given for surety for a nokhriyah (strange woman, foreign woman, seductress).
 [14] He that maketh a bracha on his re'a (friend) with a kol gadol (loud voice), rising early in the boker, it shall be counted a kelalah to him.
 [15] A continual dripping in a very rainy day and a quarrelsome isha are alike;
 [16] To restrain her is like restraining the ruach (wind), and like grasping shemen in the right hand.
 [17] Barzel (iron) sharpeneth barzel (iron); so one ish sharpeneth another.
 [18] He who is guard over the te'enah (fig tree) shall eat the p'ri (fruit) thereof, so he that

is shomer over his adon shall be honored.
 [19] As mayim reflecteth the face, so one lev ha'adam reflects another.
 [20] Sheol and Avaddon are never full; so the enayim of adam are never satisfied.
 [21] As the crucible is for kesef, and the furnace for zahav; so is an ish tested by the praise he receives.
 [22] Though thou shouldest grind a fool in the makhtesh (mortar) among grain with the pestle, yet will not his folly be removed from him.
 [23] Be thou diligent to know the condition of thy tzon, and look well to thy adarim (flocks).
 [24] For riches are not l'olam (forever); and doth the nezer (crown) endure dor vador?
 [25] The hay is removed, and the deshe (tender grass) showeth itself, and herbs of the harim are gathered,
 [26] The kevasim (lambs) are for thy clothing, and the goats are the purchase price of the sadeh.
 [27] And thou shalt have cholov of izzim (goats) enough for thy lechem, for the lechem of thy bais, and for the nourishment of thy na'arot (servant girls).

28 The rasha flee when none pursueth; but the tzaddikim are bold as a lion.
 [2] For the peysha eretz (land in rebellion) many are the sarim (rulers) thereof, but by an adam meiven yodei'a (a man of wisdom and knowledge) shall be lasting order.
 [3] A gever rahsh (poor man) that oppreseth the dalim (poor ones) is like a sweeping matar (rain) which leaveth no lechem (food, crop).

[4] They that forsake the torah praise the rasha, but such as be shomer over the torah contend against them.
 [5] Anshei rah understand not mishpat, but they that seek Hashem understand all things.
 [6] Better is the rahsh (poor) that walketh in his integrity, than he that is perverse in his drakhim (ways), though he be rich.
 [7] He who keepeth torah is a ben meiven, but he that is a companion of zolelim (gluttons) shameth aviv.
 [8] He that by neshekh (interest) and increase increaseth his substance, he shall gather it for him that will pity the dalim (poor ones).
 [9] He that turneth away his ozen from mishmo'a torah (heeding torah), even his tefillah (prayer) shall be to'evah (abomination).
 [10] He who causeth the yesharim (upright ones) to go astray in a derech rah, he shall fall himself into his own trap, but the blameless ones shall inherit tov.
 [11] The ish oisher is chacham in his own eyes, but the dal meiven (poor man with understanding) searcheth him out.
 [12] When tzaddikim do triumph, there is rabbah tiferet (great glory), but when the resha'im rise, the people go into hiding.
 [13] He that covereth his peysha'im (sins) shall not prosper, but he who confesseth and forsaketh them shall find mercy.
 [14] Ashrei adam that is reverent always, but he that hardeneth his lev shall fall into ra'ah.
 [15] As a roaring ari, and a charging dov (bear), so is a wicked moshel (ruler) over the am dal (poor people).

[16] The nagid (ruler) lacking tevunot (understanding) is also a great oppressor, but he that hateth betza (ill-gotten gain) shall prolong his yamim (days).

[17] If an adam is burdened with dahm (blood, murder) of any nefesh, let him be a fugitive ad bor (till the pit, death); let no ish help him.

[18] He who walketh tamim (blamelessly) shall be saved, but he that is perverse in his drakhim shall fall suddenly.

[19] He that tilleth his adamah shall have plenty of lechem, but he that chaseth after empty things shall have poverty enough.

[20] An ish emunot (faithful man, loyal man) shall abound with birkhot, but he that maketh haste to be rich shall not go unpunished.

[21] To show partiality is not tov; for a piece of lechem that never will transgress.

[22] He that hasteth to be rich hath a rah ayin, and considereth not that want shall come upon him.

[23] He that rebuketh an adam afterwards shall find more chen (favor) than he that flattereth with the lashon.

[24] He who robbeth aviv or immo, and saith, It is no peysha (transgression), the same is the chaver (fellow, companion) of an ish mashchit (man of destruction).

[25] The covetous stirreth up strife, but he that putteth his trust in Hashem shall be prospered.

[26] He that trusteth in his own lev is a kesil (fool), but he who walketh in chochmah, he shall be delivered.

[27] He that giveth unto the rahsh (poor) shall not lack, but he that hideth his enayim meeteth many curses.

[28] When the resha'im rise, adam hide themselves, but

when they perish, the tzaddikim increase.

29 He, that being often reproved, stiffeneth his neck, shall suddenly be destroyed, and that without marpeh (remedy).

[2] When the tzaddikim are increased, the people rejoice, but when the rasha beareth rule, the people groan.

[3] He who loveth chochmah rejoiceth aviv, but he that keepeth company with zonot squanders his hon (substance, wealth).

[4] Melech by mishpat establisheth eretz, but an ish terumot (a man of bribes) bringeth it down.

[5] A gever that flattereth his neighbor spreadeth a reshet (net) for his feet.

[6] By peysha (transgression) an ish rah is snared, but the tzaddik doth sing and have simchah.

[7] The tzaddik considereth the cause of the dalim, but the rasha (wicked) doeth not understand such da'as (knowledge).

[8] Scornful men enflame a city, but chachamim turn away af (wrath).

[9] If an ish chacham has to contend with a fool, he [*the fool*] rageth or laugheth, and hath no rest.

[10] The anshei damim hate integrity, but the yesharim seek his nefesh (soul, *i.e., his soul's well-being*).

[11] A kesil (fool) uttereth all his wrath, but a chacham keepeth it back quietly.

[12] If a moshel pays heed to davar sheker, all his mesharetim (officials, ministers) are resha'im.

[13] The rahsh (pauper) and the oppressor have this in common: Hashem enlighteneth both their enayim.

[14] If Melech shofet be'eemes (judges in truth) the dalim, his kisse shall be established forever.

[15] The shevet (rod) and tokhachah (reproof) give chochmah, but a na'ar (child) left to himself bringeth immo to shame.

[16] When the resha'im are multiplied, peysha (transgression) increaseth, but the tzaddikim shall see their downfall.

[17] Correct binecha, and he shall give thee rest; indeed, he shall give delight unto thy nefesh.

[18] Where there is no chazon (prophetic vision), the people cast off restraint [*i.e., perish ungovernable*], but he that is shomer over the torah, happy is he.

[19] An eved will not be corrected by devarim, for though he understand he will not answer.

[20] Seest thou an ish that is hasty in his devarim? There is more tikvah for a kesil (fool) than for him.

[21] He that pampers his eved from youth up shall have him as his ben at the acharit (end).

[22] An ish af (angry man) stirreth up strife, and a ba'al chemah (ill-tempered man) aboundeth in peysha (transgression).

[23] Ga'avat adam (pride of man) shall bring him low, but the humble in ruach shall attain kavod.

[24] He who is partner with a ganav hateth his own nefesh; he heareth the curse of the victim but discloses nothing.

[25] The fear of adam bringeth a moshesh (snare), but he who putteth his trust in Hashem shall be secure.

[26] Many seek the moshel's favor, but mishpat ish cometh from Hashem.

[27] An unjust man is a to'evah to the tzaddikim, and he that is yeshar derech (upright in the way) is to'evah to the rasha.

30 The devarim of Agur Ben Yakeh, even the massa; the gever (man) spoke unto Itiel, even unto Itiel and Uchal:

[2] Surely I am more stupid than any ish, and have not the binat adam.

[3] I neither learned chochmah, nor have the da'as of the kadoshim.

[4] Who hath ascended into Shomayim, or descended?

Who hath gathered ruach in the hollows of His hands? Who hath bound the mayim in a cloak? Who hath established all the afsei aretz (ends of the earth)? What is Shmo (His Name), and what is Shem Bno (the Name of His Son [*See Memra, creative Word of G-d in Targumim*]), if thou canst tell?

[5] Every word of G-d is flawless; He is a mogen unto them that take refuge in Him.

[6] Add thou not unto His devarim, lest He rebuke thee, and thou be found a kazav (liar).

[7] Two things have I required of thee; deny me them not before my mot;

[8] Remove far from me shav (vanity, falsehood) and davar kazav (word of a liar); give me neither poverty nor osher; feed me lechem chukki (my daily bread);

[9] Lest I be full, and deny Thee, and say, Who is Hashem? Or lest I be poor, and become a ganav, and profane the Shem of Elohai.

[10] Do not slander an eved unto his adon, lest he curse thee, and thou be found guilty.

[11] There is a dor (generation) that curseth its av, and doth not make a bracha on its em.

[12] There is a dor (generation) that is tahor (pure) in its own eynayim, and yet is not washed from its filthiness.

[13] There is a dor (generation), O how haughty in loftiness are their eynayim! And their eyelids are proudly lifted up.

[14] There is a dor (generation), whose teeth are as charavot (swords), and their jaw teeth are as knives, to devour the anyim (oppressed poor ones) from off ha'aretz, and the evyonim (needy ones) from among adam.

[15] The leech hath two banot: Give! Give! There are shalosh (three) that are never satisfied, indeed, four things never say, Enough!

[16] Sheol, and the barren womb; eretz that is never satisfied with mayim; and eish that saith not, Enough!

[17] The ayin (eye) that mocketh at av, and scorneth to obey em, the ravens of the valley shall peck it out, and the bnei neshar shall eat it.

[18] There are shalosh which are too wonderful for me, indeed, four which I understand not;

[19] The derech hanasher (way of the eagle) in the sky; the derech nachash upon a tzur (rock); the derech oniyah (way of a sailing vessel) in the midst of the yam (sea); and the derech gever (way of a man) with an almah (unmarried young virgin; *see Gn 24:43, 16, 63-65*).

[20] Such is the derech isha mena'efet (way of an adulterous woman): she eateth, and wipeth her peh (mouth), and saith, I have done no wrong.

[21] For shalosh the eretz is disquieted, and for four which it cannot bear:

[22] For an eved (slave) when he reigneth; and a naval (fool) when he is full with lechem;

[23] For an unloved woman when she is married; and a shifchah that displaces her gevirah (lady, mistress).

[24] There are four things which are little upon eretz, but they are exceeding chachamim:

[25] The nemalim (ants) are an am (people) not strong, yet they store up their lechem in the kayitz (summer);

[26] The badgers are but a feeble folk, yet they make their bais in the rocks;

[27] The arbesh (locusts) have no melech, yet they go forth all of them in ranks;

[28] The lizard can be held in the hands, yet is in heikhelot (palaces) of a melech.

[29] There are shloshah which are majestic in stride, indeed, four are stately in walk:

[30] A lion which is gibbor among behemah (beasts), and retreateth not from any;

[31] The strutting rooster; the he-goat also; and a melech, when his army is with him.

[32] If thou hast done foolishly in exalting thyself, or if thou hast devised rah, lay thine yad upon thy peh.

[33] Surely the churning of cholov (milk) bringeth forth khemah (butter), and the wringing of the nose bringeth forth dahm; so the stirring up of anger bringeth forth strife.

31 The devarim of Lemuel Melech, the massa (burden, oracle) that immo taught him.

[2] What, my bar (son, *see Ps 2:12*)? And what, the bar of my womb? And what, the bar of my nedarim (vows)?

[3] Give not thy strength unto nashim, nor thy drakhim to that which destroyeth melachim.

[4] It is not for melachim, O Lemuel, it is not for melachim to drink yayin; nor for rulers to crave strong drink;
 [5] Lest they drink, and forget the decree, and pervert the justice of the bnei oni (all the oppressed afflicted people).
 [6] Give strong drink unto him that is ready to perish, and yayin unto those that be of bitter nefesh.
 [7] Let him drink, and forget his poverty, and remember his amal (misery) no more.
 [8] Open thy peh (mouth) for the illem (mute) in the cause of all such as are bnei chalof (sons of destitution).
 [9] Open thy peh (mouth), judge tzedek, and plead the cause of the oni and the evyon.
 [10] Who can find an aishes chayil (a woman of valor, an excellent wife *Prov 12:4*)? For her worth is far above rubies.
 [11] The lev of her ba'al (husband) doth securely trust in her, so that he shall have no lack of gain.
 [12] She will do him tov and not rah all the days of her life.
 [13] She seeketh tzemer (wool), and flax, and worketh willingly with her palms.
 [14] She is like the oniyot socher (ship merchant); she bringeth her lechem from afar.
 [15] She riseth also while it is yet lailah, and provideth food to her bais, and a chok (portion) to her na'arot (servant girls).
 [16] She considereth a sadeh, and buyeth it; with the fruit of her palms she planteth a kerem (vineyard).
 [17] She girdeth her loins with strength, and strengtheneth her zero'ot (arms).
 [18] She perceiveth that her merchandise is tov; her ner (light) goeth not out balailah.

[19] She layeth her yadayim to the distaff, and her fingers lay hold of the spindle.
 [20] She extends her palms to the oni; indeed, she reacheth forth her yadayim to the evyon (needy).
 [21] She is not afraid of the sheleg (snow) for her bais; for all her bais are clothed with scarlet.
 [22] She maketh herself coverings of tapestry; her levush (clothing) is fine linen and purple.
 [23] Her ba'al (husband) is known in the she'arim, when he sitteth among the ziknei eretz.
 [24] She maketh fine garments, and selleth them; and delivereth sashes unto the kena'ani (merchant).
 [25] Oz (strength) and hadar (dignity) are her clothing; and her smile is toward the yom acharon (coming day, future).
 [26] She openeth her peh (mouth) with chochmah; and on her lashon is the torat chesed (teaching of kindness).
 [27] She watcheth well over the halichot (goings, ways) of her bais (household), and eateth not the lechem atzlut (bread of idleness).
 [28] Her banim rise up, and call her blessed; her ba'al (husband) also, and he praiseth her.
 [29] Rabbot banot have done virtuously, but thou excellest them all.
 [30] Chen (charm) is sheker (deceitful), and yofi (beauty) is fleeting; but an isha Yirat Hashem (a G-d fearing wife), she shall be praised.
 [31] Give her of the p'ri (fruit) of her yadayim; and let her own ma'asim praise her in the she'arim.

T.N. The Book of Job raises a question. The question for the sages of Israel that the book of Job (a non-Jewish sage from

Edom—see Job 1:1; Lam. 4:21) grapples with is: in the face of the riddle of life's sufferings, what answer can chochmah (wisdom) bring to vindicate both G-d and suffering Man as nevertheless righteous and worthy? The divine answer comes in the form of a drama whose diction is a long dialogue poem sandwiching its dialogical wisdom between a prose prologue and a prose epilogue. If we were thinking of staging it, we might have Job himself be the narrator who goes in and out of the story. At the beginning of the drama, a demonic wager puts both G-d (G-d's worth in Himself) and Man (the worth of Man's love for G-d) to the test. See 1:8-11; 2:3-5. Is G-d really worth everything (do His people really believe so?), or is religion merely a convenient opiate of the people, as in Karl Marx's demonic challenge? Remember, now, Job is a type of Moshiach, as we will show. Since Job's life, as seen in these Scriptures, is exposed to Satanic attack, this very attack also points forward prophetically to the attacks of Satan against Moshiach Adoneinu, both at the beginning of his ministry, at the turning point after he shares with his Shluchim his coming histalkus, and at Moshiach's Tish (see Mk 1:13; 8:27-33; Yn 13:2). We see that Job 1:21 offers the instinct of faith to answer life's biggest riddle: why do we suffer? Or rather, how can G-d be good if He allows us to suffer? The answer of 1:21 must be elaborated as the protagonist (hero) is tested in depth, and the probe that follows necessitates a dramatic dialogical interrogation of both G-d and Man, utilizing wise men or sages.

Chapter 3:1-31:40 offers the solution to the riddle given by Job's three friends: you are suffering for sin; therefore, repent and your sufferings will vanish! In chapter 32:1-37:24, Elihu presents his solution to Job's riddle: you are undergoing a divine discipline of love to deter you from further sin; therefore, stop claiming innocence like the wicked do before G-d, and stop calling G-d's justice into question. G-d's solution finally appears in chps 38-41. In brief, G-d replies that to encounter G-d, whether in abasement or abundance, is enough and is worth everything. Then, in the epilogue, G-d 'restores what has been taken' (Yael 2:25; Job 42:10f) and 'all things work together (co-operate) for good for those who love G-d and are called according to his purpose' (Ro 8:28). Have you ever had a Job experience? Our Moshiach did. Shliach Sha'ul did. Shliach Sha'ul seems to be talking about all true witnessing kadoshim in 2C chp 4. Can you give your edus (testimony) of faith in the form of a before-and-after Job experience so that G-d gets the glory and is presented as worth it all in the end? We will overcome the devil by the word of our testimony (Rv 12:11). There was once a minister who had a 'Job' experience. He was called on the carpet by his overseers, who accused him of heresy. Then his family deserted him and he lost his home. Then his friends came around and lectured him on not being a good family man. Then all the religious people avoided him. He even lost his ministry appointment and was left all alone. In all this he had done nothing wrong, but he held on to his integrity and

cried out to G-d for vindication. This minister waited for G-d to vindicate his innocence and to stop the mouths of his detractors. Satan was behind the whole plot, because it was the ministry of the man of G-d that was being unjustly discredited. After a long period of being put to the test, the L-rd restored everything that He had allowed to be taken from the man of G-d. In fact, the man of G-d received back from the L-rd his ministry appointment, etc. He even received back more than he lost! Then he learned by experience what he had believed already by faith: that G-d is worth everything and is worth losing everything for. Have you ever had a Job experience of dying to self for Moshiach and coming back to life with 'all these things added unto you as well'? Could you tell your story and let it minister in kiruv outreach for the Moshiach, using the theme of Job to show how G-d proved Himself real to you at the end of your struggle of faith? What is a theodicy? See chapter 36:2. What is the two-tier structure of reality presented in Job? How is it like the structure of reality presented in Revelation and the rest of Scripture? What is a theophany? See 38:1-42:6. Do you see how religious functionaries who earn outlandish salaries might bring HaSatan's accusation against themselves (1:9)? Look at chapter 5. Eliphaz infers that Job is a fool (5:2) whom G-d is correcting (5:17). He tries to comfort Job but wounds him with false accusations. Job is pictured more and more as a kicked-down sage, who is a type of Moshiach, and Job's wisdom is that which comes

from suffering in the flesh (1K 4:1). Like our Moshiach, Job prays for his enemies in 42:8. Shliach Sha'ul says, 'All men forsook me.' Job's question in 9:2 is answered in Habakkuk 2:4. Look at 9:33 and 16:18-21. Is not our Moshiach our defender, our paraclete [a friend of the accused person called to speak in his favor] against Satan's accusations? See Job 31:35, 1 Yn 2:1; Job 33:23-26. Job 14:14 is answered by Job 19:25-26. Remember the Go'el from the book of Ruth? This word is found in Job 19:25. Job 38:33 is a good point for Besuras Hageulah rejecters or for proud scientists who accept the g-dless cosmogony of evolution instead of the book of Genesis properly interpreted in the light of other Scripture. The whole section starting from chapter 38 reveals the weakness, ignorance, unworthiness and stupidity of puny man so prone to arrogance. To sum up, in the book of Job the hero is presented as the ideal man of wisdom literature, a sage, prosperous, blessed of G-d and honored of men, one who is upright in character and on no account can be tempted to curse G-d, so great is his wise fear of the Almighty. A crisis occurs in Job's life that leads him to seek G-d in a deeper way. So extreme is Job's situation that nothing less than a personal encounter with G-d will suffice. Job's despair brings him to the point of discovering that philosophy and religion are amal m'nachamim "miserable comforters" (16:2). He needs to know G-d personally, nothing less will satisfy the gnawing yearning within his soul. This is the promise of Jer.31:31 New Covenant, knowing Hashem.

However, to seek an encounter with a Holy G-d requires an answer to the question raised by Bildad who asks Job, 'How can a man be yitzdak (righteous, justified) before G-d?' This question is answered in Chabakuk and Romans, and Galatians and has to do with our Melitz. Yosher also mentioned in Job. He is our intercessor in Heaven, Moshiaich Tzidkeinu (MJ 4:14-16) without whom no man can stand vindicated and redeemed as righteous before a righteous G-d. While Job stands rejected and forsaken with mockers around him (17:2), he reminds the reader of the picture we have of the suffering Servant of the L-rd in Isaiah 53 or the mocked Davidic King in Psalm 22 (compare Job 27:4 to Isa. 53:9). In the midst of the satanic accusations Job 'holds fast to his integrity' (27:6) and waits on the L-rd to confirm his innocence and accept him and his cause as just (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted here. This points the reader to Moshiaich Tzidkeinu (Jeremiah 23:6) whom we embrace by faith and who enfolds us in his righteousness. This is Hashem's imputation of the righteousness of G-d, the righteousness through which we are made righteous. For in the Besuras HaGeulah is the righteousness of G-d revealed, as it is written, the tzaddik (righteous one) shall live by his emunah (Chabakuk 2:4; Bereshis 15:6). Hashem's "My Righteous Servant (Isa 53:11)" makes others to be declared righteous in right standing with Hashem. The person of faith can be justified in the sight of Hashem only through trust in the righteousness of Moshiaich and not through his

own righteousness. Ask the Ruach Hakodesh to help you see the perfect and yashar ish, Moshiaich Tzidkeinu and Moshieinu. Though we were created for mitzvos (Ep 2:10), it is Moshiaich Tzidkeinu (our Righteousness, Jer 23:6) and not mitzvos which is our justification, and this is not our own doing but an act of Hashem whereby we are mercifully accounted free from the penalty of averos, even free of guilt, and graciously bestowed the status divine acquittal restores.

IYOV

1 There was an ish in Eretz Uz, shmo Iyov; and that ish was blameless and yashar, and yire Elohim, and shunned evil.

[2] And there were born unto him seven banim and shalosh banot.

[3] His possessions also were seven thousand tzon and three thousand gemalim, and five hundred yoke of oxen, and five hundred she-donkeys, and very many avadim; so that this ish was the greatest of kol bnei kedem.

[4] And his banim went and held a mishteh in their bais, every one in his turn in his bais; and sent and called for their three achayot to eat and to drink with them.

[5] And it was so, when the yamim of their mishteh were gone, that Iyov sent and set them apart as kodesh, and rose up early in the boker, and offered olot (burnt offerings) according to the mispar (number) of them all: for Iyov said, It may be that my banim have sinned, and cursed Elohim in their hearts. Thus did Iyov kol hayamim.

[6] Now there was a yom when the Bnei HaElohim came to present themselves

before Hashem, and Hasatan came also among them.

[7] And Hashem said unto Hasatan, From where comest thou? Then Hasatan answered Hashem, and said, From roaming to and fro in ha'aretz, and from walking up and down in it.

[8] And Hashem said unto Hasatan, Hast thou considered in thy heart avdi Iyov, that there is none like him in ha'aretz, a perfect and a yashar ish, yire Elohim, and shunneth evil?

[9] Then Hasatan answered Hashem, and said, Is Iyov a yire Elohim (G-d fearer) for nothing?

[10] Hast not Thou made a hedge [of protection] about him, and about his bais, and about all that he hath on every side? Thou hast blessed the ma'aseh (work) of his hands, and his possessions are increased in ha'aretz.

[11] But put forth Thine yad now, and strike all that he hath, and he will curse Thee to Thy face.

[12] And Hashem said unto Hasatan, Hinei, all that he hath is in thy yad; only upon himself put not forth thine yad. So Hasatan went out from the presence of Hashem.

[13] And there was a yom when his banim and his banot were eating and drinking yayin in the bais achiheim habechor (the house of their firstborn brother):

[14] And there came a malach (messenger) unto Iyov, and said, The oxen were plowing, and the donkeys feeding beside them:

[15] And the Sabceans attacked, and took them away; yea, they have slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

[16] While he was yet speaking, there came also another, and said, The eish Elohim is fallen from Shomayim, and hath burned up the tzon, and the na'arim, and consumed them; and I only am escaped alone to tell thee.

[17] While he was yet speaking, there came also another, and said, The Kasdim (Chaldeans) formed shloshah rashim, and fell upon the gemalim and have carried them away, yea and slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

[18] While he was yet speaking, there came also another, and said, Thy banim and thy banot were eating and drinking yayin in the bais achiheim habechor;

[19] And, hinei, there came a ruach gedolah from the midbar, and struck the arbah pinot (four corners) of the bais, and it fell upon the na'arim, and they are dead; and I only am escaped alone to tell thee.

[20] Then Iyov arose, and made the ker'iah on his mantle, and shaved his head, and fell down upon the ground, and worshiped,

[21] And said, Arom came I out of beten immi, and arom shall I return there; Hashem gave, and Hashem hath taken away; yehi Shem Hashem mevorach.

[22] In all this Iyov sinned not, nor natan tiflah leElohim (charged G-d with folly).

2 Again there was a day when the Bnei HaElohim came to present themselves before Hashem, and Hasatan came also among them to present himself before Hashem.

[2] And Hashem said unto Hasatan, From where comest thou? And Hasatan answered Hashem, and said, From going to and fro through ha'aretz, and from walking up and down in it.

[3] And Hashem said unto Hasatan, Hast thou considered in your meditation Avdi (My Servant) Iyov, that there is none like him in ha'aretz, ish tam and yashar, yire Elohim, and shunning rah? And still he holdeth fast his integrity, although thou inciteth Me against him, to ruin him for no reason.

[4] And Hasatan answered Hashem, and said, Skin for skin, yea, all that an ish hath will he give for his nefesh.

[5] But stretch forth Thine yad now, and touch his etzem and his basar, and he will curse Thee to Thy face.

[6] And Hashem said unto Hasatan, Hinei, he is in thine yad; but spare his nefesh.

[7] So went Hasatan out from the presence of Hashem, and afflicted Iyov with shekhin rah (foul boils) from the sole of his regel unto the top of his head.

[8] And he took him a cheres (potsherd, piece of broken pottery) to scrape himself withal; and he sat down among the ashes.

[9] Then said his isha unto him, Dost thou still retain thine integrity? Curse Elohim, and die.

[10] But he said unto her, Thou speakest as one of the nevalot (foolish women) speaketh. What? Shall we receive hatov from Elohim, and shall we not accept harah? In all this did not Iyov sin in what he said.

[11] Now when the three friends of Iyov heard of all this ra'ah that had come upon him, they came every one from his own place; Eliphaz the

Temani, and Bildad the Shuchi, and Tzophar the Na'amati; for they had made an appointment together to come to sympathize with him and to comfort him.

[12] And when they lifted up their eyes afar off, and recognized him not, they lifted up their voice, and wept; and they made the ker'iah every one on his mantle, and sprinkled dust upon their heads toward Shomayim.

[13] So they sat [*shiva*] with him upon the ground shivat yamim and shivat lailah, and none spoke a word unto him; for they saw that his suffering was very great.

3 After this opened Iyov his mouth, and cursed his yom.

[2] And Iyov spoke, and said, [3] Let the yom perish wherein I was born, and halailah in which it was said, There is a gever born.

[4] Let that yom be choshech; let not Elohim regard it from above, neither let the light shine upon it.

[5] Let choshech and the tzalmavet (shadow of death) claim it; let an anan dwell upon it; let the blackness of the yom terrify it.

[6] As for that lailah, let darkness seize upon it; let it not be joined unto the yamim of the shanah, let it not come into the number of the months.

[7] Hinei, let that lailah be barren; let no joyful shout come therein.

[8] Let them curse it that curse the yam, who are ready to rouse Leviathan.

[9] Let the kokhavim of the dawn thereof be dark; let it look for ohr, but have none; neither let it see the dawning of the shachar,

[10] Because it shut not up the dalatot of my mother's womb, nor hid amal (tzoros) from mine eyes.

[11] Why did I not come to mot at birth? Why did I not perish when I came out of the beten (belly, womb)?

[12] Madua (why) were there birkayim to receive me? Or why the shadayim that from them I should nurse?

[13] For atah (now) I would be lying still and quiet, have slept and been at rest,

[14] With melachim and yo'atzim of ha'arets, which build ruins for themselves;

[15] Or with sarim (princes) that had zahav, who filled their batim (houses) with kesef;

[16] Or as a hidden stillborn--I had not been!--as olelim which never saw ohr.

[17] There the resha'im cease from troubling; and there the weary are at rest.

[18] There the asirim (prisoners, captives) rest together; they hear not the voice of the oppressor.

[19] The katon and gadol are there; and the eved is free from his adon.

[20] Why is ohr given to him that is in misery, and chayyim unto the bitter in nefesh;

[21] Which long for mavet, but it cometh not; and dig for it more than for hidden treasures;

[22] Which rejoice exceedingly, and are glad, when they can find the kever?
[23] Why is ohr given to a gever whose derech is hidden, and whom Elohim hath hedged in?

[24] For my sighing cometh instead of lechem, and my groanings are poured out like the mayim.

[25] For the pachad (terror) which I greatly feared is come upon me, and that which I dreaded is come unto me.

[26] I was not in safety, neither had I rest, neither was I quiet; and rogez (tzoros, turmoil) came.

4 Then Eliphaz the Temani answered and said,

[2] If we attempt a davar with thee, wilt thou be offended? But who can withhold himself from speaking?

[3] Hinei, thou hast instructed rabbim (many), and thou hast strengthened the weak hands.

[4] Thy words have upheld him that was falling, and thou hast strengthened the feeble birkayim (knees).

[5] But atah (now) it is come upon thee, and thou art impatient; it toucheth thee, and thou art troubled.

[6] Is not this thy fear, thy confidence, thy tikveh, and the blamelessness of thy ways?

[7] Consider now, who ever perished, being naki (innocent)? Or where were the yesharim (upright ones) cut off?

[8] Even as I have seen, they that plow iniquity, and sow amal (trouble), reap the same.

[9] By the neshamah (breath) of Eloah they perish, and by the ruach of His nostrils are they consumed.

[10] The roaring of the aryeh, and the voice of the fierce lion, and the teeth of the young lions, are broken.

[11] The old lion perisheth for lack of teref (prey), and the stout lion's cubs are scattered.

[12] Now a davar was secretly brought to me, and mine ear received a whisper thereof.

[13] In thoughts from the chezyonot lailah, when tardemah (deep sleep) falleth on anashim,

[14] Pachad came upon me, and trembling, which made all my atzmot to shake.

[15] Then a ruach passed before my face; the hair of my basar stood up;

[16] It stood still, but I could not discern the appearance thereof; a temunah (form) was before mine eyes, there was silence, and I heard a voice, saying,

[17] Shall enosh (mortal man) be more righteous than Eloah? Shall a man be more tahor than his Maker?

[18] Behold, He puts no trust in His avadim, and His malachim (angels) He charged with toholah (error).

[19] How much more them that dwell in batim (houses) of clay, whose yesod (foundation, origin) is in the dust, which are crushed like the moth?

[20] They are destroyed from boker to erev; they perish forever without any regarding it.

[21] Is not the cord of their tent which is in them pulled up? They die, even without chochmah (wisdom).

5 Call now, if there be any that will answer thee, and to which of the kadoshim (holy ones) wilt thou turn?

[2] For ka'as (anger) killeth the foolish man, and kinah (envy) slayeth the simple one.

[3] I have seen the fool taking shoresh (root), but suddenly I cursed his habitation.

[4] His banim are far from yesha (safety, salvation), and they are crushed in the sha'ar (gate, before the public), neither is there any to deliver them.

[5] Whose katzir (harvest) the hungry eateth up, and taketh it even from among of the tzinnim (thorns), and the intriguer pants after their wealth.

[6] Although affliction springeth not forth of the aphar (dust), neither doth

amal (trouble, tzoros) sprout out of the adamah;
 [7] Yet adam is born unto amal (trouble, tzoros), even as sparks fly upward.
 [8] I would seek El (G-d), and before Elohim would I lay my cause;
 [9] Who doeth gedolot unsearchable, marvellous things without mispar;
 [10] Who giveth matar upon eretz, and sendeth mayim upon the fields;
 [11] To set up on high those that be the shefalim (the lowly ones); that those which mourn may be exalted to safety,
 [12] Thwarting the machshevot of the arumim (crafty ones), so that their hands cannot accomplish tushiyah (success).
 [13] He taketh the chachamim in their own arum (craftiness), and the etzah of the wily is swiftly swept away.
 [14] They meet with choshech in the daytime, and grope in the noonday as in the lailah,
 [15] But He saveth the needy from the cherev of their mouth, and from the yad chazak.
 [16] So the poor hath tikveh, and olatah (perversity, wickedness) stoppeth her mouth.
 [17] Hinei, ashrei is the enosh whom Eloah correcteth; therefore despise not thou the musar (chastening) of Shaddai;
 [18] For He woundeth, and bindeth up; He injureth, and His yadayim (hands) heal.
 [19] He shall deliver thee in shesh tzoros; yea, in shivah there shall no rah touch thee.
 [20] In ra'av (famine) He shall redeem thee from mavet; and in milchamah from the power of the cherev.
 [21] Thou shalt be hid from the scourge of the leshon, neither shalt thou be afraid of destruction when it cometh.

[22] At destruction and famine thou shalt laugh; neither shalt thou be afraid of the chayyat ha'aretz.
 [23] For thou shalt be in league with the avanim of the sadeh, and the chayyat sadeh shall be hashelemah (at peace) with thee.
 [24] And thou shalt know that shalom shall be thy ohel; and thou shalt visit thy habitation, and find nothing wanting.
 [25] Thou shalt know also that thy zera shall be rav, and thine offspring as the esev ha'aretz.
 [26] Thou shalt come to thy kever in a ripe age, like a shock of grain cometh in its season.
 [27] Hinei zot, this we have searched out, so it is; hear it, and apply thou it for thy good.

6 But Iyov answered and said,
 [2] Oh that my ka'as (vexation) were thoroughly weighed, and my calamity laid in the scales together!
 [3] For now it would be heavier than the chol of the seas; therefore my words are impetuous.
 [4] For the khitzim (arrows) of Shaddai are in me, the poison whereof drinketh my ruach; the terrors of Eloah do set themselves in array against me.
 [5] Doth the perch (wild donkey) bray when he hath desheh? Or loweth the ox over his fodder?
 [6] Can that which is tasteless be eaten without melach? Or is there any taste in the white of an egg?
 [7] The things that my nefesh refused to touch are like my loathsome lechem.
 [8] Who will grant that I might have my she'elah (request); oh that Eloah would grant me my tikveh!

[9] Even that it would please Eloah to crush me; that He would let loose His yad, and cut me off!
 [10] Then should I yet have nechamah (consolation); yea, I would exult in chilah (pain); let him not spare; for I have not concealed the imrei Kadosh (words of the Holy One).
 [11] What is my koach, that I should wait? And what is mine end, that I should make patient my nefesh?
 [12] Is my koach the koach of avanim? Or is my basar bronze?
 [13] Is it that my help is not within me? And is tushiyah (success) driven from me?
 [14] To him that is afflicted, chesed should be shown from his friend; otherwise, he forsaketh the fear of Shaddai.
 [15] Achai (my brethren) have dealt deceitfully as a wadi, and as the torrents of wadis they vanish away;
 [16] Which are blackish muddy by reason of the kerakh (ice), and wherein the sheleg (snow) is melted.
 [17] What season they become warm, they vanish; when it is hot, they disappear from their makom.
 [18] The paths of their derech wind about; they go up to tohu [Gn 1:2], and perish.
 [19] The caravans of Tema looked for them; the halichot (traveling companies) of Sheva hoped for them.
 [20] They were disappointed because of their bitachon; they come there and are confounded.
 [21] For now ye are become such; ye see my chatat (casting down), and are afraid.
 [22] Did I say, Bring unto me? Or, Give a present for me of your ko'ach (power, wealth)?
 [23] Or, Deliver me from the yad tzar (hand of the enemy, oppressor)? Or, Redeem

me with a ransom from the yad of the tyrants?

[24] Teach me, and I will hold my tongue, and cause me to have binah wherein I have erred.

[25] How forcible are the imrei yosher (words of rectitude)! But what doth your hokhiach (reproof) reprove?

[26] Do ye think to reprove words? The words of one in despair, which are as ruach?

[27] Yea, ye cast lots for the yatom, and over your friend ye barter.

[28] Now therefore be pleased to look upon me; for it is evident unto you if in me there is kazav (falsity).

[29] Turn, now, let there be no iniquity; yea, turn again; at issue is my tzedek (righteousness).

[30] Is there iniquity on my leshon? Cannot my palate discern havvot (perverse things)?

7 Is there not a tzava (forced hard service in the army) to enosh (man) upon earth? Are not his days also like the yamim of a sachir (hired laborer)?

[2] As an eved earnestly longeth for tzel (shade), and as a sachir waiteth for the wage of his work,

[3] So am I made to possess months of shav (vanity, futility), and lailot amal (nights of weariness) are appointed to me.

[4] When I lie down, I say, Mosai (how long) till I arise? But the erev drags on, and I am full of tossings to and fro unto dawn.

[5] My basar is clothed with worm and clod of aphar; my ohr (skin) is broken, and become loathsome.

[6] My yamim are swifter than a weaver's shuttle, and are spent without tikveh.

[7] O remember that my life is ruach (wind); mine eye shall no more see tov.

[8] The ayin (eye) of him that hath seen me shall see me no longer; thine eyes are upon me, and I am no more.

[9] Like the anan that fades and vanisheth away, so he that goeth down to Sheol shall come up no more.

[10] He shall return no more to his bais, neither shall his makom know him any more.

[11] Therefore I will not curb my mouth; I will speak in the anguish of my ruach; I will complain in the mar (bitterness) of my nefesh.

[12] Am I a yam, or a tannin (monster of the yam [sea]), that Thou settest a mishmar (guard watch) over me?

[13] When I say, My bed shall give me nachamah (comfort), my couch shall ease my complaint,

[14] Then Thou frightenest me with chalomot (dreams), and terrifiest me through chezyonot (visions),

[15] So that my nefesh chooseth machanak (strangling) and mavet (death) rather than this skeleton.

[16] I loathe it; I would not live lolam, let me alone; for my yamim are hevel (vanity, meaningless).

[17] What is enosh (man), that Thou shouldest make much of him? And that Thou shouldest set Thine lev upon him?

[18] And that Thou shouldest visit him every boker, and try him every moment?

[19] How long dost Thou not look away from me? Nor let me alone till I swallow down my rok (spittle)?

[20] Chatati (I have sinned); what shall I do unto Thee, O Thou Notzer HaAdam (Observer of men)? Why hast Thou set me as a mifgah

(mark, target, something to be hit) to Thee, so that I am a massa (burden) to Thee?

[21] And why dost Thou not pardon my peyscha (transgression), and take away my avon (iniquity)? For now shall I sleep in the aphar; and Thou shalt search for me, but I shall be no more.

8 Then answered Bildad the Shuchi, and said, [2] How long wilt thou speak these things? And how long shall the words of thy mouth be like a raging ruach (wind)?

[3] Doth El pervert mishpat (justice)? Or doth Shaddai pervert tzedek?

[4] If thy banim have sinned against Him, and He have cast them away for their peyscha (transgression);

[5] If thou wouldest seek El (G-d) earnestly, and make thy techinnah (supplication) to Shaddai;

[6] If thou wert pure and yashar; surely now He would rouse Himself for thee, and restore the habitation of thy tzedek.

[7] Though thy reshit (beginning) was small, yet thy acharit (end) shall be exceedingly great.

[8] For inquire, now, of the dor rishon (former age), and consider the research of their avot;

[9] -For we are but of temol (yesterday, etmol) and know nothing, because yameinu (our days) upon earth are a tzel (shadow)-

[10] Shall not they teach thee, and tell thee, and bring forth words out of their lev?

[11] Can the papyrus grow up without marsh? Can the reed grow without mayim?

[12] Whilst it is yet in its greenness, and not cut down, it withereth

before kol khatzir (all grass).

[13] So are the paths of all that forget El (G-d), and the tikvat chanef (hope of the hypocrite, the irreligious, the secretly wicked profane person) shall perish,

[14] Whose hope shall be cut off, and whose reliance shall be a bais akavish (spider's web).

[15] He shall lean upon his bais, but it shall not stand, he shall cling to it, but it shall not hold.

[16] He is like a green plant before the shemesh, and its branch shooteth forth in its gan (garden).

[17] Its shorashim (roots) are wrapped about the rock heap, and it looks on the bais avanim (place of stones).

[18] But when cast away from its makom, then its place shall deny it, saying, Loh re'iticha (I never saw thee).

[19] Behold, thus was the joy of its derech, and others spring forth from the aphar (dust).

[20] Surely El (G-d) will not cast away a blameless man, neither will He help the resha'im (evil-doers);

[21] Till He fill thy mouth with sechok (laughter), and thy lips with teruah (shouts of joy).

[22] They that hate thee shall be clothed with bushah (shame), and the ohel resha'im shall be no more.

9 Then Iyov answered and said,

[2] I know it is indeed thus, but how should yitzdak Enosh im El (Man be in the right, justified, before G-d)?

[3] If he will contend with Him, once of a thousand can Man not answer G-d back.

[4] G-d is chochom in lev, and mighty in ko'ach; who hath hardened himself to defy Him and remained unhurt?

[5] Which removeth the harim (mountains), and they know not; which overturneth them in His anger;

[6] Which shaketh erez out of its place, and the ammundim thereof tremble;

[7] Which commandeth the cheres (sun), and it riseth not; and sealeth up the kokhavim;

[8] Which spreadeth out Shomayim by Himself alone, and treadeth upon the waves of the yam;

[9] Which maketh the Bear, Orion, and the Pleiades, and the chambers of the constellations on the south side of the heavens;

[10] Which doeth gedolot past finding out; yea, and nifla'ot (wonders) without number.

[11] Hen (lo), He passeth by me, and I see Him not; He goeth on also, but I perceive Him not.

[12] Hinei, He taketh away, who can stop Him? Who will say unto Him, Mah ta'aseh (what are You doing)?

[13] If Eloah restraineth not His anger, the helpers of Rahab must bow themselves under Him.

[14] How much less shall I dispute with Him, and choose my dvarim with Him?

[15] Whom, though I were tzaddik (righteous, innocent, in the right), yet would I not answer, but I would make techinnah (supplication, plea for mercy) for my mishpat (right).

[16] If I had summoned, and He had responded to me, yet would I not believe that He had paid heed unto my kol (voice);

[17] For He breaketh me in a sa'arah (tempest, storm), and multiplieth my wounds without cause.

[18] He will not allow me to take my ruach (breath), but fillethe me with bitterness.

[19] If I speak of ko'ach, hinei, He is mighty, and if of mishpat, who can give Him a court summons?

[20] If etzdak (I am justified, in the right), mine own mouth would condemn me; if I say, I am blameless, He would prove me perverse.

[21] Though I were blameless, yet would I not know my nefesh; I would despise my life.

[22] This is one thing; therefore I said it, He destroyeth the tam (blameless) and the rasha (wicked).

[23] If the shot (scourge) slay suddenly, He laugheth at the melting away [*in anguish*] of the nekiyim (innocent ones, the guiltless ones).

[24] Eretz is given into the yad of the resha; He blindfoldeth the faces of the shofetim (judges) thereof; if not, then, who doeth it?

[25] Now my yamim are swifter than a runner; they flee away, they see no tovah. [26] They slip by like oniyot (boats) of reed; as the nesher that swoopeth down on the prey.

[27] If I say, I will forget my si'akh (complaint), I will leave off my heaviness, and comfort myself,

[28] I am afraid of all my sorrows; I have da'as that Thou wilt not hold me innocent.

[29] If I be wicked, why then labor I in hevel (vain)?

[30] If I wash myself with sheleg (snow), and make my hands clean with lye,

[31] Yet shalt Thou plunge me in the shachat (slime pit), and mine own clothes shall abhor me.

[32] For He is not an ish, as I am, that I should answer Him, and we should come together in mishpat (in the court).

[33] Neither is there any mochiach (arbitrator) between us, that might lay his yad upon us both.

[34] Let Him take His shevet (rod) away from me, and let not His fear terrify me.

[35] Then would I speak, and not fear Him; but it is not ken (so) with me.

10 My nefesh is sick of my life; I will give free rein to my si'akh (complaint); I will speak in the mar (bitterness) of my nefesh.

[2] I will say unto Eloah, Do not condemn me; show me what charge Thou dost contend with me.

[3] Is it hatov (pleasing) unto Thee that Thou shouldest oppress, that Thou shouldest reject the work of Thine hands, and shine [favor] upon the etzah (scheme) of the resha'im?

[4] Hast Thou eyes of basar? Or seest Thou as enosh seeth?

[5] Are Thy yamim like the yamim of enosh? Are Thy years like the days of gever (man),

[6] That Thou seekest after mine avon, and searchest after my chattat?

[7] Though Thou has da'as that I am not a resha, and there is none that can deliver out of Thine yad,

[8] Thine yadayim have formed me and altogether round about have fashioned me; yet Thou hast now swallowed me.

[9] Remember, now, that Thou hast molded me like the chomer (clay), and wilt Thou turn me into aphar again?

[10] Hast Thou not poured me out like cholov, and curdled me like gvinah (cheese)?

[11] Thou hast clothed me with ohr and basar, and hast knitted me together with atzmot and sinews.

[12] Thou hast granted me chayyim and chesed, and Thy visitation hath been shomer over my ruach.

[13] And these things hast Thou hid in Thine lev; I have da'as that this was in Thy mind.

[14] If I sin, then Thou art shomer over me, and Thou wilt not let my avon go unpunished.

[15] If I am guilty, woe unto me; even if I be tzaddik (innocent), yet will I not lift up my head, being full of kalon (shame) and conscious of my oni (misery),

[16] For if my head is held high, Thou stalkest me like a fierce lion, and ever Thou displayest Thy awesome power against me.

[17] Thou bringest Thy fresh edim (witnesses) against me, and increasest Thine hot indignation toward me; in waves Thy tzava troop against me.

[18] Why then hast Thou brought me forth out of the rechem (womb)? Oh that I had expired, and no eye had seen me!

[19] I should have been as though I had never been; I should have been carried from the beten straight to the kever.

[20] Are not my yamim few? Then cease, and let me alone, that I may take a little cheer

[21] Before I go from where I shall not return, even to the Eretz Choshech V'Tzalmavet, [22] An eretz of darkness, like darkness itself; and of tzalmavet, no sedarim (order), where the light is like darkness.

11 Then answered Tzophar the Na'amati, and said,

[2] Should not the multitude of dvarim be answered? And should an ish full of talk yitzdak (be justified)?

[3] Should thy vain talk silence men, so that thou mockest, ve'in machlim (without anyone putting thee to shame)?

[4] For thou hast said, My lekach (doctrine, teaching, belief) is pure, and I am clean in Thine eyes.

[5] But oh that Eloah would speak, and open His lips against thee,

[6] And that He would show thee the secrets of chochmah, that tushiyah (true wisdom) has two sides! Have da'as therefore that Eloah forgetteth much of thy avon.

[7] Canst thou search out the cheker Eloah (depths of G-d)? Canst thou probe to the tachlis Shaddai (the end, completeness of Almighty)?

[8] It is like the heights of Shomayim; what canst thou do? Deeper than Sheol; of what canst thou have da'as?

[9] The measure thereof is longer than ha'aretz, and broader than the yam (sea).

[10] When Eloah passes by and arrests and convenes for judgment, who then can constrain Him?

[11] For He has da'as of deceitful men; He seeth wickedness also; will He not then take note of it?

[12] But before a witless ish can become wise, a colt of a pereh (wild donkey) would be born an adam!

[13] If thou direct thine lev, and stretch out thine hands to Him,

[14] If iniquity be in thine yad, put it far away, and let not wickedness dwell in thy ohalim.

[15] For then shalt thou lift up thy face without mum; yea, thou shalt be firm, and shalt not fear,

[16] Because thou shalt forget thy amal (grief), and remember it as waters that flow by,

[17] And thine cheled (duration of life) shall be brighter than the tzohorayim (noonday); thou shalt shine forth; thou shalt be as the boker.

[18] And thou shalt be secure, because now there is tikveh; yea, thou shalt search, and thou shalt take thy rest in safety.

[19] Also thou shalt lie down, and none shall make thee afraid; yea, rabbim (many) shall court thy favor.

[20] But the eyes of the resha'im faileth, and they shall not escape, and their tikveh shall be as the last gasp of the nefesh.

12 And Iyov answered and said,
[2] Doubtless then ye are the people, and chochmah shall die with you.

[3] But I have levav (understanding) as well as you; I am not inferior to you; yea, who knoweth not such things as these?

[4] I am as a laughingstock to his neighbor: The man who calleth upon Eloah [*they say of me*], and He answereth him! [*To them I am*] a laughingstock, the tzaddik, the tamim (blameless one)!

[5] Those at ease have buz (contempt) for a downfall which awaits the one whose regel is slipping.

[6] The ohalim of shodedim (robbers) remain in peace; they that defy El are secure,

who Eloah brought forth by His yad.

[7] But ask now the behemot, and they shall teach thee, and the oph haShomayim (birds of the air), and they shall tell thee;

[8] Or speak to ha'aretz, and it shall teach thee; and the dagim of the yam shall declare unto thee.

[9] Of all of these, who lacketh da'as that the yad Hashem hath wrought this?

[10] In whose yad is the nefesh of every living thing, and the ruach of kol basar ish.

[11] Doth not the ozen (ear) test words? And the mouth tastes its ochel?

[12] With the ancient ones is chochmah; and in orech yamim (length of days) is binah (understanding).

[13] With Him is chochmah and gevurah; He hath etzah and understanding.

[14] See, what He tears down cannot be reconstructed; He shutteth up an ish, and there can be no prison release.

[15] See, He withholdeth the waters, and they dry up; also He sendeth them out, and they overturn eretz.

[16] With Him is oz (strength) and tushiyah (true wisdom); the deceived and the deceiver are His.

[17] He leadeth yoatzim (counsellors) away stripped, and maketh the shofetim (judges) fools.

[18] He looseth the shackle of melachim (kings), and girdeth their loins with loincloth.

[19] He leadeth kohanim away stripped, and overthroweth the mighty.

[20] He removeth the speech of the ne'emanim (trusted ones), and taketh away the understanding of the zekenim.

[21] He poureth buz (contempt) upon nobles, and loosens the belt of the mighty.

[22] He uncovers the depths of choshech, and bringeth tzalmavet to light.

[23] He giveth prosperity to the Goyim, and then destroyeth them; He enlargeth them, and then carrieth the Goyim away.

[24] He taketh away the lev (understanding) of the Rashei Am HaAretz, and sendeth them to tohu lo derech (trackless wilderness).

[25] They grope in the choshech without ohr, and He maketh them to stagger like a shikkor (drunken man).

13 See, mine eye hath seen all this, mine ozen hath heard and understood it.

[2] What ye know, of the same I have da'as also; I am not inferior unto you.

[3] Surely I would speak to Shaddai, and I desire to reason with El (G-d).

[4] But ye are forgers of sheker, ye are all rofim (physicians) of no value.

[5] O that ye would altogether hold your peace! And it should be your chochmah.

[6] Hear now my tokhachat (protest, public argumentation), and pay heed to the pleadings of my lips.

[7] Will ye talk wickedly on behalf of El (G-d) and speak deceitfully for Him?

[8] Will ye be partial to Him? Will ye play the part of the defense attorney for El?

[9] Is it hatov that He should search you out? Or do you play the jester with Him, as one plays the jester with enosh?

[10] He will surely reprove you, if ye do act with partiality beseter (secretly).

[11] Shall not His majesty make you afraid? And the pachad of Him fall upon you?

[12] Your zichron meshalim (memorable sayings) are like unto ashes, your defenses are strongholds of chomer (clay).

[13] Hold your peace, let me alone, that Ani (I) may speak, and let come on me what will.

[14] Why do I take my basar in my teeth, and take my nefesh in mine yad?

[15] Though He slay me, yet will I wait for and trust in Him; but I will maintain my derech before Him [Isaiah 53:8,10].

[16] He also shall be my Yeshuah (salvation); for a chanef (irreligious man, hypocrite) shall not come before Him.

[17] Hear diligently my confession, and my declaration with your oznayim.

[18] Hinei now, I have prepared my mishpat (cause, case); I know that I shall be acquitted.

[19] Who is he that can contend against me? For atah (now), if I hold my tongue, I shall expire.

[20] Only do not shtayim (two things) unto me; then will I not hide myself from Thee.

[21] Withdraw Thine hand far from me, and let not Thy eimah (dread, terror) make me afraid.

[22] Then kerah (summon), and I will answer; or let me speak, and answer me.

[23] How many are mine avonot and chatta'ot? Make me to know my peysha and my chattat.

[24] Lammah (why) hidest Thou Thy face, and holdest me for Thine enemy?

[25] Wilt Thou frighten away a leaf driven to and fro? And wilt Thou pursue the dry kash (straw, chaff)?

[26] For Thou writest down merorot (bitter things) against me, and makest me to inherit the avonot of my neurim (youth).

[27] Thou putttest my feet also in the stocks, and observest kol orkhot (paths, ways) of me; Thou settest a mark upon the soles of my raglayim,

[28] Around one who wastes away as a rotten thing, as a beged (garment) that is moth eaten.

14 Adam that is born of isha is of few yamim and full of rogez (unrest).

[2] He cometh forth like a titz (flower), and is cut down; he fleeth also as a tzel, and continueth not.

[3] And doth Thou open Thine eyes upon such a one, and bringest me into mishpat with Thee?

[4] Who can bring a tahor (clean thing) out of a tameh (an unclean, cf Ro 5:12)? Loh echad (No one).

[5] Seeing his yamim are determined, the number of his chodashim (months) are with Thee, Thou hast appointed his limits that he cannot exceed.

[6] Turn from him, that he may rest, till he shall accomplish, as a sachir (a hired man), his day.

[7] For there is tikveh of an etz, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

[8] Though the shores (root) thereof grow old in ha'aretz, and the stump thereof die in the apha (dust),

[9] Yet through the scent of mayim it will bud, and bring forth branches like a young plant.

[10] But gever dieth, and wasteth away; yea, adam breathes his last, and where is he?

[11] As the mayim flow away from the yam, and the nahar (stream) becomes parched and drieth up,

[12] So ish lieth down, and riseth not, till Shomayim be no more, they shall not awake, nor be raised out of their sleep.

[13] O that Thou wouldest hide me in Sheol, that Thou wouldest conceal me until Thy wrath has passed, that Thou wouldest appoint me a chok (set time), and remember me!

[14] If a gever die, shall he live again? All the days of my tzava (hard army service) will I wait, till my chalifah (changing, renewal) come.

[15] Thou shalt call, and I will answer Thee; Thou wilt have a desire for the ma'aseh (work) of Thine hands.

[16] For now Thou countest my steps. Dost Thou not watch over my chattat?

[17] My peysha is sealed up in a bag, and Thou would cover over mine avon.

[18] And surely the har (mountain) falling crumbles, and the tzur (rock) is moved out of its place.

[19] The mayim wear away the avanim; Thou wastest away the things which grow out of the apha aretz; and Thou destroyest the tikvat enosh.

[20] Thou prevalest lanetzach (forever) against him, and he passeth away; Thou changest his countenance, and sendest him away.

[21] His banim come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

[22] Only his basar shall have pain upon him, and his nefesh within him shall mourn.

15 Then answered Eliphaz the Temani, and said, [2] Should a chacham (wise man) utter vain knowledge, and fill his inner being with the east wind?

[3] Should he reason with unprofitable davar (talk)? Or with speeches wherewith no good is done?

[4] Yea, thou makest void yireh [*Elohim*], and doth diminish si'akh (meditation) before El.

[5] For thy mouth uttereth thine avon, and thou choosest the leshon arumim (tongue of the crafty).

[6] Thine own mouth condemneth thee, and loh Ani (not I); yea, thine own lips testify against thee.

[7] Art thou harishon adam (the first man) that was born? Or wast thou made before the hills?

[8] Hast thou attended to the sod Eloah (counsel of G-d)? And dost thou limit chochmah to thyself?

[9] Of what dost thou have da'as, that we know not? What understandest thou, which is not in us?

[10] Both the grayheaded and very aged men are among us, much elder than avicha.

[11] Are the tanechumot El (consolations of G-d) not enough for thee? Or the davar that deals gently with thee?

[12] Why doth thine lev carry thee away? And why do thy eyes flash,

[13] That thou ventest thy ruach against El (G-d), and lettest such words pour out of thy mouth?

[14] What is enosh, that he should be pure [*in the sight of Hashem*]? And he which is born of an isha, that yitzdak (he should be in the right)?

[15] If He trusteth not His Kadoshim; yea, Shomayim is not pure in His eyes.

[16] How much more vile and corrupt is ish, which drinketh iniquity like mayim?

[17] I will show thee, shema to me; and that which I have seen I will declare;

[18] Things which chachamim declare from their avot without concealment;

[19] Unto whom alone ha'aretz was given, and no zar passed among them.

[20] The reshah travaileth with pain all his yamim, and numbered shanim are reserved for the oppressor.

[21] A dreadful sound is in his oznayim; during shalom the shoded (destroyer) shall come upon him.

[22] He believeth not in a return from choshech, and he is marked for the cherev.

[23] He wandereth about after lechem, saying, Where is it? He has da'as the Yom Choshech is near at hand for him.

[24] Distress and anguish shall make him afraid; they shall seize him as a melech poised for battle.

[25] For he stretcheth out his yad against El (G-d), and with insolence vaunts himself against Shaddai.

[26] He charges against Him, with a stiff neck, with the thick bosses of his mogen (shield);

[27] Though he covereth his panim with his fatness, and addeth fat on his flanks;

[28] And he dwelleth in desolate towns, and in batim (houses) which no man inhabiteth, which are ready to crumble to rubble.

[29] He shall not be osher, neither shall his substance continue; neither shall their possessions spread over ha'aretz.

[30] He shall not escape from choshech; the flame shall wither his branches, and in the ruach of his mouth shall he perish.

[31] Let not him that is deceived trust in shav (vanity); for shav shall be his recompense.

[32] His Yom is not yet; then it is accomplished, and his branch shall not flourish.

[33] He shall shake off his unripe grape like the gefen, and shall cast off his blossom like the zayit (olive tree).

[34] For the Adat Chanef (congregation of hypocrites) shall be barren, and eish shall consume the ohalim of bribery.

[35] They conceive amal (trouble), and give birth to evil, and their belly worketh mirmar (deceit).

16 Then Iyov answered and said,

[2] I have heard many such things; menachamei amal (miserable comforters) are ye all.

[3] Shall divrei ruach (vain words) have an end? Or what provoketh thee that thou answerest?

[4] I also could speak as ye do; if your nefesh were in place of my nefesh, I could heap up words against you, and shake mine head at you.

[5] But I would strengthen you with my mouth, and the moving of my shfatayim (lips) should relieve your grief.

[6] Though I speak, my grief is not relieved, and though I forbear, mah (what) alleviation is it for me?

[7] But now He hath worn me out; Thou hast made desolate kol adat (whole household) of me.

[8] And Thou hast filled me with wrinkles, which is an ed (witness) against me; and my leanness rising up in me beareth witness to my face.

[9] He teareth me in his wrath, who warreth against me; He gnasheth upon me with His shinayim (teeth); mine adversary sharpeneth His eyes against me.

[10] They have struck at me with their mouth; they have struck me upon the lekhi (cheek) reproachfully; [*Isa 50:6; Lam 3:30*]

they have conspired themselves together against me.

[11] El hath delivered me to evil men, and turned me over into the hands of the resha'im.

[12] I was at ease, but He hath shattered me; He hath also taken me by my neck, and shaken me to pieces, and set me up for His mattarah (object of attack, target).

[13] His archers surround me, He pierces my klayot (kidneys), and doth not show mercy; He poureth out my gall upon the ground.

[14] He bursteth upon me again; and again; He runneth upon me like a gibbor (warrior).

[15] I have sewed sackcloth upon my skin, and laid my keren (horn, strength) in the aphar (dust).

[16] My face is red with weeping, and on my eyelids is the tzalmavet;

[17] Not for any chamas in mine hands; also my tefillah is pure.

[18] O earth, cover not thou my dahm, and let my outcry have no makom (place of rest).

[19] Also now, hinei, my Ed is in Shomayim, and my Sahed (witness, one who vouches for me) is on high [MJ 4:15].

[20] My friends scorn me; but mine eye poureth out tears unto Eloah.

[21] O that one might plead for a man with Eloah, as a man pleadeth for his neighbor!

[22] When a few shanot are come, then I shall go the way whence I shall not return.

[3] Lay down an eravon (pledge) with Thee; who is he that will put up security for me?

[4] For Thou hast hid thine lev from seichel; therefore shalt Thou not exalt them.

[5] He that informs on re'im for chelek, even the eyes of his banim shall fail.

[6] He hath made me also a mashal (byword) of the peoples; and I am one in whose face they spit.

[7] Mine eye also is dim by reason of ka'as, and all my members are like a tzel (shadow).

[8] Yesharim shall be appalled at this and the naki (pure, innocent) shall stir up himself against the chanef (profane, irreligious).

[9] The tzaddik also shall hold to his derech, and he whose yadayim are tahor shall grow stronger and stronger.

[10] But as for all you, do ye return, and come back now; for I cannot find one chacham among you.

[11] My yamim are past, my plans are broken, even the morashot (possessions, desires) of my lev.

[12] They change the lailah into yom; the ohr is near to choshech, say they.

[13] If I wait, Sheol is mine bais; I have made my bed in the choshech.

[14] I have said to Shachat, thou art avi; to the worm, thou art immi, and achoti.

[15] And where is now my tikveh? As for my tikveh, who regards it?

[16] Will it go down to the gates of Sheol? Shall we go down together into the dust?

end of words? Cain binah, and afterwards we will speak.

[3] Why are we counted as behemah (cattle), and reputed stupid in your sight?

[4] Thou art he who teareth his nefesh in his anger; shall eretz (earth) be forsaken for thee? And shall the tzur be removed out of its place?

[5] Yea, the ohr of the resha'im shall be put out, and the flame of his eish shall not burn.

[6] The ohr shall be choshech in his ohel, and his ner (lamp) above him is extinguished.

[7] The steps of his vigor shall be shortened, and his own etzah (counsel, scheme) shall cast him down.

[8] For he is cast into a reshet by his own raglayim, and he walketh into a pitfall.

[9] The pach (trap) shall take him by the akev (heel), and the snare shall prevail against him.

[10] The noose is laid for him ba'aretz (on the ground), and a trap for him in the path.

[11] Ballahot (terrors, terrible thoughts) shall make him afraid on every side, and shall dog him behind his feet.

[12] Calamity is ra'ev (hungry) for him, and destruction shall be ready for his fall.

[13] It shall devour the limbs of his ohr (skin); even the bechor mavet (plague) shall devour his members.

[14] That in which he trusted is rooted out of his ohel, and it shall march him to Melech Ballahot (King of Terrors).

[15] In his ohel nothing dwells; gofrit (brimstone) is scattered upon his habitation.

[16] His shorashim shall be dried up beneath, and above his branch shall wither.

[17] His memory shall perish from the earth, and he shall have no shem in the land.

17 My ruach is broken, my yamim are extinct, the

kevarim are ready for me.

[2] Does not hatulim (mockery) surround me? And doth not mine eye continue in their provocation?

18 Then answered Bildad the Shuchi, and said,

[2] Ad anah (Until when, how long) will it be ere ye make an

[18] He shall be driven from ohr into choshech, and chased out of the tevel.

[19] He shall neither have offspring nor descendant among his am (people), nor is there a sarid in his dwellings.

[20] The acharonim shall be astonished at his yom, as the kadmonim were affrighted.

[21] Surely such are the mishkenot (dwellings) of the resha'im, and this is the place of him that has no da'as of El.

19 Then Iyov answered and said,

[2] How long will ye torment my nefesh, and crush me with words?

[3] These ten times have ye reproached me; ye have no bushah that ye cause me astonishment.

[4] And be it indeed that I have erred, mine meshugah (error) remaineth with myself.

[5] If indeed ye will magnify yourselves above me, and use against me my cherpah (reproach, humiliation),

[6] Have da'as now that Eloah hath put me in the wrong, and hath encompassed me with his matzud (net).

[7] Behold, when I cry chamas, I am not heard; I cry for help, but there is no mishpat.

[8] He hath fenced around my way that I cannot pass, and set choshech in my paths.

[9] He hath stripped me of my kavod, and taken the ateret from my rosh.

[10] He breaks me down on every side till I am gone, and mine tikveh hath He uprooted like an etz.

[11] He hath also kindled His wrath against me, and He counteth me unto Him as His tzar (enemy).

[12] His forces come together, and raise up their seige ramp against me, and encamp around my ohel.

[13] He hath put achai (my brethren) far from me, and mine acquaintances are verily estranged from me.

[14] My kerov (near and dear) have failed, and my familiar friends have forgotten me.

[15] They that dwell in mine bais, and my maidservants, count me for a zar; I am a nokhri in their sight.

[16] I summoned avdi, and he gave me no answer; I entreated him with my mouth.

[17] My ruach is repulsive to my isha, loathsome to benei beten of mine.

[18] Even avilim (little children) treat me with contempt; I appear, and they ridicule me.

[19] All my metei sod (confidants) detest me, and they whom I loved are turned against me.

[20] My etzem cleaveth to my ohr (skin) and to my basar, and I am escaped only by the skin of my teeth.

[21] Chanuni, chanuni, O ye my friends; for the yad Eloah hath touched me.

[22] Why do ye persecute me like El, not satisfied with my basar?

[23] Oh that my words were but written! O that they were recorded in a sefer!

[24] That they were engraved with a pen of barzel and with oferet (lead) in the tzur forever!

[25] For Ani yadati Goeli chai (I know that my Redeemer liveth), and that he shall stand up at Acharon (at the Last)

upon aphar (dust, the earth); [26] And though after my ohr (skin) has been thus destroyed, yet from my basar I shall see Eloah;

[27] Whom I shall see for myself, and mine eyes shall behold and no other; my heart fainth within me.

[28] But ye think, How we will persecute him, seeing the

shores (root) of the matter is found in me?

[29] Be ye afraid of the cherev; for wrath bringeth the avonot (punishments) of the cherev, that ye may know there is a judgment.

20 Then answered Tzophar the Na'amati, and said,

[2] Therefore do my thoughts cause me to answer, and ba'avur (because of [this]) I make haste.

[3] I hear the musar that insults me, and the ruach of my understanding causeth me to answer.

[4] Knowest thou not this of old, since adam was placed upon earth,

[5] That the triumphing of the resha'im is short, and the simchat chanef (joy of the hypocrite) but for a moment?

[6] Though his excellency mount up to Shomayim, and his rosh reach unto the clouds;

[7] Yet he shall perish lanetzach (forever) like his own dung; they which have seen him shall say, Where is he?

[8] He shall fly away as a chalom, and shall not be found; yea, he shall be chased away as a chezyon lailah.

[9] The ayin also which saw him shall see him no more; neither shall his makom any more behold him.

[10] His banim shall seek the favor of the poor, and his hands shall restore their goods.

[11] His atzmot are full of youthful vigor, which shall lie down with him in the aphar.

[12] Though wickedness be sweet in his mouth, though he hide it under his leshon;

[13] Though he savor it, and forsake it not, but keep it still betoch (within) his mouth;

[14] Yet his lechem in his stomach is turned sour; it is the venom of vipers within him.

[15] He hath swallowed down riches, and he shall vomit them up again; El shall drive them out of his beten.

[16] He shall suck the venom of asps; the viper's leshon shall slay him.

[17] He shall not see the rivers, the floods, the brooks of devash and khemah (butter, curds).

[18] That which he labored for shall he give back, and shall not swallow it down; he shall not rejoice according to his chayil temurah (business profit).

[19] Because he hath oppressed and hath forsaken the destitute; because he hath violently seized a bais which he built not;

[20] Surely he knew no quiet in his beten; he shall not save anything which he desired.

[21] There shall none of his ochel be left; therefore his posterity will not endure.

[22] In the fullness of his sufficiency he shall be in distress; kol yad of misery shall come upon him.

[23] When he is about to fill his beten, He shall cast the charon af (fury of His wrath) upon him, and shall rain it upon him while he is eating.

[24] He shall flee from the weapon of barzel (iron), and the keshet of bronze shall strike him through.

[25] It is drawn, and cometh out of their body; yea, the glittering point cometh out of his gall; emim (terrors [of death]) are upon them.

[26] Kol choshech is reserved for his treasures; an eish not fanned shall consume him; it shall go ill with him that is left in his ohel.

[27] Shomayim shall reveal his iniquity; and eretz shall rise up against him.

[28] The increase of his bais shall depart, and his goods shall flow away in [G-d's] Yom Af.

[29] This is the chelek of an adam rasha from Elohim, and the nachalah decreed unto him by El (G-d).

21 But Iyov answered and said, [2] Hear diligently my speech, and let this be your tanechumot (consolations).

[3] Bear with me that I may speak; and achar (after) that I have spoken, mock on.

[4] As for me, is my complaint to adam (mortals)? Or why should my ruach not become impatient?

[5] Look at me, and be astonished, and lay your yad upon your peh (mouth).

[6] Even when I remember I am afraid, and trembling taketh hold on my basar.

[7] Madu'a (why) do the resha'im live, become old, yea, are mighty in power?

[8] Their zera is established in their sight with them, and their offspring before their eyes.

[9] Their batim (houses) are shalom from pachad; neither is the shevet Eloah upon them.

[10] Their shor (bull) breeds, and faileth not; their cow calveth, and doth not miscarry her calf.

[11] They send forth their little ones like a tzon, and their yeladim jump about.

[12] They sing to the tambourine and kinnor, and rejoice at the sound of the flute.

[13] They spend their yamim in tov, and in a moment go down to Sheol.

[14] Therefore they say unto El, Depart from us; for we

desire not the da'as of Thy ways.

[15] What is Shaddai, that we should serve Him? And what profit should we have, if we importune Him?

[16] Lo, their tov is not in their yad; the etzah (counsel, scheme) of the resha'im is far from me.

[17] How oft is the ner (light) of the resha'im put out! And how oft cometh their destruction upon them and He distributeth pains in His anger.

[18] They are as straw before the ruach, and as chaff that the storm carrieth away.

[19] Eloah layeth up his iniquity for his banim; He payeth him back, and he shall know it.

[20] His eyes shall see his destruction, and he shall drink of the wrath of Shaddai.

[21] For what pleasure hath he in his bais after him, when the mispar (number) of his months is cut off?

[22] Shall any teach El da'as, seeing He judgeth those that are on high?

[23] Zeh (this one) dieth in his full prosperity, being wholly at ease and secure.

[24] His troughs are full of cholov, and his atzmot are moistened with marrow.

[25] And another dieth in the marah (bitterness) of his nefesh, and never eateth with pleasure.

[26] They shall lie down alike in the apha, and the worms shall cover them.

[27] Behold, I know your machshevot, and the stratagems which ye wrongfully imagine against me.

[28] For ye say, Where is the bais of the tyrant? And where are the ohel mishkenot of the resha'im?

[29] Have ye not asked them that travel the

derech? And do ye not accept their testimony,

[30] That the rah is spared in the yom eid (day of calamity)? They shall be rescued in the yom avarot (day of wrath).

[31] Who shall declare his derech to his face? And who shall repay him what he hath done?

[32] Yet shall he be brought to the grave, and shall remain in the gadish (gravemound).

[33] The clods of the valley shall be sweet unto him, and kol adam shall draw after him, as there are innumerable before him.

[34] How then comfort ye me with hevel (empty nothings), seeing in your answers there is nothing left but falsehood?

22 Then Eliphaz of Teman answered and said,

[2] Can a gevev be profitable unto El, as he that has seichel may be profitable unto himself?

[3] Is it any pleasure to Shaddai, that thou art tzaddik? Or is it gain to Him, that thou makest thy ways blameless?

[4] Is it for thy yireh [Elohim] that He reproves thee? Will He enter with thee into mishpat?

[5] Is not thy rah great? And thine avonot infinite?

[6] For thou hast exacted a pledge from thy brother for naught, and stripped the arummim (naked ones) of their clothing.

[7] Thou hast not given mayim to the weary to drink, and thou hast withheld lechem from the hungry.

[8] But as for the ish zeroa (mighty man), his is ha'aretz; and the honorable man dwelt therein.

[9] Thou hast sent almanot away empty, and the arms of the yetomim have been broken.

[10] Therefore pachim (snares) are around thee, and sudden pachad troubleth thee;

[11] Or choshech, that thou canst not see; and overflow of mayim cover thee.

[12] Is not Eloah in the height of Shomayim? And hinei the rosh kokhavim, how high they are!

[13] And thou sayest, How doth El know? Can He judge through the thick cloud?

[14] Thick clouds veil Him, that He seeth not; and He walketh in the vault of Shomayim.

[15] Wilt thou note the orach olam which wicked men have trodden?

[16] Who were cut down before their time, whose yesod was overflown with a flood;

[17] Who said unto El, Depart from us; and what can Shaddai do to them?

[18] Yet He filled their batim (houses) with tov; but the etza (counsel) of the resha'im is far from me.

[19] The tzaddikim see it, and are glad, and the naki (innocent) laugh them to scorn.

[20] Verily our foe is destroyed, and the abundance of them the eish consumeth.

[21] Acquaint now thyself with Him, and so hast thou shalom; thereby tovah shall come unto thee.

[22] Receive, now, torah from His mouth, and lay up His words in thine lev.

[23] If thou return to Shaddai, thou shalt be restored; if thou shalt put away iniquity far from thy ohalim;

[24] Then shalt thou lay up gold as aphar, and that of Ophir as the tzur of the brooks.

[25] Yea, Shaddai shall be thy gold, and thy precious kesef.

[26] For then shalt thou have thy delight in Shaddai, and

shalt lift up thy face unto Eloah.

[27] Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt fulfill thy nederim.

[28] Thou shalt also decide a matter, and it shall be established unto thee, and the ohr shall shine upon thy ways.

[29] When they are cast down, thou shalt say, Arise, and He shall save the one with low eynayim (*i.e., humility*).

[30] He shall deliver even the guilty; and he is delivered by the bar (cleanness) of thine hands.

23 Then Iyov answered and said, [2] Even hayom (today) is my complaint bitter; my stroke is heavier than my groaning.

[3] Oh that I knew where I might find Him! That I might come even to His techunah (abode)!

[4] I would order my mishpat (cause) before Him, and fill my mouth with arguments.

[5] I would know the words which He would answer me, and have binah of what He would say unto me.

[6] Will He contend against me with His great koach? No, but He would pay heed to me.

[7] There the yashar might dispute with Him; so should I be delivered forever from my Shofet (Judge).

[8] Hen (behold), I go forward, but He is not there; and backward, but I cannot perceive him;

[9] On the left hand, where He doth work, but I cannot behold Him; He hideth himself yamin (on the right hand), that I cannot see Him;

[10] But He knoweth the derech that I take; when He hath tried me, I shall come forth as zahav.

[11] My regel hath held to His steps, over His way have I been shomer, and not turned aside.

[12] Neither have I gone back from the mitzvah of His lips; I have treasured the words of His mouth more than my appointed portion.

[13] But He stands alone, and who can turn Him? And what His nefesh desireth, even that He doeth.

[14] For He accomplisheth the thing that is appointed for me; and rabbot (many) such things are with Him.

[15] Al-ken (therefore) am I troubled at His presence; when I consider, I am afraid of Him.

[16] For El maketh my lev dejected, and Shaddai troubleth me,

[17] Because I was not cut off from before the choshech, neither hath He hidden deep darkness from my face.

24 Why are times [for judgment] from Shaddai not kept, and why do those who have da'as of him not see his yamim [days [of assize]]?

[2] Some move the boundary stones; they steal edar, and pasture them.

[3] They drive away the chamor of the yetomim, they take the ox of the almanah for a pledge.

[4] They thrust the needy out of the derech; the poor of the eretz needs hide themselves together.

[5] Look, as wild donkeys in the midbar go they forth to their work; foraging for teref (nourishment); the wilderness yieldeth lechem for them and for their na'arim.

[6] They reap every one his fodder in the sadeh, and they glean the kerem of the resha'im.

[7] They spend the night arom (naked) without levush

(clothing), they have no covering in the cold.

[8] They are wet with the rain of the harim, and embrace the tzur for want of a shelter.

[9] They pluck the yatom from the breast, and seize the oni for debt.

[10] They cause him to go arom without levush, and they take away the omer (sheaf) from the hungry;

[11] Which crush olives within their walls, and tread their winepresses, yet suffer thirst.

[12] Men groan from out of the Ir, and the nefesh of the chalalim (wounded ones) crieth out, yet Eloah chargeth not tiflah (folly) to them.

[13] They are of those that are moredei ohr (rebellious ones against the light); they know not the ways thereof, nor abide in the paths thereof.

[14] The rotzeach rising with the daylight killeth the oni and needy, and in the lailah is like a ganav.

[15] The eye also of the no'ef is shomer, watching for the dusk's twilight, saying, No eye shall see me, and puts something to hide his face.

[16] In the choshech they dig through batim (houses); in the daytime they shut themselves in; they have no da'as of the ohr.

[17] For the boker is to them even as the tzalmavet; they are friends with the terrors of tzalmavet.

[18] Swiftly vanishing is he on the surface of the mayim; their chelek is cursed in ha'aretz; he turneth no more in the derech of the kramim (vineyards).

[19] Drought and heat consume the snow waters; so doth Sheol those which have sinned.

[20] The rechem (womb) shall forget him; the worm shall feast on him; he shall be no

more remembered; and wickedness shall be broken like an etz.

[21] He plundereth the barren that beareth not; and doeth not good to the almanah.

[22] He drags away also the mighty with his ko'ach; he riseth up, and no man is sure of life.

[23] Though it be given him to be in safety, and he be sustained, yet His eynayim are upon their ways.

[24] They are exalted me'at (for a little while), then they are no more and are withered and snatched away like all others, and cut off like the tops of the ears of grain.

[25] And if it be not so, who will charge me with lying, and make my milah (word) worth nothing?

[T.N. Notice the question answered by Romans, Galatians, and Gn 15:6 as well as Chabakuk 2:4 is stated in Job 25:4 below; see Ephesians 2:8,9 and Ro 3:24,26, 28; 4:2; 5:1,9; Ga 2:16,17; 3:11, 24; 5:4; Ti 3:7; this the most important question raised in the Bible: it is for eternity]

25 Then answered Bildad the Shuchi, and said,

[2] Dominion and pachad are with Him, oseh shalom bimromav.

[3] Is there any number of His armies? And upon whom doth not His ohr arise?

[4] Mah yitzdak Enosh im El (how then can man be justified, set right, with G-d?) Or how can he be clean that is born of isha?

[5] If even the yarei'ach shineth not, yea, the kokhavim are not pure in His sight,

[6] How much less enosh, that is a maggog? And the ben adam, which is a tola'at (worm)?

26 But Iyov answered and said,

[2] How hast thou helped him that is without ko'ach? How savest thou the zero'a that hath no oz (strength)?

[3] How hast thou counseled him that hath no chochmah? And how hast thou plentifully declared the tushiyah (efficient wisdom)?

[4] To whom hast thou uttered words? And whose neshamah came from thee?

[5] Dead things tremble from under the mayim, and the inhabitants thereof.

[6] Sheol is naked before Him, and Avaddon hath no cover.

[7] He stretcheth out the Tzafon over the tohu, and hangeth eretz upon nothing.

[8] He bindeth up the mayim in His thick clouds; and the anan doeth not burst under them.

[9] He covers the face of [His] kisse, and spreadeth His anan upon it.

[10] He hath circled the horizon on the face of the mayim for a boundary between ohr and choshech.

[11] The ammutim of Shomayim tremble and are aghast at His rebuke.

[12] He divideth the yam with His ko'ach, and by His understanding He struck down Rahav.

[13] By His Ruach He hath made fair Shomayim; His yad hath pierced the fleeing nachash.

[14] Lo, these are but the ketzot of His ways, but how faint the davar we hear of Him. And the thunder of His gevurah who can understand?

27 Moreover Iyov continued his mashal, and said,

[2] As El liveth, Who hath taken away my mishpat, and Shaddai, Who hath saddened my nefesh;

[3] All the while my neshamah is in me, and the ruach of Eloah is in my nostrils,

[4] My lips shall not speak falsehood, nor my leshon utter deceit.

[5] Far be it from me I should justify you; till I die I will not remove mine tom (integrity) from me.

[6] My tzedakah I hold fast, and will not let it go; my lev shall not reproach for any of my days.

[7] Let mine enemy be as the rasha (evildoer), and he that riseth up against me as unrighteous.

[8] For what is the tikveh of the chanef, when He cutteth off, when Eloah taketh away, his nefesh?

[9] Will El hear his cry when tzarah cometh upon him?

[10] Will he delight himself in Shaddai? Will he always call upon Eloah?

[11] I will teach you concerning the yad El; that which is with Shaddai will I not conceal.

[12] Hen (behold), all ye yourselves have seen it; why then are ye thus altogether vain?

[13] This is the chelek (lot) of the adam rasha with El and the nachalah of oppressors, which they shall receive from Shaddai.

[14] If his banim be multiplied, it is for the cherev, and his offspring shall not have lechem enough.

[15] Those that survive him shall be buried in mavet, and his almanot shall not weep.

[16] Though he heap up kesef as the aphar, and pile up raiment as the clay,

[17] He may prepare it, but the tzaddik shall put it on, and the innocent shall divide the kesef.

[18] He buildeth his bais as a moth, and as a sukkah that the watchman maketh.

[19] The oisher (rich man) shall lie down, but he shall do so no more; he openeth his eyes, and he is not.

[20] Terrors take hold on him as a flood, a tempest stealeth him away in the lailah.

[21] The east wind carrieth him away, and he departeth as a storm hurleth him forth from his makom.

[22] For it will hurl against him, without sparing; he desperately flees from its yad.

[23] Men shall clap their hands at him, and shall hiss him away from his makom.

28 Surely there is a mine for the kesef, and a makom for zahav where they refine it.

[2] Barzel (iron) is taken out of aphar, and nechoshet is smelted out of the even (stone, ore).

[3] He setteth a ketz to choshech, and searcheth out all extremities, the even (ore) of darkness and tzalmavet.

[4] He cuts out a shaft down far from the inhabitant; forgotten of the regel, they dangle, suspended, away from enosh.

[5] As for eretz, out of it cometh lechem, and under it is transformed as by eish.

[6] The stones of it are the makom of the sapphire, and it hath ore of zahav.

[7] There is a hidden path of which no bird of prey has da'as, and which the falcon's eye hath not seen.

[8] The proud beasts have not trodden it, nor the shachal (lion's cub) passed over it.

[9] He [*the miner*] putteth forth his yad upon the rock; he upturneth the mountains by the shores.

[10] He cutteth out channels through the tzurot (rocks), and his eye seeth every precious thing.

[11] He dams up the streams from flowing, and the thing that is hidden bringeth he forth to ohr.

[12] But where shall chochmah be found? And where is the makom binah?

[13] Enosh knoweth not the price thereof; neither is it found in the Eretz

HaChayyim.

[14] The tehom (abyss) saith, It is not in me; and the yam saith, It is not with me.

[15] It cannot be gotten in exchange for fine gold, neither shall kesef be weighed for the price thereof.

[16] It cannot be valued with the fine gold of Ophir, with the precious onyx, or the sapphire.

[17] The zahav and the crystal cannot equal it, and the exchange of it shall not be for the jewel of gold.

[18] Nor shall mention be made of coral or crystal, for the price of chochmah is above pearls.

[19] The chrysolite of Ethiopia shall not equal it, neither shall it be valued with tavor gold.

[20] From where then cometh chochmah? And where is the makom binah?

[21] Seeing it is hidden from the eyes of kol chai, and concealed from the oph HaShomayim.

[22] Abaddon and Mavet say, We have heard a rumor thereof with our ears.

[23] Elohim understandeth the way to it, and He knoweth the makom thereof.

[24] For He looketh to the ketzot ha'aretz, and seeth all under Shomayim.

[25] The weight He appointed for the ruach, and He weigheth the mayim by measure.

[26] When He made a decree for the matar, and a derech for the lightning of the thunder,

[27] Az (then) did He see it, and declare it; He prepared it, yea, and searched it out.

[28] And unto adam He said, See, the Yirat Adonoi, that is chochmah, and to depart from rah is binah.

29 Moreover Iyov continued his mashal, and said,

[2] Oh that I were as in months past, as in the days when Eloah was shomer over me;

[3] When His ner (lamp) shined upon my rosh, and when by His ohr I walked through choshech;

[4] As I was in the days of my prime, when the Sod Eloah (friendship, counsel of G-d) was over my ohel;

[5] When Shaddai was yet with me, when my children were around me;

[6] When I washed my steps with khemah, and the tzur poured me out streams of shemen;

[7] When I went out to the sha'ar through the city, when I took my moshav in the rekhov!

[8] The nearim saw me, and stepped aside, and the aged arose, and stood up.

[9] The sarim (nobles) refrained from talking, and laid their hand on their mouth.

[10] The nobles held their peace, and their leshon cleaved to the roof of their mouth.

[11] When the ozen heard me, then it commended me; and when the ayin saw me, it did bear witness of me,

[12] Because I delivered the oni that cried out, and the yatam that had no ozer (helper) for him.

[13] The birkat oved (blessing of the oppressed) came upon me, and I caused the lev almanah to sing for joy.

[14] I put on tzedek, and it clothed me; my mishpat was as a robe and a tzanif (turban).

[15] I was eyes to the ivver, and feet was I to the pisei'ach.

[16] I was an av to the evyonim (needy); and the cause which I knew not I investigated.

[17] And I broke the fangs of the wicked, and plucked the prey out of his shinayim.

[18] Then I said, I shall die in my ken (nest, house), and I shall multiply my yamim like the chol (sand).

[19] My shores was spread out to the mayim, and the tal lay all night upon my branch.

[20] My kavod was fresh with me, and my keshet was ever new in my yad.

[21] Unto me men gave ear, and waited, and kept silence at my etzah (counsel).

[22] Acharei (after) my words they spoke not again; and my speech fell upon them.

[23] And they waited for me as for the matar; and they opened their mouth wide as for the malkosh (spring, late rain).

[24] I smiled on them when they did not believe; and the ohr of my countenance they did not cast down.

[25] I chose out their derech, and sat as Rosh, and dwelt as a melech with his army, as one that comforteth the avelim (mourners).

30 But now they that are younger than I have me in derision, whose avot I would have disdained to have set with the dogs of my tzon.
 [2] Yea, what use was the koach of their hands to me, since their vigor hath perished?
 [3] For choser (want, lack) and hunger they gnawed the parched ground desolate and waste.
 [4] They cut up mallow plants by the bushes, and juniper roots for their lechem.
 [5] They were banished from among men, (they shouted after them as after a ganav);
 [6] To dwell in the clefts of the wadis, in holes of apha, and in the rocks.
 [7] Among the bushes they brayed; tachat (under) the underbrush they were huddled together.
 [8] They were bnei naval, yea, sons of base men; they were driven forth out of ha'aretz.
 [9] And atah (now) am I their mocking song, yea, I am their byword.
 [10] They abhor me, they flee far from me, and spare not rok (spit) in my face [Mt 26:67].
 [11] Because He hath loosed my bowstring, and afflicted me, they have also let loose the resen (bridle) before me.
 [12] Upon my yamin (right hand) rise up the rabble; they push away my feet, and they raise up against me the ways of their destruction.
 [13] They break up my road, they set forward my overthrow, they have no ozer (helper).
 [14] They approach me as through a wide breach; in the shoah (desolation, Holocaust), they rolled themselves upon me.
 [15] Ballahot (terrors) are turned upon me; they pursue my dignity like the ruach, and

my safety passeth away like a cloud.
 [16] And now my nefesh ebbs away from me; the yemei oni have taken hold upon me.
 [17] My atzmot are pierced in me in the night, and my gnawing pains take no rest.
 [18] By great koach is my garment disfigured; it bindeth me about like the collar of my kuttonet (chiton, robe).
 [19] He hath cast me into the chomer, and I am become like apha and ashes.
 [20] I cry unto Thee, and Thou dost answer me lo (not); I stand up, and Thou regardest me not.
 [21] Thou art become cruel to me; with Thy strong yad Thou opposeth Thyself against me.
 [22] Thou liftest me up to the ruach; Thou causest me to drive along, and vanish in the roaring of the storm.
 [23] For I know that Thou wilt bring me down to mavet, to the bais mo'ed l'khol chai.
 [24] Yet will not one stretch out his yad in a heap of ruin, or cry out for help in his disaster.
 [25] Did not I weep for him that was in trouble? Was not my nefesh grieved for the evyon (needy)?
 [26] When I looked for tov, then rah came unto me; and when I waited for ohr, there came ofel (darkness).
 [27] My bowels boiled, and rested not; yemei oni met me.
 [28] I went mourning without the sun; I stood up, and I cried out in the kahal.
 [29] I am an ach to jackals, and a re'a to owls.
 [30] My ohr (skin) grows black upon me, and my atzmot are burned with fever.
 [31] My kinnor (harp) also is turned to evel (mourning), and my flute into the voice of them that weep.

31 I made a brit (covenant) with mine eyes; how then look I upon a betulah?
 [2] For what chelek of Eloah is there from above? And what nachalah of Shaddai from on high?
 [3] Is not destruction to the wicked? And a disaster to the poalei aven (workers of wrong)?
 [4] Doth not He see my derech, and count all my steps?
 [5] If I have walked with shav (vanity, falsehood), or if my regel hath hastened to mirmah (deceit),
 [6] Let me be weighed in scales of tzedek that Eloah may know mine tom (integrity).
 [7] If my step hath turned out of the derech, and mine lev walked after mine eyes, and if any mum hath cleaved to mine hands,
 [8] Then let me sow, and let acher (another) eat; yea, let my harvest be uprooted.
 [9] If mine lev have been deceived by an isha, or if I have lurked at petach (doorway) of my re'a;
 [10] Then let my isha grind for another, and let another kneel over her.
 [11] For this is a heinous crime; yea, it is an avon to be brought before judges.
 [12] For it is an eish that consumeth to Abaddon, and would root out all mine increase.
 [13] If I did despise the mishpat (cause) of my eved or of my amah, when they contended with me,
 [14] What then shall I do when El riseth up? And when He visiteth, what shall I answer Him?
 [15] Did not He that made me in the beten make them? And did not Echad fashion us in the rechem?

[16] If I have withheld the poor from their cheftetz (desire), or have caused the eyes of the almanah to grow weary,
 [17] Or have eaten my morsel myself alone, and the yatom hath not eaten thereof;
 [18] (For from my youth he was brought up with me, as with an av, and I have guided her from beten immi);
 [19] If I have seen any oved (one perishing) for want of clothing, or any evyon (needy) without covering,
 [20] If his heart did not bless me for warming him with the giz (fleece) of my sheep,
 [21] If I have lifted up my yad against the yatom, when I saw my influence in the sha'ar (gate, court);
 [22] Then let mine arm fall from my shoulder, and mine zero'a be broken from its socket.
 [23] For destruction from El was a pachad to me, and by reason of His majesty I could not endure.
 [24] If I have made zahav my hope, or have said to the fine gold, Thou art my security,
 [25] If I rejoice because my wealth was rav (great), and because mine yad had gotten much,
 [26] If I beheld the ohr when it shined, or the yarei'ach moving in splendor,
 [27] And my lev hath been secretly enticed, or my mouth hath kissed my yad [*in heathen worship*];
 [28] This also were an avon to be punished by the judge; for then I would have been unfaithful, denying El that is on high.
 [29] If I rejoice at the misfortune of him that hated me, or gloated when rah found him,
 [30] Neither have I allowed my mouth to sin by invoking a curse to his nefesh.

[31] Have the men of my ohel not said, Where can we find one who has not been sated with his basar (meat)?
 [32] The stranger did not spend the night in the street, but I opened my delet to the ger.
 [33] If I concealed my peyscha like Adam, by hiding mine avon in my heart,
 [34] Did I fear a great multitude, or did the contempt of mishpekhoh terrify me, that I kept silence, and went not out of doors?
 [35] Oh that one would hear me! See, my tav [*signature*], that Shaddai would answer me, and that mine adversary had written a sefer [*of indictment*];
 [36] Surely I would carry it upon my shoulder, and bind it to me like atarot (crowns).
 [37] I would declare unto Him the number of my steps; like a nagid (prince) would I go near unto Him.
 [38] If my adamah cry against me, or if the furrows had wept together,
 [39] If I have eaten the yield thereof without kesef (payment), or have broken the nefesh of the tenants thereof,
 [40] Let thistles grow instead of chittim (wheat), and weed instead of barley. The divrei Iyov are ended.

32 So these shloshet ha'anashim ceased to answer Iyov, because he was tzaddik in his eyes.

[2] Then was kindled the wrath of Elihu ben Barachel the Buzi, of the mishpochah Ram; against Iyov was his wrath kindled, because Iyov justified his nefesh rather than Elohim.

[3] Also against his three friends was his wrath kindled, because they had found no ma'aneh (refutation, answer), and yet had condemned Iyov.
 [4] Now Elihu had waited till Iyov had spoken, because they were elder than he.
 [5] When Elihu saw that there was no ma'aneh in the mouth of these shloshet ha'anashim, then his wrath was kindled.
 [6] And Elihu ben Barachel the Buzi answered and said, I am young, and ye are very old; wherefore I was afraid, and dared not tell you of what I have da'as.
 [7] I said, Yamim should speak, and multitude of shanim should teach chochmah.
 [8] But there is a ruach in enosh, and the neshamat Shaddai giveth them binah.
 [9] Great men are not always wise, neither do the zekenim understand mishpat.
 [10] Therefore I said, Pay heed to me; I also will tell of what I have da'as.
 [11] Hen (behold), I waited for your dvarim; I gave ear to your reasons, whilst ye searched out what to say.
 [12] Yea, I attended unto you, and, hinei, there was none of you that proved Iyov wrong, or that answered his words.
 [13] Yet do not say, We have found chochmah; El may vanquish him, lo ish (not man).
 [14] Now he hath not directed his millin (words) against me; neither will I answer him with your speeches.
 [15] They were amazed; they answered no od (more); they left off speaking.
 [16] When I had waited, (for they spoke not, but stood still, and answered no od [more]);
 [17] I said, I will answer also my chelek (portion); I also will show of mine da'as.

[18] For I am full of millim (words), the ruach within me compelleth me.
 [19] Hinei, my beten is like yayin which hath no vent; it is ready to burst like ovot chadashim (new wineskins).
 [20] I will speak that I may be relieved; I will open my sfatayim and answer.
 [21] Let me not, now, show any man partiality, neither let me flatter adam.
 [22] For I am not skilled in flattery; in so doing Oseini (my Maker) would soon take me away.

33 Wherefore, Iyov, now, hear my speeches, and pay heed to all my words.
 [2] Hinei, now I have opened my mouth, my leshon hath spoken in my mouth.
 [3] My words shall be of my yosher lev (the uprightness of my heart), and my lips shall utter da'as that is pure.
 [4] The Ruach El [*Ruach Hakodesh*] hath made me, and the Neshamah of Shaddai hath given me life.
 [5] Im (If) thou canst, answer me; set thy words in order in my presence; take thy stand.
 [6] See, I am like thee, of El, from chomer (clay) was I taken also.
 [7] Hinei, my terror shall not make thee afraid, neither shall my pressure be heavy upon thee.
 [8] Surely thou hast spoken in my ozen, and I have heard the voice of thy words, saying,
 [9] I am pure without peyscha; I am clean; neither is there avon in me [*In 8:46*].
 [10] Yet He findeth tenuot (occasions) against me, He counteth me for his oyeve,
 [11] He putteth my raglayim in the stocks, He watcheth all my orkhot.

[12] But in this thou art not right; I will answer thee, that Eloah is greater than enosh.
 [13] Why dost thou contend against Him? For He giveth not account of any of His matters.
 [14] For El speaketh once, yea twice, yet man perceiveth it not.
 [15] In a chalom, in a chezyon lailah, when deep sleep falleth upon anashim, in slumberings upon the mishkav (bed),
 [16] Then He openeth the ozen anashim, and sealeth their admonition
 [17] That He may turn them aside from their deeds, and hide pride from gever (man).
 [18] He keepeth back his nefesh from the shachat, and his life from the overthrow of the sword.
 [19] He is chastened also with pain upon his mishkav, and the continual strife in his atzmot;
 [20] So that his life abhorreth lechem, and his nefesh dainty food.
 [21] His basar is consumed away, that it cannot be seen; and his atzmot that were not seen stick out.
 [22] Yea, his nefesh draweth near unto the shachat, and his life to the ones bringing death.
 [23] If there be a malach (messenger, i.e., *Malach HaBrit, HaAdon* [*see Malachi 3:1*]) as melitz (mediator) for him, one of a thousand, who declares a person yashar (upright, *Isa 53:11*),
 [24] Then he is gracious unto him, and saith, Deliver him from going down to the shachat (pit); I have found a kofer (ransom) [*Mk 10:45*].
 [25] His basar shall be restored like a na'ar; he shall return to the yamim of his youthful vigor;

[26] He shall pray unto Eloah, and be accepted by Him, and he shall see His face with teruah (shouts of joy); thus He recompenseth unto enosh his tzedek.
 [27] He looketh upon anashim, and if any say, I have sinned, and perverted that which was yashar, and it was not recompensed to me,
 [28] He will redeem his nefesh from going into the shachat, and his life shall see the ohr.
 [29] Lo, all these things worketh El, twice, shalosh with gever (man)
 [30] To bring back his nefesh from the shachat (pit), to be enlightened with the Ohr HaChayyim (light of the living).
 [31] Mark well, O Iyov, pay heed unto me; hold thy peace, and I will speak.
 [32] If thou hast anything to say, answer me; dabbir (speak), for I desire to justify thee.
 [33] If not, pay heed unto me; hold thy peace, and I shall teach thee chochmah.

34 Furthermore Elihu answered and said,
 [2] Hear my words, O ye chachamim; and give ear unto me, ye that have da'as.
 [3] For the ozen trieth words, as the mouth tasteth food.
 [4] Let us choose for ourselves what is mishpat (right); let us know among ourselves what is tov.
 [5] For Iyov hath said, I am innocent; and El hath taken away my mishpat (right).
 [6] I declare the mishpat (case) against me a lie; though without peyscha, my arrow wound is incurable.
 [7] What gever is like Iyov, who drinketh up the scorn [*of his friends*] like mayim?

[8] Who goeth in chaverah with the po'alei aven (workers of iniquity, evildoers), and walketh with anshei resha.

[9] For he hath said, It profiteth a never nothing that he should please Elohim.

[10] Therefore pay heed unto me ye anshei levav (men of understanding); far be it from El, that He should do evil, and from Shaddai, that He should do wrong.

[11] For the po'al adam (work of a man) shall He repay unto him, and make every man to find according to the man's ways.

[12] Yea, surely El will not do wickedly, neither will Shaddai pervert mishpat (justice).

[13] Who hath given Him right to rule the earth? Or who hath appointed Him over the tevel?

[14] If He should so determine, if He gather unto Himself His Ruach and His Neshamah,

[15] All basar would perish together, and adam would return unto apher.

[16] If now thou hast binah, hear this: pay heed to the kol (voice) of my words.

[17] Shall even one that hateth mishpat (right) govern? And wilt thou condemn Him that is Tzaddik and Kabir (the Mighty One)?

[18] Is it fit to say to a melech, Thou art beliya'al? And to nobles, Ye are rasha.

[19] Who shows no partiality to sarim (princes), nor regardeth the rich more than the poor? For they all are the ma'aseh (work) of His hands.

[20] In a moment shall they die, and at chatzot lailah the people shall be shaken, and pass away, and the mighty shall be taken away without human hand.

[21] For His eyes are upon the darkhei ish and He seeth all his goings.

[22] There is no choshech, nor tzalmavet, where the po'alei aven (evildoers) may hide themselves.

[23] For He does not need to consider an ish further for anyone to go before El in mishpat (judgment).

[24] He shall break in pieces kabirim (mighty men) without investigation, and sets acherim (others) in their place.

[25] Therefore He knoweth their works, and He overthroweth them in the lailah, so that they are crushed.

[26] He striketh them as resha'im in the open sight of others;

[27] Because they turned back from following Him, and would not regard any of His drakhim;

[28] So that they caused the cry of the poor to come unto Him, and He heareth the cry of the anyim.

[29] When He giveth quietness, who then can condemn? When He hideth His panim, who then can behold Him? Whether it be a nation, or an individual only?

[30] That the chanef (hypocrite) reign not, nor those who ensnare the people.

[31] For has anyone said unto El, I have borne chastisement, I will not offend any more;

[32] Teach Thou me what I see not; im (if) I have done iniquity, I will do no more?

[33] Will He then recompense to suit you, just because you disavow it? Thou must choose, not I; therefore speak that of which thou hast da'as.

[34] Let anshei levav (men of understanding) say to me, and let a never chacham who pays heed unto me say,

[35] Iyov hath spoken without da'as, and his words were without seichel.

[36] Iyov ought to be tried unto the limit, because his answers are those of anshei aven.

[37] For he addeth peyscha unto his chattat, he clappeth his hands [*shaking fist at G-d*] among us, and multiplieth his words against El.

35 Elihu spoke moreover, and said,

[2] Thinkest thou this to be mishpat (right, just), that thou saidst, Tzidki meEl (I am cleared, in the right, justified before G-d)?

[3] Ki (yet) thou saidst, What advantage will it be unto thee? and, What profit shall I have, more than if I had sinned [*see 9:22*]?

[4] I will answer thee, and thy companions with thee.

[5] Look unto Shomayim, and see; and behold the clouds which are higher than thou.

[6] If thou sinnest, what doest thou against Him? Or if thy peyscha'im be multiplied, what doest thou unto Him?

[7] If thou be tzaddik (righteous), what givest thou Him? Or what receiveth He of thine yad?

[8] Thy resha (wickedness) may hurt an ish as thou art; and thy tzedek may profit the ben adam.

[9] They cry out under a load of oppression; they plead for relief from the zero'a of the rabbim.

[10] But none saith, Where is Eloah Osai (G-d my Maker), Who giveth zemirot balailah (songs in the night);

[11] Who teacheth us more than the behamot eretz, and maketh us wiser than the oph HaShomayim?

[12] There they cry out, but none giveth answer, because of the ga'on (pride, arrogance) of ra'im (wicked men).

[13] Surely El will not hear shav (vanity), neither will Shaddai regard it.

[14] Although thou sayest thou cannot see Him, yet Din (the court case) is before Him; therefore trust thou, waiting for Him,

[15] though ye say His anger does not pakad (visit, punish) anything and that He does not regard wickedness much;

[16] Therefore doth Iyov open his mouth hevel (in vain); he multiplieth words without da'as.

36 Elihu also proceeded, and said,

[2] Bear with me a little, and I will show thee that I have yet to speak on behalf of Eloah.

[3] I will get my da'as from afar, and will ascribe tzedek to my Maker.

[4] For truly my words shall not be sheker; one that is tamim (complete) in da'as is among thee.

[5] See, El is kabir (mighty), and despiseth not any; He is kabir in ko'ach lev (strength of understanding).

[6] He preserveth not the life of the rasha, but giveth mishpat to the aniyim.

[7] He withdraweth not His eyes from the tzaddik, but with melachim are they on the kisse; yea, He doth establish them lanetzach (forever), and they are exalted.

[8] And if they be bound in chains, and be held fast in chevlei oni (cords of affliction),

[9] Then He showeth them their work, and their peysha'im that they have done arrogantly.

[10] He openeth also their ozen to musar (discipline), and commandeth that they make teshuvah and turn from evil.

[11] If they obey and serve Him, they shall spend their yamim in tov (prosperity), and their shanim in contentment.

[12] But if they obey not, they shall perish by the sword, and they shall die without da'as.

[13] But the chanefei lev (irreligious in heart, hypocrites) incur wrath; they do not cry for help when He bindeth them.

[14] They die in youth, their nefesh among the kedeshim (cult male prostitutes, youthful lusts).

[15] He delivereth the oni in his affliction, and openeth their ears in oppression.

[16] Even so would He have removed thee out of the tzar (distress) into a rachav (broad place), free from restriction, to the comfort of thy shulchan, full of choice food.

[17] But thou hast been fixated on the din of the rasha; din and mishpat take hold on thee.

[18] Because there is chemah, beware lest He take thee away with His stroke; then a rav kopher (great ransom) cannot deliver thee.

[19] Will He esteem thy riches? No, not zahav, nor all the forces of ko'ach.

[20] Desire not halailah (the night), when people are cut off in their place.

[21] Take heed, regard not iniquity; for this hast thou chosen rather than oni.

[22] See, El exalted by His ko'ach. Who is a moreh (teacher) like Him?

[23] Who hath enjoined Him His derech? Or who can say, Thou hast done wrong?

[24] Remember that thou must extol His work, of which anashim have sung praises.

[25] Kol adam has seen it; enosh beholds it afar off.

[26] See, El is great, and we know Him not, neither can the

mispar of His shanim be searched out.

[27] For He draws up the drops of mayim; He distills His mist as matar;

[28] Which the clouds do drop and distill upon adam abundantly.

[29] Also can any understand the spreadings of the clouds, or the thunderings of His sukkah?

[30] See, He spreadeth His ohr upon it, and covereth the depths of the yam.

[31] For by them governeth He the amim (nations); He giveth okhel in abundance.

[32] His hands He covers with the ohr (lightning), and commandeth it to strike the mark.

[33] The thunder thereof showeth concerning Him; the storm tells His indignant af (wrath).

37 At this also my lev trembleth, and is moved out of its place.

[2] Hear attentively the rogez of His voice, and the sound that goeth out of His mouth.

[3] He directeth it under kol HaShomayim, and His ohr (lightning) unto the ends of ha'aretz.

[4] After it His kol (voice) roareth; He thundereth with the kol of His majesty; one cannot hold them back when His kol is heard.

[5] El thundereth marvellously with His kol; gedolot doeth He, beyond our understanding.

[6] For He saith to the snow, Fall thou to the erez; likewise to the geshem matar, the heavy downpour of rain.

[7] He sealeth up kol adam; that all men may know His work.

[8] Then the chayyah (beasts) go into their lair, and remain in their places.

[9] Out of its cheder (chamber) cometh the whirlwind; and cold out of the driving winds.

[10] By the neshamah of El frost is given, and the broad mayim are frozen.

[11] Also by watering He loadeth the thick cloud; He scattereth the anan of His ohr (lightning),

[12] And it is turned round about by His guidance; that they may do whatsoever He commandeth them upon the face of the tevel (habitable world).

[13] He causeth it to happen, whether for correction, or for His land, or for chesed.

[14] Pay heed unto this, O Iyov; stand still, and consider the nifle'ot El (wondrous works of G-d).

[15] Dost thou know how Elo'ah controls them, and caused the ohr (lightning) of His cloud to flash?

[16] Dost thou know the spreading out of the clouds, the wondrous works of Him which is tamim in da'as?

[17] You whose garments are hot, when the erez is still because of the south wind,

[18] Hast thou with Him spread out the shekhakim (clouds), hard as a molten mirror?

[19] Teach us what we shall say unto Him, for we cannot order our case by reason of choshech.

[20] Should it be told Him that I wish to speak? Or should an ish say that he would be swallowed up?

[21] And now men cannot look at the bright ohr which is in the clouds, when the ruach passeth, and cleareth them.

[22] Splendor of zahav cometh out of the north; with Elo'ah is awesome hod (majesty).

[23] Touching Shaddai, we cannot reach Him; He is exalted in ko'ach, and in mishpat, and rov tzedakah; He does not oppress.

[24] Anashim do therefore fear Him; He regardeth not any that are wise of heart.

38 Then Hashem answered Iyov out of the whirlwind, and said,

[2] Who is this that darkeneth etzah (counsel) with words without da'as?

[3] Gird up now thy loins like a gever; for I will ask of thee, and thou wilt answer Me.

[4] Where wast thou when I laid the foundations of erez? Tell, if thou hast binah.

[5] Who hath drafted the dimensions thereof, if thou hast da'as? Or who hath stretched a measuring line across it?

[6] Whereupon are the foundations thereof set? Or who laid the even-pinnah (cornerstone) thereof

[7] When the kokhvei boker sang together, and all the Bnei Elohim shouted for joy?

[8] Or who shut up the yam behind doors? Who brought it forth, issuing out of the rekhem (womb)

[9] When I made the anan the garment thereof, and thick darkness its swaddling band, [10] And fixed bounds for it, and set bars and dlatot (doors),

[11] And said, Hitherto shalt thou come, but no further; and poh (here) shall thy proud waves be stopped?

[12] Hast thou commanded the boker since thy yamim began; or caused the shachar (dawn) to know its place;

[13] That it might seize the ends of ha'aretz, that the resha'im be shaken out of it?

[14] It is changed like chomer (clay) under the khotam (seal); and they stand out like a garment.

[15] And from the resha'im their ohr is denied, and the upraised zero'a shall be broken.

[16] Hast thou entered into the springs of the yam? Or hast thou walked in the recesses of the tehom?

[17] Have the sha'arei mavet been disclosed unto thee? Or hast thou seen the sha'arei tzalmavet?

[18] Hast thou perceived the expanse of erez? Tell Me if thou hast da'as of it all.

[19] Where is the derech where ohr dwelleth? And as for choshech, where is the place thereof,

[20] That thou shouldest take it to its border, and that thou shouldest have da'as of the paths to its bais?

[21] Knowest thou it, because thou wast then born? Or because the mispar of thy yamim is so great?

[22] Hast thou entered into the otzrot (storehouses) of the snow? Or hast thou seen the otzrot of barad (hail),

[23] Which I have reserved for the time of tzar, for the yom kerav (battle) and milchamah (war)?

[24] Which is the derech where the ohr is distributed, where is scattered the east wind upon erez?

[25] Who hath cut a channel for the overflowing of waters, or a derech for the lightning of thunder,

[26] To cause it to rain on erez, where lo ish is; on mid-bar, wherein there is lo adam;

[27] To saturate a desolate and waste ground; and to cause the bud of the desheh to spring forth?

[28] Hath the rain an av? Or who hath begotten the drops of tal (dew)?

[29] Out of whose beten cometh the ice? And the frost of Shomayim, who giveth birth to it?

[30] The mayim harden like even (stone), and the face of tehom is frozen.

[31] Canst thou bind the chains of the Pleiades, or loose the bonds of Orion?

[32] Canst thou bring forth Mazzarot in their times? Or canst thou guide the Bear with its banim?

[33] Knowest thou the chukkot of Shomayim? Canst thou set the rule over ha'aretz?

[34] Canst thou lift up thy kol (voice) to the clouds, that abundance of mayim may cover thee?

[35] Canst thou send lightning bolts, that they may go and say unto thee, Hineinu (here we are)?

[36] Who hath put chochmah in the inward parts, or who hath given binah to the mind?

[37] Who can number the clouds in chochmah, or who can tip the waterskins of Shomayim,

[38] When the dust hardens into a clump, and the clods cleave fast together?

[39] Wilt thou hunt the teref for the lioness, or fill the appetite of her whelps,

[40] When they crouch in their me'onot (dens), and abide in the lair to lie in ambush?

[41] Who provideth for the raven his food? When his young ones cry unto El, they wander about for lack of okhel.

39 Dost thou have da'as of the et (time) when the mountain goats give birth, or art thou shomer to watch when the doe bears her fawn?

[2] Canst thou number the months that they fulfil, or dost thou have da'as of the et (time) when they give birth?

[3] They crouch down, they bring forth their yeledim, their chavalim (birth pains) are cast off in riddance.

[4] Their banim gain strength, they grow up in the bar (open, wild); they go forth, and return not unto them.

[5] Who hath sent out the pere (wild donkey) free, or who hath untied the ropes of the arod (wild donkey, onager),

[6] Whose bais I have made the aravah, and the barren land his mishkenot (dwellings)?

[7] He laughs at the tumult of the kiryah (city), neither regardeth he the shouts of the driver.

[8] The range of the harim is his pasture, and he searcheth after every green thing.

[9] Will the wild ox be willing to be thy eved, or stay the night by thy evus (animal feeding trough)?

[10] Canst thou bind the wild ox to the furrow with a rope, or will it behind thee till the amakim (valleys)?

[11] Wilt thou depend on him, because his ko'ach is great, or wilt thou hand over thy heavy work to him?

[12] Wilt thou believe him, that he will bring in thy zera (grain), and gather it into thy goren (threshing floor)?

[13] Joyfully flapping are the wings of the ostrich, but are her wings and feathers like the khasidah (stork)?

[14] For the ostrich layeth her betzim (eggs) la'aretz (on the ground), and warmeth them in the sand,

[15] And forgetteth that the regel may crush them, or that the wild beast may break them.

[16] She treats harshly her banim, as though they were

not hers; though her labor should be in vain, yet she is without pachad (fear, care),

[17] Because Elo'ah hath deprived her of chochmah, neither hath he imparted to her binah.

[18] Yet at the et (time) she flaps her wings [to run], she laughs at the sus and his rider.

[19] Hast thou given the sus gevurah? Hast thou clothed his neck with a flowing mane?

[20] Canst thou make him leap like an arbesh (locust)? The hod (glory) of his snorting strikes terror.

[21] He paweth in the emek (valley); and rejoiceth in his koach; he chargeth into the fray.

[22] He laugheth at pachad, and nothing fears; neither turneth he back from the cherev.

[23] The quiver rattleth at his side, the glittering spear and the kidon (scimitar, curved sword).

[24] He eats up the eretz with fierceness and rogez (rage); neither standeth he still at the sound of the shofar.

[25] As often as the shofar, he snorts Aha! and he smelleth the milchamah afar off, the shout of the sarim, and the teruah (battle cry).

[26] Doth the hawk fly by thy binah, and stretch her wings toward the south?

[27] Doth the neshar (eagle) mount up at thy command, and make her ken (nest) on high?

[28] She dwelleth and abideth on the cliff, upon the crag of the rock, its metzudah (stronghold).

[29] From there she seeketh the okhel (food, prey), and her eyes behold it from afar off.

[30] Her young ones feast on dahm; and where the chalalim (slain ones) are, there it is.

40 Moreover Hashem answered Iyov, and said,

[2] Shall he that contendeth with Shaddai correct him? The mokhiach Eloah (rebuker of G-d), let him answer it.
 [3] Then Iyov answered Hashem, and said,
 [4] See, I am vile; what shall I answer Thee? I will lay mine yad upon my mouth.
 [5] Once have I spoken, but I will not answer; yea, sh'tayim (twice), but I will proceed no further.
 [6] Then answered Hashem unto Iyov out of the whirlwind, and said,
 [7] Gird up thy loins now like a gever. I will question thee, and thou shalt answer Me.
 [8] Wilt thou also annul My mishpat (justice)? Wilt thou condemn Me, that thou mayest be justified?
 [9] Hast thou a zero'a like El? Or canst thou thunder with a kol (voice) like Him?
 [10] Adorn thyself now with majesty and excellency; and array thyself with hod (glory) and hadar (splendor).
 [11] Unleash thy evrot af (furious wrath); and behold every one that is proud, and bring him low.
 [12] Look on every one that is proud, and humble him, and tread down the resha'im in their place.
 [13] Bury them in the apha'ar together; shroud their faces in the crypt.
 [14] Then odecha (will I confess, admit unto thee) that thine own right hand can save thee.
 [15] Hinei now behemot (hippopotamus), which I made along with thee; he eateth grass like an ox.
 [16] Hinei now, his koach is in his loins, and his force is in the sinews of his beten (belly).
 [17] He moveth his zanav (tail) like a cedar branch; the

sinews of his thighs are firmly interwoven.

[18] His atzmot are like tubes of nechoshet; his limbs are like rods of barzel (iron).

[19] He is the resh'it (firstling) of the ways of El; He, his Maker, can approach it with His cherev.

[20] Surely the harim bring forth food for him, where all the wild beasts play.

[21] He lieth under the shade of lotus plants, beseter (in the covert) of the reed and marsh.

[22] The lotus plants cover him with their shadow; the willows by the nakhal (brook, stream) surround him.

[23] See, when the nahar (river) rages, he is not alarmed; he is confident, though Yarden breaketh forth upon his mouth.

[24] While he is looking can one capture him? With mokeshim (hooks) can one pierce his nose?

41 Canst thou draw out Leviathan with a khakah

(fishhook)? Or tie down his lesheon with a cord?

[2 (26)] Canst thou put a hook into his af (nose)? Or bore his jaw through with a barb?

[3 (27)] Will he make many tachanunim unto thee? Will he speak soft words unto thee?

[4 (28)] Will he make a brit (covenant) with thee? Wilt thou take him for an eved olam?

[5 (29)] Wilt thou play with him as with a pet bird? Or wilt thou leash him for thy na'arot (maidens)?

[6 (30)] Shall traders barter for him? Shall they divide him among the Kena'an'im (Canaanites, merchants)?

[7 (31)] Canst thou fill his ohr (skin) with harpoons? Or his head with fishing spears?

[8 (32)] Lay thine hand upon him; remember the milchamah. Thou wilt not do it more.

[9 (41:1)] See, every tokhelet (expectation) is false; shall not one be cast down even at the sight of him?

[10 (41:2)] None is so foolhardy that dare stir him up. Mi (who) then is able to stand before Me?

[11 (41:3)] Mi (who) hath given Me, that I must repay him? Whatsoever is under the kol HaShomayim is Mine.

[12 (41:4)] I will not keep silent about his members, nor his gevurah, nor the grace of his form.

[13 (41:5)] Mi (who) can remove his outer garment? Or mi (who) can come near him with a double bridle?

[14 (41:6)] Mi (who) can open the doors of his face? Terror is round about his teeth.

[15 (41:7)] His scales are his ga'avah (pride), shut up together as with a rigid chotam (seal).

[16 (41:8)] One is so near to another, that no ruach (air) can pass between them.

[17 (41:9)] They are joined one to another; they stick together, inseparably.

[18 (41:10)] By his sneezings ohr flares out, and his eyes are like the eyelids of the shachar.

[19 (41:11)] Out of his mouth goeth flame, and sparks of eish leap out.

[20 (41:12)] Out of his nostrils goeth forth smoke, like a seething pot or caldron.

[21 (41:13)] His breath kindleth coals, and a flame goeth out of his mouth.

[22 (41:14)] In his neck resideth oz (strength), and terror dances before him.

[23 (41:15)] The flanks of his basar are joined together; they are firm in themselves, immoveable.

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[24 (41:16)] His lev (chest) is as firm as an even (stone); yea, as hard as the lower millstone.

[25 (41:17)] When he raiseth up himself, the mighty are afraid; shuddering they retreat.

[26 (41:18)] The cherev of him that reacheth at him cannot hold—the spear, the dart, nor the harpoon.

[27 (41:19)] He esteemeth barzel (iron) like straw, and nechoshet as rotten wood.

[28 (41:20)] The arrow cannot make him flee; sling stones are turned with him into stubble.

[29 (41:21)] Clubs are counted as straw; he laugheth at the shaking of a spear.

[30 (41:22)] Sharp shards are his under parts; he leaveth a trail in the mud like a threshing sledge.

[31 (41:23)] He maketh the stirrer to boil like a pot; he stirreth the yam like a pot of ointment.

[32 (41:24)] He maketh a wake to shine after him; one would think the deep to be white hair.

[33 (41:25)] Upon earth there is not his equal, who is created without fear.

[34 (41:26)] He beholdeth all things lofty; he is a melech over every proud beast.

42 Then Iyov answered Hashem, and said,

[2] I have da'as that Thou canst do all things, and that no purpose of Thine can be thwarted.

[3] Who is this that hideth etzah (counsel) without da'as? Therefore have I judged without understanding things too wonderful for me, which I knew not.

[4] Shema, I beseech Thee, and I will speak; I will ask of Thee, and declare Thou unto me.

[5] I have heard of Thee by the hearing of the ozen, but now mine eye hath seen Thee.

[6] Therefore I abhor myself, and nichamti (I am sorry, I make teshuvah) in dust and ashes.

[7] And it was so, that after Hashem had spoken these words unto Iyov, Hashem said to Eliphaz the Temani, My wrath is kindled against thee, and against thy two friends; for ye have not spoken in reference to Me the thing that is nekhonah (correct), like Avdi Iyov hath.

[8] Therefore take unto you now seven bulls and seven rams, and go to Avdi Iyov, and offer up for yourselves olah (burnt offering); and Avdi Iyov shall pray for you; for him will I accept; lest I deal with you after your nevalah (folly), in that ye have not spoken in reference to Me the thing which is nekhonah (correct), like Avdi Iyov.

[9] So Eliphaz the Temani and Bildad the Shuchi and Tzophar the Na'amati went, and did according as Hashem commanded them. Hashem also accepted Iyov.

[10] And Hashem restored the fortunes of Iyov, when he prayed for his friends; also Hashem gave Iyov twice as much as he possessed before.

[11] Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat lechem with him in his bais; and they expressed sympathy with him, and comforted him over all the ra'ah that Hashem had brought upon him; every ish also gave him a kesitah, and every ish a ring of zahav.

[12] So Hashem blessed the acharit (latter end) of Iyov more than his reshit; for he had fourteen thousand tzon, and six thousand gemalim,

and a thousand yoke of oxen, and a thousand she-donkeys.

[13] He had also seven banim and shalosh banot.

[14] And he called the shem of the first, Yemima, and the shem of the second, Ketziah, and the shem of the third, Keren-hapuch.

[15] And in kol ha'arets were no nashim found so fair as the banot Iyov; and their av gave them nachalah with their achim.

[16] After this lived Iyov an hundred and forty shanah, and saw his banim, and his banei banim, even arba'ah dorot.

[17] So Iyov died, being zaken and full of yamim.

T.N. A book that is traditionally read at Pesach is Shir HaShirim, 'The Song of Songs' (meaning 'the best of all possible songs'). There are several reasons why Shliach Sha'ul is correct when he interprets the book as making reference to the Moshiach and his wedding banquet with his people. In Ep 5:25-27, Shliach Sha'ul says, 'Husbands, love your wives.' The Song of Songs contains love poems and refers to Ben Dovid's Chasunoh 'wedding ceremony and celebration' in Song of Songs 3:11. Shlomo HaMelech here, the son of Dovid, is not the ultimate Prince who brings peace. One greater than Shlomo is here, the Sar Shalom, the rose of Sharon, the lily of the Valley, the fairest of ten thousand. And He does have a Kehillah Bride who is faithful to his Brit Chadasha covenant with her. He is her king (1:2-4,12) and her shepherd (1:7-8). She is tahm-mah-tee 'my perfect one' (5:2; 6:9).

SHIR HASHIRIM

1 Shir HaShirim, which is Sh'lomo's

[2] Let him kiss me with the neshikot (kisses) of his mouth; for better is dodecha (thy love) than yayin (wine).

[3] Tovim is the fragrance of thy shmanim (ointments); thy shem (name) is like shemen (ointment) poured forth; therefore do the alamot love thee [*alamot, young unmarried virgins; pl of almah virgin; see Shir HaShirim 6:8; Yeshayah 7:14; Bereshis 24:43; Shemot 2:8; Mishlei 30:19, where the word has this explicit or implicit meaning throughout the Tanakh; see page vii*].

[4] Draw me; so will we run after thee; the Melech hath brought me into his chadarim (chambers); we will be glad and rejoice in thee; we will extol dodecha (thy love) more than yayin; uprightly have they loved thee.

[5] Shechorah (black, dark, sun-blackened) am I, yet lovely, O ye banot Yerushalayim, like the oholim (tents) of Kedar, like the curtains of Sh'lomo.

[6] Let your eyes burn not into me because I am black, because the shemesh hath burned its eyes into me; bnei immi (my step-brothers) were angry with me; they made me the keeper of the kramim (vineyards); but mine own kerem (vineyard) have I not kept.

[7] O tell me, thou whom my nefesh loveth, where feedest thou? Where makest thou thy flock to lie down at noon? For why should I be as one who veils herself among the edrei chaverecha (the flocks of thy chaverim, fellow companions)?

[8] If thou know not, O thou fairest among nashim, go thy

way forth by the footprints of the tzon, and feed thy young goats beside the mishkenot haro'im (the tents of the shepherds).

[9] O my love, to a susah (mare) among the chariots of Pharaoh do I compare thee.

[10] Thy cheeks are lovely with ornaments, thy tzavar (neck) with necklaces.

[11] Ornaments of zahav will we make for thee, studded with kesef.

[12] While the Melech is at his table, my spikenard perfume has yielded its fragrance.

[13] Dodi (my beloved) is to me a satchet of myrrh that lieth in my bosom.

[14] Dodi (my beloved) is to me as a cluster of henna blooms in the kramim (vineyards) of Ein-Gedi.

[15] See, thou art yafeh (fair), my love; see, thou art fair; thine eynayim are yonim (doves).

[16] See, thou art yafeh (handsome), dodi (my beloved), yea, na'im (pleasing); also our couch is verdant.

[17] The beams of our bais are cedar, and our rafters are cypress.

2 I am the rose of Sharon, and the shoshan (lily) of the valleys.

[2] As the shoshan (lily) among thorns, so is my love among the banot.

[3] As the tapuach (apple tree) among the trees of the wood, so is dodi (my beloved) among the banim. Betzilloh (in his shade, shadow) chimmadti (I desire [*see Shir HaShirim 5:16*]), and his p'ri (fruit) is sweet to my taste.

[4] He brought me to the Bais HaYayin, and his degel (standard, banner, flag) over me is ahavah.

[5] Sustain me with cakes of raisins, comfort me with apples: ki cholat ahavah ani (for I am faint with ahavah, lovesick).

[6] His left hand is under my rosh, and his right hand doth embrace me.

[7] I charge you, O ye banot Yerushalayim, by the gazelles, and by the deer of the sadeh, that ye arouse nor awake HaAhavah till it pleases [*i.e., until its own time—see 3:5; 8:4*].

[8] Kol dodi (the voice of my beloved)! Hinei, he cometh leaping upon the harim, bounding over the hills.

[9] Dodi (my beloved) is like a gazelle or a young deer; hinei, he standeth behind our Kotel (Wall); he looketh forth at the chalonot (windows), peering through the lattices [*Rev 3:20*]. [10] Dodi (my beloved) spoke, and said unto me, Rise up, my love, my fair one, and come away.

[11] For, hinei, the winter is past, the geshem (rain) is over and gone;

[12] The flowers appear on ha'aretz; the time of zemer (song, singing of birds) has come; and the voice of the turtledove is heard in Artzeinu (our Land);

[13] The te'enah (fig tree) putteth forth her early figs, and the vines with the tender grape give forth fragrance. Arise, my love, my fair one, and come away.

[14] O my yonah (dove), that art in the clefts of the rock, in the seter (secret place) of the cliff, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is lovely.

[15] Catch the shu'alim (foxes), the shu'alim ketanim (little foxes), that spoil the kramim (vines); for krameinu (our [*blooming*] vines) have tender grapes.

[16] Dodi (my beloved) is mine, and I am his; he feedeth among the lilies.

[17] Until HaYom (the day) break, and the shadows flee away, turn, dodi (my beloved), and be thou like a gazelle or a young deer upon the hills of Beter.

3 In the nights on my bed I sought him whom my nefesh loveth; I sought him, but I found him not.

[2] So I will rise then, and go about the city in the streets, and in the rechovot (open squares, places); I will seek him whom my nefesh loveth; I sought him, but found him not.

[3] The shomrim (watchmen) that go about the city found me; to whom I said, Saw ye him whom my nefesh loveth?

[4] Scarcely had I passed from them, when I found him whom my nefesh loveth; I held him, and would not let him go, until I had brought him into the bais immi (the house of my mother), and into the cheder of her that conceived me.

[5] I charge you, O ye banot Yerushalayim, by the gazelles, and by the deer of the sadeh, that ye arouse nor awake HaAhavah till it pleases [*i.e.*, until its own time, see 2:7; 8:4].

[6] Who is this that cometh out of the midbar like pillars of smoke, perfumed with myrrh and frankincense from all the fragrant powders of the rokhel (merchant)?

[7] Hinei, his conveyance [*see palanquin*, 3:9], which is Shlomo's; threescore gibborim (valiant men) are around it, of the Gibborei Yisroel.

[8] They all hold swords, being expert in michamah (war); every man hath his cherev (sword) at his side

against the pachad (terror, dread) of the nights.

[9] HaMelech Shlomo made himself an appiryon (palanquin, *mobile throne carried on a litter on the shoulders of men*) of the wood of the Levanon.

[10] He made the pillars thereof of kesef, the support thereof of zahav, the cushion of it of purple, the interior thereof being inlaid with Ahavah, by the banot Yerushalayim.

[11] Come out, O ye banot Tziyon, and behold Shlomo HaMelech with the atarah (crown) wherewith his em crowned him in the Yom Chasunoh (day of his wedding), and in the Yom Simchat Libo (day of the gladness of his heart [*see Ru 19:6-10; Ep 5:22-33; Yn 3:29; 2C 11:1-2; Yeshayah 54:5-6; Yirmeyah 2:2 Yechezkel 16:8-14, 20-21, 32, 38; Hoshea 2:16, 18-20 and here see the Shulamite as a type of the Kehillah of Mashiach and Shlomo Ben Dovid a type of Mashiach Ben Dovid the Ro'eh HaTor, the Good Shepherd*])

4 Behold, thou art yafeh, my love; behold, thou art yafeh; thine eyes are yonim (doves) behind your veil; thy hair is like an eder (flock) of goats descending from Mount Gil'ad.

[2] Thy teeth are like an eder of sheep that are just shorn, coming up from washing; whereof every one is matched, and none is missing among them.

[3] Thy lips are like a thread of scarlet, and thy mouth is naveh (lovely); thy temple is like a half-pomegranate within thy veil.

[4] Thy tzavar (neck) is like the migdal Dovid girt with battlements, whereon there

hang a thousand mogen [*Dovid*], all the shields of Gibborim.

[5] Thy two breasts are like two ofarim (fawns, young deer) that are twins, which graze among the lilies.

[6] Until HaYom (the day) break, and the shadows flee away, I will get me to the har hamor (mountain of myrrh), and to the hill of frankincense.

[7] Thou art all yafeh, my love; there is no mum (blemish, spot, defect, flaw) in thee.

[8] Come with me from the Levanon, my kallah (bride), with me from the Levanon; come down from the heights of Amanah, from the top of Senir and Chermon, from the dens of the arayot (lions), from the hills of the nemerim (leopards).

[9] Thou hast ravished my lev, my sister, my kallah; thou hast ravished my lev with one of thy glances, with one link of thy necklace.

[10] How fair is thy love, my sister, my kallah! How much better is thy love than yayin!

And the scent of thine perfumes than any spice!

[11] Thy lips, O my kallah, drip like the honeycomb; devash and cholov are under thy tongue; and the scent of thy garments is like the scent of the Levanon.

[12] A gan (garden) locked is my sister, my kallah; a spring enclosed, a ma'ayan (fountain) sealed.

[13] Thy plants are a pardeis (park, paradise) of pomegranates, with pleasant p'ri; henna with spikenard,

[14] Spikenard and saffron; calamus and cinnamon, with kol atzei levonah (all kinds of incense trees); myrrh and aloes, with all the finest spices:

[15] A na'yan (fountain) of gardens, a be'er (well) of

mayim chayyim (well of living waters), and streams from the Levanon.

[16] Awake, O north wind; and come, thou south wind; blow upon my gan (garden), that the fragrances thereof may flow out. Let dodi (my beloved) come into his gan (garden), and let him taste its choice pri (fruits).

5 I am come into my gan (garden), my sister, my kallah; I have gathered my myrrh with my spice; I have eaten my honeycomb with my devash (honey); I have drunk my yayin with my cholov (milk): Eat, O friends; drink, yea, drink abundantly, dodim.

[2] I sleep, but my lev waketh: it is the voice of dodi (my beloved) that knocketh, saying, Open to me, my sister, my love, my yonah (dove) tammati (my undefiled, my perfect one); for my head is filled with tal (dew), and my hair with the drops of the lailah.

[3] I have put off my kuttonet (kesones, chiton, robe); how shall I put it on? I have washed my feet; how shall I defile them?

[4] Dodi (my beloved) thrust his hand through the latch-opening, my heart began pounding for him.

[5] I arose to open to dodi (my beloved); and my hands dripped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the man'ul (lock, door bolt).

[6] I opened to dodi (my beloved); but dodi had withdrawn and gone; my nefesh departed when he spoke; I sought him, but I could not find him; I called him, but he gave me no answer.

[7] The shomrim (watchmen) that went about the city found me, they beat me, they

wounded me; the shomrei hachomat (*i.e., the shomrim, the guardians [of the city on the wall]*) took away my cloak from me.

[8] I charge you, O banot Yerushalayim, if ye find dodi (my beloved), what will ye tell him? Tell him shecholat ahavah ani (I am faint with ahavah, lovesick [*see 2:5*]).

[9] How is thy beloved more than another beloved, O thou fairest among nashim? How is thy beloved more than another beloved, that thou dost so charge us?

[10] Dodi (my beloved) is radiant and ruddy, unrivaled by ten thousand.

[11] His head is like the purest gold, his hair is wavy and shachor (black) as the raven.

[12] His eyes are like yonim (doves) by the streams of mayim, washed with cholov, jewels fitly set.

[13] His cheeks are like beds of spices, like sweet flowers; his lips like shoshanim (lilies), dripping sweet scented myrrh.

[14] His hands are like rods of zahav set with chrysolites; his body is like a polished work of ivory decorated with sapphires.

[15] His legs are like pillars of marble, set upon sockets of fine zahav; his countenance is like the Levanon, bachor (one being choice) like the cedars.

[16] His mouth is most sweet; yea, he is machamaddim (altogether desirable [*see Shir HaShirim 2:3; Chaggai 2:7 says Moshiah is the Desired of all Nations*]). This is dodi (my beloved), and this is my friend, O banot Yerushalayim.

[*T.N. The next chapter is commented on extensively beginning at page vii. This section is one of the most important Scriptures in the Bible because it buttresses Isa*

7:14 and its foundational meaning.]

6 Where is thy beloved among nashim? Where is thy beloved turned aside, that we may seek him with thee?

[2] Dodi (my beloved) is gone down into his gan (garden), to the beds of spices, to feed in the ganim (gardens), and to gather shoshanim (lilies).

[3] I am my beloved's, and my beloved is mine; he feedeth among the shoshanim.

[4] Thou art yafeh, O my love, as Tirtzah, lovely as Yerushalayim, awe-inspiring as bannered troops on the march.

[5] Turn away thine eyes from me, for they overwhelm me; thy hair is as an eder of goats that descend from Gil' ad.

[6] Thy teeth are as an eder harechalim (flock of ewes) which go up from the washing, whereof every one is matched, and there is not one missing among them.

[7] As a half pomegranate is thy temple within thy veil.

[8] There are threescore melakhot (queens), and fourscore pilagshim

(concubines), and alamot (young unmarried virgins) without number [*T.N. Alamot is plural of almah, 'virgin,' alamot, 'virgins; see Shir*

HaShirim 1:3; Yeshayah 7:14; Bereshis 24:43; Shemot 2:8;

Mishlei 30:19 where the word means explicitly or implicitly 'virgin' and where 'young

woman' is not an adequate rendering, in this case, since the King was hardly interested

in only young women in his harem, but demanded 'virgins';

the older Jewish translations like Harkavy's so translated

the word as 'virgin' in this verse until it became politically

incorrect to do so in later, more

liberal Jewish translations into English].

[9] My yonah (dove), tammati (my perfect one, my undefiled) is unique; she is the only one of her em (mother), she is the barah (choice one) of her that bore her. The banot saw her, they called her blessed; yea, the melakhot and the pilagshim [*see* 6:8] praise her.

[10] Who is she that looks forth like the shachar (dawn), yafeh as the levanah (moon), clear as the sun, and awe-inspiring as bannered troops on the march?

[11] I went down into the grove of nut trees to see the blossoms of the valley, and to see whether hagefen (the vine) flourished and the pomegranates bloomed.

[12] Before I was aware, my nefesh lifted me up to the merkevot of ammi (my people) of one, a royal one.

[13 (7:1)] Return, return, O Shulamite; return, return, that we may gaze upon thee. What will ye see in the Shulamite? As it were the mecholat Machanayim (dance of the Machanayim [*see Bereshis* 32:3]).

7 How beautiful are thy feet in sandals, O prince's daughter! Thy graceful legs are like jewels, ma'aseh yedei amon (the work of the hands of an artist, *see Prov* 8:30).

[2 (7:3)] Thy navel is like a round goblet, which wanteth not wine: thy waist is like a mound of chittim (wheat) encircled by shoshanim (lilies).

[3 (7:4)] Thy two breasts are like two fawns that are twins of a gazelle.

[4 (7:5)] Thy tzavar (neck) is like a migdal of ivory; thine eyes like the pools of Cheshbon, by the sha'ar (gate) of Bat-Rabbim; thy nose is like the migdal of the Levanon

which looketh toward Damascus.

[5 (7:6)] Thine head upon thee is like Carmel, and the hair of thine head like royal tapestry; Melech is held captive in its tresses.

[6 (7:7)] How fair and how pleasant art thou, O Ahavah, for delights!

[7 (7:8)] This thy stature is like a tamar (palm tree), and thy breasts eshkolot (clusters [of fruit]).

[8 (7:9)] I said, I will climb up to the tamar, I will take hold of the branches thereof; now also thy breasts shall be as eshkelot hagefen (clusters of the vine), and the scent of thy breath like apples;

[9 (7:10)] And the roof of thy mouth like the best yayin of dodi (my beloved), that goeth down sweetly, causing the lips of those that are asleep to speak.

[10 (7:11)] I am my beloved's, and to me goeth forth his teshukah (desire).

[11 (7:12)] Come, dodi (my beloved), let us go forth into the sadeh; let us lodge in the villages.

[12 (7:13)] Let us get up early to the kramim (vineyards); let us see if the gefen budded, whether the tender grape appears, and the pomegranates bloom; there will I give thee my love.

[13 (7:14)] The mandrakes send out their fragrance, and at our doors are all manner of pleasant fruits, chadashim (new ones) and yeshanim (old ones), which I have stored up and kept for thee, O dodi (my beloved).

[*T.N. Just as there are different classes of women in the harem—so there are different residences in the book of Esther, for the malkah, for the plegesh and for the almah or betulah; cf Song 6:8 and Esther chp 2.*]

8 O that thou were like my brother, that nursed the breasts of immi (my mother)! Then, if I should find thee outside, I would kiss thee; yea, and no one would look down on me.

[2] I would lead thee, and bring thee into bais immi [*see* 3:4]. Thou wouldest instruct me; I would cause thee to drink of spiced yayin and the nectar of my pomegranate.

[3] His left hand should be under my rosh, and his right hand embrace me.

[4] I charge you, O banot Yerushalayim, that ye arouse nor awake HaAhavah (the Love) till it pleases [*i.e., until its own time, see 2:7; 3:5*].

[5] Who is this that cometh up from the midbar, leaning upon her beloved? Under the tapuach (apple tree) I awakened thee; it was there thy em conceived thee; there she who brought thee forth conceived thee.

[6] Set me as a chotam (seal) upon thine lev, as a chotam upon thine zero'a (arm); for ahavah is strong as mavet (death); kinah (jealousy) as unyielding as Sheol; the flames thereof are flames of eish, the flame of Hashem.

[7] Mayim rabbim (many waters) cannot quench HaAhavah, neither can the floods drown it; if a man would give all the wealth of his bais for ahavah, it would be utterly scorned.

[8] We have an achot ketannah (little sister), and she hath as yet no breasts. What shall we do for achoteinu (our sister) in the day when she shall be spoken for?

[9] If she be a chomah (wall), we will build upon her a pinnacle of kesef; and if she be a delet (door), we will enclose her with panels of cedar.

RUTH

[10] I am a chomah (wall),
and my breasts, like migdalot;
then was I in his eyes like one
that findeth shalom.

[11] Sh'lomo had a kerem
(vineyard) at Baal-Hamon; he
gave over the kerem (vineyard)
unto caretakers; each had to
pay a thousand pieces of
kesef for the p'ri (fruit)
thereof.

[12] My kerem (vineyard),
which is mine, is at my own
disposal [see 7:13 (12)]; thou,
O Sh'lomo, the thousand are
for thee, and two hundred for
those that tend the p'ri
thereof!

[13] Thou that dwellest in the
ganim (gardens), the chaverim
are listening for thy voice;
cause me to hear it.

[14] Make haste, dodi (my
beloved), and be thou like to a
gazelle or a young deer upon
the mountains where spices
grow. www.afii.org/ruth.WMA

WHY NOT PRAY THESE

WORDS FROM THE

TANAKH: "I BELIEVED;

THEREFORE HAVE I

SPOKEN.¹ O HASHEM, SAVE

MY NEFESH.² I ADMIT I

HAVE SINNED, NOT ONLY

IN WHAT I HAVE DONE,

BUT IN WHAT I AM,³ I

ABHOR MYSELF⁴ AND MY

IDOLS WITH G-DLY

SORROW FOR MY

SIN, TURNING IN

TESHUVAH⁵ TO MY MELITZ

YOSHER IN HEAVEN⁶,

MOSHIACH ADONEINU⁷;

YOUR BANNER, OVER ME,

HOLY MOSHIACH, IS

LOVE⁸; YOU

CARRIED MY SIN AWAY ON

THE TREE AS THE SA'IR

L'AZAZEL YOM KIPPUR

SCAPEGOAT KAPPORAH TO

SATISFY THE TORAH.⁹

YOU REMOVED MY FILTHY

ROBES¹⁰ AND SEATED ME

AT YOUR BANQUETING

TABLE.¹¹ I TRUST YOU AS

HASHEM'S PESACH

KORBAN FOR MY

REDEMPTION¹². I OPEN

THE LATCH AND INVITE

YOU TO COME THROUGH

THE DOOR OF MY HEART

AS MY GO'EL AND

MOSHI'A¹³ AND KOHEN¹⁴

AND KAPPORAH¹⁵

FOREVER. IN THE NAME

OF HA'AV¹⁶, HABEN¹⁷, AND

HARUACH HAKODESH¹⁸.
OMEIN."

1 Ps 116:10a

2 Ps 116:4

3 Ps 51

4 Job 42:6

5 Isa 44:22

6 Job 33:23

7 Mal 3:1

8 Song 2:4

9 Isa 53 :11-12 ; Lv 16 :20-22

10 Zech 4 :3-5 ; 3 :8 ; 6 :11-12

11 Song 2 :4

12 Isa 53 :7 ; Ruth 3 :12

13 2Sm 22 :3 ; Dan 3 :25

14 PS 110 :4

15 Isa 53:8

16 Jer 3:19

17 Prov 30:4; 8:30

18 Psa 51:11

T.N. The Book of Ruth is arguably the greatest short story ever written, though of course, it is history and not fiction. Judges and Ruth are so different in tone that it is amazing that they take place during the same time period. In contrast to the murder and lust of Judges, there is the wonder of how much Ruth endeared herself to people who should have been strangers. A miracle quietly transpires in this story, and people who might have considered Ruth an enemy because of her Moabite ancestry, were instead drawn to her by the cords of G-d's love. Love is a wonderful thing. The story of Ruth is saying, look how G-d's love binds people together, with a bond that even death cannot sever, for G-d is the G-d of the living, and even the dead are not beyond his protective, redemptive hand. See 1C 15:3-4. Look at Ruth's story. Ruth's husband Mahlon is dead; he left her no son, Naomi he left no grandchildren. Mahlon's property is languishing untilld in Bethlehem. All seems hopelessly lost. Who can help Naomi? Who can help Ruth? Who can reclaim the land and bring a harvest of prosperity again? Who can redeem the dead? No one, it seems. The land has seen famine, the dead are gone. But is anything too

hard for Hashem? Read the story and watch G-d go into action! Watch him redeem the lost property and put the deed of ownership back into the name of the deceased. All right, you say, G-d can redeem the land perhaps. But can G-d redeem the dead? Can a corpse have a child? As we read the whole story, we find that not only can a child be given to the corpse, but also that in this child is the promise of a Moshiach who himself will be raised from the dead with the ultimate promise that every corpse sleeping in the grave will be raised from the dead, even the corpse in this story, Mahlon, the deceased husband of Ruth! Now the story is saying, after all that, you, reader, should believe that G-d is the G-d of the living, who can redeem the world and the land and who can make alive even the dead. Ruth had neither a Jewish mother nor a Jewish father! But she has entered Ideal Israel (Yeshuron Yisroel, meaning 'upright one' or 'law-upholding one', a poetic name for the true Israel—see Isaiah 44:2; Deut. 32:15; 33:26; 33:5) by faith alone (Gal.2:15-21), by an individual choice to turn away from the former heathenish direction she was going and by making a personal decision to turn back and join the people of G-d and to take their G-d as her G-d in true teshuva (1:16-17). (Moab symbolizes for Naomi a heathenish neglect of G-d's people and G-d's House, because Bethlehem means 'House of Bread,' and Naomi has felt the covenant curses of famine, death, and childlessness as a result of her moving in a heathenish direction that neglects G-d's House—Dt 28:18, 21, 24). But

Ruth has become a 'supernatural Jew' through the new birth identity in Hashem, entering 'Upright' Israel by what alone made her upright, that is, emunah (Hab. 2:4; Gn 15:6; Psalm 106:31; Gal. 2:16), and Ruth has entered Upright Israel ahead of those who say they are Jews but are still spiritually uncircumcised, still blindly heathen at heart, as Naomi seems to be in Moab until she is provoked to jealousy by seeing G-d bless in Bethlehem one of the Gentiles, her daughter-in-law Ruth (contrast Ruth 1:15 and Ruth 2:20). Ruth's regenerated, circumcised heart made her part of the true circumcision, and we who are regenerated in the Brit Chadasha kehillah have also entered Yeshurun Israel with Ruth the Moabite and with Rahab in order to provoke the Jewish people to jealousy, to turn them back to the true G-d, the G-d revealed in the Holy Bible. The point that the story is leading to is how great G-d's blessing is on this non-Jewish woman—more than she could ever see in her lifetime. Ruth became a direct ancestor of King David and, through him, Ruth became a direct ancestor of the promised Moshiach! The irony of G-d's hand on a Gentile's life in the midst of Jewish people is a theme of the story. Hashem's providential care for her, the way her footsteps are literally ordered by the L-rd (Ps 37:23), the gracious way her faith is answered by His provision—these are all highlighted by the fact that she is an outsider, alone, a widow, a non-Jew, a foreigner, a member of the excluded, (cursed by the Law—Dt 23:3) Moabite people, a pagan who had known only death and a false religion and

was now poor and helpless in a strange land. G-d's special providential care toward those on their way to salvation is a theme of Ruth. Everywhere this Gentile widow turns, she is blessed, because she has been given a heart to bless G-d's people (Gn 12:2). Just as she does not forget her mother-in-law, G-d does not abandon His chesed (covenant-keeping loving kindness) with Ruth and with both the living and the dead (Ruth 2:20). G-d makes everything work together for good for Ruth, even a famine, even a death in the family, even three deaths in the family (Ro 8:28). G-d uses the famine in Israel to get Ruth's future mother-in-law Naomi to move from Bethlehem to where Ruth could meet her in Moab, making Naomi an unwitting "Jonah to the Ninevites," a light to the nations. G-d uses the death of Ruth's husband to free Ruth to begin a spiritual pilgrimage that is nothing short of salvation. G-d, who withdraws the rain, now brings the early rain and the later rain to end the famine and bless the land with the harvest, which is a reward for covenant-obedience (Dt 28:4). But, here is where the wonder really begins. G-d leads the two widows back to Bethlehem for a harvest greater than they could ever imagine, a world harvest led by the Moshiach (Mt 28:19-20), the world Harvester 'to whom the nations belong' (Gen.49:10).⁴ (Notice carefully the Goel redeemer son of Judah at the threshing floor in Ruth 3:2). The World Harvester, the Moshiach will be born there in Bethlehem a thousand years later (see Mic 5:1-2). G-d gives Ruth a strange and marvelous love. G-d gives

Ruth a supernatural love for her mother-in-law and for the people of G-d. G-d gives her the courage to say good-bye to her heathen sister and to go to Israel with her mother-in-law. Then G-d brings her to a very special man, a man of destiny, the most wonderful husband she could ever have dreamed of, in fact a husband far beyond her imagination, an absolutely unique man of royal blood, the only man in the world who was Ruth's contemporary and was at the same time destined to become a direct ancestor of King David and of the Moshiach. And the wonder is that G-d led this Gentile woman Ruth to find favor in his sight and become related to him in holy covenant love. For this man (Boaz) from the Messianic tribe of Judah became Ruth's kinsman Go'el (redeemer), protecting the family, the dead as well as the living. This man from the tribe of the Moshiach married Ruth and redeemed (bought back) the land of Ruth's dead husband and raised up an heir to carry on the dead man's name. So the dead man's inheritance was not wiped out. G-d is the G-d who saves the living and the dead (1C 15:51; 1Th 4:15-17) through a Redeemer from the tribe of Judah. Here it is important to remember that the PEDUT (the payment of ransom for geulah redemption as in Ro 3:24) comes about through the Go'el Moshiach Tzidkeinu. Had Moshiach not paid the ransom of his korban Pesach blood (Isa 53:7) as our Go'el (Redeemer), we could never have been bought back from sin and death and judgment. Our plight would have been more hopeless than Ruth and Naomi, these two tragic

almanot. In the Bible, G-d is also the protector of almanot. In Bible times, a woman without the covering of a husband was in danger of exploitation or of sexual molestation or even being carried off. Because of our sin nature and our sin practices, we were carried off and on the slave market auction block of sin. We needed a redeemer to buy us back. Moshiach Ben David is rich and can do that because Moshiach is free from a sin nature tie to Adam [Gen 3:15; Isa 7:14] and rich in mercy. If we humble ourselves like a poor widow and turn to him to redeem us, he will put the wings of his garment over us and protect us from all doom and loss. Moshiach will be to us what Boaz was to Ruth and Naomi. This book of the Bible is extremely important because it shows the tribe of Judah and a coming redeemer of the Jews and Gentiles, the Moshiach, who will fulfill Gen. 49:10. The secret of Ruth's blessing was her faithfulness. She continued working where G-d placed her. She refused to leave her mother-in-law, she remained with her in life and refused to leave her in death (1:16-18). Ruth remained in faith where G-d placed her. She remained in Boaz's field. Boaz said, 'Stay with my workers until they finish harvesting all my grain,' (2:21) and she obeyed him. Ruth didn't go to the field of someone else where she might have been harmed (2:22). If we stay close to the harvesters, and refuse to leave the harvest field where G-d has placed us, we will be blessed like this lowly and loving and faithful mevaseret (lady evangelist) Ruth who won a Jewish lady to the L-rd (Ro 11:11; Ruth 1:15).

RUTH

1 Now it came to pass in the yamim when HaShofetim (the Judges) ruled, that there was a ra'av (famine) in the land. And a certain ish (man) of Beit-Lechem Yehudah went to sojourn in the sadei Moav, he, and his isha (wife), and his two banim (sons).

[2] And the shem (name) of the ish (man) was Elimelech, and the shem (name) of his isha (wife) Naomi, and the shem of his two banim Machlon and Kilyon, Ephrathites of Beit-Lechem Yehudah. And they came into the sadei Moav, and continued there.

[3] And Elimelech, Naomi's husband, died; and she was left (alive) and her two banim.

[4] And they took them wives of the nashim (women) of Moav; the shem (name) of the one was Orpah, and the shem (name) of the other Ruth; and they dwelled there about eser shanim (ten years).

[5] And Machlon and Kilyon died also both of them; and the isha was left (alive), surviving with neither her yeladim nor her ish.

[6] Then she arose with her kallot, that she might make teshuvah (return) from the sadei Moav: for in the sadeh of Moav she had heard how that Hashem had visited His people in giving them lechem (bread).

[7] Wherefore she went forth out of the place where she was, and her two kallot with her; and they set on the derech (way, road) to make teshuvah (return) unto Eretz Yehudah.

[8] And Naomi said unto her two kallot, Go, go back each to her beis

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(mother's house): may Hashem show chesed (lovingkindness) to you, as ye have dealt with hamesim (the dead ones), and with me.

[9] Hashem grant you that ye may find menuchah (resting place), each of you in the bais of her ish. Then she kissed them; and they lifted up their voice, and wept.

[10] And they said unto her, Surely we will make teshuvah (return) with thee unto thy people.

[11] And Naomi said, Turn back, my banot; why will ye go with me? Are there yet any more banim in my womb, that they may be your husbands?

[12] Turn back, my banot, go your way; for I am too old to have an ish. If I should say, I have tikvah, if I should have an ish halailah (tonight), and should also bear banim,

[13] Would ye tarry for them till they were grown? Would ye stay from having ba'alim (husbands) for them? Nay, my banot; for it is more mar (bitter) for me than you, for the Yad Hashem has gone out against me.

[14] And they lifted up their voice, and wept again; and Orpah kissed [cf Mt 26:49] her chamot; but Ruth clung unto her.

[15] And she said, Hinei, thy sister-in-law is gone back unto her people, and unto her g-ds; return thou after thy sister-in-law.

[16] And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy G-d shall be Elohai;

[17] Where thou diest, will I die, and there will I be buried. Hashem do so to me, and more also, if anything but HaMavet part thee and me.

[18] When she saw that she was steadfastly minded to go with her, then she left urging her.

[19] So they two went until they came to Beit-Lechem. And it came to pass, when they were come to Beit-Lechem, that kol ha'ir (all the town) was moved about them, and they said, Is this Naomi?

[20] And she said unto them, Call me not Naomi [Pleasant], call me Mara [Bitter]; for Shaddai hath dealt very bitterly with me.

[21] I went away full and Hashem hath brought me back empty; why then call me Naomi, seeing Hashem hath testified against me, and Shaddai hath made me very bitter?

[22] So Naomi returned, and Ruth the Moabite, her kallah, with her, which returned out of the sadei Moav; and they came to Beit-Lechem in the beginning of katzir seorim (barley harvest).

2 And Naomi had a relative of her husband's, an ish gibbor chayil, of the mishpochah of Elimelech; and shmo was Boaz.

[2] And Ruth the Moabite said unto Naomi, Let me now go to the sadeh, and glean heads of grain after him in whose sight I shall find chen (grace, favor). And she said unto her, Go, my daughter.

[3] And she went, and came, and gleaned in the sadeh behind the kotzerim (harvesters); and it so happened that she came on a part of the sadeh belonging unto Boaz, who was of the mishpochah of Elimelech.

[4] And, hinei, Boaz came from Beit-Lechem, and said unto the kotzerim, Hashem be with you. And they answered him, Yevarech'chah Adonoi (Hashem bless thee).

[5] Then said Boaz unto his servant that was set over the kotzerim, Whose na'arah is this?

[6] And the servant that was set over the kotzerim answered and said, It is the na'arah from Moav that came back with Naomi out of the sadeh of Moav.

[7] And she said, I pray you, let me glean and gather after the kotzerim among the omarim (sheaves); so she came, and hath worked steadily from the boker even until now, except for a short rest in the bais.

[8] Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another sadeh, neither go from hence, but abide here close by my ne'arot;

[9] Let thine eyes be on the sadeh that they do reap, and go thou after them; have I not charged the ne'arim that they shall not touch thee? And when thou art athirst, go unto the kelim (vessels), and drink of that which the ne'arim have drawn.

[10] Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found chen (favor, grace) in thine eyes, that thou shouldest take knowledge of me, seeing I am a nokhriyah (foreigner, alien)?

[11] And Boaz answered and said unto her, It hath fully been shown me, all that thou hast done unto thy chamot since the mot (death) of thine ish; and how thou hast left thy av and thy em, and the erez moledet, and art come unto an Am (people) which thou knewest not heretofore.

[12] Hashem recompense thy work, and a full reward be given thee of Hashem Elohei Yisroel,

under Whose wings thou art come to seek refuge.

[13] Then she said, Let me find chen (favor, grace) in thy sight, adoni; for that thou hast brought nachamah (comfort) to me, and for that thou hast spoken to the lev of thine shifcha, though I be not like unto one of thine shfakhot.

[14] And Boaz said unto her, At et haakhel (mealtime) come thou hither, and eat of the lechem, and dip thy morsel in the chometz. And she sat beside the kotzerim; and he offered her roasted grain, and she did eat, and was filled, and had left over [*shirayim*].

[15] And when she was risen up to glean, Boaz commanded his ne'arim, saying, Let her glean even among the omarim, and reproach her not;

[16] And let fall also some [*out from the omarim*] of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not.

[17] So she gleaned in the sadeh until the erev, and she threshed what she had gleaned; and it was about an ephah of seorim.

[18] And she took it up, and went into the town; and her chamot saw what she had gleaned; and she brought forth, and gave to her the left over [*shirayim*] after she had been filled.

[19] And her chamot said unto her, Where hast thou gleaned hayom (today)? And where did you work? Baruch be he who did take knowledge of thee. And she showed her chamot with whom she had worked, and said, Shem HaIsh with whom I worked hayom (today) is Boaz.

[20] And Naomi said unto her kallah, Baruch hu l'Hashem asher lo azav

chasdo et haChayyim v'et haMesim (Blessed be he of Hashem who hath not abandoned his chesed to the living and to the dead). And Naomi said unto her, The man is karov unto us.

MiGoaleinu hu (he is one of our kinsmen redeemers).

[21] And Ruth the Moabite said, He said unto me also, Thou shalt keep close by my ne'arim, until they have ended kol HaKatzir that is mine.

[22] And Naomi said unto Ruth her kallah, It is tov, my daughter, that thou go out with his ne'arot, because in someone else's sadeh you might be harmed.

[23] So she kept close by the ne'arot of Boaz to glean unto the end of katzir haseorim and of katzir chittim; and dwelt with her chamot.

3 Then Naomi her chamot said unto her, My daughter, shall I not seek manoach (a resting place) for thee, that it may be well with thee?

[2] And now is not Boaz our relative, with whose ne'arot thou wast? Hinei, he winnoweth haseorim halailah in the threshing floor.

[3] Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing floor; but make not thyself known unto the Ish, until he shall have done eating and drinking.

[4] And it shall be, when he lieth down, that thou shalt mark the makom (place) where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

[5] And she said unto her, Kol that thou sayest unto me I will do.

[6] And she went down unto the threshing floor, and did

according to kol that her chamot bade her.

[7] And when Boaz had eaten and drunk, and his lev was merry, he went to lie down at the end of the heap of grain; and she came softly, and uncovered his feet, and laid her down.

[8] And it came to pass in the middle of the night, that the man was afraid, and turned himself; and, hinei, an isha lay at his feet!

[9] And he said, Who art thou? And she answered, I am Ruth thine handmaid; spread therefore thy robe over thine amah (handmaid); for thou art a Go'el (Redeemer).

[10] And he said, Berukhah at laHashem, my daughter; for thou hast showed more chesed in the latter end than at the beginning, inasmuch as thou followdst not the bochurim, whether poor or rich.

[11] And now, my daughter, fear not; I will do to thee all that thou requirest; for kol sha'ar ami doth have da'as that thou art an aishes chayil (virtuous woman, Prov 31).

[12] And now it is true that I am thy Go'el; howbeit there is a Go'el karov mimeini (Redeemer nearer than I).

[13] Tarry this night, and it shall be in the boker, that if he will perform unto thee the part of a Go'el, well; let him do the Go'el's part; let him redeem you. But if he will not do the part of a Go'el to thee, then will I do the part of a Go'el to thee, as Hashem liveth. Lie down until HaBoker.

[14] And she lay at his feet until HaBoker; and she rose up before one could know another. And he said, Let it not be known that an isha came into the threshing floor.

[15] Also he said, Bring the mitpachat (shawl) that thou hast upon thee, and hold it.

And when she held it, he measured six measures of seorim (barley) and laid it on her; and she went into the town.

[16] And when she came to her chamot, she said, Who art thou, my daughter? And she told her all that Halsh had done to her.

[17] And she said, These six measures of seorim gave he me; for he said to me, Go not empty-handed unto thy chamot (mother-in-law).

[18] Then said she, Wait, my daughter, until thou know how the matter will fall; for Halsh will not rest until the matter is settled HaYom.

4 Then went Boaz up to the sha'ar, and sat him down there; and, hinei, the Go'el of whom Boaz spoke came by; unto whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside, and sat down.

[2] And he took a minyan of the zekenim of the town, and said, Sit ye down here. And they sat down.

[3] And he said unto the Go'el, Naomi, that is come again out of the sadeh of Moav, sellet a share of sadeh, which was achinu (our brother) Elimelech's;

[4] And I thought to advise thee, saying, Buy it before the inhabitants, and before the zekenim of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

[5] Then said Boaz, What day thou buyest the sadeh of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the eshet hamet (wife of the dead man), lahakim (to raise up, resurrect) the shem hamet

upon his nachalah (inheritance).

[6] And the Go'el said, I cannot redeem it for myself, lest I mar mine own nachalah; redeem thou my right to thyself; for I cannot redeem it.

[7] Now this was the manner in former time in Yisroel concerning the geulah (redemption) and concerning the temurah (the substitute, exchange), for to confirm all things; a man plucked off his sandal, and gave it to his neighbor; and this was an attestation in Yisroel.

[8] Therefore the Go'el said unto Boaz, Buy it for thee. So he drew off his sandal.

[9] And Boaz said unto the zekenim, and unto kol haAm, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Kilyon's and Machlon's, of the hand of Naomi.

[10] Moreover Ruth the Moabitess, the wife of Machlon, have I purchased to be my wife, lahakim (to raise up, resurrect) the shem hamet (name of the dead man) upon his nachalah, that the shem of the dead man be not cut off from among his brethren, and from the sha'ar of his place; ye are edim (witnesses) HaYom.

[11] And kol HaAm that were in the sha'ar, and the zekenim, said, We are edim. Hashem make the isha haba'ah (the woman coming, see Gn 3:15; Isa 7:14) into thine bais [i.e. Bais Dovid] like Rachel and like Leah, which two did build the Bais Yisroel; and do thou worthily in Ephrat, and be famous in Beit-Lechem;

[12] And let thy bais be like the bais of Peretz, whom Tamar bore unto Yehudah, of the zera (Bereshis 22:18; Ga 3:16) which Hashem shall give thee of this na'arah.

[13] So Boaz took Ruth, and she was his isha; and when he

went in unto her, Hashem gave her conception, and she bore ben [see Isa 7:14].

[14] And the nashim said unto Naomi, Baruch Hashem, which hath not left thee this yom without a Go'el. May shmo be famous in Yisroel.

[15] And may he restore your nefesh and be a nourisher of thine old age; for thy kallah, which loveth thee, which is better to thee than shiva banim, hath born him.

[16] And Naomi took the yeled, and laid him in her kheyk (bosom), and became omenet (nurse) unto it.

[17] And the women her shchenim gave him a name, saying, There is a ben born to Naomi; and they called his name Oved; he is the father of Yishai, the father of Dovid.

[18] Now these are the toldot of Peretz; Peretz fathered Chetzron,

[19] And Chetzron fathered Ram, and Ram fathered Amminadav,

[20] And Amminadav fathered Nachshon, and Nachshon fathered Salmon, [21] And Salmon fathered Boaz, and Boaz fathered Oved,

[22] And Oved fathered Yishai, and Yishai fathered Dovid.

[T. N. This genealogy is important not only because it is Dovid's, but also because it is Moshiach's. See 1Chr 2:4; 3:5 and the genealogy in Mt chp 1 and Lk 3:23-38 of Yeshua, an abbreviated and Aramaic form of Yehoshua, which came into use in the Exilic period of Israel's history. So we see here that the royal line did not encumber itself with pride over racial purity, just as Yochanan of the tevilah of teshuvah warned certain purists that G-d could raise up sons of Abraham from stones (Mt 3:9)]

The Book of Lamentations, especially 1:21; 2:2f speak of two phases of the Day of the L-rd, the first already past in the fall of Jerusalem and the dissolution of the people of Judah, and a second in store for the gloating enemies of G-d's people. Therefore those who speak of 'Israel's Final Holocaust' had better be reminded that it will also be a holocaust for all the nations of the world. Jeremiah is the traditional author of Lamentations in the closing days of Judah's conflict with Babylon around 586, the date of Jerusalem's final capitulation to Nebuchadnezzar. The ninth of Av (August) is the Jewish commemoration of this disaster, and on that day, a full fast day, this scroll is read in the synagogue following the evening services. The other days associated in some way with this event are the Tenth of Tevet (marking the beginning of the Babylonian siege of Jerusalem), the Seventeenth of Tammuz (which marks the first breach in the walls of Jerusalem during the Babylonian siege), and the Fast of Gedaliah (the third day of Tishri, the day following Rosh HaShanah, Tzom Gedaliah commemorating his assassination after he was appointed Governor of the Jewish people by Nebuchadnezzar). In this book of Ekhah (Lamentations), Jerusalem is personified and she weeps bitterly (1:2) because Judah has gone into the Golus (Exile)—see 1:3-5. The prodigal city remembers the wonderful days of old when her festivals brought rejoicing multitudes to her Beis Hamikdash. Now those days are gone, and she is mocked and despised, and enemies have invaded her sanctuary (1:10). Like the Moshiach, hanged on the etz,

the city is naked and humiliated and left to be seen by passers-by. 'Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which Hashem inflicted on the day of His charon af (fierce anger)' (Lam 1:12). See Lam 2:22. Jerusalem remembers her false prophets with their false and misleading visions (2:14) and her prophets who obtain no vision from the L-rd (2:9) and she remembers her own rebellion against G-d's word (1:18), and sees that all this desolation of altar and sanctuary, all this abolition of festival and Shabbos, is just punishment from Hashem Himself. The Gentile enemies gloat over her when they see Jerusalem's destruction in the Babylonian Exile, but she calls on G-d to bring on the Day of the L-rd when all the Gentile nations of the world will become as Jerusalem is (1:21). Judgment only begins at the household of G-d. See 3:64 and Zech 1:15; 2:8. A terrible picture of Gehinnom is seen in 3:7-8, for here we view a people (pre-Exilic Jerusalem) who refused to know G-d and we see them frozen in Gehinnom-like divine judgment. We are reminded again of the pierced Moshiach surrounded by mockers when we read 3:14. See also 3:30, 52-57. The burden of proof today is still on Judah's religious leaders as to whether or not they rebel against G-d's word (1:18), since it was their sins which caused the destruction of Jerusalem (4:13-16). They were as unreliable as that ally Egypt, a nation that could not save (4:17). Jewish religious leaders must prove that they rightly interpret the word of G-d, because that desolate

Jerusalem is still a rebuke and a challenge against them. Note for street ministry: homelessness is mentioned in 5:2. Jerusalem's survivors are homeless after G-d's judgment falls on them. But see the song of hope in 3:22-23. We see that to be thus humbled is good (3:27-29). There is hope in 3:31-32. If we don't grow bitter toward G-d but instead test and examine our ways and return to the L-rd, then there is indeed good in being humbled by Hashem (3:39-40). The hope of Israel's ultimate return to G-d is stated in 4:22 and 5:21. This is still the great hope of all Biblically defined believers. When one reads this book one needs to revisit the material in Leviticus 26 and Deuteronomy 27-28. See. Lam 2:17. This book is a vindication of Jeremiah's ministry and many of the prophetic themes of his preaching. Immediately in Jeremiah's ministry G-d shows him the coming crisis that we see has played out in Lamentations, represented by a 'boiling pot, tilted away from the north' (Jer 1:13). This pot was going to boil over and pour its hot lava of destruction as foreign soldiers came down on Jerusalem from the north. This threat from the north (Jer 1:14; 4:6; 6:1,22; 10:22; 13:20; 16:15; 25:9,26; 31:8) became concrete in the persons of King Nebuchadnezzar's Babylonian soldiers. G-d is telling Jeremiah to preach that there is no escape from these soldiers. The people have broken G-d's Law and now Hashem is sending His divine marshalls to put the people under arrest and take them off to Babylon to serve a Seventy Year Exile prison sentence (Jer 25:11-12; 29:10). Go peaceably,

Jeremiah preaches, and you will live. If the nation humbles itself and waits on Hashem, the nation will return. But whoever attempts to resist the divine arrest will be put to death. They will be like bad figs (Jer 24:8), and because of their disobedience G-d will not give them a heart to know Him (Jer 24:7). This was Jeremiah's hard message, which cost him dearly, and brought great persecution down on his head. But, ironically, weak, isolated Jeremiah, the maggid with the dangerous and wrath-provoking message, is in much safer hands than the sonorous-voiced false prophets and power-wielding political leaders, who stir up violence against Jeremiah as a traitor. For Hashem promises to protect Jeremiah but to put to death these enemies of his, both Jews and Gentiles, with judgment beginning at the household of G-d (see Jer 1:18-19; 25:8-9,29) and climaxing in the Day of the L-rd (Jer 25:33; 46:10). 'Flight shall fail the shepherds' (Jer 25:35), a prophecy that proved true for fleeing King Zedekiah, the last king of Judah (52:1-11). All the wicked must drink the lethal cup of judgment that is coming (Jer 25:28), even ultimately that anti-Moshiach King of Babylon (Jer. 25:26). The reason for the coming Babylonian Exile is given in Jer 5:18-19, the land of Israel was full of elilim (idols). See also Jer 9:12-16; 10:5,18,21; 16:11-13. The sin of Manasseh (Jer 15:4; 2 Kgs 21:6), especially child sacrifice (Jer 7:30-34) brought great national disaster on Judah, just as the abortion holocaust will bring great grief on any country. Consequently, G-d's wrath burns against her, and G-d is going to turn Jerusalem

into an abortion and it will be no place to marry or to bear children (Jer 16:3-4). Jerusalem will be like a rejected prostitute (3:2-3; 4:29-31) because she has stubbornly rejected Hashem, her true husband, and has given herself in spiritual adultery to false g-ds, the Baals and all the worthless foreign idols that have taken over her land. Nothing short of the Babylonian exile would cure her of this sin of changing her g-ds (Jer 2:11). What is amazing is that the kingdom of Judah does not learn her lesson by seeing the idolatrous northern kingdom of Israel go off (722 B.C.E.) into captivity because of this very sin (Jer 3:6-10); Judah has to undergo a similar punishment herself to get cured of idolatry. But, to put it simply, the main fault that brought all this punishment on G-d's people was refusal to listen to the prophetic Word of the Scriptures (Jer 25:4-7; 32:33-35; 35:15-17). Jeremiah did not have a popular message to preach (look at it—Jer 13:19; also 15:10), and many people opposed him. Who wanted to hear someone prophesy massacre and national desolation (see, for example Jer 9:22)? But all Jeremiah was preaching was Deuteronomy 28 and its covenant reprisals and curses (see Jer. 11:2-4; 34:18). Nevertheless, some men from Jeremiah's hometown (Anathoth near Jerusalem) were so embarrassed and infuriated by his preaching that they started a conspiracy to kill him (Jer 11:8-23). The political leaders were stupid, because they did not inquire of the L-rd (Jer 10:21) but had rejected the Word of G-d (Jer 8:9).

EKHAH

1 How doth HaIr (the city, Yerushalayim) sit solitary, that was full of people! How is she become like an almanah (widow)! She that was great among the Goyim, and sarah (princess) among the provinces, how is she become a forced laborer! [2] She weepeth bitterly in the lailah (night), and her tears are on her cheeks; among all her lovers she hath no Menachem (comforter); all her friends have dealt treacherously with her; they have become her enemies. [3] Yehudah is gone into the Golus (Exile) under affliction, and under great avodah (servitude); she dwelleth among the Goyim; she findeth no manoach (rest); all her rodefim (persecutors) overtook her in dire straits. [4] The darkhei Tziyon (approaches to Tziyon) do mourn, because none come to mo'ed (set feasts); all her she'arim (gates) are desolate; her kohanim sigh, her betulot (virgins) are afflicted, and she is in bitterness. [5] Her adversaries are now the rosh (supreme, master); her enemies prosper; for Hashem hath afflicted her because of the multitude of her peys'ha'im (transgressions); her olalim (little children) are gone into captivity before the enemy. [6] And from Bat Tziyon all her beauty has departed; her sarim (princes) are become like deer that find no pasture, and they are gone without strength

before the rodef (persecutor, pursuer).

[7] In the yamim (days) of her affliction and of her persecutions, Yerushalayim remembers all her pleasant things that she had miyme kedem (in the days of old), when her people fell into the hand of the enemy, and there was no ozer (helper) for her; the adversaries saw her, and did mock at her downfall.

[8] Yerushalayim hath grievously sinned; therefore she is niddah (unclean, Jewish woman's untouchability during menstruation; Vayikra 15:19); all that honored her despise her, because they have seen her erom (nakedness); yea, she sigheth, and turneth away for shame.

[9] Her filthiness is in her skirts; she remembereth not her latter end; therefore she sank appallingly; she had no Menachem (comforter). O Hashem, behold my affliction; for the enemy hath triumphed.

[10] The adversary hath spread out his hand upon all her precious things; for she hath seen how the Goyim entered into her [*Beis*] Hamikdash, whom Thou didst command that they should not enter into Thy Kahal (congregation, community).

[11] All her people sigh, they seek lechem; they have given their precious things for bread to revive the nefesh; see, O Hashem, and consider that I am become despised.

[12] Is it nothing to you, all ye that pass by? Consider, and see if there be any sorrow like my sorrow, which is done unto me, wherewith Hashem hath afflicted me in the Yom Charon Af (day of His fierce anger).

[13] From above hath He sent eish into my atzamot (bones), and it prevailed

against them; He hath spread a net for my feet, He hath turned me back; He hath made me desolate and kol hayom (ever) languishing.

[14] The yoke of my peysha'im hath been fastened by His hand; they [*i.e., my sins*] intertwine themselves and set upon my tzavar (neck); He hath made my strength to fall; Hashem hath delivered me into their hands, from whom I am not able to rise up.

[15] Hashem hath taken away all my strong ones in my midst; He hath proclaimed a mo'ed (set time) against me to crush my young men; Hashem hath trodden the winepress for the Betulat Bat Yehudah.

[16] For these things I weep; mine eye, mine eye runneth down with mayim, because the Menachem (comforter) that should refresh my nefesh is far from me; my children are desolate, because the enemy hath prevailed.

[17] Tziyon stretcheth forth her hands, yet there is no Menachem (comforter) for her; Hashem hath commanded concerning Ya'akov, that his adversaries should be round about him; Yerushalayim is as a niddah (menstruous woman) among them.

[18] Tzaddik is Hashem; for I have rebelled against His mouth; hear, I pray you, kol amim (all people), and behold my sorrow; my betulot and my bochurim are gone into captivity.

[19] I called for my lovers, but they have deceived me; my kohanim and my zekenim gave up the ghost (*i.e., expired*) in HaIr (the City), while they sought okhel (food) to revive their nefashot.

[20] Consider, O Hashem how I am in distress; my bowels are troubled; mine lev is turned within me; for I have grievously rebelled; without

(*i.e., outside*), the cherev (sword) bereaveth, within (*i.e., babayit, at home*) it is like mavet (death).

[21] They have heard that I sigh; there is no Menachem (comforter); all mine enemies have heard of my trouble; they are glad that Thou hast done it; Thou bringest the Yom Karata (the day that Thou has proclaimed), that they (all the peoples; see 1:18) may be like me.

[22] Let all their wickedness come before Thee; and do unto them, as Thou hast done unto me for all my peysha'im; for my sighs are many, and my lev is faint.

2 How hath Adonoi covered Bat Tziyon with a cloud in His anger, and hurled down from Shomayim unto Eretz the tiferet Yisroel, and remembered not His hadom (footstool) in the Day of His Wrath!

[2] Adonoi hath swallowed up all the habitations of Ya'akov, and hath not pitied; He hath torn down in His Wrath the strongholds of Bat Yehudah; He hath brought them down to the ground; chilllel (He hath defiled) the mamlachah and the sarim (princes) thereof.

[3] He hath cut off in His fierce anger kol keren Yisroel; He hath drawn back His right hand from before the oyeve, and He burned against Ya'akov like a flaming eish, which devoureth all around.

[4] He hath bent His keshet (bow) like an oyeve; He took His stand with His right hand as an adversary, and slaughtered all that were pleasant to the eye in the ohel Bat Tziyon; He poured out His fury like eish.

[5] Adonoi was like an oyeve; He hath swallowed up Yisroel, He hath

swallowed up all her armonot (palaces); He hath destroyed His strongholds, and hath increased in Bat Yehudah mourning and lamentation.

[6] And He hath violently destroyed His sukkah, as if it were of a gan (garden); He hath laid waste His Mo'ed; Hashem hath caused Mo'ed and Shabbos to be forgotten in Tziyon, and in the indignation of His anger hath spurned Melech and Kohen.

[7] Adonoi hath cast off His Mizbe'ach, He hath disowned His Mikdash, He hath given up into the yad ovey the chomot armonot of hers; they have raised shouts in the Beis Hashem, as in the Yom Mo'ed.

[8] Hashem hath purposed to destroy the Chomat Bat Tziyon; He hath stretched out a measuring line, He hath not withdrawn His hand from destroying; therefore He made the rampart and the chomah to lament; they languished together.

[9] Her she'arim are sunk into the ground; He hath destroyed and broken her bars; her melech and her sarim (princes) are among the Goyim; the torah is no more; her nevi'im also find no chazon (vision) from Hashem.

[10] The Ziknei Bat Tziyon sit upon the ground, and keep silence; they have cast up apha upon their heads; they have girded themselves with sackcloth; the Betulot Yerushalayim hang down their heads to the ground.

[11] Mine eyes do fail from weepings, my insides are troubled, empty and poured upon ha'aretz, for the destruction of Bat Ami; because the olel and the infant swoon in the rechovat of the city.

[12] They say to their imahot, Where is grain and yayin? Say they when they swooned like

the wounded in the rechovat Ir, when their nefesh ebbed away into the kheyk imahot of them.

[13] What thing shall I say to thee? What thing shall I liken to thee, O Bat Yerushalayim? What shall I equal to thee, that I may comfort thee, O Betulot Bat Tziyon? For thy shever (destruction) is as gadol as the yam. Who can heal thee?

[14] Thy nevi'im have seen false and worthless visions for thee; and they have not exposed thine avon, to ward off thy captivity; but have seen for thee mase'ot shav and madduchim (false and misleading burdens, oracles).

[15] All that pass by clap their hands at thee; they hiss and wag their head at Bat Yerushalayim, saying, Is this the Ir that men call Kelilat Yofi Masos L'Khol HaAretz (perfection in beauty, the joy of the whole earth)?

[16] All thine enemies have opened their mouth against thee; they hiss and gnash their teeth; they say, We have swallowed her up; certainly this is the Yom that we waited for; we have found, we have seen it.

[17] Hashem hath done that which He had devised; He hath fulfilled His word that He decreed in the yemai kedem; He hath overthrown, and hath not pitied, and He hath caused thine ovey to gloat over thee, He hath exalted the keren of thine adversaries.

[18] Their lev cried unto Adonoi, O Chomat Bat Tziyon, let tears run down like a river yomam valailah; give thyself no relief; let not thine eye rest.

[19] Arise, cry out balailah; in the beginning of the night watches pour out thine lev like mayim before the face of Adonoi; lift up thy hands to

Him for the nefesh of thy ollelim, that faint for hunger on every street corner.

[20] Look, Hashem, and consider to whom Thou hast done this. Shall the nashim eat their offspring, the children they have cared for? Shall the Kohen and the Navi be slain in the Mikdash Adonoi?

[21] The na'ar and the zaken lie in the dust of the streets; my betulot and my bochurim are fallen by the cherev; Thou hast slain them in the Day of Thy Wrath; Thou hast slaughtered, and not pitied.

[22] Thou hast summoned as in a Yom Mo'ed my terrors all around, so that in the Yom Af Hashem none escaped nor remained; those that I have swaddled and reared hath mine ovey consumed.

3 I am the gever that hath seen affliction by the rod of His wrath.

[2] He hath driven me away, and brought me into choshech, but not into ohr.

[3] Surely against me is He turned; He turneth His yad against me kol hayom.

[4] My basar and my ohr (skin) hath He made old; He hath broken my atzmoz.

[5] He hath set up seigeworks against me, and surrounded me with bitterness and hardship.

[6] He hath set me in dark places, like the mesei olam (long dead).

[7] He hath hedged me about, that I cannot escape; He hath made my chain heavy.

[8] Also when I cry and call out, He shutteth out my tefillah.
 [9] He hath barred my ways with hewn stone, He hath made my paths crooked.
 [10] He was unto me like a dov (bear) lying in wait, and like an aryeih in mistarim (hiding places).
 [11] He hath turned aside the darkhei of mine, and pulled me in pieces; He hath made me desolate.
 [12] He hath bent His keshet, and set me as a target for the khetz (arrow).
 [13] He hath caused the arrows of His quiver to enter into my organs.
 [14] I was a derision to kol ami; and their [mocking] song kol hayom.
 [15] He hath filled me with merorim (bitter herbs); He hath made me drunk with suffering.
 [16] He hath also broken my teeth with gravel, He hath covered me with aphar.
 [17] And Thou hast removed my nefesh far off from shalom; I forgot tovah (prosperity).
 [18] And I said, My strength and my hope is perished from Hashem;
 [19] Remember mine oni (affliction) and my misery, the sorrow and the trouble.
 [20] My nefesh hath them still in remembrance, and is downcast in me.
 [21] This I recall to my lev, therefore have I hope:
 [22] Because of the chasdei Hashem we are not consumed, for His rachamim fail not.
 [23] They are chadashim every boker; great is Thy faithfulness.
 [24] Hashem is my chelek, saith my nefesh; therefore in hope will I wait for Him.
 [25] Hashem is tov unto them that wait for Him, to the nefesh that seeketh Him.

[26] It is good that a man should both hope and quietly wait for the Teshu'at Hashem.
 [27] It is tov for a gever that he bear the ol (yoke) from his youth.
 [28] He sitteth alone and keepeth silence, because He hath laid it upon him.
 [29] He putteth his mouth in the aphar; there may yet be tikvah.
 [30] He offereth his lekhi (cheek) to him that striketh him; he is filled full with reproach [*Isa 50:6*].
 [31] For Adonoi will not cast off Iolam (forever);
 [32] But though He cause grief, yet will He have compassion according to the rov chasadav (the multitude of His mercies).
 [33] For He doth not afflict willingly nor bring grief to Bnei Ish.
 [34] To crush under His feet kol asirei erez (all the prisoners of the earth),
 [35] To turn aside the mishpat gever (the right of a man) before the face of Elyon,
 [36] To subvert a man in his cause, Adonoi approveth not.
 [37] Who is he that saith, and it cometh to pass, when Adonoi commandeth it not?
 [38] Out of the mouth of Elyon proceedeth not hara'ot (the woe) and hatov (the good)?
 [39] Why doth an adam chai (any man alive) complain, a gever for the punishment of his sins?
 [40] Let us search and test derakheinu (our ways), and let us turn again to Hashem.
 [41] Let us lift up levavenu (our heart) with our hands unto El baShomayim.
 [42] We have transgressed and have rebelled; Atah lo salachta (Thou hast not pardoned, forgiven).
 [43] Thou hast covered with af (anger), and pursued us;

Thou hast slain, Thou hast not pitied.
 [44] Thou hast covered Thyself with an anan, that our tefillah not pass through.
 [45] Thou hast made us as the ofscouring and refuse among the amim.
 [46] Kol oyveinu (all our enemies) have opened their mouths against us.
 [47] Pachad (terror) and a snare is come upon us, ruin and destruction.
 [48] Mine eye runneth down with streams of mayim for the destruction of Bat Ami.
 [49] Mine eye will flow down, and ceaseth not, without any intermission
 [50] Till Hashem look down, and behold from Shomayim.
 [51] Mine eye affecteth mine nefesh because of all the banot of my city.
 [52] Mine enemies hunted me down, like a tzippor (bird), without cause.
 [53] They have cut off my life in the bor (pit) and cast an even (stone) upon me.
 [54] Mayim flowed over mine rosh; then I said, I am cut off.
 [55] I called upon Thy Shem, Hashem, out of the lowest pit.
 [56] Thou hast heard my voice; close not thine ear at my sighing, at my cry.
 [57] Thou drewest near on the Yom that I called upon Thee; Thou saidst, Fear not.
 [58] Adonoi, Thou hast pleaded the causes of my nefesh; Thou hast redeemed my life.
 [59] Hashem, Thou hast seen my wrong; uphold my cause.
 [60] Thou hast seen all their vengeance and all their machshvot against me.
 [61] Thou hast heard their reproach, Hashem, and all their machshvot against me;
 [62] The whisperings of those that rose up against me, and their muttering against me kol hayom.

[63] Behold their sitting down, and their rising up; Ani (I) am their mocking song.

[64] Render unto them a gemul (recompence), Hashem, according to the work of their hands.

[65] Give them hardness of lev as thy curse unto them.

[66] Pursue in anger and destroy them from under HaShomayim of Hashem.

4 How has the zahav lost its luster! How is the most fine gold changed! The avnei kodesh are poured out on every street corner.

[2] The precious Bnei Tziyon, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the yotzer (potter)!

[3] Even the jackals offer the breast; they nurse their young ones; the Bat Ami is become heartless, like the ostriches in the midbar.

[4] The leshon of the nursing infant cleaveth to the roof of his mouth for thirst; the olalim beg for lechem, and no man giveth it unto them.

[5] They that did feed delicately are destitute in the chutzot; they that were brought up in purple lie on dunghills.

[6] For the punishment of the iniquity of the Bat Ami is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands helped her.

[7] Her nobles were purer than snow; they were whiter than cholov, they were more ruddy in body than rubies, their appearance was of sapphire;

[8] Their visage is blacker than soot; they are not known in the streets; their skin cleaveth to their atzmot; it is dried up, it is become like a stick.

[9] They that are slain with the cherev are better than they that are slain with hunger; for these pine away, being pierced for want of the increase of the sadeh.

[10] The hands of the pitiful nashim have cooked their own yeladim; they were their meat in the destruction of the Bat Ami.

[11] Hashem hath accomplished His fury; He hath poured out His charon af, and hath kindled an eish in Tziyon, and it hath devoured the yesodot thereof.

[12] The malkhei erez, and all the inhabitants of the tevel (world), would not have believed that the adversary and the oyev should have entered into the sha'arei Yerushalayim.

[13] For the sins of her Nev'im, and the iniquities of her Kohanim, that have shed the dahm of the Tzaddikim in the midst of her,

[14] They have groped about like ivrim (blind men) in the streets; they have defiled themselves with dahm, so that men dare not touch their garments.

[15] They cried unto them, Go away; tamei (unclean)! Depart, depart, touch not; so they fled away and wandered. They said among the Goyim, They shall no more sojourn there.

[16] The anger of Hashem hath scattered them; He will no more regard them; they respected not the persons of the Kohanim; they showed no favor to the Zekenim.

[17] As for us, our eyes failed looking in vain for ezratenu (our help); from our towers we have watched for a nation that could not save us.

[18] They stalk our steps, that we cannot go in our streets; kitzeinu (our end) is near, our

yamim are numbered; for kitzeinu is come.

[19] Our pursuers are swifter than the eagles of Shomayim; they pursued us upon the mountains, they laid wait for us in the midbar.

[20] The Moshiah of Hashem, who was our very life, was taken in their traps, of whom we said, Under his shadow [of protection] we shall live among the Goyim.

[21] Rejoice and be glad, O Bat Edom, that dwellest in Eretz Uz; the kos (cup) also shall pass unto thee; thou shalt be drunk, and shalt be stripped naked.

[22] The punishment of thine iniquity is accomplished, O Bat Tziyon; He will no more prolong your Golus; He will visit thine iniquity, O Bat Edom; He will expose thy sins.

5 Remember, Hashem, what is come upon us; consider, and behold our reproach.

[2] Our nachalah is turned over to zarim, our batim (houses) to foreigners.

[3] We are yetomim and fatherless, immoteinu are like almanot.

[4] We must pay kesef for our own mayim; our wood is sold unto us.

[5] Our necks are under persecution; we are weary, and have no rest.

[6] We have submitted to the Mitzrayim, and to the Assyrians, to get enough lechem.

[7] Avoteinu have sinned, and are no more; and we have borne their iniquities.

[8] Avadim have ruled over us; there is none that doth deliver us out of their yad.

[9] We get our lechem with the peril of our lives because of the cherev of the midbar.

KOHELET

[10] Our skin was hot like an oven because we burn with ra'av (hunger, famine).

[11] They ravished the nashim in Tziyon, and the betulot in the towns of Yehudah.

[12] Sarim (princes) are hanged by their yad; the faces of Zekenim were not respected.

[13] They took the bochurim to grind, and the ne'arim staggered under the wood.

[14] The zekenim have ceased from the sha'ar, the bochurim from their music.

[15] The joy of our heart is gone; mekholeinu (our dance) is turned into mourning.

[16] The ateret is fallen from our head; woe unto us, for we have sinned!

[17] For this our lev is faint; because of these things our eyes are dim.

[18] Because of the Har Tziyon, which is desolate, the jackals prowl upon it.

[19] Thou, Hashem, remainest forever; Thy throne from generation to generation.

[20] Why dost Thou forget us forever, and forsake us for so long?

[21] Restore us, Hashem, to Thyself that we may return; renew yamenu (our days) as of old.

[22] Unless Thou hast utterly rejected us and Thou art angry with us beyond measure.

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T.N. The Book of Kohelet shows us that in the gruesome shadow of death, the whole life of Man is made to seem as so much empty and lonely loitering at the gates of an infinite abyss. There is a word for this emptiness in Hebrew, the word hevel which means empty, unsubstantial, a passing elusive vapor. This is what life is without a personal knowledge of G-d. The author, who calls himself Kohelet 'leader of the Assembly,'

"Ben Dovid Melech B'Yerushalayim" finds that death has thrown a shroud of gloom and meaninglessness over every kind of work that man does 'under the sun.' G-d's work endures (3:14; 7:13), but man's does not. Death sees to that. And therein is the riddle of life. What can dying man gain from all his work (1:3)? What can mortal man achieve from all his labor, in view of his rapidly approaching demise (2:22)? There is a time to die (3:2), but death is life's biggest riddle.

What possible gain can workers have from all their life-long toil (3:9), since death causes them in the end to toil 'for the wind (5:16)?' A generation comes and goes and expires in death and is forgotten (1:4; 2:16). Death makes all toil 'wearisome' and predictably futile. Also, since everything dies, everything is déjà vu (disagreeably the same). People of long ago and people yet to come will both alike be forgotten and all their labors will be forgotten because of that great leveler called Death. Death is what makes life at heart such an unhappy business, and there is nothing man can do about this crooked state of dying affairs (1:15). So this life in itself is found wanting, and death is the reason. Many who claim

to be Jewish claim that life is wonderful as it is, but these people are not Biblical Jews, any more than that Jewish man Karl Marx was a Biblical Jew with all his philosophizing about the worker's existence 'under the sun.' The French philosopher Pascal noticed how we habitually block out the thought of our own coming demise. We do this in order to maintain a fragile sense of mental happiness. Death is an end too incomprehensibly ominous to contemplate. Yet our thoughts keep returning to glower at its reality. And though we try to divert ourselves with continuous activity and company and 'unhappy business,' we know that each of us must ultimately die alone and see everything we have done unraveled into nothingness. Where can we then find pleasure in anything we do? What in the world, what under the sun, are dying men to do with their meaningless lives? The author makes a test of various activities and pursuits: wisdom, madness, folly; pleasure, laughter, wine, women, song, great building projects, great 'life works,' great acquisitions, possessions, treasure-collecting; and in the end he finds only emptiness and meaninglessness in all these. Whatever pleasures these things brought him were fleeting indeed. The more wisdom he acquired, the more sorrow he became aware of. The more money he acquired, the more vexation came with it. Death robs all men, because everyone goes to the grave naked and penniless. So what use is money, in the face of death? And since the sage and the fool must both go to the same

all-consuming grave, what use is wisdom, in the face of death? The author acquired much wisdom and his wisdom remained with him (2:9), although wisdom can be ephemeral even in this life, in view of senility and the effects of aging, so grimly portrayed in chapter 12. But since man cannot really extend his life or control what happens after his death, all that his wisdom attains for him may fall into the hands of some foolish oblivion as soon as he dies, so, in the final analysis, what good is wisdom? The same fate (death) befalls everyone. No man has an heir he can really trust, since even one's posterity is also subject to death, which can, and eventually will, given sufficient time, play havoc with anyone's legacy. So death destroys life's meaning. Death makes one hate life (2:17). Death makes one hate one's work (2:18). Wise men, for all the work of their minds, are no better than mad men or fools because all alike die. Indeed, man is no better than the beasts who are also subject to the same fate. And man is ignorant! Man doesn't know what G-d has done or will do (3:11). Man doesn't know what will take place after his death. Man doesn't know if his human spirit awaits a fate different than animal extinction (3:20-22). Man needs G-d to give him some answers, because if death completely swallows and obliterates man, then Mankind that G-d created to work and till the ground and have dominion over the animals (Gn 1:26; 2:15) is himself no better than an animal. This is the problem. Death. What is the answer? Is there anything that death cannot obliterate? Yes, the author of Kohélet says.

The work of G-d. It endures and death has no dominion over it (3:14). But what is the work of G-d? What does G-d do, in the final analysis? G-d judges everyone, and he has appointed a time to judge the world (3:17). G-d judges the sinner by bringing all things he does into judgment (11:9). The sinner's life is dispensed with not as the sinner pleases but as G-d pleases, and the wages of sin that G-d pleases to dispense is a meaningless death (2:26). But death cannot obliterate this judgment that G-d metes out. Therein is where lies the hope of the resurrection from the dead, which this book questions but does not negate. The author does not merely say, 'Eat, drink and be merry, for tomorrow we die.' In fact he says just the opposite. He says, 'I've tried that, and I don't recommend it.' G-d will bring everything into judgment (11:9); therefore, fear G-d (5:7). Do not live for this world because this world in itself is meaningless and empty and fallen and dying. Live for G-d and enjoy everything that He gives you as a gift from Him. Otherwise, there is no pleasure in this life. Death is man's lot. To be able to accept this as a fact of life is itself a gift from G-d. G-d is a mystery and creation was created good but it is now fallen (7:29). Man has limits to his wisdom. There is no power in man that will save him from the day of death. All he can say is that death cannot take away the good that the G-d-fearer has. 'It will be well with those who fear G-d, because they stand in fear before Him.' The author seems to be questioning and looking for something new under the sun (1:9-10), which was what the Moshiaich is when he comes walking out of

the tomb in his glorious resurrection body. Otherwise, 'there is no work or thought or knowledge or wisdom in Sheol (the abode of the dead), to which you are going' (9:10). The righteous and the wise and their deeds are 'in the hand of G-d' Who endures and Whose judgment not even death can thwart. This is the assurance of wisdom that makes the resurrection of the dead the vibrant hope and the only answer to the riddle that death poses to the author of this book. Philosophers like David Hume may say that they are not afraid to die, but put a pistol to their breasts, then threaten to kill them, and see (with Boswell and Johnson) how the wisest philosopher will behave. The illusions of genteel philosophy will not help us face the rude indignities of death when they brutally rap at the door. The problem of evil as it churns bitterly around in our minds often tempts us to doubt the existence of G-d, especially a G-d who is safely removed from both suffering and death and waits austere in heaven to judge us [but this is not the G-d of the Bible, the G-d in Moshiaich, the G-d who as Immanu-El suffers with us in this world]. But if we think of death's inescapableness, where do we have to go with the guilt of our moral failures as our years quickly arraign us into the courts of the inevitable graveyard? Facing the universal evil of the human condition and the absurd, meaningless, sniper fire of death picking off everyone around us, we begin to feel a deep inner unhappiness and anxiety. We ask ourselves, what is lurking at the bottom of our fears—is it not the fear of death?

Yet the English philosopher Hobbes once wrote, 'G-d, that could give life to a piece of clay, hath the same power to give life again to a dead man, and renew his inanimate and rotten carcass into a glorious, spiritual and immortal body.' This very point is what separates the religion of the Jews from that of Homer, for the Greek g-ds could not revive the dead. They were not truly omnipotent. But omnipotence is precisely the claim of the G-d of the Bible, Whose Hebrew prophets even predicted the Moshiach's coming victory over death. The prophets said that the coming Moshiach would be an eternal kohen and his death would be a momentous 'ah-sham' guilt offering for sin (see Psalm 110:4; Isaiah 53:10). Further, these Hebrew prophets predicted that after the Moshiach offered himself as an offering for sin he would see the light of resurrection life (see Isaiah 52:13-53:12 in the Dead Sea Scrolls).

KOHELET

1 Divrei Kohelet, Ben Dovid, Melech in Yerushalayim.

[2] Hevel havalim, saith Kohelet, hevel havalim; all is hevel.

[3] What profit hath a man from all his amal (toil) which he hath toiled under the shemesh?

[4] Dor v'dor, generations come and go, passing away; but ha'aretz remaineth l'olam.

[5] The shemesh also ariseth, and the shemesh goeth down,

and hasteth to its place, there to arise again.

[6] The ruach (wind) goeth toward the darom (south), and turneth about unto the tzafon (north); it whirleth about continually, and the ruach returneth again according to its circuits.

[7] All the neharot (rivers) run into the yam; yet the yam is not full; unto the place from whence the neharot come, thither they return to go again.

[8] All things are wearisome; no ish can express it; the ayin is not satisfied with seeing, nor the ozen full with hearing.

[9] The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is nothing chadash under the shemesh.

[10] Is there anything whereof it may be said, See, this is chadash? L'olamim (ages ago), which were before us, it hath been already.

[11] There is no zichron (remembrance) of former things; neither shall there be with those who come after any zikaron (recollection) of things that are to come.

[12] I, Kohelet, was Melech over Yisroel in Yerushalayim.

[13] And I set my lev to seek and search out by chochmah concerning all things that are done under Shomayim; what grievous task hath Elohim given to the bnei haAdam to be afflicted therewith.

[14] I have seen all the ma'asim that are done under the shemesh; and, hinei, all is hevel and chasing after ruach (wind).

[15] That which is crooked cannot be made straight; and chesron (that which is lacking) cannot be numbered.

[16] I communed with mine own lev, saying, Hinei, I am come to greatness, even greater chochmah than all

they that have been before me over Yerushalayim; yea, my lev had great experience of chochmah and da'as.

[17] And I applied my lev to have da'as of chochmah, and to have da'as of holelot (madness) and sichlut (folly); I perceived that this also is striving after ruach (wind).

[18] For in much chochmah (wisdom) is much ka'as (grief, vexation); and he that increaseth da'as increaseth mach'ov (sorrow).

2 I said in mine lev, Come now, I will test thee with simchah, therefore enjoy tov; and, hinei, this also is hevel.

[2] I said of laughter, It is mad; and of simchah, What doeth it accomplish?

[3] I searched in mine lev to draw my basar on with yayin, my mind guiding me with chochmah; and to lay hold on sichlut (folly), till I might see what was tov for bnei haAdam, which they should do under Shomayim all the few days of their life.

[4] I undertook me great works; I built me batim (houses); I planted me kramim (vineyards);

[5] I made me ganot (gardens) and parks, and I planted all kinds of fruit trees in them;

[6] I made me reservoirs of mayim, to water therewith the forest of trees tzomeiach (sprouting up);

[7] I bought me avadim and shfakhot, and had bnei bayit (avadim born in my bais); also I had great possessions of herds and tzon more than all that were in Yerushalayim before me;

[8] I amassed for me also kesef and zahav, and the treasure of melachim and of the

provinces; I acquired for me men singers and women singers, and the delights of bnei haAdam, musical instruments of all kinds.

[9] So I was great, and excelled more than all that were before me in Yerushalayim; also my chochmah remained with me.

[10] And whatsoever mine eyes desired I kept not from them, I withheld not my lev from any simchah; for my lev rejoiced in all my amal (labor); and this was my chelek (portion) for all my amal.

[11] Then I looked on kol ma'asim that my hands had wrought, and on the amal that I had labored to do; and, hinei, all was hevel and chasing after ruach, and there was no profit under the shemesh.

[12] And I turned myself to consider chochmah, and holelot, and sichlut; for what can the adam do who cometh after HaMelech? Even that which hath been done already.

[13] Then I saw that chochmah excelleth sichlut, as far as ohr excelleth choshech.

[14] The chacham (wise man) hath eyes in his rosh; but the kesil (fool) walketh in choshech; but I myself perceived also that the same mikreh (fortune) happeneth to them all.

[15] Then said I in my lev, As the mikreh befalls the kesil, so also will the same mikreh befall me; and wherein have I then been of more chochmah? Then I said in my lev, This also is hevel.

[16] For no zichron (remembrance) of the chacham—no less the kesil—remains lolam; seeing that in hayamim haba'im (the days to come) all shall be forgotten. How can the chacham die just like the kesil?

[17] Therefore I hated HaChayyim (Life); because the ma'aseh that is wrought under the shemesh is grievous unto me; for all is hevel and chasing after ruach.

[18] Yea, I hated all my amal for which I had toiled under the shemesh; because I must leave it unto the adam that shall occupy my place after me.

[19] And who hath da'as whether he shall be a chacham or a kesil?

Nevertheless shall he have shlitah (control, authority) over all my amal for which I have toiled, and have poured out my chochmah under the shemesh. This also is hevel.

[20] Therefore I turned aside to give up my lev to despair over all the wearisome amal with which I toiled under the shemesh.

[21] For there is an adam whose amal is with chochmah, and da'as, and kishron (skill); yet to an adam that hath not worked for it he must leave it for his chelek. This also is hevel and a ra'ah rabbah.

[22] For what hath adam for all his amal, and for all the striving of his lev, wherein he hath labored under the shemesh?

[23] For all his yamim are machovim (sorrows), and his travail ka'as (grief, vexation); yea, his lev taketh not rest balailah. This also is hevel.

[24] There is nothing better for adam, than that he should eat and drink, and that he should make his nefesh find satisfaction in his amal. Also this I saw; even this was from the Yad HaElohim.

[25] For who can eat, or who can find enjoyment without Hashem?

[26] For to the adam that is pleasing in His sight, Hashem gives chochmah, and da'as, and simchah; but to the

choteh (sinner) Hashem giveth travail; Hashem giveth the work of gathering and storing up, that Hashem may give to him that pleases HaElohim. This also is hevel and chasing after ruach.

3 To every thing there is a zeman (time), and an et (season) for every matter under Shomayim;

[2] An et (season) to be born, and an et (season) to die; an et (season) to plant, and an et (season) to uproot that which is planted;

[3] An et (season) to kill, and an et (season) to heal; an et (season) to tear down, and an et (season) to build up;

[4] An et (season) to weep, and an et (season) to laugh; an et (season) to mourn, and an et (season) to dance;

[5] An et (season) to throw stones away, and an et (season) to gather stones together; an et (season) to embrace, and an et (season) to refrain from embracing;

[6] An et (season) to look for, and an et (season) to lose; an et (season) to keep, and an et (season) to throw away;

[7] An et (season) to tear, and an et (season) to mend; an et (season) to keep silent, and an et (season) to speak;

[8] An et (season) to love, and an et (season) to hate; an et (season) of milchamah, and an et (season) of shalom.

[9] What profit hath the worker from his amal (labor)?

[10] I have seen the occupation, which Elohim hath given to the bnei HaAdam to keep them occupied.

[11] Hashem hath made every thing yafeh in its et (season); also He hath set HaOlam in their lev, yet so that no adam can find out the ma'aseh that HaElohim hath done from the beginning to the end.

[12] I have da'as that there is nothing better for adam, than that they have simchah and do tov while they live.

[13] And also that kol haAdam should eat and drink, and enjoy the good of all his amal. This is a gift of Elohim.

[14] I have da'as that, all that HaElohim doeth will endure l'olam; nothing can be added to it, nor any thing taken from it; HaElohim doeth it, that men should fear before Him.

[15] That which is hath been already; and that which is to be hath already been; and HaElohim will call that which is past to account.

[16] And moreover I saw under the shemesh that in the Mekom Mishpat (place of judgment) resha (wickedness) was there; and in the Mekom Tzedek, resha (wickedness) was there.

[17] I said in mine lev, HaElohim shall judge the tzaddik and the resha (wicked); for an et (season) for every matter and for every ma'aseh is there.

[18] I said in mine lev, As for bnei haAdam, HaElohim tests them, that they might see that they themselves are like beheimah.

[19] For bnei haAdam and beheimah share one and same mikreh (fortune); as the one dieth, so dieth the other; yea, they have all one breath; so that the adam hath no advantage above the beheimah; for all is hevel.

[20] All go unto mekom echad; all are of the afahr (dust), and all return to the afahr again.

[21] Who hath da'as of the ruach bnei haAdam that goeth upward, and the ruach habeheimah that goeth downward to ha'aretz [see 12:7?]

[22] Wherefore I perceive that there is nothing better than

that the adam find simchah in his ma'asim; for that is his chelek; for who shall bring him to see what shall be after him?

4 So I returned, and considered all the oppressions that are done under the shemesh, and, hinei, the tears of such as were oppressed, and they had no menachem (comforter); and on the side of their oppressors there was ko'ach (power); but they had no menachem (comforter).

[2] Wherefore I praised the mesim which are already dead more than the living ones which are yet alive.

[3] Yea, better is he than both they, which hath not yet been, who hath not seen the ma'aseh harah that is done under the shemesh.

[4] Again, I considered all amal, and every kishron hama'aseh (skillful achievement), that such is a simple derivative of kinat ish meirei'ehu (the envy of man of his neighbor). This also is hevel, a chasing after ruach.

[5] The kesil foldeth his hands together, and eateth his own basar.

[6] Better is a handful with tranquility than both the hands full with amal and chasing after ruach.

[7] Then I returned, and I saw under the shemesh this hevel:

[8] There was a man all alone, and there was with him neither ben nor ach (brother); yet there was no ketz (end) to all his amal; neither was his ayin satisfied with osher (riches); neither saith he, For whom do I toil, and deprive my nefesh of tovah? This also is hevel, yea, it is an evil matter.

[9] Two are better than one because they have a sachar tov for their amal.

[10] For if they fall, the echad will lift up his partner, but woe to him that is alone when he falleth; for he hath not another to help him up.

[11] Also, if two lie down, then they have chom (heat), but how can one be warm alone?

[12] Though echad may be overpowered, shnayim shall withstand him; and a khook hameshulash (threefold cord) is not quickly broken.

[13] Better is a poor and a wise yeled than an old and foolish melech, who will no more be admonished.

[14] For out of the bais hasohar he cometh to reign, although he was born a poor man in his malchut (kingdom).

[15] I considered all the living ones which walk under the shemesh in the throng of the yeled, that is, the second one that shall enter into the place of the former [*melech*].

[16] There is no ketz of kol haAm, all those at whose head he stands; and yet they who come after shall not rejoice in him. Surely this also is hevel and striving for ruach.

5 (4:17) Keep thy footing when thou goest to the Bais HaElohim, and be more ready to listen than to give the zevach of kesilim, for they have no da'as that they do rah.

[2 (5:1)] Be not rash with thy mouth, and let not thine lev be hasty to utter any thing before HaElohim; for HaElohim is in Shomayim, and thou upon ha'aretz; therefore let thy dvarim be few.

[3 (5:2)] As by a multitude of cares cometh a chalom, so by a multitude of dvarim

cometh the kol kesil (the voice of the fool).

[4 (5:3)| When thou vowest a neder unto Elohim, defer not to pay it; for Hashem hath no pleasure in kesilim; pay that which thou hast vowed.

[5 (5:4)| Better it is that thou shouldest not make a neder, than that thou shouldest vow and not fulfill the neder.

[6 (5:5)| Suffer not thy mouth to lead thy basar into chet (sin); neither say thou before the Malach [of G-d], that it was a mistake. Wherefore should HaElohim be angry at thy voice, and destroy the work of thine hands?

[7 (5:6)| For in the multitude of chalomot and many dvarim there are also divers havalim [see 1:2]; but fear thou HaElohim.

[8 (5:7)| If thou seest the oppression of the poor, and violent perverting of mishpat and tzedek in a province, marvel not at the matter; for he that is higher watches over him that is high; and there be higher than they.

[9 (5:8)| Moreover the profit of eretz is for all; Melech himself is served by the sadeh.

[10 (5:9)| He that loveth kesef shall never have enough kesef; nor shall he that loveth abundance have enough increase; this also is hevel.

[11 (5:10)| When hatovah (good things) increase, they are increased that consume them; and what kishron (useful result) is there to the ba'al (owner) thereof, except as an onlooker?

[12 (5:11)| The sleep of the oved (working man) is sweet, whether he eat little or much; but the abundance of the oisher (rich man) will not permit him to sleep.

[13 (5:12)| There is a grievous ra'ah which I have seen under the shemesh; osher (riches)

hoarded by the ba'al thereof to his hurt;

[14 (5:13)| The same osher (riches) perish by an evil event and he begetteth a ben; thus this one hath nothing in his hand.

[15 (5:14)| As he came forth of the womb of his Em (mother), arom (naked) shall he return to go as he came, and shall take nothing of his amal (labor), which he may carry away in his hand.

[16 (5:15)| And this also is a grievous evil, that in every respect as he came, just so shall he go; and what profit hath he that hath toiled for the ruach (wind)?

[17 (5:16)| All his yamim also he eateth in choshech, and he hath much ka'as (grief, vexation) and sickness and anger.

[18 (5:17)| Hinei I have seen it is tov and yafeh for one to eat and to drink, and to find tovah in all his amal (labor) that he toils under the shemesh all the few days of his life, which HaElohim giveth him; for it is his chelek.

[19 (5:18)| Also kol ha'adam to whom HaElohim hath given osher and possessions, and hath given him power to eat thereof, and to take his chelek, and to rejoice in his amal; this is the gift of Elohim.

[20 (5:19)| For he shall not much remember the days of his life; because HaElohim keeps him occupied with simchat libbo (gladness of his heart).

6 There is a ra'ah which I have seen under the shemesh, and it is a great weight upon the adam; [2] An ish to whom HaElohim hath given osher (riches), nechasim (possessions), and kavod (honor), so that he wanteth

nothing for his nefesh of all that he desireth, yet HaElohim giveth him not shlitah (empowerment) to have enjoyment thereof, but an ish nochri (stranger) hath the enjoyment thereof; this is hevel, and it is a grievous ill.

[3] If an ish beget a hundredfold, and live shanim rabbot, so that rav be the yamim of his shanim, and his nefesh be not filled with hatovah, and also that he have no kevurah (grave); I say, that a nefel (stillborn) is better than he.

[4] For he cometh in with hevel, and departeth in choshech, and shmo shall be shrouded with choshech.

[5] Moreover though he hath not seen the shemesh, nor known any thing, this hath more nakhat (rest, quietness) than the other.

[6] Yea, though he live an elef shanim twice over, yet hath he seen no tovah. Do not all go to mekom echad?

[7] All the amal (labor) of haAdam is for his mouth, and yet the nefesh is not satisfied.

[8] For what hath the chacham more than the kesil? What hath the poor man, who has da'as of how to conduct himself before the living?

[9] Better what the eynayim see than the roving of the nefesh; this also is hevel and chasing after ruach.

[10] That which is, its shem hath already been named, and it is known what adam shall be; neither may he contend with what is stronger than he.

[11] Seeing there be many things that increase hevel, what profit is there for adam?

[12] For who has da'as what is tov for adam in this life, all the few days of his chayyei hevel which he spendeth as a shadow? For who can

tell adam what shall be after him under the shemesh?

7 A shem tov is better than precious ointment; and the yom hamavet than the day of one's birth.
 [2] It is better to go to the bais evel (house of mourning), than to go to the bais mishteh (house of feasting); for that is the sof (end, conclusion; *see 12:13*) of kol haAdam; and the living will take it to heart.
 [3] Ka'as (sorrow) is better than laughter; for sadness of the countenance is good for the lev.
 [4] The lev of chachamim is in the bais evel (house of mourning); but the lev of kesilim is in the bais simchah.
 [5] It is better to hear the rebuke of the chacham, than for an ish to hear the shir kesilim.
 [6] For as is the crackling of thorns under a pot, so is the laughter of the kesil; this also is hevel.
 [7] Surely oppression maketh a chacham mad; and a bribe corrupts the heart.
 [8] Better is the acharit (end) of a thing than the reshit (beginning) thereof; and erech ruach (patience) is better than gavoah ruach (haughtiness).
 [9] Be not hasty in thy ruach to be angry; for ka'as (anger) resteth in the kheyk (bosom) of kesilim.
 [10] Say thou not, What is the cause that the yamim harishonim were better than these? For it is not because of chochmah that thou dost inquire concerning this.
 [11] Chochmah is better than a nachalah (inheritance); and by it there is an advantage to them that see the shemesh.
 [12] For chochmah is a protective tzel (shade), and kesef is as well; but the advantage of da'as is, that

chochmah giveth chayyim (life) to them that possess it.
 [13] Consider the ma'aseh HaElohim; for who can make straight what Hashem hath made crooked?
 [14] In the yom tovah be joyful, but in the yom ra'ah consider: HaElohim also hath set the one over against the other in such a way that adam may not find out anything that will come after him.
 [15] All things have I seen in the yamim of my hevel; there is a tzaddik that perisheth in his tzedakah, and there is a rasha that longeth his life in his ra'ah.
 [16] Do not be over much the tzaddik nor over much the chacham; why cause thyself desolation?
 [17] Be not over much resha, neither be thou foolish; why shouldst thou die before thy time?
 [18] It is good that thou holdest fast to the one and withdrawest not thine hand from the other; for he is a yire Elohim (G-d fearer) who shall fulfill both.
 [19] Chochmah makes one chacham stronger than asarah shalitim (ten rulers) which are in the city.
 [20] For there is not a tzaddik upon earth, that doeth tov, and sinneth not [*Ro 3:23*].
 [21] Also take no heed unto kol dvarim that are spoken; lest thou hear thy eved curse thee;
 [22] For oftentimes also thine own lev hath da'as that thou thyself likewise hast cursed others.
 [23] I tested all this with chochmah; I said, I will be wise; but it was far from me.
 [24] That which is far off, and exceeding deep, whose chochmah can find it out?
 [25] I applied mine lev to have da'as, and to search, and to seek out chochmah, and the

cheshbon (scheme, plan) of things, and to have da'as of resha (wickedness) of kesel (stupidity), even of sichlut (folly) and holelot (madness).
 [26] And I find more mar (bitter) than mavet the isha, whose lev is snares and traps, and her hands are as chains; whoso pleaseth HaElohim shall escape from her; but the choteh (sinner) shall be ensnared by her.
 [27] Look, this have I discovered, saith Kohelet, adding one point to another to find out the cheshbon (the scheme, plan of things);
 [28] Which yet my nefesh seeketh, but I have not found; one man among a thousand have I found, but a woman among all those have I not found.
 [29] Lo, this only have I found, that HaElohim hath made man yashar (upright, *Gn 1:27*); but they have sought out chishvonot rabbim (many schemes, *Gn 3:6-7; Ps 51; Ro 5:12; 3:23*).

8 Who is the chacham? And who knoweth the peshet (interpretation, explanation) of a thing? A man's chochmah maketh his face bright, and the rudeness of his face is changed.
 [2] I counsel thee to keep the king's commandment, and that because of the shevuat Elohim (the oath of G-d).
 [3] Be not hasty to go out of his sight; stand not in a rah (an evil matter); for he executeth whatsoever pleaseth him.
 [4] For the devar melech is shilton (supreme), and who may say unto him, What doest thou?

[5] Whoso is shomer mitzvah shall meet no harm; and a lev of a chacham discerneth both et (time) and mishpat (judgment).

[6] Because every matter has its et (time) and mishpat (judgment), though the ra'at haAdam be great upon him.

[7] For he has no da'as of that which shall be; for who can tell him how it will be?

[8] There is no adam that hath power over the ruach to restrain ruach; neither hath he shilton (power) over the yom hamavet; and there is no discharge in war; neither shall resha deliver its possessor.

[9] All this have I seen, and applied my lev unto every ma'aseh (labor, work) that has been done under the shemesh wherein one adam ruleth over another adam to the other's hurt.

[10] And so I saw the resha'im buried, who had come and gone out of the mekom kadosh (the holy place), and they were forgotten in the city where they had done such things; this is also hevel.

[11] Because pitgam (sentence) against a ma'aseh hara'ah (an evil work) is not executed speedily, therefore the lev of the bnei haAdam is fully set in them to do rah.

[12] Though a choteh do rah an hundred times, and his yamim be prolonged, yet surely I know that it shall be well with them that fear HaElohim, which fear before Hashem;

[13] But it shall not be well with the rasha, neither shall he lengthen his yamim like a tzel (shadow); because he feareth not before Elohim.

[14] There is a hevel which is done upon ha'aretz; that there be tzaddikim, unto whom it happeneth according to the ma'aseh haresha'im; again, there be resha'im, to whom it

happeneth according to the ma'aseh hatzaddikim; I say that this also is hevel.

[15] Then I commended simchah, because a man hath no better thing under the shemesh, than to eat, and to drink, and to have simchah; for that shall accompany him in his amal the yamim of his life, which HaElohim giveth him under the shemesh.

[16] When I applied mine lev to have da'as of chochmah, and to see the business that is done upon ha'aretz, though one's eynayim see sleep neither yom nor lailah,

[17] then I beheld kol ma'aseh HaElohim, that haAdam cannot comprehend the ma'aseh that is done under the shemesh; because though haAdam labor to seek it out, yet he shall not comprehend it; moreover, though a chacham claim to have da'as of it, yet shall he not be able to comprehend it.

9 All this I took to my lev, explaining it all, that the tzaddikim, and the chachamim, and their works, are in the yad HaElohim; adam does not have da'as of whether it will be ahavah or sinah; all lies before him.

[2] All things come alike to all; there is one mikreh (fortune) to the tzaddik, and to the rasha; to the tov and to the tahir, and to the tameh; to him that sacrificeth, and to him that sacrificeth not; as is the tov, so is the choteh; and he that sweareth, as he that feareth a shevuah (an oath).

[3] This is a rah among all things that are done under the shemesh, that there is one mikreh (fortune) unto all; yea, also the lev of the bnei haAdam is full of rah, and holelot (madness) is in their lev while they live, and after that they go to the mesim.

[4] For to him that is joined to all the living there is bitachon; for a kelev chai (living dog) is better than an arayah hamet (dead lion).

[5] For the living have da'as that they shall die; but the mesim do not have da'as of anything, neither have they any more a sachar, for the memory of them is forgotten.

[6] Also their ahavah, and their sinah, and their kina, is now perished; neither have they any more a chelek l'olam in any thing that is done under the shemesh.

[7] Go thy way, eat thy lechem with simchah, and drink thy yayin with a lev tov; for HaElohim now accepteth thy ma'asim.

[8] Let thy garments be always white; and let thy head lack no shemen (ointment).

[9] Live joyfully with the isha whom thou lovest all the days of thy chayyei hevel, which he hath given thee under the shemesh, all the days of thy hevel; for that is thy chelek in this life, and in thy amal (toil) which thou laborest under the shemesh.

[10] Whatsoever thy hand findeth to do, do it with thy koach; for there is no ma'aseh, nor cheshbon, nor da'as, nor chochmah in Sheol, whither thou goest.

[11] I returned, and saw under the shemesh, that the race is not to the swift, nor the battle to the gibborim, neither yet lechem to the chachamim, nor yet osher to the intelligent, nor yet chen (favor) to the experts; but et (time) and pega (chance) happeneth to them all.

[12] For haAdam also hath no da'as of his et (time, hour, *but see Yn 13:1; 8:20; 7:30; 2:4 regarding the Moshiach's knowledge of his hour*); as the dagim

that are caught in a metzodah rah (evil net), and as the birds that are trapped in the pach (snare), so are the Bnei HaAdam snared in an et ra'ah (evil time), when it falleth suddenly upon them.

[13] This chochmah have I seen also under the shemesh, and it seemed gedolah (great) unto me:

[14] There was an ir ketanah (little city), and few men within it; and there came a melech gadol against it, and besieged it, and built metzorim gedolim (huge siegeworks) against it.

[15] Now there was found in it a poor chacham, and he by his chochmah delivered the city; yet no man remembered that same poor man.

[16] Then said I, Chochmah is better than gevurah (strength); nevertheless the poor man's chochmah is despised, and his devarim are not heard.

[17] Divrei chachamim in quiet are more to be heeded than the shouting of the moshel (one ruling) among kesilim.

[18] Chochmah is better than weapons of war, but one choteh destroyeth much good.

10 Dead flies cause the perfumer's shemen to send forth a foul odor; so doth a little sichlut outweigh chochmah and kavod.

[2] A chacham's lev is at his yamin (right hand); but a kesil's lev is at his semol (left hand).

[3] Yea also, when he that is a kesil even walketh along the derech, his sense faileth him, and he saith to every one that he is a kesil.

[4] If the ruach of the moshel rise up against thee, leave not

thy mekom; for calmness pacifieth chata'im gedolim.

[5] There is a ra'ah which I have seen under the shemesh, the sort of error which proceedeth from a shalit (ruler);

[6] Sekhel (folly) is set in great dignity, and the rich sit in low place.

[7] I have seen avadim (servants) upon susim, and sarim (princes) walking as avadim upon ha'aretz.

[8] He that diggeth a gumatz (pit) shall fall into it; and whoso breaketh through a wall, a nachash shall bite him.

[9] Whoso pulleth out avanim (stones) may be hurt therewith; and he that cleaveth wood may be endangered thereby.

[10] If the barzel (iron [of the axe]) be blunt, and he do not whet the edge, then must more strength be marshalled; but chochmah brings success.

[11] If the nachash will bite before it is charmed, there is no use in a charmer.

[12] The words of a chacham's mouth are chen (gracious); but the lips of a kesil will swallow up himself.

[13] The beginning of the words of his mouth is sichlut; and the end of his talk is holelot ra'ah.

[14] A kesil also is full of devarim; haAdam has no da'a's of what shall be, and what shall be after him, who can tell him?

[15] The amal of the kesilim wearie him, because he has no da'a's of how to go to town.

[16] Woe to thee, O eretz, when thy melech is a na'ar, and thy sarim (princes) feast in the boker!

[17] Blessed art thou, O eretz, when thy melech is a nobleman, and thy sarim (princes) eat in due season, for strength, and not for drunkenness!

[18] By much atzlut (slothfulness) the rafters falleth; and through idleness of the hands the bais leaketh.

[19] Lechem is made for laughter, and yayin maketh merry; but kesef answereth everything.

[20] Curse not the Melech, nor not in thy thought; and curse not the oisher in thy bedchamber; for an Oph

haShomayim may carry the voice, and that which hath wings may report what you say.

11 Cast thy lechem upon the waters, for thou shalt find it after many yamin.

[2] Give chelek (portions) to shivah, and also to shmonah; for thou knowest not what ra'ah shall be upon ha'aretz.

[3] If the clouds be full of geshem, they empty themselves upon ha'aretz; and if the etz fall toward the darom (south), or toward the tzafo (north), in the makom (place) where the etz falleth, there it lieth.

[4] He that observeth the ruach (wind) shall not sow; and he that regardeth the clouds shall not reap.

[5] As thou knowest not what is the derech haruach [see *Yn 3:3-8*], nor how the bones do grow in the womb of her that is with child; even so thou knowest not the ma'asei HaElohim who maketh all.

[6] In the boker sow thy zera, and in the erev do not let thine hand be idle; for thou knowest not which shall prosper, either this or that, or whether they both shall be alike tovim.

[7] Truly the ohr is sweet, and a pleasant thing it is for the eynayim to behold the shemesh;

[8] But if haAdam live many shanim, and rejoice in them all; yet let him

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remember the yamim of choshech; for they shall be many. All that cometh is hevel.

[9] Rejoice, O bochur, in thy yaldut (youth); and let thy lev cheer thee in the yamim of thy bechurim (youth), and walk in the ways of thine lev, and in the sight of thine eynayim; but have da'as of this; that for all these things HaElohim will bring thee into mishpat.

[10] Therefore banish ka'as (sorrow) from thy lev, and put away ra'ah from thy basar; for yaldut and shacharut (prime of life) are hevel.

12 Remember now thy Bo're (Creator) in the yamim of thy bechurot, while the yamei hara'ah come not, nor the shanim draw nigh, when thou shalt say, I have no cheftetz (pleasure) in them;

[2] While the shemesh, or the ohr, or the yarei'ach, or the kokhavim, be not darkened, nor the clouds return after the rain;

[3] In the yom when the shomrei habayit shall tremble, and the strong men shall stoop, and the grinders cease because they are few, and those that look out of the windows grow dim,

[4] And the delatayim (doors) shall be shut in the street, when the sound of the grinding fades, and he shall arise at the sound of a tzipor (bird), and all their banot hashir (daughters of song) are brought low;

[5] Also when they shall be afraid of height, and fears shall be in the derech, and the almond tree shall blossom, and the grasshopper drags himself along, and desire shall fail; because haAdam goeth to his bais olam (eternal home), and the mourners go about the streets;

[6] Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the bor (cistern).

[7] Then shall the apha return to ha'aretz as it was; and the ruach shall return unto HaElohim who gave it.

[8] Hevel havalim, saith Kohelet; all is hevel.

[9] And moreover, because Kohelet was chacham, he taught the people da'as; yea, he applied, and searched out, and set in order many meshalim (proverbs).

[10] Kohelet searched to find out divrei cheftetz; and that which was written was yosher, even divrei emes.

[11] Divrei chachamim are like goads, and like nails firmly fixed are the collected sayings that are given by Ro'eh Echad (One Shepherd).

[12] And further, by these, beni, be admonished; of making many sefarim there is no ketz; and much study is a weariness of the basar.

[13] Let us hear the sof (conclusion) of the whole matter; Fear HaElohim, and of His commandments be shomer mitzvot; for this is the whole duty of haAdam.

[14] For HaElohim shall bring kol ma'aseh (every work) into mishpat (judgment), with every ne'lam (secret thing, concealed thing), whether it be tov (good), or whether it be rah (evil).

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T.N. A note on the Book of Esther. Five books of the Hebrew Bible are known as the Five Scrolls (Chamesh Megillot). Song of Songs is read on the Shabbos of Passover week (Sepherdim read it on Seder night and Friday afternoons). Ruth is read on Shavuot (Pentecost). Kohelet is read on the Shabbos of the week of Sukkot. Ekkah (Lamentations) is read of the Ninth of Av, a fast commemorating the destruction of the Beis Hamikdash. And, finally, the book we are studying, the Scroll of Esther, is read on Purim. Both Esther and Job could certainly be produced as plays or musicals with a high professional production level. In writing a musical, the scenario has to be laid out for the story by identifying the points in the play, visualized as a series of scenes, where the conflicts in each scene rise to a crescendo requiring song and/or choreography. Here are a few ideas on how to organize the telling of Esther's story in this way. A few possible lyric lines for songs have been put in quotation marks. Why not think of how you could write an original play or musical to be presented every Purim? Try your own creative hand—you can polish the ideas below or come up with better ones: Scene: Persian city of Susa (modern Iran). Time: 483 B.C.E. Possible ideas for a scenario with a few song lyric ideas: King Ahasuerus and company (tipsy): 'Queen Vashti, you're not acting very pretty.' Queen Vashti could sing a song to her maidens to go tell the King she is now a 'liberated' woman. The chorus made up of King

Ahasuerus's counselors ('wise men [chachamin]'-Esth 1:13) could lament the rebellious female population of the country and how Queen Vashti will start an insurrection in every home. A national domestic revolt is imminent, right in homes of the nation! These wise men could sing, "It's a scandal! Things are getting out of hand... Queen Vashti refuses to come at the king's command!" (see Esth 1:12).' Purim is to be a time of joy (simcha) and feasting and gladness and yontef (holiday) and a time to send gifts of food to one another and presents to the poor (Esth 9:22). Saddam Hussein, dictator of Iraq, boasted that his scud missiles would burn half of Israel, but then he should have studied the whole megilah of Esther because then he would have understood why his elite Republican Guard tank divisions would suffer a "turkey shoot" from the air and be defeated on Thursday, February 28, 1991 (5751). Adar 14, the very day of Purim (Esther 9:19), proving that any Haman who threatens to destroy Israel can still be brought down by the G-d of Esther. G-d, Whose Name is never mentioned in the text of Esther, is nevertheless a presence felt in every chapter of the story; just as He was a presence felt by that disciple of Amalek, Stalin, Hitler, and Haman—Saddam Hussein—on Purim Day, 1991 (but ironically not on many so-called American believers who are not at all grieved over the ruin of Joseph (Am 6:6), not at all gladdened over the reading of this whole Hebrew megilah, not at all aware of what the G-d of Israel is doing, even now under our own noses, even, in the case of the U.S. military and Purim, 1991.

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1 Now it came to pass in the yamim of Achashverosh, (this is Achashverosh which reigned, from India even unto Ethiopia, over a hundred and twenty-seven provinces;) [2] That in those yamim, when HaMelech Achashverosh sat on his kisse malkhut (royal throne), which was in the [Persian] capital, Shushan, [3] In the shnat shalosh (third year) of his reign, he gave a mishteh (feast, banquet) unto all his sarim (princes) and his avadim (officials); the might of Persia and Media, the nobles and sarim (princes) of the provinces, being before him; [4] When he displayed the osher kavod malkhut (riches of the glorious kingdom) of his and the yekar (honor [see 1:20]) of his tiferet gedulah (glorious majesty) yamim rabbim, even a hundred and eighty days. [5] And when these yamim were expired, HaMelech gave a mishteh (feast) unto all the people that were present in the capital of Shushan, both gadol (great) and katan (small), shivat yamim (seven days), in the khatzer (courtyard) of the garden of the palace of HaMelech, [6] Where were white and blue linen curtains, fastened with cords of fine linen and purple to rings of silver and pillars of marble; the mittot (couches) were of zahav and kesef, upon an inlaid floor of purplish-red exquisite stone and mother-of-pearl and marble. [7] And they gave them drink in vessels of zahav, the vessels being different one from another, and yayin malkhut (royal wine) in abundance, according to the [bountiful] yad HaMelech.

[8] And the drinking was according to the dat ein ones (rule [which was] not compulsory, restricting); for so HaMelech had ordered all the wine stewards in his bais, that they should serve kirtzon ish va'ish (according to the good pleasure of each man). [9] Also Vashti HaMalkah gave a mishteh (feast, banquet) for the nashim (women, wives) in the Beit HaMalkhut (the royal palace) which belonged to HaMelech Achashverosh. [10] On the yom hashevi'i, when the lev of HaMelech was tov with yayin, he commanded Mehuman, Bizta, Charvona, Bigta, and Avagta, Zetar, and Carkas, the shivat hasarisim (the seven eunuchs) that served in the presence of HaMelech Achashverosh, [11] To bring Vashti HaMalkah before HaMelech with the keter malkhut (royal crown), to show the people and the sarim (princes) her beauty, for she was lovely to behold. [12] But HaMalkah Vashti refused to come at the devar HaMelech at the agency of his sarisim (eunuchs); therefore HaMelech became furious, and his wrath burned in him. [13] Then HaMelech said to the chachamim, which had da'as of the times; for so was the custom of HaMelech toward all the mevinim (experts) in dat (law) and din (judgment), [14] And the next unto him was Carshena, Shetar, Admata, Tarshish, Meres, Marsna, and Memuchan, the shivat sarim (princes) of Persia and Media, which had access to HaMelech and which ranked rishonah (highest) in the Malkhut (kingdom); [15] What shall we do unto the Malkah Vashti according to dat (law),

because she hath not performed the commandment of HaMelech Achashverosh at the agency of the sarisim (eunuchs)?

[16] And Memuchan answered before HaMelech and the sarim (princes), Vashti HaMalkah hath not done wrong to HaMelech only, but also to all the sarim (nobles), and to kol haAmim that are in all the provinces of HaMelech Achashverosh.

[17] For this deed of HaMalkah shall spread abroad unto all the nashim (women, wives), so that they shall despise their be'alim (husbands) in their eyes, when it shall be reported that HaMelech Achashverosh commanded Vashti HaMalkah to be brought in before him, but she came not.

[18] Likewise, when they will have heard of the conduct of HaMalkah, the sarot (ladies of the nobility) of Persia and Media shall similarly respond this day unto all the sarim (nobles) of HaMelech. Thus shall there arise too much bizzayon (contempt) and ketzef (wrath).

[19] If it please HaMelech, let there go forth a royal decree from him, and let it be written in the laws of the Persians and the Medes, laws that shall not pass away, that Vashti come no more before HaMelech Achashverosh; and let HaMelech give her royalty unto another that is better than she.

[20] And when the edict of HaMelech which he shall make shall be published throughout all his Malkhut (realm)—for it is great—all the nashim (women, wives) shall give to their be'alim (husbands) yekar (honor, respect), both to gadol and katan.

[21] And the proposal was good in the eyes of HaMelech and the sarim (nobles); and HaMelech did according to the devar Memuchan;

[22] For he sent sefarim into all the provinces of HaMelech, into every province according to the script thereof, and to every people after their leshon, that every ish should bear rule in his own bais, and speak in the leshon of his own people.

2 After these things, when the wrath of HaMelech Achashverosh was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

[2] Then said the attendants of HaMelech that ministered unto him, Let there be beautiful ne'arot betulot (young virgins) sought for HaMelech;

[3] And let HaMelech appoint pekidim (overseers) in all the provinces of his malkhut (kingdom, realm), that they may gather together all the beautiful na'arah betulah (young virgins) unto Shushan the capital, to the Bais HaNashim (House of the Women, Harem), unto the custody of Hegai the Saris HaMelech (the Eunuch of the King), the Shomer HaNashim (Custodian of the Women); and let their (bodily) rubbings be given them.

[4] And let the na'arah which pleaseth HaMelech be Malkah (Queen) instead of Vashti. And the thing pleased HaMelech; and he did so.

[5] Now in Shushan the capital there was an ish Yehudi, shmo Mordechai ben Yair ben Shim'i ben Kish, a Binyamini.

[6] He had been carried away from Yerushalayim in the Golus among those taken

captive with Yechanyah Melech Yehudah, whom Nevuchadnetzar Melech Bavel had carried away.

[7] And he brought up Hadassah, that is, Ester, the bat of his dod (uncle); for she had neither av nor em, and the na'arah was lovely in form and beautiful in appearance, whom Mordechai, when her av and em were dead, took for the bat of his own.

[8] So it came to pass, when the commandment of HaMelech and his dat (decree, law) was heard, and when ne'arot rabbot (many maidens) were gathered together unto Shushan the capital, to the custody of Hegai, that Ester was brought also unto the Beis HaMelech, to the custody of Hegai, Shomer HaNashim.

[9] And the na'arah pleased HaMelech, and she took up chesed before HaMelech; and he speedily had her be given her (bodily) rubbings, with her portion of special food; and also he selected sheva hane'arot (seven maids) for her from the Beis HaMelech; and he transferred her and her ne'arot to the preferred quarters in the Bais HaNashim.

[10] Ester had not revealed her Am (People, *i.e., the Jewish people*) nor her moledet (*kindred, i.e., her Jewishness*), for Mordechai had charged her she should not show it.

[11] And Mordechai walked kol yom vayom before the khatzer Bais HaNashim (courtyard of the House of the Women, Harem) to have da'as of the shalom Ester (welfare of Ester), and what would become of her.

[12] Now before the turn of every na'arah came to go in to HaMelech Achashverosh, she had to complete the yemei merukeihen (the days of

her [bodily] rubbings) which were prescribed for the nashim and which involved shneyim asar chodesh (twelve months), shisha chodashim (six months) of shemen (oil) of myrrh and shisha chodashim (six months) of perfumes and beauty treatments for nashim.

[13] Then thus came every na'arah unto HaMelech; whatsoever she desired was given her to go with her out of the Bais HaNashim unto the Beis HaMelech.

[14] Ba'erev (in the evening) she went, and ba'boker (in the morning) she returned to a Bais HaNashim Sheni (a second House of the Women, Harem) to the custody of Shaashgaz, Saris HaMelech, Shomer HaPilagshim (Eunuch of the King, Custodian of the Concubines). She came in unto HaMelech no more, except HaMelech delighted in her, and she were summoned b'shem (by name).

[15] Now when the turn of Ester bat Avichayil, dod Mordechai, who had adopted her as his bat, was come to go in unto HaMelech, she required nothing but what Hegai, Saris HaMelech, the Shomer HaNashim, suggested. And Ester took up chen (favor, grace) in the sight of all them that looked upon her.

[16] So Ester was taken unto HaMelech Achashverosh into his Bais Malkhut (royal residence) in the chodesh ha'asiri (tenth month), which is the month Tevet, in the shnat sheva (seventh year) of his reign.

[17] And HaMelech loved Ester mikol hanashim (more than all the women), and she took up chen vachesev (favor and grace) in his sight more than kol habetulot (all the virgins), so that he set the keter malkhut (royal crown)

upon her head, and made her Malkah instead of Vasheti.

[18] Then HaMelech gave a mishteh gadol (great feast) unto all his sarim (nobles) and his avadim (servants, officials), even Mishteh Ester; and he decreed a holiday throughout the provinces and distributed gifts according to the [bountiful] yad HaMelech.

[19] And when the betulot (virgins) were gathered together again, then Mordechai yoshev b'Sha'ar HaMelech (sat in the King's Gate).

[20] Ester had not yet revealed her moledet (kindred) nor her Am (people, *i.e., the Jewish people*) as Mordechai had charged her; for Ester did the commandment of Mordechai, like as when she was brought up with him.

[21] In those yamim, while Mordechai yoshev b'Sha'ar HaMelech, two of the Sarisim of HaMelech, Bigtan and Teresh, of the Mishomrei HaSaf (Keepers of the Door, Doorkeepers), were angry, and conspired to assassinate HaMelech Achashverosh.

[22] And Mordechai came to da'as of the plot, and told it unto Ester HaMalkah; and Ester informed HaMelech thereof b'shem Mordechai.

[23] And when inquiry was made of the matter, it was found true; therefore the two of them were made talui al etz (hanged on a tree), and it was written in the sefer of the divrei hayamim before HaMelech.

3 After these things did HaMelech Achashverosh promote Haman ben Hamdata the Agagi [Num 24:7], and advanced him, and set his rank above all the other sarim (nobles).

[2] And all the avadim of HaMelech, that were in the Sha'ar HaMelech,

bowed, and paid homage to Haman, for HaMelech had so commanded concerning him. But Mordechai bowed not, nor did him reverence.

[3] Then avadim of HaMelech, which were in the Sha'ar HaMelech, said unto Mordechai, Why transgressest thou the mitzvot HaMelech?

[4] Now it came to pass, when they spoke yom vayom unto him, and his was a lo shema (not listen) unto them, that they told Haman, to see whether Mordechai's behavior would be tolerated; for he had told them that hu Yehudi (he was a Jew).

[5] And when Haman saw that Mordechai ein korei'a (bowed not), nor to him mishtachaveh (would prostrate, worship [Devarim 5:9]), then was Haman full of chemah (wrath).

[6] And he scorned to lay hands on Mordechai alone; since they had told him the Am Mordechai; therefore Haman sought to make shmad of kol haYehudim that were throughout the kol Malkhut Achashverosh, even the Am Mordechai.

[7] In the chodesh harishon (first month), that is, the month Nisan, in the twelfth year of HaMelech Achashverosh, they cast Pur, that is, the goral (lot), before Haman miyom lyom (from day to day, every day), and me'chodesh l'chodesh (from month to month, every month) until the twelfth month, that is, the month Adar.

[8] And Haman said unto HaMelech Achashverosh, There is Am Echad scattered abroad and dispersed among the amim in all the provinces of thy malkhut (kingdom, realm); and their dat (law) is different from kol am; neither

obey they the datei HaMelech; therefore it is not suitable for HaMelech to tolerate them.

[9] If it please HaMelech, let it be written that they may be killed, and I will weigh ten thousand talents of kesef into the hands of those that are the oseï hamelachah (doers of the work, *T.N. i.e., the S.S.*), to bring it into genazim

(treasuries [*T.N. see the word genizah here*]) of HaMelech.

[10] And HaMelech took his taba'at (signet ring) from his hand, and gave it unto Haman ben Hamdata the Agagi, the tzorer (vexer, harasser) of the Yehudim.

[11] And HaMelech said unto Haman, The kesef is given to thee, HaAm also, to do with them as it seemeth good in thine eyes.

[12] Then were the soferim of HaMelech summoned on the shloshah asar yom of chodesh harishon, and there was written according to all that Haman had commanded, unto the satraps of HaMelech, and to the governors that were over every province, and to the sarim of every people of every province according to the script thereof, and to every people after their leshon; b'shem HaMelech

Achashverosh was it written, and sealed with the taba'at HaMelech (the signet ring of HaMelech).

[13] And the sefarim were sent by couriers into all the provinces of HaMelech, to make shmad, to kill, and to annihilate kol HaYehudim, both na'ar and zaken (young and old), little children and nashim, on yom echad (one day), even upon the thirteenth day of the twelfth month, which is the month Adar, and to plunder their possessions.

[14] The copy of the edict to be issued as dat (law) in every

province was published unto kol ha'amim, that they should be atidim (ready, prepared) for yom hazeh (that day).

[15] The couriers went out, being hastened by the devar HaMelech, and the dat was issued in Shushan the capital. And HaMelech and Haman sat down to drink, but the city Shushan was in confusion.

4 When Mordechai perceived all that was done, Mordechai rent his garments, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a zeakah gedolah umarah (loud and a bitter wailing);

[2] And came even before the Sha'ar HaMelech; for none might enter into the Sha'ar HaMelech clothed with sackcloth.

[3] And in every province, whithersoever the Devar HaMelech and his dat (decree) came, there was evel gadol (great mourning) among the Yehudim, and a tzom, and weeping, and wailing; and many lay on sackcloth and ashes.

[4] So Ester's na'arot and her sarisim came and told it her. Then was HaMalkah exceedingly distressed; and she sent begadim (raiment) to clothe Mordechai, and to take away his sackcloth from him, but he received it not [*see Am 6:6*].

[5] Then called Ester for Hatach, one of the sarisim of HaMelech, whom he had appointed to attend upon her, and gave him a commandment about Mordechai, to have da'as of mah zeh (what is this?), and al mah zeh (why is this?)

[6] So Hatach went forth to Mordechai unto the rehov haIr (open square of the city),

which was before the Sha'ar HaMelech.

[7] And Mordechai told him of all that had happened unto him, and of the parashat hakesef (exact amount of the money) that Haman had promised to pay to the genazim of HaMelech for the Yehudim, to destroy them.

[8] Also he gave him the copy of the edict of the dat (decree, Final Solution) that was published at Shushan to make them shmad, to show it unto Ester, and to declare it unto her, and to charge her that she should go in unto HaMelech, to make supplication unto him, and to make bakash (request, pleading) before him for her Am (People, the Jewish People).

[9] And Hatach came and told Ester the divrei Mordechai.

[10] Again Ester spoke unto Hatach, and gave him commandment unto Mordechai:

[11] All the avadim of HaMelech, and the people of the provinces of HaMelech have da'as that whosoever, whether ish or isha, shall come unto HaMelech into the pnimiyus khatzer (innermost courtyard), who is not called, there is echat dat (one law) of his to put him to death, except such to whom HaMelech shall hold out the sharvit hazahav (golden sceptre), that he may live. But I have not been called to come in unto HaMelech these shloshim yom.

[12] And they told to Mordechai Ester's words.

[13] Then Mordechai commanded to answer Ester, Think not with thyself that thou shalt escape in the Beis HaMelech, more than kol HaYehudim.

[14] For if thou altogether holdest thy peace at this time, then shall there revach (relief) and hatzalah (deliverance) arise to the Yehudim from another place; but thou and thy bais Avicha (house of thy father) shall be destroyed; and who knoweth whether thou art come to the Malkhut for such a time as this [1C 9:16; Ro 1:16] ?

[15] Then Ester bade them return Mordechai this answer,

[16] Go, gather together kol HaYehudim that are found in Shushan, and declare ye a tzom for me, and neither eat nor drink shloshet yamim, lailah vayom. I also and my na'arot will undergo a tzom likewise; and so will I go in unto HaMelech, though it is not according to the dat; and if I perish, I perish.

[17] So Mordechai went his way, and did according to all that Ester had commanded him.

5 Now it came to pass on the yom hashelishi, that Ester put on her royal apparel, and stood in the primiyus [khatzer] of the Beis HaMelech in front of the Beis HaMelech; and HaMelech sat upon his kisse malkhut (royal throne) in the Beis Hamalkhut, facing the Petach HaBeis (Entrance of HaBeis). [2] And it was so, when HaMelech saw Ester HaMalkah standing in the Khatzer (Court), that she took up chen (favor, grace) in his sight, and HaMelech held out to Ester the sharvit hazahav (golden sceptre) that was in his hand. So Ester drew near, and touched the top of the sharvit (sceptre).

[3] Then said HaMelech unto her, What wilt thou, Ester HaMalkah? And what is thy bakash (request)? It shall be given thee even to the chatzi

HaMalchut (half of the kingdom).

[4] And Ester answered, If it seem tov unto HaMelech, let HaMelech and Haman come today unto the mishteh that I have prepared for him.

[5] Then HaMelech said, Cause Haman to make haste, that he may do as Ester hath said. So HaMelech and Haman came to the mishteh that Ester had prepared.

[6] And HaMelech said unto Ester at the mishteh hayayin (feast), What is thy she'elah (petition)? And it shall be granted thee. And what is thy bakash (request)? Even to chatzi HaMalchut it shall be granted.

[7] Then answered Ester, and said, My she'elah and my bakash is:

[8] If I have found chen (favor, grace) in the sight of HaMelech, and if it is tov to HaMelech to grant my she'elah, and to perform my bakash, let HaMelech and Haman come to the mishteh that I shall prepare for them, and I will do makhar (tomorrow) as HaMelech hath said.

[9] Then went Haman forth that day sameiach (joyful, happy) and with a tov lev; but when Haman saw Mordechai in the Sha'ar HaMelech, that he stood not up, nor trembled because of him, he was full of chemah (indignation, rage) against Mordechai.

[10] Nevertheless Haman restrained himself, and when he came home, he sent and called for his ohavim (friends), and Zeresh his isha.

[11] And Haman told them of the kavod of his osher, and the multitude of his children, and all the things wherein HaMelech had promoted him, and how he had advanced him above the sarim (princes) and avadim of HaMelech.

[12] Haman said moreover, Yea, Ester HaMalkah did let no man come in with HaMelech unto the mishteh that she had prepared but myself; and makhar (tomorrow) am I invited unto her also with HaMelech.

[13] Yet all this availeth me nothing, so long as I see Mordechai HaYehudi sitting at the Sha'ar HaMelech.

[14] Then said Zeresh his isha and all his ohavim (friends) unto him, Let an etz (hanging tree) be made of fifty cubits high, and baboker (in the morning) speak thou unto HaMelech that Mordechai may be hanged thereon [see Lk 23:21 *OJBC*]; then go thou sameiach (joyfully) with HaMelech unto the mishteh. And the thing was tov to Haman; and he caused HaEtz to be built.

6 On that night HaMelech's sleep fled away, and he commanded to bring the sefer of records of the chronicles; and they were read before HaMelech.

[2] And it was found written, that Mordechai had told of Bigtan and Teresh, two of the sarisim of HaMelech, the Mishomrei HaSaf (Keepers of the Door, the Doorkeepers) who conspired to assassinate HaMelech Achashverosh.

[3] And HaMelech said, What yekar (honor [see 1:4,20]) and what recognition hath been done to Mordechai for this?

Then said the servants of HaMelech that ministered unto him, Nothing has been done for him.

[4] And HaMelech said, Who is in the khatzer (court)? Now Haman was come into the Khatzer HaKhitzonah (Outer Court) of the Beis HaMelech, to speak unto HaMelech lit'lot (to hang; see Esth 2:23)

Mordechai on HaEtz that he had erected for him. [T.N. See *Moshiach Ben Dovid hanging on a tree 2Sm 18:10 as well as the specter of the same fate for this descendant of the first royal family of Israel*].

[5] And the servants of HaMelech said unto him, Hinei, Haman standeth in the khatzer. And HaMelech said, Let him come in.

[6] So Haman came in. And HaMelech said unto him, What shall be done unto the ish whom HaMelech delighteth to show yekar (see 1:4,20: 6:3)? Now Haman thought in his lev, To whom would HaMelech delight to do yekar more than to myself?

[7] And Haman answered HaMelech, For the ish HaMelech delighteth to show yekar (honor)

[8] Let the levush malkhut (royal robe, clothing) be brought which HaMelech has worn, and the sus (horse) that HaMelech rideth upon, and the keter malkhut (royal crown, crest) which is set upon its head,

[9] And let this levush and sus be delivered to the hand of one of the most noble sarim (princes) of HaMelech, that they may array the ish therewith whom HaMelech delighteth to show yekar [see 1:4,20:6:3,6], and bring him on horseback through the rechof of the ir, and proclaim before him, Thus shall it be done to the ish whom HaMelech delighteth to show yekar.

[10] Then HaMelech said to Haman, Make haste, and take the levush and the sus, as thou hast said, and do even so to Mordechai HaYehudi, that sitteth at the Sha'ar HaMelech; leave nothing undone of all that thou hast spoken.

[11] Then took Haman the levush and the sus, and arrayed Mordechai, and brought him on horseback through the rechof of the ir, and proclaimed before him, Thus shall it be done unto the ish whom HaMelech delighteth to show yekar.

[12] And Mordechai came again to the Sha'ar HaMelech. But Haman hasted to his bais, having his head covered in evel (mourning [see 4:3]).

[13] And Haman told Zeresh his isha and all his ohavim everything that had befallen him. Then said his chachamim and Zeresh his isha unto him, If Mordechai be of the zera of the Yehudim, before whom thy downfall hast begun, thou shalt not prevail against him, but shalt nafol tipol (surely fall) before him [see Mt 27:19].

[14] And while they were yet talking with him, came the sarisim of HaMelech, and hasted to bring Haman unto the mishteh (banquet) that Ester had prepared.

7 So HaMelech and Haman came to banquet with Ester HaMalkah.

[2] And HaMelech said again unto Ester on the yom hasheni (second day) at the mishteh hayayin (feast), What is thy she'elah (petition), Ester HaMalkah? And it shall be granted thee; and what is thy bakash (request)? And it shall be performed, even to chatzi HaMalchut.

[3] Then Ester HaMalkah answered and said, If I have found chen (favor) in thy sight, O HaMelech, and if it is tov to HaMelech, let nafshi (my life) be given me at my she'elah (petition), and my Am at my bakash (request);

[4] For we are sold, Ani (I) and Ami (my People), to be made shmad, to be slain, and

to be annihilated. But if we had been sold for avadim and shfakhot, I would have held my tongue, since then the tzoros would not have been such as to injure the interests of HaMelech.

[5] Then HaMelech Achashverosh answered and said unto Ester HaMalkah, Who is he, and where is he, who dares to presume in his lev to do such?

[6] And Ester said, HaTzar (the foe) and the oyev (enemy) is this Haman HaRah (Vile Haman). Then Haman was terrified before HaMelech and HaMalkah.

[7] And HaMelech, arising in his wrath from the mishteh hayayin, went into the palace garden; and Haman stood up to make bakash (request) for his nefesh (life) to Ester HaMalkah; for he saw that harm was determined against him by HaMelech.

[8] Then HaMelech returned out of the palace garden into the Bais Mishteh HaYayin, and Haman was fallen upon the mittah (couch, [see 1:6 mittot, couches]) whereon Ester was. Then said HaMelech, Will he ravish HaMalkah also before me in the bais? As the davar (word) went out of the mouth of HaMelech, they covered Haman's face.

[9] And Charvonah, one of the sarisim, said before HaMelech, Hinei, also, HaEtz fifty cubits high, which Haman had made for Mordechai, who has spoken tov for HaMelech, standeth in the Bais Haman. Then HaMelech said, Hang him thereon.

[10] So they hanged Haman on HaEtz that he had prepared for Mordechai. Then was the wrath of HaMelech pacified [Ps 24:10; Isa 53:11].

8 On that day did HaMelech Achashverosh give the Bais Haman Tzorzer HaYehudim (the estate of Haman the Vexer, Harasser, Enemy of the Jews) unto Ester HaMalkah. And Mordechai came before HaMelech; for Ester had told what he was unto her.

[2] And HaMelech took off his taba'at (signet ring), which he had reclaimed from Haman, and gave it unto Mordechai. And Ester set Mordechai over the Bais Haman.

[3] And Ester spoke yet again before HaMelech, and fell down at his feet, and she wept and made supplication to him to avert the rah of Haman HaAgagi and the machshevet of him (his scheme, *i.e.*, *final solution plan*) that he had devised against the Yehudim.

[4] Then HaMelech held out the sharvit hazahav (golden sceptre) toward Ester. So Ester arose, and stood before HaMelech,

[5] And said, If it is tov to HaMelech, and if I have found chen (favor, grace) in his sight, and the thing seem kosher (fit, right, proper) before HaMelech, and I be tovah (pleasing) in his eyes, let it be written to revoke the seferim machashevet Haman (letters devised by Haman) ben Hamdata the Agagi, which he wrote to destroy the Yehudim which are in all the provinces of HaMelech;

[6] For how can I endure to see the ra'ah that shall come unto Ami (my people)? Or how can I endure to see the destruction of my moledet (kindred, Jewish kinsmen)?

[7] Then HaMelech Achashverosh said unto Ester HaMalkah and to Mordechai HaYehudi, Hinei, I have given Ester the Bais

Haman, and him they have hanged upon the etz, because he laid his hand against HaYehudim.

[8] Write ye also in behalf of HaYehudim, as you please, b'shem HaMelech, and seal it with the taba'at (signet ring) of HaMelech; for the writing which is written b'shem HaMelech, and sealed with the taba'at (signet ring) of HaMelech may no man reverse.

[9] Then were the soferim of HaMelech summoned at that time in the chodesh hashelishi, that is, the month Sivan, on the three and twentieth day thereof; and according to all that Mordechai ordered it was written unto HaYehudim, and to the satraps, and the governors and nobles of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the script thereof, and unto every people after their leshon, and to the Yehudim according to their script, and according to their leshon.

[10] And he wrote b'shem HaMelech Achashverosh, and sealed it with the taba'at of HaMelech, and sent seferim by couriers on horseback riding thoroughbred royal steeds;

[11] Wherein HaMelech granted the Yehudim which were in every city to assemble themselves together, and to engage in self-defense, to make shmad, to slay and to annihilate, any chayil (armed force) of any people or province that would attack them, both little ones and nashim, and to plunder their property

[12] On yom echad in all the provinces of HaMelech Achashverosh, namely, upon

the thirteenth day of the twelfth month, which is the month Adar.

[13] A copy of the edict was to be issued as dat (law) in every province and was galui (made known) unto kol ha'amim (all nationalities), and that the Yehudim should be atidim (ready, prepared, [see 3:14]) for yom hazeh to avenge themselves on their oyvim (enemies).

[14] So the couriers that rode upon royal steeds went out, being hastened and pressed on by the devar HaMelech. And the dat (decree) was given at Shushan the capital.

[15] And Mordechai went out from the presence of HaMelech in levush malkhut (royal robe, clothing) of blue and white, and with an ateret zahav gedolah (a great crown of gold), and with a tachrich (garment, robe, [see OJBC Mt 27:59]) of fine linen and purple; and the city of Shushan celebrated and rejoiced.

[16] The Yehudim had orah (light), and simcha, and sasson, and yekar (honor).

[17] And in every province, and in every city, whithersoever the devar HaMelech and his dat came, the Yehudim had simcha and sasson, a mishteh (feast) and a yontef. And many of the people of the land mityahadim (became Yehudim); for the pachad HaYehudim fell upon them.

9 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the devar HaMelech and his dat drew near to be put in execution, in the day that the oyvei HaYehudim hoped to have power over them, (though it was turned to the contrary, that the Yehudim had rule over them that hated them);

[2] The Yehudim assembled themselves together in their cities throughout all the provinces of HaMelech Achashverosh, to lay hands on such as sought their hurt, and no man could withstand them, for the pachad of them fell upon all people.

[3] And all the nobles of the provinces, and the satraps, and the governors, and officials of HaMelech helped the Yehudim; because the pachad of Mordechai fell upon them.

[4] For Mordechai was gadol in the Bais HaMelech, and his fame went out throughout all the provinces; for haish Mordechai grew more and more powerful.

[5] Thus the Yehudim struck all their oyvim with makkat cherev, slaughter, destruction, and did what they would unto those that hated them.

[6] And in Shushan the capital the Yehudim slew and destroyed 500 men.

[7] And Parshandata, Dalphon, Aspata,

[8] Porata, Adalya, Aridata,

[9] Parmashta, Arisai, Aridai, and Vaizata,

[10] The aseret bnei Haman ben Hamdata, tzorer (enemy of) HaYehudim; but on the plunder laid they not their hand.

[11] On that day the number of those that were slain in Shushan the capital was brought before HaMelech.

[12] And HaMelech said unto Ester HaMalkah, The Yehudim have slain and destroyed 500 men in Shushan the capital, and the ten bnei Haman. What have they done in the rest of the provinces of HaMelech? Now what is thy she'elah (petition)? And it shall be granted thee. Or what is thy bakash further? And it shall be done.

[13] Then said Ester, If it be tov to HaMelech, let it be granted to the Yehudim which are in Shushan to do tomorrow also according unto the dat of this day, and let the aseret bnei Haman be hanged upon haetz [see *Esth* 6:4].

[14] And HaMelech commanded it so to be done; and the dat (decree) was given at Shushan; and they hanged aseret bnei Haman.

[15] For the Yehudim that were in Shushan assembled themselves together on the 14^a day also of the month Adar, and slew 300 men at Shushan; but on the plunder they laid not their hand.

[16] But the she'ar (remainder, remnant) of the Yehudim that were in the provinces of HaMelech assembled themselves together, engaged in self-defense, got relief from their oyvim, slew of those hating them 75,000, but they laid not their hands on the plunder.

[17] This was on the 13^a day of the month Adar, and on the 14^a day of the same rested they, and made it a yom mishteh and simcha.

[18] But the Yehudim that were at Shushan assembled together on the 13^a day thereof, and on the 14^a thereof, and on the 15^a day of the same they rested, and made it a yom mishteh and simcha.

[19] Therefore the Yehudim of the villages, that dwelt in the unwall'd towns, made the 14^a day of the month Adar a simcha and mishteh, and a yontef, and of sending presents each one to his neighbor.

[20] And Mordechai wrote these things, and sent seferim unto all the Yehudim that were in all the provinces of HaMelech Achashverosh, both near and far,

[21] To establish this among them, that they should keep the 14^a day of the month Adar, and the fifteenth day of the same, shanah v'shanah,

[22] As the yamim wherein the Yehudim got relief from their oyvim, and the month which was turned unto them from yagon (sorrow) to simcha (joy), and from evel (mourning) into yontef; that they should make them yemei mishteh v'simcha, and of sending presents one to another, and mattanot (gifts) to the evyon (needy, poor).

[23] And the Yehudim undertook to do as they had begun, and as Mordechai had written unto them;

[24] Because Haman ben Hamdata, the Agagi, the tzorer kol HaYehudim, had devised against the Yehudim to destroy them, and had cast Pur, that is, the goral (lot), to utterly defeat them, and to destroy them; [25] But when Ester came before HaMelech, he commanded by hasefer that his wicked machashevah, which he devised against the Yehudim, should return upon his own head, and that he and his banim should be hanged on the etz.

[26] Wherefore they called these yamim Purim after the shem of the Pur. Therefore for all the words of this iggeret (letter), and of that which they had seen concerning this matter, and which had happened unto them,

[27] The Yehudim established, and took upon them, and upon their zera, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time shanah v'shanah;

DANIEL

[28] And that these yamim should be remembered and kept dor v'dor (throughout every generation), in every mishpachah, every province, and every city; and that these yemei HaPurim should never cease from among the Yehudim, nor the memorial of them perish from their zera.

[29] Then Ester HaMalkah, the bat Avichayil, and Mordechai HaYehudi, wrote with kol tokef (all authority, see *Yn 1:12-13*), to confirm this second iggeret (letter of) Purim.

[30] And he sent seferim unto all the Yehudim, to the hundred twenty and seven provinces of the malchut of Achashverosh, with words of shalom and emes,

[31] To confirm these yemei HaPurim in their times appointed, according as Mordechai HaYehudi and Ester HaMalkah had enjoined them, and as they had decreed for themselves and for their zera, the matters of the tzomot (fasts) and their ze'akah (lamentation).

[32] And the decree of Ester confirmed these matters of Purim; and it was written in the sefer.

10 And HaMelech Achashverosh laid a tribute upon the land, even to its distant shores.

[2] And all the acts of his authority and of his might, and the parashat gedulat Mordechai (full account of the greatness of Mordechai), whereunto HaMelech advanced him, are they not written in the sefer of the divrei hayamim of the kings of Media and Persia?

[3] For Mordechai HaYehudi was next unto HaMelech Achashverosh, and gadol

among the Yehudim, and esteemed of the multitude of his achim, seeking the tov of his people, and speaking shalom to all their zera.

[*T.N. The following book was written during the Sixth Century B.C.E. by Daniel HaNavi. See Mt.24:15.*]

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1 In the third year of the reign of Yehoiakim Melech Yehudah came

Nevuchadnetzar king of Babylon unto Yerushalayim, and besieged it.

[2] And Hashem gave Yehoiakim Melech Yehudah into his hand, with part of the vessels of the Beis HaElohim; which he carried into the land of Shinar to the house of his g-d; and he brought the vessels into the treasure house of his g-d.

[3] And the king spoke unto Ashpenaz the master of his eunuchs, that he should bring certain of the Bnei Yisroel, and of the king's zera (seed), and of the princes,

[4] Yeladim in whom was no blemish, but well-favored, and skillful in all chochmah (wisdom), and cunning in da'as (knowledge), and understanding science, and such as had ability in them to stand in the heikhal hamelech (king's palace), and whom they might teach the sefer and lashon of the Kasdim (Chaldeans).

[5] And the king appointed them a daily provision of the king's food, and of the yayin which he drank, so nourishing them shanim shalosh (three years), that at the end thereof they might stand before the king.

[6] Now among these were of the Bnei Yehudah, Daniel,

Chananyah, Mishael, and Azaryah;

[7] Unto whom the chief of the eunuchs gave names; for he gave unto Daniel the name of Beltshatzar; and to Chananyah, of Shadrach; and to Mishael, of Meshach; and to Azaryah, of Abednego.

[8] But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the yayin which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

[9] Now G-d had brought Daniel into chesed and sympathy with the chief of the eunuchs.

[10] And the chief of the eunuchs said unto Daniel, I fear adoni hamelech, who hath appointed your meat and your drink; for why should he see your faces worse looking than the yeladim which are of your age? Then shall ye make me endanger my head to the king.

[11] Then said Daniel to the steward, whom the chief of the eunuchs had set over Daniel, Chananyah, Mishael, and Azaryah,

[12] Prove thy servants, I beseech thee, yamim asarim (ten days); and let them give us vegetables to eat, and mayim (water) to drink.

[13] Then let our countenances be looked upon before thee, and the countenance of the yeladim that eat of the portion of the king's meat, and as thou seest, deal with thy servants.

[14] So he consented to them in this matter, and tested them yamim asarim (ten days).

[15] And at the end of ten days their countenances appeared fairer and fatter in flesh than all the yeladim which did eat the

portion of the king's meat.

[16] Thus the steward took away the portion of their meat, and the yayin that they should drink; and gave them vegetables.

[17] As for these four yeladim, G-d gave them knowledge and skill in all sefer and chochmah, and Daniel had understanding in all chazon (visions) and chalomot (dreams).

[18] Now at the end of the days that the king had said he would bring them in, then the chief of the eunuchs brought them in before Nevuchadnetzar.

[19] And the king communed with them; and among them all was found none like Daniel, Chananyah, Mishael, and Azaryah; therefore stood they before the king.

[20] And in all matters of chochmah and binah that the king questioned them, he found them ten times better than all the magicians and astrologers that were in all his realm.

[21] And Daniel continued even unto the first year of King Koresh (Cyrus).

2 And in the second year of the reign of Nevuchadnetzar, Nevuchadnetzar dreamed chalomot (dreams), wherewith his ruach was troubled, and his sleep left him.

[2] Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Kasdim (Chaldeans) for to show the king his chalomot. So they came and stood before the king.

[3] And the king said unto them, I have dreamed a chalom (dream) and my ruach was troubled to have da'as of the chalom (dream).

[4] Then spoke the Kasdim (Chaldeans) to the king in

Aramaic, O king, live for ever; tell thy servants the chalom (dream), and we will show the pesher (interpretation, explanation).

[5] The king answered and said to the Kasdim (Chaldeans), The decision from me is firm; if ye will not give me da'as of the chalom (dream), with the pesher (interpretation, explanation) thereof, ye shall be cut in pieces, and your houses shall be made a pile of rubble;

[6] But if ye show the chalom (dream), and the pesher (interpretation, explanation) thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the chalom (dream), and the pesher (interpretation, explanation) thereof.

[7] They answered again and said, Let the king tell his servants the chalom (dream), and we will show the pesher (interpretation, explanation) of it.

[8] The king answered and said, I have da'as of certainty that ye would gain time, because ye see the decision from me is firm.

[9] But if ye will not give me da'as of the chalom (dream), there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the tide is turned; therefore tell me the chalom (dream), and I shall have da'as that ye can show me the pesher (interpretation, explanation) thereof.

[10] The Kasdim (Chaldeans) answered before the king, and said, There is not a man upon the earth that can show the king's matter; therefore there is no melech, no matter how rav (great) or powerful, that asked such things of any magician, or enchanter, or Kasdai (Chaldean).

[11] And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the g-ds, whose dwelling is not with basar (flesh).

[12] For this cause the king was angry and very furious, and commanded to destroy all the chachamim (wise men) of Babylon.

[13] And the decree went forth that the chachamim should be slain; and they sought Daniel and his chaverim to be slain.

[14] Then Daniel answered with counsel and wisdom to Aryoch the captain of the king's guard, which was gone forth to slay the chachamim of Babylon;

[15] He answered and said to Aryoch the king's captain, Why is the decree so hasty from the king? Then Aryoch made the thing known to Daniel.

[16] Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the pesher (interpretation, explanation).

[17] Then Daniel went to his bais, and made the decree known to Chananyah, Mishael, and Azaryah, his chaverim,

[18] That they would plead for rachamim from the G-d of Shomayim concerning this raz (mystery, secret); that Daniel and his chaverim should not perish with the rest of the chachamim of Babylon.

[19] Then was the raz revealed unto Daniel in a chazon of the lailah. Then Daniel said a brakhah to the G-d of Shomayim.

[20] Daniel answered and said, Baruch hashem Elohim l'olam va'ed; for chochmah (wisdom) and gevurah (might) are His;

[21] And He changeth the times and the zmanim (seasons); He removeth melachim, and setteth up melachim; He giveth chochmah unto the chachamim, and da'as to them that know binah;

[22] He revealeth the deep and secret things; He knoweth what is in the choshech, and the light dwelleth with Him.

[23] I thank Thee, and praise Thee, O Thou G-d of my fathers, Who hast given me chochmah and gevurah, and hast given unto me da'as now of what we desired of Thee; for Thou hast now made known unto us the king's matter.

[24] Therefore Daniel went in unto Aryoch, whom the king had appointed to destroy the chachamim of Babylon; he went and said thus unto him: Destroy not the chachamim of Babylon; bring me in before the king, and I will show unto the king the pesher (interpretation, explanation).

[25] Then Aryoch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the Bnei Golus of Yehudah, that will give da'as unto the king of the pesher (interpretation, explanation).

[26] The king answered and said to Daniel whose name was Beltshatzar, Art thou able to give da'as unto me of the chalom (dream) which I have seen, and the pesher (interpretation, explanation) thereof?

[27] Daniel answered in the presence of the king and said, The raz which the king hath demanded cannot the wise men, the enchanters, the magicians, the soothsayers, show unto the king;

[28] But there is a G-d in Shomayim that revealeth razim, and maketh known to the king Nevuchadnetzar what

shall be in the acharit hayamim. Thy chalom (dream), and the visions of thy head upon thy bed, are these:

[29] As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth razim (secrets) maketh known to thee what shall come to pass.

[30] But as for me, this raz is not revealed to me for any chochmah that I have more than any living, but in order that the pesher (interpretation, explanation) may be known to the king, and that thou mightest understand the thoughts of thy heart.

[31] Thou, O king, sawest, and behold a great tzelem (image, idol, statue). This great tzelem, whose brightness was extraordinary, stood before thee; and the form thereof was awesome.

[32] This tzelem's head was of fine gold, his chest and his arms of silver, his middle and his thighs of bronze,

[33] His legs of iron, his feet part of iron and part of clay.

[34] Thou sawest till that an even (stone [*Moshiach*; see *Tehillim 118:22*; *Yeshayah 53:3*, *Tehillim 2:9*]) was cut out without hands, which struck the tzelem upon his feet that were of iron and clay, and broke them to pieces.

[35] Then was the iron, the clay, the bronze, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no trace was found of them; and the even (stone) that struck the tzelem became a great mountain, and filled kol ha'aretz.

[36] This is the chalom (dream); and we will tell the pesher thereof before the king.

[37] Thou, O king, art a king of kings; for the G-d of Shomayim hath given thee a kingdom, power, and strength, and glory.

[38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee shalit (ruler) over them all. Thou art this head of gold.

[39] And after thee shall arise another kingdom inferior to thee, and another third kingdom of bronze, which shall bear rule over kol ha'aretz.

[40] And the fourth mamlachah shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and crush.

[41] And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the mamlachah shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with baked clay.

[42] And as the toes of the feet were part of iron, and part of clay, so the mamlachah shall be partly strong, and partly fragile.

[43] And whereas thou sawest iron mixed with baked clay, so the zera of the people will be a mixture and will not remain united, even as iron is not mixed with clay.

[44] And in the days of these melachim shall the G-d of Shomayim set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these mamelechot (kingdoms), and it shall stand for ever [*Lk 1:32-33*].

[45] Forasmuch as thou sawest that the even (stone) was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, the great G-d hath made known to the king what shall come to pass after this; and the chalom (dream) is certain, and the pesher (interpretation, explanation) thereof trustworthy.

[46] Then the king Nevuchadnetzar fell upon his face, prostrate before Daniel, and paid him honor and ordered that a minchah and incense be presented to him.

[47] The king answered unto Daniel, and said, Of a surety it is, that your G-d is G-d of g-ds, and L-rd of melachim, and a revealer of razim (secrets), seeing thou couldest reveal this raz.

[48] Then the king exalted Daniel to a high position, and gave him many great mattanot (gifts), and made him shalit (ruler) over the whole province of Babylon, and placed him in charge of all the chachamim of Babylon.

[49] Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon, but Daniel remained at the royal court.

3 Nevuchadnetzar the king made a tzelem of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.

[2] Then Nevuchadnetzar the king sent to gather together the satraps, the prefects, and the governors, the judges, the treasurers, the counselors, the magistrates, and all the rulers of the provinces, to come to the dedication of the tzelem

which Nevuchadnetzar the king had set up.

[3] Then the satraps, the prefects, and governors, the judges, the treasurers, the counselors, the magistrates, and all the rulers of the provinces, were gathered together unto the dedication of the tzelem that Nevuchadnetzar the king had set up; and they stood before the tzelem that Nevuchadnetzar had set up.

[4] Then a karoz (herald) cried aloud, To you it is ommanded, O people, nations, and languages,

[5] That at what time ye hear the sound of the horn, flute, harp, lyre, psaltery, pipes, and all kinds of music, ye fall down and worship the golden tzelem that Nevuchadnetzar the king hath set up;

[6] And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery attun (furnace).

[7] Therefore at that time, when all the people heard the sound of the horn, flute, harp, lyre, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden tzelem that Nevuchadnetzar the king had set up.

[8] Wherefore at that time certain Kasdim (Chaldeans) came near, and accused the Yehudim.

[9] They spoke and said to the king Nevuchadnetzar, O king, live for ever.

[10] Thou, O king, hast made a decree, that every man that shall hear the sound of the horn, flute, harp, lyre, psaltery, and pipes, and all kinds of music, shall fall down and worship the golden tzelem;

[11] And whoso falleth not down and worshipeth, that he

should be cast into the midst of a burning fiery attun (furnace).

[12] There are certain Yehudim whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have disregarded thee; they serve (*pay-lammed-chet, serve as deity*) not thy g-ds, nor worship the golden tzelem which thou hast set up.

[13] Then Nevuchadnetzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

[14] Nevuchadnetzar spoke and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do ye not serve my g-ds, nor worship the golden tzelem which I have set up?

[15] Now if ye be ready that at what time ye hear the sound of the horn, flute, harp, lyre, psaltery, and pipes, and all kinds of music, ye fall down and worship the tzelem which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery attun; and who is that G-d that shall deliver you out of my hands?

[16] Shadrach, Meshach, and Abednego, answered and said to the king, O Nevuchadnetzar, we are not needful to answer thee in this matter.

[17] If it be so, Eloheinu whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king.

[18] But if not, be it known unto thee, O king, that we will not be the ones serving as deity (*pey-lammed-chet*) thy g-ds, nor worship the

golden tzelem which thou hast set up.

[19] Then was Nevuchadnetzar full of fury, and the expression on his visage was changed against Shadrach, Meshach, and Abednego; therefore he spoke, and commanded that they should heat the attun seven times hotter than usual.

[20] And he commanded certain gibborim (mighty men) of valor that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

[21] Then these anashim (men) were bound in their mantles, their tunics, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.

[22] Therefore because the king's commandment was severe, and the furnace exceedingly hot, the flames of the eish (fire) violently killed those men that took up Shadrach, Meshach, and Abednego.

[23] And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

[24] Then Nevuchadnetzar the king was astonished, and rose up in haste, and spoke, and said unto his counselors, Did not we cast shloshah anashim (three men) bound into the midst of the eish (fire)? They answered and said unto the king, True, O king.

[25] He answered and said, Lo, I see anashim arba'ah (four men) free (not bound, loose), walking in the midst of the eish (fire), and they have no hurt; and the form of the fourth is like the Bar Elohim (Ben Elohim, Hebrew).

[26] Then Nevuchadnetzar came near to the door of the

burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, ye servants of El Elyon (G-d Most High), come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the eish (fire).

[27] And the satraps, governors, and administrators, and the king's counselors, being gathered together, saw these men, upon whose bodies the eish (fire) had no power, nor was a hair of their head singed, neither were their garments affected, nor the smell of eish (fire) had passed on them.

[28] Then Nevuchadnetzar spoke, and said, Baruch Elohim shel Shadrach, Meshach, and Abednego, Who hath sent His malach, and delivered His servants that trusted in Him, and frustrated the king's word, and yielded their bodies, that they might not serve [*as deity*], *peylammed-chet* nor worship any g-d, except their own G-d.

[29] Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the G-d of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a pile of rubble, because there is no other g-d that can deliver like this.

[30] Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

4 Nevuchadnetzar the king, unto all people, nations and languages, that dwell in all the earth; Shalom aleichem Imachbir (Peace be multiplied unto you).

[2 (3:32)] I thought it good to show the otot (signs) and mofetim (wonders) that El

Elyon hath wrought toward me.

[3 (3:33)] How great are His otot (signs)! And how mighty are His mofetim (wonders)! His kingdom is a malchut olam (everlasting kingdom), and His dominion is from dor v'dor (generation to generation).

[4 (4:1)] I, Nevuchadnetzar, was at rest in mine bais, and prospering in my heikhal (palace).

[5 (4:2)] I saw a chalom (dream) which made me afraid, and the thoughts upon my bed and the chazonot (visions) of my head troubled me.

[6 (4:3)] Therefore made I a decree to bring in all the chachamim of Babylon before me, that they might give me da'as of the pesher (interpretation, explanation) of the chalom (dream).

[7 (4:4)] Then came in the magicians, the enchanters, the Kasdim (Chaldeans), and the soothsayers; and I told the chalom (dream) before them; but they did not make known unto me the pesher thereof.

[8 (4:5)] But at the last Daniel came in before me, whose name was Beltshatzar, according to hashem of my G-d, and in whom is the Ruach Elohim Kadishin (Ruach Elohim HaKadosh); and before him I told the chalom (dream), saying, [9 (4:6)] O Beltshatzar, chief of the magicians, because I know that the Ruach Elohim Kadishin (Ruach Elohim HaKadosh) is in thee, and no raz (secret, mystery) troubleth thee, tell me the visions of my chalom (dream) that I have seen, and the pesher thereof. [10 (4:7)] Thus were the chazonot of mine head in my bed; I was looking, and hinei, an etz (tree)

in the midst of the earth, and the height thereof was great.
 [11 (4:8)] The etz grew, and was strong, and the height thereof reached unto Shomayim, and visibility thereof extended to the end of kol ha'aretz;
 [12 (4:9)] The leaves thereof were lovely, and the p'ri thereof abundant, and in it was food for all; the beasts of the field found shade under it, and the fowls of the heaven dwelt in the boughs thereof, and kol basar was fed of it.
 [13 (4:10)] I saw in the chazonot of my head upon my bed, and, hinei, an ir (watcher, messenger), a malach hakodesh, came down from Shomayim.
 [14 (4:11)] He cried with strength, and said thus, Chop down the tree, and cut off his branches, strip off his leaves, and scatter his p'ri; let the beasts get away from under it, and the fowls from his branches.
 [15 (4:12)] Nevertheless leave the stump of his roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of heaven, and let him partake with the beasts in the grass of ha'aretz;
 [16 (4:13)] Let his lev (heart) be changed from man's, and let a beast's lev be given unto him; and let seven times (seasons, years) pass over him.
 [17 (4:14)] This matter is by the decree of the irin (watchers), and the demand by the word of the Kadoshim (holy ones), to the intent that the living may have da'as that Elyon (Most High) ruleth in the malchut haAdam, and giveth it to whomsoever He will, and setteth up over it the basest of men.
 [18 (4:15)] This chalom (dream) I, king

Nevuchadnetzar, have seen.
 Now thou, O Beltshatzar, declare the pesher (interpretation, explanation) thereof, forasmuch as all the chachamim of my malchut are not able to make known unto me the pesher (interpretation, explanation); but thou art able; for the Ruach Elohim Kadishin (Ruach Elohim HaKadosh) is in thee.
 [19 (4:16)] Then Daniel, whose name was Beltshatzar, was perplexed for a time, and his thoughts troubled him. The king spoke, and said, Beltshatzar, let not the chalom (dream), or the pesher (interpretation, explanation) thereof, trouble thee. Beltshatzar answered and said, Mari (my master), if only the chalom (dream) concerned them that hate thee, and the pesher (interpretation, explanation) thereof thine enemies.
 [20 (4:17)] The etz that thou sawest, which grew, and was strong, whose height reached unto Shomayim, and the visibility thereof extended to kol ha'aretz;
 [21 (4:18)] Whose leaves were lovely, and the p'ri thereof abundant, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the fowls of heaven had their habitation;
 [22 (4:19)] It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto Shomayim, and thy dominion to the end of ha'aretz.
 [23 (4:20)] And whereas the king saw an ir (watcher), a malach hakodesh, come down from Shomayim, and saying, Chop the etz down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of

iron and bronze, in the tender grass of the field; and let it be wet with the dew of heaven, and let him partake with the beasts of the field, till seven times (seasons, years) pass over him.
 [24 (4:21)] This is the pesher (interpretation, explanation), O king, and this is the decree of Elyon (Most High), which is come upon mari (my master) the king;
 [25 (4:22)] That they shall drive thee from anashim, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times (seasons, years) shall pass over thee, till thou have da'as that Elyon (Most High) ruleth in the malchut haAdam, and giveth it to whomsoever He will.
 [26 (4:23)] And whereas they commanded to leave the stump of the etz with its roots, thy malchut shall be assured unto thee, after that thou shalt have da'as that Shomayim (G-d) does rule.
 [27 (4:24)] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by tzedek (righteousness), and thine iniquities by showing mercy to the poor; if it may be a prolonging of thy tranquillity.
 [28 (4:25)] All this came upon the king Nevuchadnetzar.
 [29 (4:26)] At the end of twelve months he walked about the heikhal of the malchut of Babylon.
 [30 (4:27)] The melech spoke, and said, Is not this great Babylon, that I have built for a royal dwelling by the might of my power, and for the honor of my majesty?
 [31 (4:28)] While the word was in the king's mouth, there fell a voice from Shomayim,

saying, O king Nevuchadnetzar, to thee it is spoken: The malchut has been taken from thee.

[32 (4:29)] And they shall drive thee from anashim, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times (seasons, years) shall pass over thee, until thou have da'as that Elyon ruleth in the malchut haAdam, and giveth it to whomsoever He will.

[33 (4:30)] The same hour was the thing fulfilled upon Nevuchadnetzar, and he was driven from anashim, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair had grown like eagles' feathers, and his nails like birds' claws.

[34 (4:31)] And at the end of the time, I, Nevuchadnetzar, lifted up mine eyes unto Shomayim, and mine da'as returned unto me, and I said Baruch El Elyon, and I praised and honored Him that liveth forever, Whose dominion is an everlasting dominion, and His Malchut is from dor v'dor;

[35 (4:32)] And all the inhabitants of ha'aretz are considered as nothing, and He doeth according to His will in the Tzivos HaShomayim, and among the inhabitants of ha'aretz; and none can restrain His hand, or say unto Him, What doest Thou?

[36 (4:33)] At the same time my da'as returned unto me; and for the kavod of my malchut, mine honor and splendor returned unto me; and my counselors and my nobles sought unto me; and I was established in my malchut, and excellent majesty was added unto me.

[37 (4:34)] Now I Nevuchadnetzar praise and extol and honor the Melech

HaShomayim, all Whose works are emes, and His ways mishpat; and those that walk in ga'avah (pride) He is able to abase.

5 Belshatzar the king made a mishteh gadol (great feast) to a thousand of his nobles, and drank wine before the thousand.

[2] Belshatzar, while he tasted the wine, commanded to bring the golden and silver vessels which his forefather Nevuchadnetzar had taken out of the Beis Hamikdash which was in Yerushalayim, that the king, and his princes, his wives, and his concubines, might drink therein.

[3] Then they brought the golden vessels that were taken out of the Beis Hamikdash of the Beis HaElohim which was at Yerushalayim, and the king, and his princes, his wives, and his concubines, drank in them.

[4] They drank wine, and praised the g-ds of gold, and of silver, of bronze, of iron, of wood, and of stone.

[5] In the same hour came forth fingers of a man's yad (hand), and wrote opposite the menorah upon the plaster of the wall of the king's heikhal, and the king saw the part of the yad that wrote.

[6] Then the king's countenance was changed, and his machsh'vot troubled him, so that the joints of his hips were loosed, and his knees knocked together.

[7] The king cried aloud to bring in the enchanter, the Kasdim (Chaldeans), and the soothsayers. And the king spoke, and said to the chachamim of Babylon, Whosoever shall read this mikhtav (writing), and show me the pesher (interpretation,

explanation) thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the malchut.

[8] Then came in all the king's chachamim, but they could not read the mikhtav (writing), nor make known to the king the pesher (interpretation, explanation) thereof.

[9] Then was king Belshatzar greatly troubled, and his countenance was changed in him, and his nobles were perplexed.

[10] Now the malkah (queen) by reason of the words of the king and his nobles came into the banquet house; and the malkah (queen) spoke and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed.

[11] There is a man in thy malchut, in whom is the Ruach Elohim Kadishin (Ruach Elohim HaKadosh) and in the days of thy forefather ohr and seichel and chochmah, like the chochmah of HaElohim, was found in him; the king Nevuchadnetzar thy forefather, the king, I say, thy forefather, made him chief of the magicians, enchanter, Kasdim (Chaldeans), and soothsayers;

[12] Forasmuch as an excellent ruach, and da'as, and seichel, interpreting of chalomot, and solving riddles, and explaining enigmas, were found in the same Daniel, whom the king named Belshatzar. Now let Daniel be called, and he will show the pesher (interpretation, explanation).

[13] Then was Daniel brought in before the king. And the king spoke and said unto Daniel,

Art thou that Daniel, which art of the Bnei Golus of Yehudah, whom the king my forefather brought out of Yehudah?

[14] I have even heard of thee, that the Ruach Elohim is in thee, and that ohr and seichel and excellent chochmah is found in thee.

[15] And now the chachamim, the enchanters, have been brought in before me, that they should read this mikhtav (writing), and give me da'as of the pesher (interpretation, explanation) thereof, but they could not show the pesher (interpretation, explanation) of the thing;

[16] And I have heard of thee, that thou canst give interpretations, and explain enigmas; now if thou canst read the mikhtav (writing), and make known to me the pesher (interpretation, explanation) thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the malchut.

[17] Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the mikhtav (writing) unto the king, and make known to him the pesher (interpretation, explanation).

[18] O thou king, El Elyon gave Nevuchadnetzar thy forefather a malchut, and gedulah (greatness), and kavod (glory), and hadar (majesty);

[19] And for the gedulah that he gave him, all people, nations, and languages, trembled and feared before him; whom he would he violently killed; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

[20] But when his heart was lifted up, and his ruach hardened in ga'avah (pride), he was deposed from his kingly throne, and they took his kavod (glory) from him;

[21] And he was driven from the bnei haAdam; and his lev was made like the beasts, and his dwelling was with the wild donkeys; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that El Elyon ruled in the malchut haAdam, and that He appointeth over it whomsoever He will.

[22] And thou his son, O Belshatzar, hast not humbled thine lev, though thou had da'as of all this;

[23] But hast lifted up thyself against Hashem of Shomayim; and they have brought the vessels of His Beis Hamikdash before thee, and thou, and thy nobles, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the g-ds of silver, and gold, of bronze, iron, wood, and stone, which see not, nor hear, nor know; and the G-d in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified.

[24] Then was the part of the yad sent from Him; and this mikhtav (writing) was written.

[25] And this is the mikhtav (writing) that was written, MENE, MENE, TEKEL, UFARSIN.

[26] This is the pesher (interpretation, explanation) of the thing; MENE; G-d hath numbered thy malchut, and finished with it.

[27] TEKEL; Thou art weighed in the balances, and art found wanting.

[28] PERES; Thy malchut is divided, and given to the Medes and Persians.

[29] Then commanded Belshatzar, and they clothed

Daniel with purple, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the malchut.

[30] In that night was Belshatzar the king of the Kasdim slain.

[5:31(6:1)] And Daryavesh the Mede took the malchut, being about 62 years old.

6 It pleased Daryavesh to set over the malchut an hundred and twenty satraps, which should be over the whole malchut;

[2 (6:3)] And over these three overseers, of whom Daniel was one, that the satraps might give accounts unto them, and that the king should suffer no loss.

[3 (6:4)] Then this Daniel distinguished himself above the overseers and satraps, because an excellent ruach was in him; and the king thought to set him over the whole malchut.

[4 (6:5)] Then the overseers and satraps sought to find occasion against Daniel concerning the malchut; but they could find none occasion nor fault; forasmuch as he was trustworthy, neither was there any negligence or corrupt thing found in him.

[5 (6:6)] Then said these anashim, We shall not find any occasion against this Daniel, except we find it against him concerning the dat (law, religion) of his G-d.

[6 (6:7)] Then these overseers and satraps assembled together to the king, and said thus unto him, King Daryavesh, L'olam yichayeh (live for ever!)

[7 (6:8)] All the overseers of the malchut, the administrators, and the

satraps, the counselors, and the governors, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall make a petition of any g-d or man for shloshim yom (thirty days), except of thee, O king, he shall be cast into the den of lions.

[8 (6:9)] Now, O king, establish the decree and sign the ketav (writing, document), that it cannot be changed, according to the law of the Medes and Persians, which altereth not.

[9 (6:10)] Wherefore king Daryavesh signed the written decree.

[10 (6:11)] Now when Daniel knew that the ketav was signed, he went into his bais; and his windows being open in his chamber toward Yerushalayim, he kneeled down three times that day, and davened, and gave thanks before his G-d, as he had been doing before this.

[11 (6:12)] Then these anashim assembled, and found Daniel davening and making supplication before his G-d.

[12 (6:13)] Then they came near, and spoke before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall make a petition of any g-d or man within shloshim yom, except of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which cannot be changed.

[13 (6:14)] Then answered they and said before the king, That Daniel, which is of the Bnei Golus of Yehudah, shows no regard for thee, O king, nor the decree that thou hast signed, but maketh

his petition three times a day.

[14 (6:15)] Then the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to deliver him, and he did strive till the going down of the shemesh to deliver him.

[15 (6:16)] Then these anashim assembled unto the king, and said unto the king, Have da'as, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

[16 (6:17)] Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said unto Daniel, Elohecha (Thy G-d) whom thou servest continually, He will deliver thee.

[17 (6:18)] And an even (stone) was brought, and laid upon the mouth of the den; and the king sealed it with his own signet ring, and with the signet ring of his nobles, that the purpose might not be changed concerning Daniel.

[18 (6:19)] Then the king went to his heikhal, and spent the night fasting, neither were entertainments brought before him, and his sheynah fled from him.

[19 (6:20)] Then the king arose very early in the boker, and went in haste unto the den of lions.

[20 (6:21)] And when he came to the den, he cried with an anguished voice unto Daniel; and the king spoke and said to Daniel, O Daniel, eved of HaElohim HaChai, is thy G-d, whom thou servest continually, able to deliver thee from the lions?

[21 (6:22)] Then said Daniel unto the king, O king, L'olam yichyeh (live for ever).

[22 (6:23)] My G-d hath sent his malach, and hath shut the

lions' mouths that they have not hurt me; forasmuch as before Him innocence was found in me; and also before thee, O king, have I done no rah (wrong).

[23 (6:24)] Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had emunah in his G-d.

[24 (6:25)] And the king commanded, and they brought those anashim which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.

[25 (6:26)] Then king Daryavesh wrote unto all people, nations, and languages, that dwell in kol ha'aretz; Shalom aleichem Imachbir (Peace be multiplied unto you).

[26 (6:27)] I make a decree, That in every dominion of my malchut men must tremble and fear before the G-d of Daniel, for He is HaElohim HaChai, and stedfast l'olamim (forever), and His malchut that which shall not be destroyed, and His dominion shall be even ad hasof (unto the end).

[27 (6:28)] He delivereth and rescueth, and He worketh otot and mofetim in Shomayim and in ha'aretz, Who hath delivered Daniel from the power of the lions.

[28 (6:29)] So this Daniel prospered in the reign of Daryavesh, and in the reign of Koresh (Cyrus) the Persian.

7 In the first year of Belshatzar melech Babylon, Daniel saw a dream and visions of his head upon his bed; then he wrote down the dream, and the sum of the matters he related.

[2] Daniel answered and said, I saw in my vision that came by night, and, hinei, the arbah ruchot (four winds) of Shomayim burst forth upon the yam hagadol (great sea). [3] And four chayyot hagedolot (great beasts) came up from the yam, different one from another.

[4] Harishonah (the first) was like an arye (lion), and had eagle's wings. I was beholding until its wings were plucked off, and it was lifted up from ha'aretz, and was made to stand upon two feet like a man, and a man's lev was given to it [see Daniel 4:34 (4:31)].

[5] And hinei another beast, a second, like a bear, and it was raised up on one side, and three ribs were in its mouth between its teeth; and it was said thus unto it, Arise, devour much basar (flesh).

[6] After this I beheld, and hinei another, like a leopard, which had upon its sides four wings of a bird; the beast had also arba'ah rashim (four heads) and dominion was given to it.

[7] After this I saw in the night visions, and hinei a fourth Chayyah (Beast), dreadful and terrible, and strong exceedingly; and it had great iron teeth; it was devouring and crushing, and trampling the residue with its feet; and it was different from all the beasts that were before it, and it had eser karnayim (ten horns).

[8] I was contemplating the karnayim (horns), and, hinei, there came up among them

another keren (horn), a little one, before whom there were three of the first karnayim plucked up by the roots; and, hinei, in this keren were eyes like the eyes of man, and a mouth speaking great things.

[9] I was beholding until kisot (thrones) were placed, and the Atik Yomin (Ancient of Days, i.e., Hashem) did sit, whose raiment was like white snow, and the hair of His rosh like pure wool; His kes (throne) was like the fiery flames, and its wheels like burning eish.

[10] A river of eish was flowing and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the court sat, and the sfarim (books) were opened.

[11] I was beholding from (the time of) the voice of the arrogant words which the keren [*Anti-Moshiach*] spoke, I was beholding even till the Chayyah (Beast) was slain, and his body destroyed, and given to the burning eish.

[12] As concerning the rest of the beasts, their dominion was taken away, yet their lives were prolonged for a time and a season.

[13] I was beholding in visions of the night, and, hinei, one like a Bar Enosh (Ben Adam, i.e., *Moshiach*) came with the clouds of Shomayim, and came to the Atik Yomin (Ancient of Days, i.e., Hashem), and before Him He was brought.

[14] And there was given Him (*Moshiach*) dominion, and honor, and sovereignty, that all people, Goyim, tongues, should pey-lammed-chet (see Dan 3:12, *serve, reverence as deity Him (Moshiach)*). His dominion is an everlasting dominion, which shall not pass away, and His

(Messianic) Kingdom that which shall not be destroyed.

[15] As for me, Daniel, my ruach was anxious in the midst of my body, and the visions of my head were troubling me.

[16] I drew near to one of the attendants to ask him the certainty concerning all this; and he said to me that he would make me to have da'as of the pesher (interpretation) of the things.

[17] These chayyot hagedolot (great beasts), which are arbah (four), are four melachim, which shall arise out of ha'aretz.

[18] But the kadoshim Elyon (holy ones of the Most High) shall receive the Kingdom, and shall possess the Kingdom forever, even forever and ever.

[19] Then I desired to make sure concerning the fourth Chayyah (Beast), which was different from all the others, exceeding dreadful, whose teeth were of iron, and its claws brass; it was devouring, crushing, and stamped the residue with its feet;

[20] And concerning the eser karnayim (ten horns) that were in its head, and of the other which came up, and before whom three fell, even of that horn (*Anti-Moshiach*) that had eyes, and a mouth that spoke arrogant things, which seemed greater than the others.

[21] I was beholding, and the same keren (horn, *Anti-Moshiach*) made war against the kadoshim, and prevailed against them;

[22] Until the Atik Yomin (Ancient of Days, Hashem) came, and judgment was given for the kadoshim Elyon; and the time came that the kadoshim possessed the Kingdom.

[23] This is what he said: The fourth Chayyah (Beast) shall be a fourth kingdom upon earth, which shall be different from all kingdoms, and shall devour kol ha'aretz, and shall tread it down, and break it in pieces.

[24] And the eser karnayim (ten horns) out of this kingdom are asarah melachim (ten kings) that shall arise, and another shall arise after them; and he shall be different from the first, and he shall subdue three melachim.

[25] And he (*Anti-Moshiach*) shall speak great words against Elyon, and shall wear out the kadoshim Elyon, and think to change set times and law, and they shall be given into his hand until a time and times and half a time.

[26] But judgment was given, and there was taken away its [*Anti-Moshiach's*] power to destroy and to annihilate unto the end.

[27] And the dominion and sovereignty, and greatness of the kingdom under kol HaShomayim, shall be given to the people of the kadoshim Elyon, whose kingdom is a malchut olam (an everlasting kingdom), and all dominions shall serve and obey them.

[28] Unto this point is the end of the matter. As for me, Daniel, my thoughts much troubled me, and the color of my countenance changed upon me, but I kept the matter in my lev.

[*T.N. Chanukah remembers the restored and re-dedicated worship in Jerusalem 164 B.C.E. after the Anti-Moshiach-like activities of Antiochus Epiphanes predicted in chp 8 below.*]

8 In the shnat shalosh (third year) of the reign of Belshatzar HaMelech, a chazon (vision) appeared unto me, Daniel,

after that which appeared unto me in the beginning.

[2] And I beheld in a chazon; and it came to pass, while I was seeing, that I was in Shushan (Susa) the fortress, which is in the province of Elam; and I saw in a chazon, and I was by the stream Ulai.

[3] Then I lifted up mine eyes, and saw, and, hinei, there stood before the stream a ram which had two karnayim (horns), and the two karnayim were high; but one was higher than the other, and the higher was coming up last.

[4] I saw the ram pushing westward, and northward, and southward; so that no chayyot (beasts) might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and made a great display of strength.

[5] And as I was considering, hinei, a he-goat was coming from the west on the face of kol ha'aretz, and it was not touching the earth; and as to the goat it had a conspicuous keren (horn) between its eyes.

[6] And he came to the ram that had two karnayim, which I had seen standing before the stream, and he ran against him with the wrath of his koach (strength).

[7] And I saw him approaching the ram, and he was enraged against him, and he smote the ram, broke his two karnayim, and there was no koach in the ram to stand before him, and he cast him down to the ground, and trampled him; there was none to deliver the ram from him.

[8] Therefore the he-goat was acting very presumptuously; and when he was powerful, the keren hagedolah (great horn, [*i.e., Alexander's Empire*]) was broken; and in the place of it came up conspicuously four, toward the

arbah ruchot HaShomayim (the four winds of Heaven).

[9] And out of one of them came forth a little horn [*Antiochus Epiphanes*], which became exceeding great, toward the south, and toward the east, and toward the [eretz] hatzevi (the glorious land, [*i.e., Eretz Israel*]).

[10] And it became great, even unto the tzva HaShomayim; and it caused to fall down to the earth some of the host and some of the kokhavim it trampled.

[11] Yea, he magnified himself even unto the Sar Ha'Tzava, and the daily sacrifice was taken away from Him, and the place of His Mikdash was cast down.

[12] And a tzva (army) was given over to oppose the daily sacrifice on account of peyscha (transgression, rebellion), and it cast down emes to the ground; and it acted, and prospered.

[13] Then I heard one kadosh (angel) speaking, and another kadosh said unto that certain kadosh which spoke, How long shall be the chazon concerning the daily sacrifice, and the desolating peyscha (transgression), to give both the Kodesh (Sanctuary) and the tzva (host) to be trodden under foot?

[14] And he said unto me, Unto erev-boker two thousand and three hundred; then shall the Kodesh (Sanctuary) be vindicated.

[15] And it came to pass, when I, even I Daniel, was beholding the chazon, that I sought the meaning; then, hinei, there stood before me as the appearance of a man.

[16] And I heard a kol adam (man's voice) amidst the Ulai, and he called, and said, Gavriel, cause this one to understand the vision [*see Daniel 9:21*].

[17] So he came near where I stood; and as he came, I was filled with fear, and I fell down upon my face, but he said unto me, Understand, O ben adam, the chazon (vision) points to the time of the ketz (end).

[18] Now while he was speaking with me, I swooned upon my face toward the ground, but he touched me, and made me stand upright. [19] And he said, Hineni, I will cause thee to know that which shall take place in the latter part of HaZa'am (the Wrath period), since at a mo'ed (an appointed time) the Ketz (End) shall be.

[20] The ram which thou sawest having two karnayim are the melachim of Media and Paras (Persia).

[21] And the shaggy he-goat is melech Yavan (the king of Greece), and the keren hagedolah (great horn) that is between his eyes is the melech harishon (the first king [i.e., Alexander]).

[22] Now one being broken and four stood up in its place, four kingdoms shall stand up out of the nation, but not in its koach (strength).

[23] And in the latter time of their kingdom, when haposhe'im (the transgressors, the ones rebelling) are come to the full, a melech of unyielding countenance, and mastering intrigues, shall stand up.

[24] And his koach shall be mighty, but not by his own koach; and he shall cause astounding destruction, and shall prosper, and accomplish, and shall destroy the mighty and Am Kedoshim (the Holy People).

[25] And by his cunning also he shall cause mirmah (deceit) to prosper through his hand; and he shall magnify himself in his lev, and by peace shall

destroy rabbim (many); he shall also stand up against the Sar Sarim (Prince of Princes); but he shall be broken without [human] hand.

[26] And the vision of the evening and the morning which was told is emes; and thou! Shut up the chazon; for it shall be for many yamim [i.e., distant times].

[27] And I Daniel was faint, and lay ill several yamim; afterward I rose up, and did the king's business; and I was astonished at the vision, but without understanding it.

9 In the shnat achat (first year) of Daryavesh ben Achashverosh, by zera (descent) a Mede, who was made melech over the realm of the Kasdim (Chaldeans); [2] In the shnat achat of his reign, I, Daniel, received binah (understanding) from the Sfarim (books, Kitvei Hakodesh) of the number of the shanim, that the Devar Hashem was unto Yirmeyah HaNavi, with respect to the desolations of Yerushalayim, SHIVIM SHANAH must be completed [Yirmeyah 25:11; 29:10].

[3] And I set my face unto Adonoi HaElohim, to plead by tefillah and tachanunim (supplications), with a tzom, and sackcloth, and ashes;

[4] And I davened unto Hashem Elohai, and I made vidduy (confession of sin), and said, O Adonoi, HaEl HaGadol VHaNorah (the great and dreadful G-d), Shomer HaBrit VHaChesed (Who keepeth covenant and lovingkindness) to them that love Him, and to them that are shomrei mitzvot;

[5] We have sinned, and we have committed iniquity, and we have done wickedly, and

we have rebelled, even by departing from Thy mitzvot and from Thy mishpatim;

[6] Neither have we heeded or listened unto Thy avadim the nevi'im, which spoke in Thy Name unto our Melachim, our Sarim (princes), and our Avot, and to kol Am HaAretz.

[7] To Thee, Adonoi, is the tzedakah, but unto us is boshet hapanim (shame of face), as at yom hazeh; to the men of Yehudah, and to the yoshevei Yerushalayim, and unto kol Yisroel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their ma'al (betrayal, treachery) wherein they have dealt unfaithfully against Thee.

[8] O Hashem, to us belongeth boshet hapanim, to our Melachim, to our Sarim (princes), and to our Avot, because we have sinned against Thee.

[9] To Adonoi Eloheinu belong the rachamim and the selichot (forgiveness), for we have rebelled against Him;

[10] Neither have we obeyed the voice of Hashem Eloheinu, to walk in His torot, which He has set before us by the hand of His avadim the Nevi'im.

[11] Yea, kol Yisroel has transgressed Thy Torah, even by departing, refusing to obey Thy kol (voice); therefore ha'alah (the curse [Devarim 29:18]) is poured upon us, and hashevuah (the oath) that is written in the Torat Moshe the Eved HaElohim, because we have sinned against Him. [Vayikra 26:14f; Devarim 28:15f]

[12] And He hath confirmed His words, which He spoke concerning us, and concerning our shofetim who judged us, that He

would bring upon us a *ra'ah gedolah*, so that there has not been done under kol HaShomayim what has been done to Yerushalayim.

[13] Even as it is written in the Torat Moshe, all *hara'ah hazot* (this evil) is come upon us, yet we have not mollified the face of Hashem Eloheinu, by turning away from *avoneinu* (our iniquities), and by having *seichel* (discernment) in Thy Emes.

[14] Therefore hath Hashem watched upon the *rah*, and brought it upon us; for Hashem Eloheinu is *tzaddik* in all His *ma'asim* which He doeth, for we obeyed not His kol (voice).

[15] And now, Adonoi Eloheinu, Who hast brought Thy people forth out of Eretz Mitzrayim with a *yad chazakah* (mighty hand), and hast gotten Thee renown, as at yom *hazeh*, we have sinned, we have done wickedly.

[16] O Adonoi, according to all Thy *tzidkot*, I beseech Thee, let Thine anger and Thy fury be turned away from Thy Ir (City) Yerushalayim, Thy Har Kodesh, because for *chatta'einu*, and for the *avonot* *Avoteinu*, Yerushalayim and Thy people are become a reproach, an object of scorn to all around about us.

[17] Now therefore, *shema*, Eloheinu, hear the *tefillah* of Thy *eved*, and his *tachanunim* (supplications), and cause Thy face to shine upon Thy *Mikdash* [*Beis HaMikdash*] that is desolate, *lema'an* (for the sake of) Adonoi.

[18] O Elohai, incline Thine ear, and *shema*; open Thine eyes, and behold our desolations, and HaIr which is called by Thy Name; for we do not present *tachanuneinu* (our supplications)

before Thee on account of *tzidkoteinu*, but for the sake of Thy *rachamim* *harabbim*.

[19] Adonoi, hear; Adonoi, forgive; Adonoi, hearken and act; delay not, for Thine own sake, O Elohai; for Thy city and Thy people are called by Thy Name.

[20] And while I was speaking, and davening *tefillos*, and making *vidduy* (confession of sin) for me and for *Ami Yisroel*, and laying my *techinnah* (petition) before Hashem Elohai for the sake of the Har Kodesh of Elohai;

[21] Yea, while I was davening in *tefillah*, even *haish* [see 8:15] Gavriel, whom I had seen in the *chazon* in the beginning, being caused to fly in weariness, reached me about the time of the *minchat erev*.

[22] And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to make thee have *seichel* in *binah*.

[23] At the beginning of thy *tachanunim* (supplications) a commandment went forth, and I am come to make the word known; for thou art greatly valued; therefore understand the *devar*, and consider the vision.

[24] *Shiv'im* heptads is decreed upon thy people and upon thy Ir Kodesh (Holy City), to restrain the *peyscha* (transgression), and to make an end of *chattat* (sin), and to make *kapporah* for *avon*, and to bring in *Tzedek Olamim* (Everlasting Righteousness), and to seal up the *chazon* and *navi*, and to anoint the Kodesh HaKodashim.

[25] Have *da'as*, therefore, and get *seichel*, that from the going forth of the decree to restore and to rebuild Yerushalayim unto *Moshiach Nagid* shall be *shivah* heptads,

and threescore and two heptads; the *rechov* shall be built again, and the *charutz*, even in troublous times.

[26] And after threescore and two heptads, *yikaret* (will be cut off) *Moshiach* [*Yeshayah 53:8*], but not for himself [*Yeshayah 53:4-6,8*]; and the troops of the coming *nagid* shall destroy the Ir and the Kodesh (*Beis Hamikdash*, i.e., 70 C.E.); and the end thereof shall come with a flood, and unto the end there shall be war. Desolations are determined.

[27] And he shall confirm *brit* (covenant) with *rabbim* for one heptad; and in the midst of the heptad he shall cause the *zevach* and the *minchah* to cease, and on the *kenaf* (wing) of the abominations is one making desolate, even until the complete destruction, a destruction that is decreed, shall be poured out upon the *Shomem* (Desolator, Destroyer).

10 In the *shnat* *shlosh* of *Koresh* (*Cyrus*) *melech* *Paras* (Persia) a *davar* (word) was revealed unto Daniel, *shmo* (his name) called *Beltshatzar*; and *emes* was the *davar*, and of a *tzava gadol* (great conflict, affliction); and he understood the *davar*, and had *binah* of the vision.

[2] In those days I Daniel was mourning a full *shloshah shavu'im* (three weeks).

[3] Choice *lechem* I did not eat, neither came *basar* nor *yayin* into my mouth, neither did I anoint myself at all, until the completing of the full *shloshet* *shavu'im*.

[4] And in the four and twentieth yom of the *chodesh harishon* (first month), as I was on the bank of the *nahar hagadol* (the great river) which is the *Tigris*;

[5] Then I lifted up mine eyes, and looked, and, hinei, there before me was as an ish clothed in linen, around whose waist was a belt of the finest gold of Uphaz.
 [6] His geviyah (body) also was like the chrysolite, and his face like the appearance of lightning, and his eyes like torches of eish, and his zero'ot (arms) and his raglayim (feet) like in color to polished bronze, and the sound of his words like the kol hamon (voice of a multitude).
 [7] And I Daniel alone saw the vision, for the anashim that were with me saw not the vision; but a charadah gedolah (great terror) fell upon them, and they fled, for they hid themselves.
 [8] Therefore I was left alone, and saw this great vision, and there remained no ko'ach (strength) in me, for my hod (comeliness) was changed upon me into disfigurement, and I retained no ko'ach.
 [9] Then I heard the kol (voice) of his words, and when I heard the kol of his words, then I was in a deep sleep on my face, and my face was on the ground.
 [10] And, hinei, a yad (hand) touched me, and raised me, trembling, upon my knees and upon the palms of my hands.
 [11] And he said unto me, O Daniel, ish chamudot (man greatly valued, beloved), understand the devarim that I speak unto thee, and stand upright, for unto thee now shulachti (I was sent). And when he had spoken the davar hazeh (this word) unto me, I stood trembling.
 [12] Then said he unto me, Al tirah (fear not), Daniel, for from the yom harishon (first day) that thou didst set thine lev to understand, oo-lehitannot (and to afflict, humble thyself) before

Eloheicha, thy words were heard, and I am come because of thy words.
 [13] But the Sar Malchut Paras (Prince of the Kingdom of Persia) was standing before me 21 yamim; but, hinei, Micha'el, one of the Sarim HaRishonim came to help me; and I was detained there with the Melachim Paras.
 [14] Now I am come to give thee binah (understanding) of what shall befall thy People in the acharit hayamim ([*Messianic*] latter days); for there is still a chazon (vision) for [*those*] yamim (days).
 [15] And while he was speaking such devarim unto me, I bowed my face toward the ground, and I became unable to speak.
 [16] And, hinei, one with the likeness of the bnei adam touched my lips; then I opened my mouth, and spoke, and said unto him that stood before me, Adoni, because of the vision my pangs have overcome me, and I have retained no ko'ach.
 [17] For how is the eved adoni here able to speak with such as adoni? For as for me, now no ko'ach remains in me, neither is there neshamah (breath) left in me.
 [18] Then there came again and touched me one like the appearance of a man, v'yechezkeini (and he strengthened me),
 [19] And said, Al tira, ish chamudot (fear not, O man greatly valued, beloved); Shalom to you; chazak (be strong), yea, chazak. And when he had spoken unto me, I felt myself strengthened, and said, Let adoni speak; for thou hast strengthened me.
 [20] Then said he, Knowest thou why I have come unto thee? And now I shall return to fight against the Sar Paras (Prince of Persia); and when I

am gone forth, hinei! The Sar Yavan (Prince of Greece) comes.
 [21] But I shall make known to thee that which is inscribed in the Writing of Emes; and there is no one mitchazak (putting forth strength) with me in these things, but Micha'el your Sar.

11 Also I, in the shnat achat of Daryavesh the Mede, I stood to support and to strengthen him.
 [2] And now will I show thee the emes. Hinei, yet shloshah melachim will arise in Paras (Persia); and the fourth shall with osher gadol (great richness) be abundantly rich above all; and by his strength through his riches he shall stir up all against the realm of Yavan (Greece).
 [3] And a melech gibbor shall arise, that shall rule with mimshal rav (great dominion), and do kirtzono (according to his will).
 [4] And when he shall arise, his malchut (kingdom) shall be broken, and shall be divided to the araba ruchot HaShomayim; and not to his posterity, nor according to his rule which he ruled, for his kingdom shall be plucked up, even for others apart from these [*see Daniel 8:8*].
 [5] And HaMelech HaNegev (the King of the South) shall be strong, and one of his sarim (princes), and he shall be strong above him, and will rule; a great rule is his rule.
 [6] And at the end of some shanim they shall join themselves together as allies; for the daughter of HaMelech HaNegev shall come unto the Melech HaTzafon (King of the North) to make an agreement; but she shall not retain the

koach hazero'a; neither shall he stand, nor his zero'a, but she shall be given up, and they that brought her, and he that fathered her, and he that strengthened her in those times.

[7] But out of a netzer of her roots shall one stand up in his place, which shall come unto an army, and shall enter into the stronghold of HaMelech HaTzafon, and shall deal with them, and shall show strength;

[8] And also their g-ds with their molten images and with their precious vessels of silver and gold he will bring into captivity to Mitzrayim; and he shall refrain some shanim from (attacking) HaMelech HaTzafon.

[9] So he (HaMelech HaTzafon) shall come into his kingdom of HaMelech HaNegev and shall return into his own land.

[10] But his banim shall be stirred up, and shall assemble a multitude of great forces; and he shall certainly come, and overflow, and pass through; then shall he return, and shall stir himself up, even to his fortress.

[11] And HaMelech HaNegev shall be moved with rage, and shall go forth and fight with him, even with HaMelech HaTzafon; and he shall raise a great multitude; but the multitude shall be given into his hand.

[12] And the multitude shall be carried away; his lev shall be lifted up; and he shall cause thousands to fall, but will not be strong.

[13] For HaMelech HaTzafon shall again raise a multitude, greater than the former, and at the end of some shanim he will certainly come with a great army and with great substance;

[14] And in those times many shall stand up against

HaMelech HaNegev; also the sons of the transgressors of thy people shall exalt themselves to establish the vision; but they shall stumble.

[15] So HaMelech HaTzafon shall come, and shall cast up an entrenchment, and shall take a fortified city; and the forces of the South shall not stand, even their choicest troops, and there is no power to stand.

[16] But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in Eretz HaTzevi (Beautiful Land), and destruction (shall be) in his hand.

[17] He shall also set his face to come with the strength of his whole kingdom, and an agreement is with him; and he shall make it; and he shall give him the daughter of women to destroy it, but she shall not stand, neither be for him.

[18] After he turns his face unto the isles, and shall take many, a magistrate shall cause his reproach to cease for him except that his reproach shall return to him.

[19] Then he shall turn his face toward the fortresses of his own land, but he shall stumble and fall, and will not be found.

[20] Then shall stand up in his place one who causes an exactor to pass through for the glory of the malchut, but within a few yamim he shall be broken, neither in anger, nor in battle.

[21] And in his place shall stand up a vile person, to whom they shall not give the glory of the malchut but he shall come in unawares, and obtain the kingdom by intrigues.

[22] And an overwhelming army will be swept away

before him, and shall be broken; yea, also the Nagid Brit.

[23] And after the league made with him he shall practice deceit, for he shall go up, and shall become strong with a small people.

[24] He shall enter unawares even into the fattest of the provinces; and he shall do that which his avot have not done, nor his avot of his avot; he shall scatter among them the spoil and booty and possessions, yea, and he shall plan his devices against the strongholds, even for a time.

[25] And he shall stir up his power and his courage against the Melech HaNegev with a great army; and HaMelech HaNegev shall be stirred up for battle with a very great and mighty army; but he shall not stand; for they shall devise devices against him.

[26] Yea, they that eat of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain.

[27] And the hearts of both of these melachim shall be for evil, and they shall speak lies at one shulchan, but it shall not prosper; for yet the end shall be at the time appointed.

[28] Then shall he return into his land with great riches; and his lev shall be against the Brit Kodesh; and he shall do exploits, and return to his own land.

[29] At the time appointed he shall return, and come again to the South; but it shall not be as at the first so at the last.

[30] For the ships of Kittim shall come against him; therefore he shall be disheartened and shall return, and rage against the Brit Kodesh so shall he do; he shall even return, and will fix his attention upon those that forsake the Brit Kodesh.

[31] And forces from him will stand, and they shall desecrate the Mikdash, the Citadel, and shall do away with HaTamid, and set up the Shikkutz MeShomem.

[32] And such as do wickedly against the Brit shall he pervert in intrigue, but the people who know their G-d shall be strong and will do.

[33] And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and through despoilment for many yamin.

[34] Now when they shall fall, they shall be helped with a little help, but many shall cleave to them in intrigue.

[35] And some of them of understanding shall fall to try them, and to purify, and to make them white, even to the time of the end, because it is yet for a time appointed.

[36] And HaMelech shall do according to his will; and he shall exalt himself, and magnify himself above every g-d, and shall speak monstrous things against the G-d of g-ds, and shall prosper till the wrath be accomplished; for that is determined shall be done.

[37] Neither shall he regard the g-d of his avot, nor the desire of women, nor regard any g-d, for he shall magnify himself above all.

[38] But in his place shall he honor the g-d of fortresses, and a g-d whom his avot knew not shall he honor with zahav, and kesef, and with precious stones, and things desired.

[39] Thus shall he do to the fortresses of the strongholds with the help of a foreign g-d, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall distribute the land for a price.

[40] And at the time of the end shall HaMelech HaNegev butt against him, and HaMelech HaTza'fon shall storm against him with chariots, and with parash, and with many ships; and he shall enter into the countries and shall overflow and pass over.

[41] He shall enter also into the Eretz HaTzevi, and many will stumble, but these shall escape out of his hand, even Edom, and Moav, and the chief of the bnei Ammon.

[42] He shall stretch forth his hand also upon the countries, and Eretz Mitzrayim shall not escape.

[43] But he shall rule over the deposits of zahav and of kesef, and over all the desired things of Mitzrayim; and the Libyans and the Cushites shall be at his heels.

[44] But reports out of the east and out of the north shall trouble him; therefore he shall go forth with cheimah gedolah (great fury) to destroy, and to annihilate many.

[45] And he shall plant the tents of his pavilion between the sea and the Har Tzevi Kodesh (Beautiful Holy Mountain); yet he shall come to his end, and there is none to help him.

12 And at that time shall Micha'el stand, the Sar HaGadol who standeth over the banim of thy people, and there shall be an et tzarah (time of tribulation), such as has not been from the existence of a nation to that time; and in that time thy people shall be delivered, every one that shall be found written in the Sefer.

[2] And rabbim of them that sleep in the admat apha' (dust of the ground) shall awake, some to Chayyei Olam (Everlasting Life), and some to reproaches (shames) and

Dera'on Olam (Everlasting Contempt, Abhorrence, Aversion, i.e., *Everlasting Gehinnom*. [T.N. *Onesh Olam is here made more fearsome in light of the prevalent neglect of Scripture in favor of non-Biblical studies*]).

[3] And they that are wise shall shine as the brightness of the firmament; and they that turn many to tzedakah (righteousness) as the kokhavim (stars) leolam ved (forever and ever).

[4] But thou, O Daniel, shut up the devarim (words), and seal the sefer, until the Et Ketz (Time of the End): rabbim shall run to and fro, that da'as (knowledge) may be increased.

[5] Then I Daniel looked, and, hinei, two others were standing, the one on this side of the bank of the river, and the other on that side of the bank of the river.

[6] And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the Ketz of these wonders?

[7] And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto Shomayim, and swore, By the One who liveth haolam (forever), it shall be for a time, times, and a half a time; and when there is an end of breaking in pieces the yad Am Kodesh (power of the Holy People), all these things shall come to an end.

[8] And I heard, but I understood not. Then said I, Adoni, what shall be the end of these things?

[9] And he said, Go thy way, Daniel, for the devarim are closed up and sealed till the Et Ketz (Time of the End).

[10] Many shall be purified, and made white, and refined; but the reshaim (wicked)

EZRA

shall do wickedly; and none of the resha'im shall understand; but the wise shall understand.

[11] And from the time that HaTamid (the Daily Sacrifice) shall be taken away, and the Shikkutz Shomem (Abomination Causing Desolation) set up, there shall be a thousand two hundred and ninety yamim.

[12] Ashrei (blessed) is he who waiteth, and attains to the thousand three hundred and five and thirty yamim.

[13] But thou, go till HaKetzi; for thou shalt rest, and shall arise to thy allotted inheritance at the Ketz HaYamin (End of Days).

[T.N. Next we have Ezra's description of the Return from the Golus and the rebuilding of the Beis Hamikdash. Note who is standing up alive from the death of the Babylonian Exile... Yeshua (Ezra 3:2) who was the grandson of Serayah, that Chief Kohen before the destruction of Jerusalem (2Kgs 25:18) and also descendant of Tzadok or Zadok.]

afii.org/texts/hw2p2rb.htm
www.afii.org/yeshiva.pdf
www.afii.org/studywithus.htm
afii.org/texts/eyntgams.htm
afii.org/texts/eyntgamy.htm

EZRA

1 Now in the first year [539 B.C.E.] of Koresh Melech Paras (Persia), that the Devar Hashem by the mouth of Yirmeyah might be fulfilled, Hashem stirred up the ruach of Koresh Melech Paras (Persia), so that he

made a proclamation throughout all his Malchut, and put it also in writing, saying,

[2] Thus saith Koresh Melech Paras (Persia), Hashem Elohei HaShomayim hath given me all the kingdoms of ha'aretz; and he hath charged me to build him Beis [*Hamikdash*] at Yerushalayim, which is in Yehudah.

[3] Who is there among you of all His people, Elohav be with him, let him go up to Yerushalayim, which is in Yehudah, and build the Beis Hashem Elohei Yisroel, (He is HaElohim) which is in Yerushalayim.

[4] And whosoever remaineth in any place where he sojourneth, let the men of his place help him with kesef, and with zahav, and with goods, and with livestock, beside the nedavah (freewill offering) for the Beis HaElohim that is in Yerushalayim.

[5] Then rose up the chief of the avot of Yehudah and Binyamin, and the kohanim, and the Levi'im, with all them whose ruach HaElohim had stirred up, to go up to build the Beis Hashem which is in Yerushalayim.

[6] And all they that were about them did strengthen their hands with vessels of kesef, with zahav, with goods, and with livestock, and with precious things, in addition to all their nedavot (freewill offerings).

[7] Also HaMelech Koresh brought forth the vessels of the Beis Hashem, which Nevuchadnetzar had carried off out of Yerushalayim, and had put them in the bais (temple) of his g-ds;

[8] Even those did Koresh Melech Paras (Persia) bring forth by the hand of Mitredat the treasurer, and counted them unto Sheshbatar,

the Nasi of Yehudah.

[9] And this is the number of them; thirty basins of zahav, a thousand basins of kesef, nine and twenty knives,

[10] Thirty bowls of zahav, kesef basins of a second kind four hundred and ten, and other vessels one thousand.

[11] All the vessels of zahav and of kesef were five thousand and four hundred.

All these did Sheshbatar bring up with them of the Golus that were brought up from Bavel unto Yerushalayim.

2 Now these are the people of the province that went up out of the captivity, of those of the Golus, whom Nevuchadnetzar Melech Bavel had carried away unto Babylon, and returned unto Yerushalayim and Yehudah, every one unto his town;

[2] Which came with Zerubavel; Yeshua, Nechemyah, Serayah, Re'elyah, Mordechai, Bilshan, Mispar, Bigvai, Rechum, Ba'anah. The number of the men of the Am Yisroel;

[3] The Bnei Parosh, 2,172.

[4] The Bnei Shephatayah, 372.

[5] The Bnei Arach, 775.

[6] The Bnei Pachat-Moav, of the Bnei Yeshua and Yoav, 2,812.

[7] The Bnei Elam, 1,254.

[8] The Bnei Zattu, 945.

[9] The Bnei Zaccai, 760.

[10] The Bnei Bani, 642.

[11] The Bnei Bevai, 623.

[12] The Bnei Azgad, 1,222.

[13] The Bnei Adonikam, 666.

[14] The Bnei Bigvai, 2,056.

[15] The Bnei Adin, 454.

[16] The Bnei Ater of Yechizkiyah, 98.

[17] The Bnei Betzai, 323.

[18] The Bnei Yorah, 112.

[19] The Bnei Chashum, 223.
 [20] The Bnei Gibbar, 95.
 [21] The Bnei Beit-Lechem, 123.
 [22] The men of Netophah, 56.
 [23] The men of Anatot, 128.
 [24] The Bnei Azmavet, 42.
 [25] The Bnei Kiryat-Arim, Kephirah, and Be'erot, 743.
 [26] The Bnei Ramah and Geva, 621.
 [27] The men of Michmas, 122.
 [28] The men of Beit-El and Ai, 223.
 [29] The Bnei Nevo, 52.
 [30] The Bnei Magbish, 156.
 [31] The children of the other Elam, 1,254.
 [32] The Bnei Charim, 320.
 [33] The Bnei Lod, Chadid and Ono, 725.
 [34] The Bnei Yericho, 345.
 [35] The Bnei Senaah, 3,630.
 [36] The kohanim; the Bnei Yedayah, of the Bais Yeshua, 973.
 [37] The Bnei Immer, 1,052.
 [38] The Bnei Pashchur, 1,247.
 [39] The Bnei Charim, 1,017.
 [40] The Levi'im; the Bnei Yeshua and Kadmiel, of the Bnei Hodavayah, 74.
 [41] The singers; the Bnei Asaph, 128.
 [42] The children of the gatekeepers; the Bnei Shallum, the Bnei Ater, the Bnei Talmon, the Bnei Akuv, the Bnei Chatita, the Bnei Shovai; in all 139.
 [43] The Netinim; the Bnei Tzicha, the Bnei Chasupha, the Bnei Tabbaoth,
 [44] The Bnei Keros, the Bnei Siaha, the Bnei Padon,
 [45] The Bnei Levanah, the Bnei Chagavah, the children of Akuv,
 [46] The Bnei Chagav, the Bnei Shalmal, the Bnei Chanan,

[47] The Bnei Giddel, the Bnei Gachar, the Bnei Reayah,
 [48] The Bnei Retzin, the Bnei Nekoda, the Bnei Gazzam,
 [49] The Bnei Uzza, the Bnei Paseach, the Bnei Besai,
 [50] The Bnei Asnah, the Bnei Meunim, the Bnei Nephusim,
 [51] The Bnei Bakbuk, the Bnei Chakupha, the Bnei Chachur,
 [52] The Bnei Batzlut, the Bnei Mechida, the Bnei Charsha,
 [53] The Bnei Barkos, the Bnei Sisra, the Bnei Temach,
 [54] The Bnei Netziach, the Bnei Chatipha.
 [55] The Bnei Avdei Sh'lomo; the Bnei Sotai, the Bnei Hasopheret, the Bnei Peruda,
 [56] The Bnei Ya'alah, the Bnei Darkon, the Bnei Giddel,
 [57] The Bnei Shephatyah, the Bnei Chattil, the Bnei Pocheret-Hatzvayim, the Bnei Ami.
 [58] All the Netinim, and the Bnei Avdei Sh'lomo, were three hundred ninety and two.
 [59] And these were they which went up from Telmelach, Telcharsa, Keruv, Addan, and Immer; but they could not show their Bais Avot, and their zera, whether they were of Yisroel;
 [60] The Bnei Delaiah, the Bnei Toviyah, the Bnei Nekoda, six hundred fifty and two.
 [61] And of the Bnei HaKohanim; the Bnei Chaviyah, the Bnei Hakotz, the Bnei Barzillai; which took a wife of the banot of Barzillai the Gileadi, and was named after their shem.
 [62] These sought their register among those that were reckoned by

genealogy, but they were not found; therefore were they, as polluted, put from the kehunah.

[63] And the Tirshata (Governor) said unto them, that they should not eat of kodesh hakodashim, until there stood up a kohen with Urim and with Tummim.
 [64] The Kol HaKahal together was forty and two thousand three hundred and threescore.
 [65] This was in addition to their avadim (man servants) and their amahot (female servants) of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women.
 [66] Their susim were seven hundred thirty and six; their mules, two hundred forty and five;
 [67] Their camels, four hundred thirty and five; their donkeys, six thousand seven hundred and twenty.
 [68] And some of the chief of the avot, when they came to the Beis Hashem which is at Yerushalayim, offered nedavot for the Beis HaElohim to rebuild it in its place.
 [69] They gave according to their ability unto the Otzar for the work threescore and one thousand drachmas of zahav, and five thousand minas of kesef, and one hundred ketanot for the kohanim.
 [70] So the kohanim, and the Levi'im, and some of the people, and the singers, and the gatekeepers, and the Netinim (servants of the Beis Hamikdash), dwelt in their towns, and kol Yisroel in their towns.

3 And when the seventh month was come, and the Bnei Yisroel were in the towns, the people gathered themselves together as one man to Yerushalayim.

[2] Then stood up Yeshua ben Yehotzadak [*T.N. This man is the prophetic namesake of the coming Mashiach—see Zech 6:11-12*], and his brethren the kohanim, and Zerubavel ben Sh'altiel, and his brethren, and built the Mizbe'ach Elohei Yisroel, to offer olot (burnt offerings) thereon, as it is written in the Torat Moshe Ish HaElohim.

[3] And they set the Mizbe'ach upon its bases; despite their fear upon them because of the people of those lands, they offered olot (burnt offerings) thereon unto Hashem, even olot boker and erev.

[4] They kept also the Chag HaSukkot, as it is written, and offered the daily olah by number, according to the mishpat, as the duty of every yom required;

[5] And afterward offered the olah tamid, both of the chodeshim, and of all the Mo'adim of Hashem that were set apart as kodesh, and of every one that willingly offered a nedavah (freewill offering) unto Hashem.

[6] From the first day of the seventh month began they to offer olot (burnt offerings) unto Hashem. But the Yesod (Foundation) of the Heikhal Hashem was not yet laid.

[7] They gave kesef also unto the chotzvim (masons, stone-cutters), and to the charashim (craftsmen, carpenters); and food, and mishteh (drink), and shemen (oil), unto them of Tzidon, and to them of Tzor, to bring cedar trees from Lebanon to the sea and on to Yafo, according to the rishyon (authorization, grant)

that they had of Koresh Melech Paras (Persia).

[8] Now in the second year of their coming unto the Beis HaElohim at Yerushalayim, in the second month, began Zerubavel ben Sh'altiel, and Yeshua ben Yehotzadak, and the she'ar (remnant) of their brethren the kohanim and the Levi'im, and all they that were come out of the captivity unto Yerushalayim; and appointed the Levi'im, from twenty years old and upward, to set forward the melechet Beis Hashem (work of the construction of the Beis Hamikdash).

[9] Then stood Yeshua with his banim and his brethren, Kadmiel and his banim, the Bnei Yehudah, together, to set forward the workmen in the Beis HaElohim; the Bnei Chenadad, with their banim and their brethren the Levi'im.

[10] And when the Bonim (Builders) laid the foundation of the Heikhal Hashem, they set the kohanim in their robes with trumpets, and the Levi'im the Bnei Asaph with cymbals, to praise Hashem according to the instructions of Dovid Melech Yisroel.

[11] And they sang together by course in praising and giving thanks unto Hashem because He is good, for His chesed endureth forever toward Yisroel. And kol haAm shouted with a great shout, when they praised Hashem, because the foundation of the Beis Hashem was laid.

[12] But many of the kohanim and Levi'im and chief of the avot, who were zekenim (ancient men), that had seen the Beis HaRishon (*Beis HaMikdash of Shlomo*), when the foundation of this Beis [*Hamikdash*] was laid before their eyes, wept with a

loud voice, and many shouted aloud for simchah;

[13] So that the people could not discern the noise of the shout of simchah from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

4 Now when the adversaries [*i.e., the enemies, the Samaritans*] of Yehudah and Binyamin heard that the Banim of the Golus were the Bonim (Builders) of the Heikhal for Hashem Elohei Yisroel, [2] Then they came to Zerubavel, and to the chief of the avot, and said unto them, Let us build with you, for we seek Eloheichem, as ye do, and we do sacrifice unto Him since the days Esar-Hadon Melech Assur (Assyria), which brought us here [*see Melachim Bais 19:37; also 17:33*].

[3] But Zerubavel, and Yeshua, and the rest of the chief of the avot of Yisroel, said unto them, Ye have nothing to do with us to build a Beis [*Hamikdash*] unto Eloheinu; but we alone will build unto Hashem Elohei Yisroel, as HaMelech Koresh (Cyrus) Melech Paras (Persia) hath commanded us.

[4] Then the Am HaAretz weakened the hands of the Am Yehudah, and troubled them from building,

[5] And hired counselors against them to frustrate their etza (plan), all the days of Koresh (Cyrus) Melech Paras (Persia), even until the reign of Daryavesh (Darius) Melech Paras (Persia).

[6] And in the reign of Achashverosh [*Xerxes I 486-465 B.C.E., the husband of Queen Esther*], in the beginning of his reign, they wrote unto him a sitnah (accusation, related to the word Satan, Accuser)

against the inhabitants of Yehudah and Yerushalayim.

[7] Then, in the days of Artachshasta [*Artaxerxes I 465-424 B.C.E.*], it was Bishlam, Mitredat, Tavel, and the rest of their companions, who wrote unto Artachshasta Melech Paras (Persia); and the writing of the letter was written in Aramaic script, and set forth in Aramaic.

[8] Rechum the high commissioner and Shimshai the scribe wrote a letter against Yerushalayim to Melech Artachshasta as follows;

[9] Then wrote Rechum the high commissioner, and Shimshai the scribe, and the rest of their companions; the judges, the officials, the Tarplim, the Apharsim, the Arkvim, the Babylonians, and those of Shushan, that is, the Elma'im,

[10] And the rest of the nations whom the great and noble Osnapar deported, and settled in the city of Shomron (*Samaria*), and elsewhere in Beyond-the-River [*Euphrates*] wrote; and now

[11] This is the copy of the letter that they sent unto him, even unto Artachshasta HaMelech; From thy avadim, the men Beyond-the-River [*Euphrates*]; and now

[12] May it be known unto the Melech, that the Yehudim which came up from thee to us are come unto Yerushalayim, building the rebellious and the wicked city, and finishing its walls, and repairing the foundations.

[13] Be it known now unto the Melech, that, if this city be built, and the walls set up again, then they will not pay tax, tribute, or duty, and so thou shalt damage the royal revenues.

[14] Now because we have covenant maintenance ('share the King's salt') from the palace, and it was not proper for us to see the dishonor of the Melech, therefore we have sent and informed the Melech

[15] That search may be made in the sefer of the archives, and know that this city is a rebellious city, and hurtful unto melachim and provinces, a place of sedition from ancient times, for which cause was this city destroyed.

[16] We inform the Melech that, if this city be built again, and the walls thereof set up, by this means thou shalt have no possession in the province Beyond-the-River [*Euphrates*].

[17] Then the Melech sent an answer: Unto Rechum the high commissioner, and to Shimshai the scribe, and to the rest of their companions that dwell in Shomron (*Samaria*), and unto the rest Beyond-the-River [*Euphrates*], Shalom, and now

[18] The nish'tevan (official document) which ye sent unto us hath been fully read before me;

[19] And I commanded, and search hath been made, and it is found that this city for a long time hath made insurrection against melachim, and that rebellion and sedition have been made therein.

[20] There have been mighty melachim also over Yerushalayim, which have ruled over all territory Beyond-the-River [*Euphrates*], to whom tax, tribute, and duty were paid.

[21] Give ye now ta'am (command) to cause these men to cease, and that this city be not built, until another ta'am shall be given from me.

[22] Take heed now that ye fail not to do this; lamah (why) should damage grow to the hurt of the Melech?

[23] Now when the copy of letter of Melech Artachshasta was read before Rechum, and Shimshai the scribe, and their companions, they went up in haste to Yerushalayim unto the Yehudim, and made them to cease by force and compulsion.

[24] Then ceased the work of the Beis HaElohim which is at Yerushalayim. So it ceased unto the second year [*i.e., 520 B.C.E.*] of the reign of Daryavesh (Darius) Melech Paras (Persia).

5 Then the nevi'im, Chaggai HaNavi, and Zecharyah ben Iddo, prophesied unto the Yehudim that were in Yehudah and Yerushalayim in the shem Elohei Yisroel, Who was [*in authority*] over them.

[2] Then rose up Zerubabel ben Shaltiel, and Yeshua ben Yotzadak, and began to build the Beis Elohim which is at Yerushalayim; and with them were the nevi'im of Elohim helping them.

[3] At the same time came to them Tatnai, governor of the province Beyond-the-River [*Euphrates*], and Shetar-Boznai and their companions, and said thus unto them, Who hath authorized you to build this Beis [*Hamikdash*], and to finish this structure?

[4] Then said we unto them according what were the shmot of the men that are constructing this building.

[5] But the Ayn Eloheihem (Eye of their G-d) was upon the leaders of the Yehudim, that they could not cause them to cease, until the matter came to Daryavesh (Darius); and

then answer was returned by letter concerning this matter.

[6] The copy of the letter that Tatnai, governor of the province Beyond-the-River [*Euphrates*], and Shetar-Boznai and his companions the envoys which were in the province Beyond-the-River [*Euphrates*], sent unto Daryavesh (Darius) the Melech [see 6:6];

[7] They sent a letter unto him, wherein was written thus: Unto Daryavesh HaMelech, all Shalom.

[8] Be it known unto the Melech, that we went into the province of Yehudah, to the Beis of the great Elohim, which is being built with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

[9] Then asked we those leaders, and said unto them thus, Who commanded you to build this Beis [*Hamikdash*], and to restore this structure?

[10] We asked their shmot also, to inform thee, that we might write down the shmot of the men that were their heads for thy information.

[11] And thus they returned us answer, saying, We are the avadim of the Elohei Shomayim vAretz, and build the Beis that was built these many years ago, which a great Melech Yisroel built and set up.

[12] But because Avoteinu had provoked the Elohei Shomayim unto them into the hand of Nevuchadnetzar Melech Bavel, the Kasdai (Chaldean), who destroyed this Beis, and carried the people away into the Golus of Bavel (Babylon).

[13] But in the first year of Koresh (Cyrus) Melech Bavel the same Melech Koresh made a decree to build this Beis Elohim.

[14] And the vessels also of zahav and kesef of the Beis Elohim, which

Nevuchadnetzar took out of the Heikhal that was in Yerushalayim, and brought into the Heikhal of Babylon, those did Koresh the Melech take out of the Heikhal of Babylon, and they were delivered unto one, whose shem was Sheshbatar, whom he had made governor;

[15] And said unto him, Take these vessels, go, deposit them into the Heikhal that is in Yerushalayim, and let the Beis Elohim be built in its place.

[16] Then came the same Sheshbatar, and laid the foundation of the Beis Elohim which is in Yerushalayim; and since that time even until now hath it been under construction, and yet it is not finished.

[17] Now therefore, if it seem good to the Melech, let there be search made in the bais of royal archives, which is there at Babylon, whether it be so, that a decree was made of Koresh (Cyrus) the Melech to build this Beis Elohim at Yerushalayim, and let the Melech send his pleasure to us concerning this matter.

6 Then Daryavesh (Darius) the Melech made a decree, and search was made in the bais of the archives, where the treasures were stored in Babylon.

[2] And there was found at Achmeta, in the palace that is in the province of the Medes, a megillah, and therein was a record thus written;

[3] In the first year of Koresh the Melech, Koresh the Melech made a decree concerning the Beis Elohim at Yerushalayim, Let the Beis [*Hamikdash*] be built, the place where they offered

sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

[4] With three courses of great stones, and a course of new timber; and let the expenses be given out of the Melech's treasury;

[5] And also let the vessels of zahav and kesef of the Beis Elohim, which Nevuchadnetzar took forth out of the Heikhal which is at Yerushalayim, and brought unto Babylon, be returned, and brought again unto the Heikhal which is at Yerushalayim, every one to its place, and deposit them in the Beis Elohim.

[6] Now therefore, Tatnai, governor Beyond-the-River [*Euphrates*], Shetar-Boznai, and your companions the envoys, which were in the province Beyond-the-River [*Euphrates*], you stay far from there!

[7] Let the work of this Beis Elohim alone; let the governor of the Yehudim and the leaders of the Yehudim build this Beis Elohim in its place.

[8] Moreover I make a decree what ye shall do to the leaders of these Yehudim for the building of this Beis Elohim; that of the royal treasures, even of the revenue of the province Beyond-the-River [*Euphrates*], forthwith expenses be given unto these men, that they be not hindered.

[9] And that which they have need of, both young bulls, and rams, and lambs, for the burnt offerings of the Elohei Shomayim, wheat, salt, wine, and oil, according to the request of the kohanim which are at Yerushalayim, let it be given them day by day

without fail;

[10] That they may offer sacrifices of sweet savours unto the Elohei Shomayim, and pray for the chayei Melech, and of his banim.

[11] Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his bais, and being set up, let him be impaled hanging dead thereon; and let his bais be made a dunghill for this.

[12] And the Elohim that hath caused Shmo to dwell there destroy all Melech or Am that shall lift up their hand to alter and to destroy this Beis Elohim which is at Yerushalayim. I Daryavesh have issued a decree; let it be done with speed.

[13] Then Tatnai, governor of Beyond-the-River [*Euphrates*], Shetar-Boznai, and their companions, according to that which Daryavesh the Melech had sent, so they did speedily.

[14] And the leaders of the Yehudim built, and they prospered through the prophesying and preaching of Chaggai HaNavi and Zecharyah ben Iddo. And they built, and finished it, according to the commandment of the Elohei Yisroel, and according to the commandment of Koresh (Cyrus), and Daryavesh (Darius), and Artachshasta (Artaxerxes) Melech Paras (Persia).

[15] And this Beis [*Hamikdash*] was finished on the third day of the month Adar, which was in the sixth year of the reign of Daryavesh the Melech [*i.e., March 12, 515 B.C.E.*].

[16] And the Bnei Yisroel, the Kohanim, and the Levi'im, and the rest of the Banim of the Golus, kept the dedication of this Beis Elohim with joy.

[17] And offered at the dedication of this Beis Elohim one hundred bulls, two hundred rams, four hundred lambs; and for a sin offering for kol Yisroel, twelve he-goats, according to the number of the tribes of Yisroel.

[18] And they installed the kohanim in their divisions, and the Levi'im in their courses, for the Avodas Elohim, which is at Yerushalayim, as it is written in the Sefer Moshe.

[19] And the Banim of the Golus kept the Pesach upon the 14th day of the first month.

[20] For the Kohanim and the Levi'im made themselves tahor, all of them were tehorim, and slaughtered the Pesach for all the Banim of the Golus, and for their brethren the Kohanim, and for themselves.

[21] And the Bnei Yisroel, which were come again out of Golus, and all such as had separated themselves unto them from the tum'a of the Goyim of ha'aretz, to seek Hashem Elohei Yisroel, did eat,

[22] And kept the Chag Matzot seven days with simchah; for Hashem had made them joyful, and turned the lev Melech Assyria unto them, to strengthen their hands in the work of the Beis Elohim, Elohei Yisroel.

7 Now after these things, in the reign of

Artachshasta Melech Paras (Persia), Ezra ben Serayah ben Azaryah ben Hilkiyah,

[2] Ben Shallum, ben Tzadok, ben Achituv,

[3] Ben Amaryah, ben Azaryah, ben Merayot,

[4] Ben Zerachyah, ben Uzzi, ben Bukki,

[5] Ben Avishua, ben Pinchas, ben Eleazar, ben Aharon HaKohen HaRosh;

[6] This Ezra went up from Babylon, and he was a sofer mahir expert in the Torat Moshe, which Hashem Elohei Yisroel had given, and HaMelech granted him all his request, for the yad Hashem Elohav was upon him.

[7] And there went up some of the Bnei Yisroel, and of the Kohanim, and the Levi'im, and the singers, and the gatekeepers, and the Netinim, unto Yerushalayim, in the seventh year of Artachshasta [Artaxerxes] HaMelech [*i.e., 458 B.C.E.*].

[8] And he came to Yerushalayim in the fifth month, which was in the seventh year of the Melech.

[9] For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Yerushalayim, for the good yad Elohav was upon him.

[10] For Ezra had prepared his lev to study the Torat Hashem, and to do it, and to teach in Yisroel chok and mishpat.

[11] Now this is the copy of the letter that HaMelech Artachshasta gave unto Ezra HaKohen, HaSofer, even a Sofer of the divrei mitzvot Hashem, and of his chukkot for Yisroel:

[12] Artachshasta, Melech Melachim, unto Ezra Kohen, Sofer of the law of Elohei Shomayim, Greetings! And now

[13] I issued a decree, that all they of the Am Yisroel, and of Kohanim and Levi'im, in my kingdom, which are minded of their own freewill to go up to Yerushalayim, go with thee.

[14] Forasmuch as thou art sent of the Melech, and of his seven counselors, to inquire concerning Yehudah and Yerushalayim, according to the law of thy G-d which is in thine hand;

[15] And to carry the kesef and zahav, which the Melech and his counselors have freely offered unto the Elohei Yisroel, Whose habitation is in Yerushalayim,

[16] And all the kesef and zahav that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the Kohanim, offering willingly for the Beis Eloheihem which is in Yerushalayim;

[17] That thou mayest buy speedily with this kesef bulls, rams, lambs, with their minchot and their nesakhim, and offer them upon the Mizbe'ach of the Beis Eloheichem which is in Yerushalayim.

[18] And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the kesef and the zahav, that do according to the will of Eloheichem.

[19] The vessels also that are given thee for the service of the Beis of thy G-d, those deliver thou before the Elohei Yerushalayim.

[20] And whatsoever more shall be needful for the Beis of thy G-d, which thou shalt have occasion to bestow, bestow it out of the bails of treasures of the Melech.

[21] And I, even I Artachshasta the Melech, do issue a decree to all the treasurers which are in Beyond-the-River [*Euphrates*], that whatsoever Ezra HaKohen, the Sofer of the law of the Elohei Shomayim, shall require of you, it be done speedily,

[22] Unto one hundred talents of kesef, and to one hundred cors of wheat, and to one hundred baths of wine, and to one hundred baths of oil, and unlimited melach (salt).

[23] Whatsoever is commanded by Elohei Shomayim, let it be diligently done for the Beis of Elohei Shomayim; for why should there be ketzaf (wrath) against the malchut of the Melech and his banim?

[24] Also we make known to you, that touching any of the Kohanim and Levi'im, singers, gatekeepers, Netinim, or ministers of this Beis Elohim, it shall not be lawful to impose tax, tribute, or duty, upon them.

[25] And thou, Ezra, after the chochmah of thy G-d, that is in thine hand, set magistrates and judges, which may judge all the people that are in Beyond-the-River [*Euphrates*], all such as know the laws of thy G-d; and teach ye them that know them not.

[26] And whosoever will not do the law of thy G-d, and the law of the Melech, let punishment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

[27] Baruch Hashem Elohei Avoteinu, Who hath put such a thing as this in the lev HaMelech, to honor the Beis Hashem which is in Yerushalayim;

[28] And hath extended chesed unto me before HaMelech, and his counselors, and before all the mighty officials of the Melech. And I was strengthened because the Yad Hashem Elohai was upon me, and I gathered together out of Yisroel chief men to go up with me.

8 These are now the Rashei Avoteihem, and this is the register of them that went up with me from Babylon, in the reign of Artachshasta the Melech:

[2] Of the Bnei Pinchas, Gershom; of the Bnei Itamar, Daniel; of the Bnei Dovid, Chattush;

[3] Of the Bnei Shechanyah, of the Bnei Parosh, Zecharyah; and with him were reckoned by register of the zakhar 150.

[4] Of the Bnei Pachat-Moav, Elyehoeinai ben Zerachyah, and with him 200 zakhar.

[5] Of the Bnei Shechanyah, ben Yachziel, and with him 300 zakhar.

[6] Of the banim also of Adin, Eved ben Yonatan, and with him 50 zakhar.

[7] And of the Bnei Elam, Yeshayah ben Atalyah, and with him 70 zakhar.

[8] And of the Bnei Shephatyah, Zevadyah ben Michael, and with him 80 zakhar.

[9] Of the Bnei Yoav, Ovadyah ben Yechiel, and with him 218 zakhar.

[10] And of the Bnei Shlomit, ben Yosiphyah, and with him 160 zakhar.

[11] And of the Bnei Bevai, Zecharyah ben Bevai, and with him 28 zakhar.

[12] And of the Bnei Azgad, Yochanan ben Hakkatan, and with him 110 zakhar.

[13] And of the younger Bnei Adonikam, whose shmot are these, Eliphelet, Ye'iel, and Shemayah, and with them 60 zakhar.

[14] Of the banim also of Bigvai, Utai, and Zakkur, and with them 70 zakhar.

[15] And I gathered them together by the river that runneth to Ahava,

and there abode we in tents three days; and I reviewed the people, and the Kohanim, and found there none of the Bnei Levi.

[16] Then sent I for Eliezer, for Ariel, for Shemayah, and for Elnatan, and for Yariv, and for Elnatan, and for Natan, and for Zecharyah, and for Meshullam, chief men; also for Yoyariv, and for Elnatan, men of discernment. [17] And I sent them with commandment unto Iddo the chief at the place called Casiphya, and I told them what they should say unto Iddo, and to his brethren the Netinim, at the place Casiphya, that they should bring unto us ministers for the Beis Eloheinu.

[18] And by the good Yad of Eloheinu upon us they brought us an Ish Seichel, of the Bnei Machli, ben Levi, ben Yisroel; and Sherevyah, with his banim and his brethren, eighteen;

[19] And Chashavyah, and with him Yeshayah of the Bnei Merari, his brethren and their banim, twenty;

[20] Also of the Netinim, whom Dovid and the sarim (princes) had appointed for the Avodas HaLevi'im, two hundred and twenty Netinim; all of them were registered by shemot.

[21] Then I proclaimed a tzom there, at the Ahava River, that we might afflict ourselves before Eloheinu, to seek of Him a derech yesharah for us, and for our little ones, and for all our possessions. [22] For I was ashamed to require of the Melech a band of soldiers and parashim to protect us against the enemy on the road; because we had spoken unto the Melech, saying, The Yad Eloheinu is upon all them for tovah that seek Him, but His power and

His wrath is against all them that forsake Him.

[23] So we did a tzom and besought Eloheinu for this, and He was entreated of us.

[24] Then I separated twelve of the chief of the Kohanim, Sherevyah, Chashavyah, and ten of their brethren with them,

[25] And weighed out unto them the kesef, and the zahav, and the vessels, even the terumat Beis Eloheinu, which the Melech, and his counselors, and his officials, and kol Yisroel there present, had given as an offering.

[26] I even weighed out unto their hand six hundred and fifty talents of kesef, and vessels of kesef one hundred talents, and of zahav one hundred talents;

[27] Also twenty bowls of zahav, of a thousand darics; and two vessels of nechoshet, precious as zahav.

[28] And I said unto them, Ye are kodesh unto Hashem; the vessels are kodesh also; and the kesef and the zahav are a nedavah unto Hashem Elohei Avoteichem.

[29] Watch ye, and guard them, until ye weigh them before the chief of the Kohanim and the Levi'im, and chief of the avot of Yisroel, at Yerushalayim, in the chambers of the Beis Hashem.

[30] So took the kohanim and the Levi'im the weight of the kesef, and the zahav, and the vessels, to bring them to Yerushalayim unto the Beis Eloheinu.

[31] Then we departed from the Ahava River on the twelfth day of the first month, to go unto Yerushalayim; and the Yad Eloheinu was upon us, and delivered us from the hand of the enemy, and the bandit laying in wait along the Derech (road).

[32] And we came to Yerushalayim, and abode there three days.

[33] Now on the fourth day was the kesef and the zahav and the vessels weighed in the Beis Eloheinu by the yad of Meremot ben Uriyah

HaKohen; and with him was Eleazar ben Pinchas; and with them was Yozavad ben Yeshua, and Noadyah ben Binnui, the Levi'im;

[34] By mispar (number) and by weight of every one; and all the weight was written at that time.

[35] Also the children of those that had been carried away, the Bnei HaGolus, offered olot unto Elohei Yisroel, twelve bulls for kol Yisroel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin offering; all this was an olah unto Hashem.

[36] And they delivered the orders of the Melech unto the Satraps of the Melech, and to the governors of Beyond-the-River [*Euphrates*] and they gave support to HaAm, and the Beis HaElohim.

9 Now when these things were completed, the sarim came to me, saying, HaAm Yisroel, and the Kohanim, and the Levi'im, have not separated themselves from the Am HaAretz, doing according to their abominations, even of the Kena'ani, the Chitti, the Perizzi, the Yevusi, the Ammoni, the Moavi, the Egyptians, and the Emori. [2] For they have taken of their banot for themselves, and for their banim, so that the zera hakodesh have mingled themselves with the Am HaAretz; yea, the yad of the sarim (princes) and officials hath been chief in this trespass.

[3] And when I heard this thing, I made keriah of my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down appalled.

[4] Then were assembled around me every one that trembled at the Divrei Eloheei Yisroel, because of the transgression of those of the Golus; and I sat appalled until the minchat haerev.

[5] And at the minchat haerev I arose up from my abasement, and having made the keriah of my garment and my mantle, I fell upon my knees, and spread out my hands unto Hashem Elohai, [6] And davened, O Elohai, I am ashamed and am disgraced to lift up my face to thee, Elohai, for avonoteinu are increased over our head, and ashmateinu (our guilt) is reached up unto Shomayim.

[7] Since the days of Avoteinu have we been in a great trespass unto this day; and for avonoteinu have we, our melachim, and our Kohanim, been delivered into the hand of the melachim of the lands, to the cherev, to captivity, and to spoil, and to humiliation of face, as it is this day.

[8] And now for a little space grace hath been shown from Hashem Eloheinu, to leave us to escape a she'ar (remnant), and to give us a peg in his Makom Kodesh, that Eloheinu may lighten our eyes, and give us a little reviving in our bondage.

[9] For we were avadim; yet Eloheinu hath not forsaken us in our bondage, but hath extended chesed unto us in the sight of the Melachim of Paras (Persia), to give us a reviving, to set up the Beis Eloheinu, and to repair the ruins thereof, and to give us a wall in Yehudah and in Yerushalayim.

[10] And now, O Eloheinu, what shall we say after this? For we have forsaken Thy mitzvot,

[11] Which Thou hast commanded by Thy avadim the nevi'im, saying, HaAretz, unto which ye go to possess it, is an erez niddah (unclean land) with the filthiness of the Am HaAretz, with their abominations, which have filled it from one end to another with their tum'a.

[12] Now therefore give not your banot unto their banim, neither take their banot unto your banim, nor further their shalom or their prosperity ad olam, that ye may be strong, and eat the good of the land and leave it for your banim ad olam.

[13] And after all that is come upon us for our evil deeds, and for our great guilt, seeing that Thou Eloheinu hast punished us less than avoneinu deserve, and hast given us such deliverance as this,

[14] Should we again break Thy mitzvot, and join in affinity with the people of these to'evot (abominations)? Wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no she'erit (remnant) nor escaping?

[15] Hashem Eloheei Yisroel, Thou art tzaddik; for we remain yet escaped, as it is this day; hineni, we are before Thee in our guilt, though we cannot stand before Thee because of it.

10 [1] Now while Ezra was davening and making vidduy, weeping and prostrating himself before the Beis HaElohim, a Kahal rav

me'od, anashim, nashim, and yeladim, gathered to him from Yisroel, for the people wept bitterly.

[2] And Shechanyah ben Yechiel, of the Bnei Elam, answered and said to Ezra, We have been unfaithful to Eloheinu, have married foreign am ha'aretz women; yet now there is mikveh for Yisroel in spite of this.

[3] So now let us make a Brit with Eloheinu to put away all nashim and that born of them, according to the counsel of Adonoi and the charedim at the mitzvot of Eloheinu; and let it be done according to the Torah.

[4] Arise! For this matter is your responsibility; but we will be with you; chazak and act.

[5] Then Ezra rose and made the leading Kohanim, the Levi'im, and kol Yisroel take an oath that they would do according to this proposal; so they took the oath.

[6] Then Ezra arose from before the Beis HaElohim and went into the chamber of Yehochanan ben Elyashiv. Although he went there, he did not eat lechem, nor drink water, for he was mourning over the unfaithfulness of those of the Golus.

[7] And they issued a proclamation throughout Yehudah and Yerushalayim to all the Banim of the Golus, that they should assemble at Yerushalayim

[8] And that whoever would not come within three days, according to the counsel of the sarim and the zekenim, all his possessions should be forfeited and he himself excluded from the Kahal of those of the Golus.

[9] So all the men of Yehudah and Benyamin assembled at Yerushalayim within the three days. It was the ninth month on the twentieth of the month,

NECHEMYAH

and kol HaAm sat in the rechof before the Beis HaElohim, distressed by the occasion and the heavy rain.
 [10] Then Ezra HaKohen stood up and said to them, You have been unfaithful and have married foreign women adding to Ashmat Yisroel.
 [11] Now, therefore, make confession to Hashem Elohei Avoteichem and do His will; separate yourselves from the am ha'aretz and from the foreign women.
 [12] Then Kol HaKahal answered and said with a kol gadol, Ken! As you have said, so it is our duty to do.
 [13] But there are Am rav, it is the rainy season, and we are not able to stand bachotz (outside). Nor can the matter be done in one or two days, for we have transgressed greatly in this matter.
 [14] Let our leaders represent the Kol HaKahal and let all those in our towns who have married foreign women come at appointed times, together with the ziknei ir and shofetim of each town until the charon af Eloheinu on account of this matter is turned away from us.
 [15] Only Yonatan ben Asahel and Yachzeyah ben Tikvah supported by Meshulam and Shabtai the Levi stood opposed.
 [16] But the Banim of the Golus did so. And Ezra HaKohen selected anashim who were Rashei HaAvot for each of their father's households, all of them by shemot. So they convened on the first day of the tenth month to investigate the matter.
 [17] And they finished investigating all men who had married foreign women by the 1st day of the 1st month.
 [18] And among the Bnei HaKohanim who had married foreign women were found of

the Bnei Yeshua ben Yotzadak, and his brothers; Ma'aseiyah, Eliezer, Yariv, and Gedalyah.
 [19] And they pledged to put away their women, and being guilty, they offered a ram of the flock for their asham.
 [20] And of the Bnei Immer there were Chanani and Zevadyah;
 [21] and of the Bnei of Charim; Ma'aseiyah, Eliyah, Shemayah, Yechiel, and Uzziyah;
 [22] and of the Bnei of Pashchur; Elyoeinai, Ma'aseiyah, Yishmael, Netanel, Yozavad, and Elasah.
 [23] And of Levi'im there were Yozavad, Shimei, Kelayah (that is, Kelita), Petachyah, Yehudah, and Eliezer.
 [24] And of the singers there was Elyashiv; and of the gatekeepers; Shallum, Telem, and Uri.
 [25] And of Yisroel, of the Bnei of Parosh there were Ramyah, Yizziyah, Malchiyah, Miyamin, Eleazar, Malkiyah, and Benayah;
 [26] And of the Bnei Elam; Mattanyah, Zecharyah, Yechiel, Avdi, Yeremot, and Eliyah;
 [27] And of the Bnei Zattu; Elyoeinai, Elyashiv, Mattanyah, Yeremot, Zavad, and Aziza;
 [28] And of the Bnei Bevai; Yehochanan, Chananyah, Zabbai, and Attai;
 [29] And of the Bnei Bani; Meshullam, Malluch, and Adayah, Yashuv, Sheal, and Ramot;
 [30] And of the Bnei Pachat-Moav; Adna, Kelal, Benayah, Ma'aseiyah, Mattanyah, Betzalel, Binnui, and Menasheh;
 [31] And of the Bnei Charim; Eliezer; Yishiyah, Malkiyah, Shemayah, Shim'on,

[32] Benyamin, Malluch, and Shemaryah;
 [33] Of the Bnei of Chashum; Matnai, Mattattah, Zavad, Eliphelet, Yeremai, Manasheh, and Shimei;
 [34] Of the Bnei Bani; Ma'adai, Amram, Uel,
 [35] Benayah, Bedyah, Keluhi,
 [36] Vanyah, Meremot, Elyashiv,
 [37] Mattanyah, Mattnai, Ya'asai,
 [38] Bani, Binnui, Shimei,
 [39] Shelemayah, Natan, Adayah,
 [40] Machnavdai, Shashai, Sharai,
 [41] Azarel, Shelemayah, Shemaryah,
 [42] Shallum, Amaryah, and Yosef.
 [43] Of the Bnei Nevo there were Yeiel, Mattityah, Zavad, Zevina, Yadai, Yoel, and Benayah.
 [44] All these had taken foreign women, and some of them wives by whom they had banim.

NECHEMYAH

1 The Divrei Nechemyah ben Chachalyah. And it came to pass in the month Kislev, in the twentieth year [*i.e.*, 445 B.C.E.], as I was in Shushan the capital [*of Persia*],
 [2] That Chanani, one of my achim [*see* 7:2], came, he and certain men, from Yehudah; and I asked them concerning the remnant of the Yehudim that had survived the Exile [*the Golus*], and concerning Yerushalayim.
 [3] And they said unto me, The remnant that have survived the Exile [*the Golus*] there in the province are in ra'ah gedolah and reproach; the Chomat Yerushalayim also is broken down, and the gates thereof are burned with eish.

[4] And it came to pass, when I heard these words, that I sat down and wept, and mourned for several yamim, and did a tzom, and davened before Elohei HaShomayim,

[5] And said, O Hashem Elohei HaShomayim, HaEl HaGadol vHaNora, that is shomer habrit vachessed for them that love Him and are shomer mitzvot over His commandments,

[6] Let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the tefillah of Thy eved, which I am davening before Thee now, yomam valailah, for the Bnei Yisroel Thy avadim, and mitvaddeh al chattot (confess the sins) of the Bnei Yisroel, which we have sinned against Thee. Both I and the Bais Avi have sinned.

[7] We have dealt very corruptly against Thee, and have not been shomer mitzvot, neither over the chukkim, nor the mishpatim, which Thou commandedst Moshe Thy eved.

[8] Remember, the word that Thou commandedst Moshe Thy eved, saying, If ye transgress, I will scatter you abroad among the nations,

[9] But if ye make teshuvah and turn unto Me, and are shomer over My mitzvot, and do them; though there were of you those exiled unto the uttermost part of

HaShomayim, yet will I gather them from there, and will bring them unto the place [*i.e.*, Yerushalayim] that I have chosen to make dwell Shmi (My Name) there.

[10] Now these are Thy Avadim and Thy Am, whom Thou hast redeemed by Thy ko'ach hagadol, and by Thy Yad HaChazakah.

[11] O Adonoi, let now Thine ear be attentive to the tefillah of Thy eved, and to the tefillah

of Thy Avadim, who desire to fear Thy Shem; and give success to Thy eved today, and grant him rachamim in the sight of this man. For I was the Mashkeh L'Melech.

2 And it came to pass in the month Nisan, in the twentieth year of Artachshasta HaMelech, that yayin was before him; and I took up the yayin, and gave it unto HaMelech. Now I had not been previously sad in his presence.

[2] Wherefore HaMelech said unto me, Why is thy countenance sad, seeing thou art not choleh (sick)? This is nothing else but ro'ah lev. Then I was very much afraid,

[3] And said unto HaMelech, HaMelech l'olam yichyeh.

Why should not my countenance look sad, when HaIr, the Bais Kivrot Avotai, lieth in ruins, and the gates thereof are consumed with eish?

[4] Then HaMelech said unto me, For what dost Thou make request? So I davened to Elohei HaShomayim.

[5] And I said unto HaMelech, If it please HaMelech, and if thy eved have found favor in thy sight, that thou wouldest send me unto Yehudah, unto the Ir Kivrot Avotai, that I may rebuild her.

[6] And HaMelech said unto me, (the queen also sitting by him,) For how long shall thy journey be, and when wilt thou return? So it pleased HaMelech to send me; and I set for him a zman.

[7] Moreover I said unto HaMelech, If it please HaMelech, let iggrot be given me to the governors Beyond the River, that they may provide me safe conduct till I come into Yehudah;

[8] And an iggeret unto Asaph the Shomer of the forest of HaMelech, that

he may give me timber to make beams for the gates of the fortress by the Beis, and for the Chomat HaIr, and for the bais that I shall occupy. And HaMelech granted me, according to the Yad Elohai Hatovah upon me.

[9] Then I came to the governors Beyond the River [*Euphrates*], and gave them the Igrot HaMelech. Now HaMelech had sent captains of the army and parashim (a troop of horsemen) with me.

[10] When Sanvalat the Choroni, and Toviyah the eved (official), the Ammoni, heard of it, it grieved them with a ra'ah gedolah that there was come an adam to seek the welfare of the Bnei Yisroel.

[11] So I came to Yerushalayim; was there 3 yamim.

[12] And I arose in the lailah, and some few men with me; neither told I any man what Elohai had put in my lev to do for Yerushalayim; neither was there any mount with me, save the mount that I rode upon.

[13] And I went out by lailah by the Valley Gate, even before the Dragon's Spring, and to the Dung Gate [*3:13*], and made inspection of the Chomat Yerushalayim, which had been broken down, and the gates thereof that were consumed with eish.

[14] Then I went on to the lailah by way of the valley, and viewed the Chomah (Wall), and turned back, and entered by the Valley Gate, and so returned.

[15] Then went I up in the lailah by way of the valley, and viewed the Chomah (Wall), and turned back, and entered by the Valley Gate, and so returned.

[16] And the officials knew not where I went, or what I did; neither as yet to the Yehudim, nor to the Kohanim,

nor to the Nobles, nor to the Rulers, nor to the rest that were to do the melachah (work) had I said anything. [17] Then said I unto them, Ye see hara'ah (the trouble) that we are in, how Yerushalayim lieth in ruins, and the gates thereof are burned with eish; come, and let us rebuild the Chomat Yerushalayim, that we suffer derision no more. [18] Then I told them of the Yad Elohai Hatovah which was upon me; as also the Divrei HaMelech that he had spoken unto me. And they said, Let us rise up and rebuild. So they strengthened their hands in tovah (in the good). [19] But when Sanvalat the Choroni, and Toviya the eved (official), the Ammoni, and Geshem the Arab, heard it, they laughed at us in mockery, and despised us, and said, What is this thing that ye do? Against HaMelech will you be moredim (ones rebelling)? [20] Then answered I them, and said unto them, Elohei HaShomayim, He will give us success; therefore we His avadim will arise and rebuild; but ye have no chelek (allotted portion), nor tzadakah (right), nor zikaron b'Yerushalayim (history to commemorate in Jerusalem).

3 Then Elyashiv the Kohen HaGadol rose up with his achim the Kohanim, and they rebuilt the Sheep Gate; they set it apart as kodesh, and set up the daletot of it; even unto the Migdal HaMe'ah they set it apart as kodesh, unto the Migdal Chanan'el. [22] And next unto him the Anshei Yericho built. And next to them built Zakkur ben Imri.

[3] But the Fish Gate did the Bnei Hasnaah build, who also

laid the beams thereof, and set up the daletot thereof, the locks, and the bars thereof.

[4] And next unto them Meremot ben Uriyah ben Hakotz made repairs. And next unto them Meshullam ben Berekhyah ben Meshezav'el made repairs. And next unto them Tzadok ben Ba'ana did so. [5] And next unto them the Tekoim built; but their Nobles put not their necks to the Avodas adoneihem. [6] Moreover Yoyada ben Paseach and Meshullam ben Besodyah made repairs on the Sha'ar HaYeshanah; they laid the beams thereof, and set up the daletot, and the locks, and the bars thereof.

[7] And next unto them repaired Melatyah the Giveoni, and Yadon the Meronoti, the men of Giveon, and of Mitzpah, unto the seat of the governor of Beyond the River [*Euphrates*]. [8] Next unto him repaired Uzziel ben Charhayah, one of the goldsmiths. Next unto him also repaired Chananyah son of the perfumers, and they fortified Yerushalayim unto the Broad Wall. [9] And next unto them repaired Refayah ben Chur, the ruler of half the district of Yerushalayim.

[10] And next unto them repaired Yedayah ben Charumaph, opposite his bais. And next unto him repaired Chattush ben Chashavneyah. [11] Malkiyah ben Charim, and Chashuv ben Pachat-Moav, repaired the other section, and the Migdal HaTannurim.

[12] And next unto him repaired Shallum ben Halochesh, the ruler of half the district of Yerushalayim, he and his banot.

[13] The Valley Gate repaired Chanun, and the inhabitants

of Zanoach; they rebuilt it, and set up the daletot thereof, the locks thereof, and the bars thereof, and 1,000 cubits of Chomah unto the Dung Gate. [14] But the Dung Gate did Malkiyah ben Rechav, the ruler of the district of Beit Hakerem repair; he rebuilt it, and set up the daletot thereof, the locks thereof, and the bars thereof.

[15] But the Fountain Gate did Shallun ben Kol-Chozeh, ruler of Mitzpah district repair; he rebuilt it, covered it, set up the daletot thereof, the locks thereof, and the bars thereof, and the chomah of the Pool of Shelach [*Shiloah*] by the Gan HaMelech, and upto the stairs that go down from the Ir Dovid.

[16] After him repaired Nechemyah ben Azbuk, the ruler of half the district of Beit-tzur, unto the place opposite the Kivrei Dovid, and to the artificial pool, and unto the Bais HaGiborim.

[17] After him repaired Levi'im, Rechum ben Bani. Next unto him repaired Chashavayah, the ruler of half the district of Keilah, in his district.

[18] After him repaired their achim, Bavai ben Chenadad, ruler half the Keilah district.

[19] And next to him repaired Ezer ben Yeshua, the ruler of Mitzpah, another section fronting the ascent to the armory at the Corner.

[20] After him Baruch ben Zakkai zealously repaired the other section, from the Corner unto the petach Bais Elyashiv the Kohen HaGadol.

[21] After him repaired Meremot ben Uriyah ben Hakotz another section, from the entrance of the Bais Elyashiv even to the end of the Bais Elyashiv.

[22] And after him repaired the Kohanim,

who were the men of the surrounding area.

[23] After him repaired Binyamin and Chashuv opposite their bais. After him repaired Azaryah ben Maaseiyah ben Ananyah etzel (beside, *Prov 8:30*) his bais.

[24] After him repaired Binnui ben Chenadad another section, from the bais Azaryah unto the Corner, even unto the Pinnah.

[25] Palal ben Uzai, opposite the Corner, and the Migdal which projects from upper part of the Bais HaMelech, that was by the khatzer (court) of the Guard. After him Pedayah ben Parosh

[26] And the Netenim (servants of the Bais Hamikdash) dwelt on Ophel, made repairs unto the place opposite the Water Gate on the east, and the migdal that projects out.

[27] After them the Tekoim repaired another section, opposite the great migdal that projects out, even unto the Chomat Ophel.

[28] From above the Horse Gate repaired the Kohanim, every one opposite his bais.

[29] After them repaired Tzadok ben Immer opposite his bais. After him repaired also Shemayah ben Shechanyah, the Shomer of the East Gate.

[30] After him repaired Chananyah ben Shelemyah, and Chanun the sixth son of Tzalaph, another section. After him repaired Meshullam ben Berekhyah opposite his living quarters.

[31] After him repaired Malkiyah one of the goldsmiths unto the place of the Netenim, and of the merchants, opposite the Sha'ar HaMifkad, and to the aliyat hapinnah.

[32] And between the aliyat hapinnah unto the Sheep

Gate repaired the goldsmiths and the merchants.

4 [3:33] But it came to pass, that when Sanvalat heard that we were rebuilding the Chomah, he was angered, took great indignation, mocked the Yehudim.

[2 [3:34]] And he spoke before his brethren and the army of Shomron, and said, What do these feeble Yehudim? Will they fortify themselves?

Will they sacrifice? Will they finish in a day? Will they revive the avanim out of the heaps of the burned rubble?

[3 [3:35]] Now Toviyah the Ammoni was by him, and he said, Even that which they build, if a fox climb up on it, even he shall break down their chomat avanim.

[4 [3:36]] Shema, Eloheinu, for we are despised; turn their insults upon their own head, and give them as plunder in a land of captivity;

[5 [3:37]] And cover not their avon, and let not their chattat be blotted out from before thee, for they threw insults in the face of HaBonim.

[6 [3:38]] So we rebuilt HaChomah, and kol HaChomah was joined together unto half the height thereof, for HaAm had a mind to work.

[7 [4:1]] But it came to pass, that when Sanvalat, and Toviyah, and the Arabs, and the Ammonim, and the Ashdodim, heard about the Chomat Yerushalayim, that its repairs had gone ahead, and that the gaps began to be closed up, then they were very angry,

[8 [4:2]] And they plotted all of them together to come and to fight against Yerushalayim, and to hinder it.

[9 [4:3]] Nevertheless we davened unto Eloheinu, and set a watch against them yomam valailah, because of them.

[10 [4:4]] And Yehudah said, The koach of the bearers of burdens is giving out, and there is much rubble, so that we are not able to rebuild the Chomah (Wall).

[11 [4:5]] And our adversaries said, They shall have no da'as, neither see, till we come in the midst among them, and slay them, and cause the melachah (work) to cease.

[12 [4:6]] And it came to pass, that when the Yehudim which dwelt near them came, they said unto us eser p'amim, Wherever ye turn, they will be upon us.

[13 [4:7]] Therefore set I behind the lower places of the Chomah, and on the exposed places, I even set HaAm by their mishpekhos with their swords, their spears, and their bows.

[14 [4:8]] And I looked, and rose up, and said unto the Nobles, and to the Officials, and to the rest of HaAm, Be not ye afraid of them. Remember Adonoi HaGadol v'HaNorah, and fight for your achim, your banim, and your banot, your nashim, and your batim.

[15 [4:9]] And it came to pass, when our enemies were aware that it was known unto us, and HaElohim had brought their etzah (plan) to nought, that we returned all of us to HaChomah, every one unto his melachah (work).

[16 [4:10]] And it came to pass from that day forth, that half of my men did the melachah, and the other half of them held the spears, the shields, and the bows, and the body armor; and the officials posted themselves behind Kol Bais Yehudah

[17 [4:11]] Who were HaBonim BaChomah. And they that bore burdens, carried their loads such that each one with one

of his hands did the melachah, and with the other hand held a weapon.

[18 [4:12]] For the Bonim, every one had his cherev girded by his side, and so built. And he that sounded the shofar was by me.

[19 [4:13]] And I said unto the Nobles, and to the Officials, and to the rest of HaAm, The melachah is great and spread out, and we are separated along the Chomah, one far from another.

[20 [4:14]] In what place therefore ye hear the kol haShofar, rally ye thither unto us; Eloheinu shall fight for us.

[21 [4:15]] So we labored in the melachah, and half of them held the spears from the break of dawn till the kokhavim appeared.

[22 [4:16]] Likewise at the same time said I unto HaAm, Let every one with his servant lodge within Yerushalayim, that in halailah they may be a mishmar (guard) to us, and at hayom a melachah (workman).

[23 [4:17]] So neither I, nor my brethren, nor my men, nor the anshei hamishmar (the men of the guard) which followed me, none of us put off our clothes; every one carried his weapon, even when he went for water.

5 And there was a great outcry of HaAm and of their nashim against their achim the Yehudim.

[2] For there were that said, We, our banim, and our banot, are rabbim (many); therefore we must get dagan (grain) for them, that we may eat, and live.

[3] Some also there were that said, We have mortgaged our sadot (fields), kramim (vineyards), and batim (houses), that we might buy

dagan, because of the ra'av (famine).

[4] There were also that said, We have borrowed kesef for the tax of HaMelech, and that upon our sadot and kramim.

[5] Yet now our basar is the same as the basar of acheinu (our brethren, countrymen), our banot as their banot; and, hinei, we bring into the bondage of slavery our banim and our banot, and some of our banot are brought unto bondage already, neither is it in our power to redeem them, for other men have our sadot and kramim.

[6] And I was very angry when I heard their outcry and these devarim.

[7] Then I consulted my own thoughts, and I rebuked the Nobles [see 3:5], and the officials, and said unto them, Ye exact massa (usury, *i.e., seizing what is pledged against debts, whether people, land, or property*), every one from his brother. And I called a kehillah gedolah against them.

[8] And I said unto them, We as far as we have ability have redeemed acheinu (bought back our brethren) the Yehudim, which were sold unto the Goyim; and will ye even sell your brethren? Or shall they be sold back unto us? Then they were speechless, and found nothing to answer.

[9] Also I said, It is not tov this thing ye are doing. Ought ye not to walk in the fear of Eloheinu and end the derision of the Goyim oyveinu (our enemies)?

[10] I likewise, and my brethren, and my men, have allowed them to borrow kesef and dagan; let us stop now this massa (burden of debt).

[11] Restore, now, to them, even today, their sadot, their kramim, their zayit groves, and their batim (houses), also

the usury of the hundredth part of the kesef, and of the dagan, the tirosh (new wine), and the yitzhar (olive oil), that ye exact of them.

[12] Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I summoned the Kohanim, and took an oath of them, that they should do according to this promise.

[13] Also I shook out the fold of my robe, and said, So may HaElohim shake out every man from his bais, and from that which belongs to him, that keepeth not this promise, even thus be he shaken out, and emptied. And Kol HaKahal said, Omein, and praised Hashem. And HaAm did according to this promise.

[14] Moreover, from the yom that I was appointed to be their governor in Eretz Yehudah, from the twentieth year even unto the two and thirtieth year of Artachshasta HaMelech, that is, twelve shanim, I and my brethren have not eaten the Lechem HaPechah (Allowance of the Governor).

[15] But the former governors that had been before me placed a heavy burden on HaAm, and had taken of them lechem and yayin, in addition to the forty shekels of kesef; yea, even their assistants domineered HaAm; but so did not I, because of yirat Elohim.

[16] But instead I continued in the melekhet HaChomah (work of this Wall), neither acquired we any sadeh; and all my men were gathered there unto the melachah (work).

[17] Moreover there were at my shulchan a hundred and fifty of the Yehudim and officials, besides those that came unto us from among the Goyim around us.

[18] Now that which was prepared daily was one shor (ox) and six choice sheep; also poultry were prepared at my expense, and every ten days skins of yayin in quantity of all kinds; yet for all this required not I the Lechem HaPechah, because the avodah was heavy upon this people.

[19] Remember me, Elohai, for tovah, according to all that I have done for this people.

6 Now it came to pass when Sanvalat, and Toviyah, and Geshem the Arab, and the rest of oyveinu (our enemies), heard that I had rebuilt HaChomah, and that there was no peretz (gap) left therein (though at that time I had not set up the dalatot in the she'arim), [2] That Sanvalat and Geshem sent unto me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they were choshevim (the ones scheming) to do me ra'ah (harm).

[3] And I sent malachim unto them, saying, I am doing a melachah gedolah, so that I cannot come down. Why should the melachah cease, whilst I leave it, and come down to you?

[4] Yet they sent unto me this message arbach pe'amim; and I answered them after the same manner.

[5] Then sent Sanvalat his aid unto me in like manner the fifth time with an unsealed iggeret in his hand;

[6] Wherein was written, It is reported among the Goyim, and Cashmu saith it, that thou and the Yehudim are choshevim (the ones scheming) revolt, for which cause thou buildest the Chomah, that thou

mayest be their Melech, according to these reports.

[7] And thou hast also appointed nevi'im to make this proclamation about thee at Yerushalayim, saying, There is a Melech in Yehudah! Now this report will get back to HaMelech. Come now therefore, and let us take counsel together.

[8] Then I sent unto him, saying, There are no such devarim (things) done as thou sayest, but thou inventest them out of thine own lev.

[9] For they all were trying to make us afraid, saying, Their hands shall get too weakened for the melachah, that it be not completed. Now therefore, strengthen my hands!

[10] Afterward I came unto the bais Shemayah ben Delayah ben Mehetave'el, who was confined; and he said, Let us meet together in the Bais HaElohim, within the Heikhal, and let us close the dalatot of the Heikhal, for they will come to slay thee; yea, tonight they come to slay thee.

[11] And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the Heikhal to save his life? I will not go in.

[12] And, hinei, I perceived that Elohim had not sent him; but that he pronounced this nevu'ah (prophecy) against me, for Toviyah and Sanvalat had hired him.

[13] Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have given me a shem rah (bad name), that they might discredit me.

[14] Remember, Elohai, Toviyah and Sanvalat according to these their ma'asim, and also the neviah (prophetess) Noadyah, and the rest of the nevi'im, that would have intimidated me.

[15] So the Chomah was finished in the twenty and fifth day of the month Elul, in fifty and two days.

[16] And it came to pass, that when all oyveinu (our enemies) heard thereof, and all the Goyim around us saw these things, they were much cast down in their own eyes, for they perceived that this melachah was accomplished by Eloheinu.

[17] Moreover in those days the nobles of Yehudah sent many iggerot unto Toviyah, and the iggrot of Toviyah were making reply unto them.

[18] For there were many ba'alei shevuah in Yehudah unto him, because he was the chosen (son-in-law) of Shechanyah ben Arach, and his son Yehochanan had taken the bat Meshullam ben Berechyah.

[19] Also they reported his [Toviyah's supposed] merits before me, and uttered my words to him. And Toviyah sent letters with the intent of intimidating me.

[T.N. We see that the work of G-d had to be accomplished, not in a vacuum of peace and tranquility, but against the backdrop of manipulation and intimidation. Nehemiah gives G-d the credit and the glory for his escaping every snare.]

7 Now it came to pass, when the chomah was rebuilt, and I had set up the dalatot, and the gatekeepers and the singers and the Lev'im were appointed,

[2] That I gave my brother Chanani, along with Chananyah (the commander of the citadel), charge over Yerushalayim, for he was an ish emes, and feared HaElohim more than many.

[3] And I said unto them, Let not the gates of Yerushalayim be opened until the shemesh

be hot; and while they stand by, let them shut the dalatot, and bar them, and appoint watches of the inhabitants of Yerushalayim, every one in his watch, and every one to be near his bais.

[4] Now the Ir was large and gedolah, but HaAm were few therein, and the batim (houses) were not rebuilt.

[5] And Elohai put into mine lev to gather together the nobles, and the officials, and the people, that they might be reckoned by genealogy. And I found a Sefer HaYachash (record of the genealogy) of them which came up at the first, and found written therein:

[6] These are the people of the province, that went up out of the Golus captivity, of those that had been carried away, whom Nevuchadnetzar Melech Bavel had carried away, and came again to Yerushalayim and to Yehudah, everyone unto his town;

[7] Who came with Zerubavel, Yeshua, Nechemyah, Azaryah, Ra'amyah, Nachmani, Mordechai, Bilshan, Misperet, Bigvai, Nechum, and Ba'anah. The number of the men of the people of Yisroel was this:

[8] The Bnei Parosh, 2,172.

[9] The Bnei Shephatyah, 372.

[10] The Bnei Arach, 652.

[11] The Bnei Pachat-Moav, of the Bnei Yeshua and Yoav, 2,818.

[12] The Bnei Elam, 1,254.

[13] The Bnei Zattu, 845.

[14] The Bnei Zaccai, 760.

[15] The Bnei Binnui, 648.

[16] The Bnei Bevai, 628.

[17] The Bnei Azgad, 2,322.

[18] The Bnei Adonikam, 667.

[19] The Bnei Bigvai, 2,067.

[20] The Bnei Adin, 655.

[21] The Bnei Ater of Yechizkiyah, 98.

[22] The Bnei Chashum, 328.

[23] The Bnei Betzai, 324.

[24] The Bnei Chariph, 112.

[25] The Bnei Giveon, 95.

[26] The men of Beit-Lechem and Netophah, 188.

[27] The men of Anatot, 128.

[28] The men of Beit-Azmavet, 42.

[29] The men of Kiryat-Yearim, Kephirah, and Be'erot, 743.

[30] The men of Ramah and Geva, 621.

[31] The men of Michmas, 122.

[32] The men of Beit-El and Ai, 123.

[33] The men of the other Nevo, 52.

[34] The people of the other Elam, 1,254.

[35] The Bnei Charim, 320.

[36] The Bnei Yericho, 345.

[37] The Bnei Lod, Chadid, and Ono, 721.

[38] The Bnei Senaah, 3,930.

[39] The kohanim; the Bnei Yedayah, of the Bais Yeshua, 973.

[40] The Bnei Immer, 1,052.

[41] The Bnei Pashchur, 1,247.

[42] The Bnei Charim, 1,017.

[43] The Levi'im; the Bnei Yeshua, of Kadmiel, and of the Bnei Hodvah, 74.

[44] The singers; the Bnei Asaph, 148.

[45] The gatekeepers; the Bnei Shallum, the Bnei Ater, the Bnei Talmon, the Bnei Akuv, the Bnei Chatita, the Bnei Shovai, 138.

[46] The Netinim [*servants of the Beis Hamikdash*]; the Bnei Tzicha, the Bnei Chasupha, the Bnei Tabbaoth,

[47] The Bnei Keros, the Bnei Sia, the Bnei Padon,

[48] The Bnei Levanah, the Bnei Chagava, the Bnei Salmai,

[49] The Bnei Chanan, the Bnei Giddel, the Bnei Gachar,

[50] The Bnei Reayah, the Bnei Retzin, the Bnei Nekoda,

[51] The Bnei Gazzam, the Bnei Uzza, the Bnei

Paseach,

[52] The Bnei Besai, the Bnei Meunim, the Bnei

Nephishesim,

[53] The Bnei Bakbuk, the Bnei Chakupha, the Bnei

Charchur,

[54] The Bnei Batzlit, the Bnei Mechida, the Bnei

Charsha,

[55] The Bnei Barkos, the

Bnei Sisra, the Bnei Tamach,

[56] The Bnei Netziach, the Bnei Chatipha.

[57] The Bnei Avdei Sh'lomo; the Bnei Sotai, the Bnei

Sopheret, the Bnei Perida,

[T.N. *This book teaches that the work of G-d is so difficult, that no one person can do it alone. People working*

together is a picture of what is involved in being in a

Messianic kehillah or any

ministry for G-d. We are

inspired as we see how the wall

came together in only 52 days

(see Neh 6:15) when Nehemiah

arrived in 445. However,

everything was not

accomplished quite so fast. The

Mizbe'ach and the Beis

Hamikdash were restored and

the work took place from 538-515 B.C.E. and was finally

completed after Darius I (522-486 B.C.E.) gave his official

permission, though the

foundation of the Beis

Hamikdash was laid as early

as 536 B.C.E. Then came the

reforming work of Ezra in 458

B.C.E. during the reign of

Artaxerxes I (465-424).

[58] The Bnei Yaala, the Bnei Darkon, the Bnei Giddel,

[59] The Bnei Shephatyah, the Bnei Chattil, the Bnei Pocheret-Hatzvayim, the Bnei Amon.

[60] All the Netinim, and the Bnei Avdei Sh'lomo, were three hundred ninety and two.

[61] And these were they which went up also from Tel-Melach, Tel-Charsha, Keruv, Addon, and Immer, but they could not show their bais avot, nor their zera, whether they were of Yisroel.

[62] The Bnei Delayah, the Bnei Toviya, the Bnei Nekoda, 642.

[63] And of the kohanim; the Bnei Chavayah, the Bnei Hakotz, the Bnei Barzillai, which took one of the banot of Barzillai the Gileadi to wife, and was named after their shem.

[64] These sought their register among those that were reckoned by genealogy, but it was not found; therefore were they, as polluted, put from the Kehunah (Priesthood).

[65] And the Tirshata said unto them that they should not eat of the kodesh hakodashim until there stood up a kohen with Urim and Tummim.

[66] The kol hakahal together was 42,360,

[67] not counting their manservants and their maidservants, of whom there were 7,337; and they had 245 meshorarim (singing men) and meshorarot (singing women).

[68] Their susim, seven hundred thirty and six; their mules, two hundred forty and five;

[69] Their camels, four hundred thirty and five; six thousand seven hundred and twenty donkeys.

[70] And some of the chief of the avot gave unto the work. The Tirshata (governor) gave

to the treasury a thousand drachmas of zahav, fifty basins, five hundred and thirty kasenos (garments) for the Kohanim.

[71] And some of the chief of the avot gave to the treasury of the work twenty thousand drachmas of zahav, and two thousand and two hundred manim of kesef.

[72] And that which the rest of the people gave was twenty thousand drachmas of zahav, and two thousand manim of kesef, and threescore and seven kasenos for the Kohanim.

[73] So the Kohanim, and the Levi'im, and the gatekeepers, and the singers, and some of the people, and the Netinim, and kol Yisroel, dwelt in their towns;

[8:1] and when the seventh month [*Tishri*] came, the Bnei Yisroel were in their towns.

8 And kol HaAm gathered themselves together as one man into the rechof that was before the Water Gate; and they spoke unto Ezra HaSofer to bring the Sefer Torat Moshe, which Hashem had commanded to Yisroel.

[2] And Ezra HaKohen brought the Torah before the Kahal both of men and women, and all that could hear with understanding, upon the first day of the seventh month [*Rosh Hashanah*].

[3] And he read therein before the rechof that was before the Water Gate from the morning until midday, before the men and the women, and those that could understand; and the ears of kol HaAm were attentive unto the Sefer HaTorah.

[4] And Ezra HaSofer stood upon a platform of wood,

which they had made for the purpose; and beside him stood Mattityah, and Shema, and Anayah, and Uriyah, and Chikiyah, and Ma'aseiyah, on his right hand; and on his left hand, Pedayah, and Mishael, and Malkiyah, and Chashum, and Chashbadana, Zecharyah, and Meshullam.

[5] And Ezra opened the Sefer before the eyes of kol HaAm (for he was above kol HaAm); and when he opened it, all the people stood up.

[6] And Ezra blessed Hashem, HaElohim HaCadol. And kol HaAm answered, Omein, Omein, with lifting up their hands; and they bowed, and worshiped Hashem with their faces to the ground.

[7] Also Yeshua, and Bani, and Sherevyah, Yamin, Akuv, Shabtai, Hadiyah, Ma'aseiyah, Kelita, Azaryah, Yozavad, Chanan, Pelayah, and the Levi'im caused the people to understand the Torah; and the people stood in their place.

[8] So they read from the Sefer Torat HaElohim distinctly, and gave the sense, and caused them to understand the reading.

[9] And Nechemyah the Tirshata, and Ezra HaKohen HaSofer, and the Levi'im that taught the people, said unto all the people, This day is kadosh unto Hashem Eloheichem; mourn not, nor weep. For kol HaAm wept, when they heard the words of the Torah.

[10] Then he said unto them, Go your way, eat the choice foods, and drink the sweet things, and send portions unto them for whom nothing is prepared; for this day is kadosh unto Adoneinu; neither be ye grieving; for the chedvah (joy) of Hashem is your strength.

[11] So the Levi'im calmed kol HaAm, saying, Be still, for the day is kadosh; neither be ye grieved.

[12] And kol HaAm went their way to eat, and to drink, and to send portions, and to make simchah gedolah, because they had understood the words that were declared unto them.

[13] And on the second day were gathered together the chief of the avot of kol HaAm, the Kohanim, and the Levi'im, unto Ezra HaSofer, to understand the words of the Torah.

[14] And they found written in the Torah which Hashem had commanded by Moshe, that the Bnei Yisroel should dwell in sukkot in the Chag of the seventh month,

[15] And that they should publish and proclaim in all their towns, and in Yerushalayim, saying, Go forth unto the hill country, and bring back olive branches, and wild olive branches, and myrtle, and palm branches, and branches of leafy trees, to make sukkot, as it is written.

[16] So the people went forth, and brought them, and made themselves sukkot, every one upon the roof of his bais, and in their courtyards, and in the khatzerot Bais HaElohim, and in the rechof of the Water Gate, and in the rechof of the Ephrayim Gate.

[17] And kol HaKahal of them that were come again out of the captivity made sukkot, and sat under the sukkot; for since the days of Yeshua ben Nun unto that day had not the Bnei Yisroel done so. And there was simchah gedolah.

[18] Also day by day, from the first day unto the last, he read from the Sefer Torat HaElohim. And they kept the Chag seven days; and then

came Shmini Atzeret, according unto the mishpat.

9 Now in the 24th day of this month the Bnei Yisroel were assembled with a tzom, with sack-cloth, and adamah upon them.

[2] And the Zera Yisroel separated themselves from all foreigners, and stood and confessed their chattot, and the avonot of their avot.

[3] And they stood up in their place, and read in the Sefer Torat Hashem Eloheihem one fourth part of the day; and another fourth part they confessed, and worshiped Hashem Eloheihem.

[4] Then stood up upon the platform, of the Levi'im, Yeshua, and Bani, Kadmiel, Shevanyah, Bunni, Sherevyah, Bani, and Kenani, and cried with a kol gadol unto Hashem Eloheihem.

[5] Then the Levi'im, Yeshua, and Kadmiel, Bani, Chashavneyah, Sherevyah, Hodiayah, Shevanyah, and Petachyah, said, Stand up and bless Hashem Eloheichem for ever and ever; and blessed be Shem Kevodecha, which is exalted above all berakhah and tehillah.

[6] Thou, even Thou, art Hashem alone; Thou hast made HaShomayim, the heaven of heavens, with all their host, ha'aretz, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the Tzva HaShomayim worshipeth Thee.

[7] Thou art Hashem HaElohim, Who didst choose Avram, and broughtest him forth out of Ur Kasdim, and gavest shmo Avraham;

[8] And foundest his lev ne'eman before Thee, and madest habrit (the covenant) with him to give the erez HaKena'ani, the Chitti, the Emori, and the Perizzi, and

the Yevusi, and the Girsashi, to give it to his zera, and hast performed Thy words; for Thou art tzaddik;

[9] And didst see the affliction of Avoteinu in Mitzrayim, and heardest their cry by the Yam Suf;

[10] And showedst otot and mofetim upon Pharaoh, and on all his avadim, and on kol HaAm of his land; for Thou knewest that they dealt proudly against them. So didst Thou get Thee a Shem, as it is this day.

[11] And Thou didst divide the yam before them, so that they went through the midst of the yam on the yabashah; and their persecutors Thou threwest into the depths, as an even (stone) into the mighty waters.

[12] Moreover Thou leddest them in the day by an Ammud Anan; and in the night by an Ammud Eish, to give them ohr in the way wherein they should go.

[13] Thou camest down also upon Mt Sinai, and spoke with them from Shomayim, and gavest them mishpatim yesharim, and torot emes, chukkim and mitzvot tovim;

[14] And madest known unto them Thy Shabbos Kadosh, and commandedst them mitzvot, chukkim, and torah, by the yad of Moshe Thy eyed;

[15] And gavest them lechem from Shomayim for their hunger, and broughtest forth mayim for them out of the rock for their thirst, and promisedst them that they should go in to possess Ha'aretz which Thou hadst sworn to give them.

[16] But they and Avoteinu dealt proudly, and hardened their necks, and paid heed not to Thy mitzvot,

[17] And refused to obey, neither were

mindful of Thy wonders that Thou didst among them; but hardened their necks, and in their rebellion appointed a rosh to return to their bondage; but Thou art Eloah Selichot, channun and rachum, slow to anger, and of great chesed, and forsookest them not.

[18] Yea, when they had made them an egel massekhah, and said, This is Eloheicha that brought thee up out of Mitzrayim, or when they committed ne'atzot gedolot (great blasphemies); [19] Yet Thou in Thy manifold mercies forsookest them not in the midbar; the Ammud heAnan departed not from them by day, to lead them in HaDerech; neither the Ammud HaEish by night, to show them light, and HaDerech wherein they should walk.

[20] Thou gavest also Thy Ruach HaTovah to instruct them, and withheldest not Thy manna from their mouth, and gavest them mayim for their thirst.

[21] Yea, arba'im shanah didst Thou sustain them in the midbar, so that they lacked nothing; their clothes did not wear out, and their feet swelled not.

[22] Moreover Thou gavest them kingdoms and nations, allotting them as a boundary; so they possessed Eretz Sichon, and Eretz Melech Cheshbon, and Eretz Og Melech HaBashan.

[23] Their children also multipliedst Thou as the kokhavim of Shomayim, and broughtest them into Ha'Aretz, concerning which Thou hadst promised to their avot, that they should go in to possess it.

[24] So the children went in and possessed Ha'Aretz, and Thou subduedst before them

the inhabitants of the land, the Kena'anim, and gavest them into their hands, with their melachim, and the people of the land, that they might do with them as they would.

[25] And they took fortified cities, and an adamah shemenah, and possessed batim full of all goods, wells dug, kramim, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

[26] Nevertheless they were disobedient, and rebelled against Thee, and cast Thy torah behind their backs, and slaughtered Thy nevi'im which testified against them to turn them to Thee, and they wrought ne'atzot gedolot.

[27] Therefore Thou deliveredst them into the yad of their enemies, who oppressed them; and in the time of their tzoros, when they cried unto Thee, Thou heardest them from Shomayim; and according to Thy manifold mercies Thou gavest them mosh'im (deliverers), who saved them out of the yad of their enemies.

[28] But after they had rest, they did rah again before Thee; therefore Thou abandoned them unto the hand of their enemies, so that they had the dominion over them; yet when they returned, cried unto Thee, Thou heardest them from Shomayim; and many times didst Thou deliver them according to Thy mercies;

[29] And testifiedst against them, that Thou mightest bring them again unto Thy torah; yet they dealt proudly, and paid heed not unto Thy mitzvot, but sinned against Thy mishpatim,

which if a man do, he shall live in them; and they stubbornly turned their backs, and hardened their neck, and would not hear.

[30] Yet many shanim didst Thou forbear them, and testifiedst against them by Thy Ruach [*Hakodesh*] by Thy nevi'im; yet would they not give ear; therefore gavest Thou them into the yad of the peoples of the lands.

[31] Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art El Channun v'Rachum.

[32] Now therefore, Eloheinu, the great, the mighty, and the terrible G-d, Who keepest brit and chesed, let not all the hardships seem little before Thee, that hath come upon us, on melacheinu, on sareinu, on Kohaneinu, and on nevi'einu, and on Avoteinu, and on all Thy people, since the time of the melachim of Assyria unto this day.

[33] Howbeit Thou art tzaddik in all that is brought upon us; for Thou hast done emes, but we have done wrong;

[34] Neither have melacheinu, sareinu, Kohaneinu, nor Avoteinu, kept Thy torah, nor paid heed unto Thy mitzvot and Thy testimonies, wherewith Thou didst testify against them.

[35] For they have not served Thee in their malchut, and in Thy great goodness that Thou gavest them, and in the large and fertile land which Thou gavest before them, neither turned they from their wicked works.

[36] Hinei, we are avadim this day, and for the land that Thou gavest unto Avoteinu to eat the fruit thereof and the good thereof, hinei, we are avadim in it;

[37] And it yieldeth much increase unto the melachim whom Thou hast set over us because of chattoteinu; also they have dominion over geviyyoteinu, and over our cattle, at their pleasure, and we are in tzarah gedolah.

[38 (10:1)] And because of all this we make a sure covenant, and write it; and our sarim, Levi'im, and Kohanim, seal unto it.

10 (10:2) Now those that sealed were, Nechemyah the tirshata ben Chachalyah, and Tzedekyah,

[2 (3)] Serayah, Azaryah, Yirmeyah,

[3 (4)] Pashchur, Amaryah, Malkiyah,

[4 (5)] Chattush, Shevanyah, Maluch,

[5 (6)] Charim, Meremot, Ovadyah,

[6 (7)] Daniel, Ginton, Baruch,

[7 (8)] Meshullam, Aviyah, Miyamin,

[8 (9)] Ma'azyah, Bilgai, Shemayah; these were the kohanim.

[9 (10)] And the Levi'im; both Yeshua ben Azanyah, Binnui of the Bnei Chenadad, Kadmiel;

[10 (11)] And their brethren, Shevanyah, Hodiyyah, Kelita, Pelayah, Chanan,

[11 (12)] Micha, Rechov, Chashavyah,

[12 (13)] Zakkur, Sherevyah, Shevanyah,

[13 (14)] Hodiyyah, Bani, and Beninu.

[14 (15)] The chief of the people: Parosh, Pachat-Moav, Elam, Zattu, Bani,

[15 (16)] Bunni, Azgad, Bevai,

[16 (17)] Adoniyah, Bigvai, Adin,

[17 (18)] Ater, Chizkiyah, Azzur,

[18 (19)] Hodiyyah, Chashum, Betzai,

[19 (20)] Chariph, Anatot, Neivai,

[20 (21)] Magpiash,

Meshullam, Chezir,

[21 (22)] Meshezavél, Tzadok,

Yaddua,

[22 (23)] Pelatyah, Chanan, Anayah,

[23 (24)] Hoshea,

Chananyah, Chashuv,

[24 (25)] Halochesh, Pilcha, Shovek,

[25 (26)] Rechum, Chashav-nah, Ma'aseiyah,

[26 (27)] And Achiyah,

Chanan, Anan,

[27 (28)] Maluch, Charim, Ba'anah.

[28 (29)] And the rest of the people, the Kohanim, the Levi'im, the gatekeepers, the singers, the Netinim, and all they that had separated themselves from the peoples of the lands unto the Torat HaElohim, their wives, their banim, and their banot, every one having knowledge, and having understanding;

[29 (30)] They were the machazikim (the ones joining) with their brethren, their nobles, and bound themselves with a curse, and into an oath, to walk in Torat HaElohim, which was given by Moshe Eved HaElohim, and to be shomer to do all the mitzvot of Hashem Adoneinu, and His mishpatim and His chukkot;

[30 (31)] And that we would not give our banot unto the peoples of the land, not take their banot for our banim;

[31 (32)] And if the people of the land bring merchandise or any grain on Shabbos or on Yom Kodesh to sell, that we would not buy it of them on Shabbos, or on Yom Kodesh; and that we would every Shanah HaShevi'it [Ex 23:11] forgo working the land and will cancel all debts.

[32 (33)] Also we will assume on us mitzvot, to charge

ourselves yearly with the third part of a shekel for the Avodat Beis Eloheinu [Mt 17:24];

[33 (34)] For the Lechem HaMa'arekhet, and for the Minchat HaTamid, and for the Olat HaTamid, of the Shabbatot, of the Chodashim, for the Mo'adim, and for the Kodashim, and for the Chatta'ot to make kapporah for Yisroel, and for all the work of the Beis Eloheinu.

[34 (35)] And we cast the goralot among the Kohanim, the Levi'im, and the people, for the korban of the wood, to bring it into the Beis

Eloheinu, after the batim of Avoteinu, at times appointed year by year, to burn upon the Mizbe'ach of Hashem Eloheinu, as it is written in the Torah [Lv 6:12-13];

[35 (36)] And to bring the bikkurei admateinu, and the bikkurei kol pri kol etz, year by year, unto Beis Hashem;

[36 (37)] Also the bechorot baneinu, and of our cattle, as it is written in the Torah, and the firstlings of our herds and of our flocks, to bring to the Beis Eloheinu, unto the Kohanim that minister in the Beis Eloheinu;

[37 (38)] And that we should bring the reshit arisoteinu, and our offerings, and the fruit of all manner of trees, of tirosh and of oil, unto the Kohanim, to the storerooms of the Beis Eloheinu; and the ma'aser of our land unto the Levi'im, that the same Levi'im might collect me'a'serim in all the cities of avodeteinu.

[38 (39)] And the Kohen Ben Aharon shall be with the Levi'im, when the Levi'im receive tithes; and the Levi'im shall bring up the ma'aser hama'aser unto the Beis Eloheinu, to the storerooms, into the Beis HaOtzar.

[39 (40)] For the Bnei Yisroel and the Bnei Levi shall bring

the terumah of the grain, of the tirosh, and the oil, unto the storerooms, where are Keli HaMikdash, and the Kohanim that minister, and the gatekeepers, and the singers; and we will not forsake the Beis Eloheinu.

11 And the rulers of the people dwelt at Yerushalayim; the rest of the people also cast goralot, to bring one of ten to dwell in Yerushalayim Ir HaKodesh, and nine parts to dwell in other cities.

[2] And the people blessed all the men, that willingly offered themselves to dwell at Yerushalayim.

[3] Now these are the chiefs of the province that dwelt in Yerushalayim, but in the towns of Yehudah dwelt every one in his possession in their towns—Yisroel, the Kohanim, and the Levi'im, and the Netinim, and the Bnei Avdei Shlomo.

[4] And at Yerushalayim dwelt certain of the Bnei Yehudah, and of the Bnei Binyamin. Of the Bnei Yehudah; Atayah ben Uziyah, ben Zecharyah, ben Amaryah, ben Shephatiah, ben Mahalal'el, of the children of Peretz;

[5] And Ma'aseiyah ben Baruch, ben Colchozeh, ben Chazayah, ben Adayah, ben Yoyariv, ben Zecharyah, ben Shelah.

[6] All the Bnei Peretz that dwelt at Yerushalayim were four hundred threescore and eight anshei chayil.

[7] And these are the Bnei Binyamin: Sallu ben Meshullam, ben Yoed, ben Pedayah, ben Kolayah, ben Ma'aseiyah, ben Itiel, ben Yeshayah.

[8] And after him Gabai, Sallai, 928.

[9] And Yoel ben Zichri was their pakid (overseer), and

Yehudah ben Hasnuah was second over the Ir.

[10] Of the Kohanim;

Yedayah ben Yoyariv, Yachin,

[11] Serayah ben Chilkiah ben Meshullam ben Tzadok ben Merayot ben Achituv the Nagid Bais HaElohim.

[12] And their brethren that did the work of the Beis [*HaMikdash*] were eight hundred twenty and two; and Adayah ben Yerocham, ben Pelayah, ben Amtzi, ben Zecharyah, ben Pashchur, ben Malkiyah.

[13] And his brethren, chief of the avot, two hundred forty and two; and Amashsai ben Azare'el ben Achzai ben Meshillemot ben Immer,

[14] And their brethren, gibborei chayil, one hundred twenty and eight; and their overseer was Zavdiel ben HaCedolim.

[15] Also of the Levi'im; Shemayah ben Chashuv ben Azrikam ben Chashavyah ben Bunni;

[16] And Shabtai and Yozavad, of the chief of the Levi'im, had the oversight of the outside work of the Beis HaElohim.

[17] And Matanyah ben Micha ben Zavdi ben Asaph was the Rosh leading techillah in tefillah, and Bakbukyah the second among his brethren, and Avda ben Shammua ben Galal ben Yedutun.

[18] All the Levi'im in the Ir HaKodesh were two hundred fourscore and four.

[19] Moreover the gatekeepers, Akuv, Talmon, and their brethren that kept the gates, were one hundred seventy and two.

[20] And the rest of Yisroel, of the Kohanim, and the Levi'im, were in all the cities of Yehudah, every one in his nachalah.

[21] But the Netinim dwelt in Ophel, and Tzicha and Gishpa were over the Netinim.

[22] The overseer also of the Levi'im at Yerushalayim was Uzzi ben Bani, ben Chashavyah ben Matanyah ben Micha. Of the Bnei Asaph, the singers were responsible for the Beis HaElohim.

[23] For it was the king's commandment concerning them, that a regulation be for the singers, over their daily activities.

[24] And Petachyah ben Mesheizav'el, of the Bnei Zerach ben Yehudah, was the king's deputy in all matters concerning the people.

[25] And for the villages, with their fields, some of the children of Yehudah dwelt at Kiryat-Arba, and in the villages thereof, and at Divon, and in the villages thereof, and at Yekabze'el, and in the villages thereof,

[26] And at Yeshua, and at Moladah, and at Beit-Pelet, [27] And at Chatzar Shual, and at Beer Sheva, and in the villages thereof,

[28] And at Tziklag, and at Mechonah, and in the villages thereof,

[29] And at En-Rimmon, and at Tzorah, and at Yarmut,

[30] Zanoach, Adulam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from BeerSheva unto the valley of Gehinnom.

[31] The children also of Binyamin from Geva dwelt at Michmas, and Ayah, and Beit-El, and in their villages.

[32] And at Anatot, Nov, Ananyah,

[33] Chatzor, Ramah, Gittayim,

[34] Chadid, Tzvo'im, Nevalat,

[35] Lud, and Ono, the Gey-HaCharashim.

[36] And of the Levi'im were divisions in Yehudah and in Binyamin.

12 Now these are the Kohanim and the Levi'im that went up with Zerubavel ben Sh'altiel, and Yeshua; Serayah, Yirmeyah, Ezra, [2] Amaryah, Maluch, Chattush, [3] Shechanyah, Rechum, Meremot, [4] Iddo, Gintoi, Achiyah, [5] Miyamin, Ma'adiyah, Bilgah, [6] Shemayah, and Yoyariv, Yedayah, [7] Sallu, Amok, Chilkiyah, Yedayah. These were the chief of the Kohanim and of their brethren in the days of Yeshua. [8] Moreover the Levi'im; Yeshua, Binnui, Kadmiel, Sherevyah, Yehudah, and Matanyah, which was over the huyedot, he and his brethren. [9] Also Bakbukyah and Unni, their brethren, were opposite them in the mishmarot (services). [10] And Yeshua fathered Yoyakim, Yoyakim also fathered Elyashiv, and Elyashiv fathered Yoyada, [11] And Yoyada fathered Yonatan, and Yonatan fathered Yaddua. [12] And in the days of Yoyakim these were Kohanim rashei haAvot; of Serayah, Merayah; of Yirmeyah, Chananyah; [13] Of Ezra, Meshullam; of Amaryah, Yehochanan; [14] Of Melichu, Yonatan; of Shevanyah, Yosef; [15] Of Charim, Adna; of Merayot, Chelkai; [16] Of Iddo, Zecharyah; of Ginton, Meshullam; [17] Of Achiyah, Zichri; of Minyamin, of Moadyah, Piltai; [18] Of Bilgah, Shammua; of Shemayah, Yehonatan;

[19] And of Yoyariv, Matnai; of Yedayah, Uzzi; [20] Of Sallai, Kallai; of Amok, Ever; [21] Of Chilkiyah, Chashavyah; of Yedayah, Netanel. [22] The Levi'im in the days of Elyashiv, Yoyada, and Yochanan, and Yaddua, were recorded rashei haAvot; also the kohanim, to the reign of Daryavesh the Persian. [23] The Bnei Levi, the rashei haAvot, were written in the Sefer Divrei Hayamim, even until the days of Yochanan ben Elyashiv. [24] And the chiefs of the Levi'im: Chashavyah, Sherevyah, and Yeshua ben Kadmiel, with their brethren over against them, to praise and to give thanks, according to the mitzvah Dovid Ish HaElohim, choir opposite choir. [25] Matanyah, and Bakbukyah, Ovadyah, Meshullam, Talmon, Akuv, were gatekeepers keeping the storerooms of the gates. [26] These were in the days of Yoyakim ben Yeshua ben Yotzadak, and in the days of Nechemyah the governor, and of Ezra HaKohen HaSofer. [27] And at the dedication of the Chomat Yerushalayim they sought the Levi'im from all their places, to bring them to Yerushalayim, to keep the dedication with simchah, both with todot, and with singing, with cymbals, nevalim, and with kinorot. [28] And Bnei HaMishorerim gathered themselves together, both out of the region around Yerushalayim, and from the villages of Netophati; [29] Also from the Bais Gilgal, and out of the fields of Geva and Azmavet; for the singers had built villages around Yerushalayim.

[30] Kohanim and Levi'im made themselves tahor, and made the people tahor, the gates, and the chomah. [31] Then I brought up the sarim of Yehudah upon the chomah, and appointed two great choirs to give thanks, whereof one went on the right hand upon the wall toward the Dung Gate; [32] And after them went Hoshayah, and half of the sarim of Yehudah, [33] And Azaryah, Ezra, and Meshullam, [34] Yehudah, Binyamin, Shemayah, and Yirmeyah, [35] And certain of the banim of kohanim with trumpets; namely Zecharyah ben Yonatan ben Shemayah ben Matanyah ben Michayah ben Zaccur ben Asaph; [36] And his brethren, Shemayah, and Azarael, Milalai, Gilalai, Ma'ai, Netanel, and Yehudah, Chanani, with the musical instruments of Dovid the Ish HaElohim, and Ezra the Sofer before them. [37] And at the Fountain Gate they went up by the steps of Ir Dovid, at the going up of the wall, above the Bais Dovid, even the Water Gate eastward. [38] The other company of them that gave thanks went opposite them, I after them, and half the people upon the wall, from beyond the Migdal of the Ovens even unto the Broad Wall; [39] And from above the Ephrayim Gate, and above the Old Gate, and above the Fish Gate, and the Migdal of Chanane'el, and the Migdal of the Hundred, even unto the Sheep Gate; and they stood still in the Prison Gate. [40] So stood the two companies of them that gave thanks in the Beis HaElohim, and I, and the half of the officials with me;

[41] And the Kohanim:

Elyakim, Ma'aseiyah,
Minyamin, Michayah,
Elyoeinai, Zecharyah, and
Chananyah, with trumpets;

[42] And Ma'aseiyah,
Shemayah, Eleazar, Uzzi,
Yehochanan, Malchiyah,
Eilam, and Ezer. And the
singers sang loud, with
Yizrachyah their overseer.

[43] Also that day they
offered zevakhim gedolim,
and rejoiced, for HaElohim
had made them rejoice with
great joy; the wives also and
the children rejoiced, so that
the joy of Yerushalayim was
heard even afar off.

[44] And at that time were
some appointed over the
storerooms for the Otzarot, for
terumot, for the reshit, and for
ma'aserot (tithes), to gather
into them out of the fields of
the cities the portions
required by the Torah for the
Kohanim and Levi'im: for
Yehudah rejoiced for the
Kohanim and for the Levi'im
stationed [*in Beis Hashem*].

[45] They performed the
Mishmeret Eloheihem and the
Mishmeret HaTahorah
according to the command-
ment of Dovid, and of Sh'lomo
bno.

[46] For in the days of Dovid
and Asaph of old there were
chiefs of the singers, and shir
tehillah and hodot unto
Elohim.

[47] And kol Yisroel in the
days of Zerubavel, and in
the days of Nechemyah, gave
the portions for the singers
and the gatekeepers, every day
its portion; and they set aside
as kodesh the portion for the
Levi'im; and the Levi'im set
aside as kodesh the portion for
the Bnei Aharon. [*T.N. See
"days of Yeshua" Neh 12:7,
Kohen Gadol ca. 560-490
B.C.E. resurrected from the
national death in Golus and*

*namesake of Moshiach Zech
6:11-12]*

13 On that day they
read in the Sefer
Moshe in the ears
of HaAm; and therein was
found written, that the
Ammoni and the Moavi
should not come into the
Kahal HaElohim forever,
[2] Because they met not the
Bnei Yisroel with lechem and
with mayim, but hired Balaam
against them, that he should
curse them; howbeit Eloheinu
turned the kelalah into a
berakhah.

[3] Now it came to pass, when
they had heard the Torah,
that they separated from
Yisroel all the foreign descent.

[4] And before this, Elyashiv
the Kohen, having the
oversight of the storeroom of
the Beis Eloheinu, was allied
unto Toviayah;

[5] And he had prepared for
him a great chamber, where
aforetime they laid the
minchah, the levonah, and the
vessels, and the ma'aser of the
grain, the tirosh, and the oil,
which was commanded to be
given to the Levi'im, and the
singers, and the gatekeepers;
and the terumat hakohanim.

[6] But in all this time was
not I at Yerushalayim; for in
the two and thirtieth year of
Artachshasta Melech Bavel
came I unto HaMelech, and
after certain days obtained I
leave of HaMelech;

[7] And I came to
Yerushalayim, and under-
stood of the evil that Elyashiv
did for Toviayah, in preparing
him a chamber in the courts
of the Beis HaElohim.

[8] And it grieved me much;
therefore I cast forth all the
household stuff of Toviayah out
of the chamber.

[9] Then I commanded, and
they made tahor the
chambers, and there brought I
again the vessels of the Beis

HaElohim, with the
minchah and the levonah.

[10] And I perceived that the
portions of the Levi'im had
not been given them, for the
Levi'im and the singers, that
did the work, had gone back
every one to his sadeh.

[11] Then contended I with
the officials, and said, Why is
the Beis HaElohim forsaken?
And I gathered them together,
and set them in their place.

[12] Then brought all
Yehudah the ma'asar of the
grain and the tirosh and the
oil unto the Otzarot.

[13] And I made over the
Otzarot Shelemayah the
Kohen, and Tzadok the Sofer,
and of the Levi'im, Pedayah;
and next to them was Chanan
ben Zakkur, ben Matanyah;
for they were considered
ne'emanim, and their office
was to distribute unto their
brethren.

[14] Remember me, O Elohai,
concerning this, and wipe not
out my faithful deeds that I
have done for the Beis Elohai,
and for the offices thereof.

[15] In those days saw I in
Yehudah some treading
winepresses on Shabbos, and
bringing in sheaves, and
loading donkeys; as also yayin,
grapes, and figs, and all
manner of massa (burdens),
which they brought into
Yerushalayim on Shabbos;
and I warned them against
selling food on Shabbos.

[16] There dwelt men of Tzor
also therein, which brought
dag (fish), and all manner of
merchandise, and sold on
Shabbos unto the Bnei
Yehudah, and in
Yerushalayim.

[17] Then I contended with
the nobles of Yehudah, and
said unto them, What evil
thing is this that ye do, being
Mechallel Shabbos (desecrator
of Shabbos)?

DIVREY HAYAMIM ALEF

[18] Did not your avot thus, and did not Eloheinu bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Yisroel by committing Chillul Shabbos (desecration of Shabbos).

[19] And it came to pass, that when the gates of Yerushalayim began to be dark before Shabbos, I commanded that the gates should be shut, and charged that they should not be opened till after Shabbos, and some of my own men set I at the gates, that there should no massa (burden) be brought in on Shabbos.

[20] Once or twice the merchants and sellers of all kinds of merchandise lodged outside Yerushalayim.

[21] Then I warned them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on Shabbos.

[22] And I commanded the Levi'im that they should make themselves tahor, and that they should come and be shomer over the gates, to set apart as kodesh Shabbos. Remember me, O Elohai, concerning this also, and spare me according to the greatness of Thy mercy.

[23] In those days also saw I Yehudim that had married wives of Ashdod, of Ammon, and of Moav,

[24] And their children spoke half in the speech of Ashdod, and could not speak in the language of the Yehudim, but according to the language of each people.

[25] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by Elohim, saying, Ye shall not give your banot unto their banim, nor

take their banot unto your banim, or for yourselves.

[26] Did not Sh'lomo Melech Yisroel sin by these things? Yet among many Goyim was there no melech like him, who was beloved of Elohav, and Elohim made him melech over kol Yisroel. Nevertheless even him did foreign women cause to sin.

[27] Shall we then pay heed unto you to do all this great evil, to transgress against Eloheinu in marrying strange wives?

[28] And one of the Bnei Yoyada ben Elyashiv, the Kohen HaGadol, was son-in-law to Sanvalat the Choronim; therefore I drove him away from me.

[29] Remember them, O Elohai, because they have defiled the kehunah, and the brit (covenant) of the kehunah, and of the Levi'im.

[30] Thus I cleansed them from all that is foreign, and had them attend again to the duties of the Kohanim and the Levi'im, every one in his appointed work;

[31] And for the korban of wood, at times appointed, and for the bikkurim. Remember me, O Elohai, for good.

DIVREY HAYAMIM ALEF

1 Adam, Shet, Enosh,
[2] Kainan, Mahalal'el,
Yered,

[3] Chanoach, Metushelah,
Lemech,

[4] Noach, Shem, Cham, and
Yephet.

[5] The Bnei Yephet: Gomer, and Magog, and Madai, and Yavan, and Tuval, and Meshech, and Tiras.

[6] And the Bnei Gomer: Ashkenaz, and Diphath, and Togarmah.

[7] And the Bnei Yavan: Elishah, and Tarshishah, Kittim, and Rodanim.

[8] The Bnei Cham: Cush, and Mitzrayim, Put, and Kena'an.

[9] And the Bnei Cush: Seva, and Chavilah, and Savta, and Ra'amah, and Savtecha. And the Bnei Ra'amah: Sheva, and Dedan.

[10] And Cush fathered Nimrod; he began to be a gibbor (mighty) one upon ha'aretz.

[11] And Mitzrayim fathered Ludim, and Ananim, and Lehavim, and Naphtuchim,

[12] And Patrusim, and Casluchim (of whom came the Pelishtim [Philistines]), and Caphtorim.

[13] And Kena'an fathered Tzidon his bechor, and Chet,

[14] The Yevusi also, and the Emori, and the Girkashi,

[15] And the Chivi, and the Arki, and the Sini,

[16] And the Arvadi, and the Tzemari, and the Chamati.

[17] The Bnei Shem: Elam, and Ashur, and Arphachshad, and Lud, and Aram, and Utz, and Chul, and Geter, and Meshech.

[18] And Arphachshad fathered Shelach, and Shelach fathered Ever.

[19] And unto Ever were born two banim; the shem of the one was Peleg because in his days ha'aretz was divided [*Gen 11:1-9*]; and his brother's shem was Yoktan.

[20] And Yoktan fathered Almodad, and Sheleph, and Chatzarmavet, and Yerach,

[21] Hadoram also, and Uzal, and Diklah,

[22] And Eval, and Avimael, and Sheva,

[23] And Ophir, and Chavilah, and Yovav. All these were the Bnei Yoktan.

[24] Shem, Arphachshad, Shelach,

[25] Ever, Peleg, Reu,
 [26] Serug, Nachor, Terach,
 [27] Avram, the same is
 Avraham.
 [28] The Bnei Avraham:
 Yitzchak, and Yishmael.
 [29] These are their toldot;
 The bechor of Yishmael,
 Nevayot; then Kedar, Adb'e'l,
 Mivsam,
 [30] Mishma, Dumah, Massa,
 Chadad, Tema,
 [31] Yetur, Naphish,
 Kedemah. These are the Bnei
 Yishmael.
 [32] Now the Bnei Keturah,
 Avraham's pilegesh; she bore
 Zimran, Yokshan, Medan,
 Midyan, Yishbak, and Shuach.
 And the Bnei Yokshan; Sheva,
 and Dedan.
 [33] And the Bnei Midyan:
 Ephah, Ephar, Chanoch,
 Avida, and Eldaah. All these
 are the Bnei Keturah.
 [34] And Avraham fathered
 Yitzchak. The Bnei Yitzchak:
 Esav and Yisroel.
 [35] The Bnei Esav: Eliphaz,
 Reuel, Yeush, Ya'alam,
 Korach.
 [36] The Bnei Eliphaz:
 Teman, Omar, Tzephi, Gatam,
 Kenaz, Timna, Amalek.
 [37] The Bnei Reuel: Nachat,
 Zerach, Shammah, Mizzah.
 [38] And the Bnei Seir:
 Lotan, Shoval, Tziveon, Anah,
 Dishon, Etzer, and Dishan.
 [39] And the Bnei Lotan:
 Chori, Homam; Timna was
 Lotan's achot.
 [40] The Bnei Shoval: Alyan,
 Manachat, Eval, Shephi,
 Onam. The Bnei Tziveon:
 Ayah and Anah.
 [41] The Bnei Anah: Dishon.
 And the Bnei Dishon:
 Chamran, Eshban, Yitran,
 and Keran.
 [42] The Bnei Etzer: Bilhan,
 Za'avan, Ya'akan. The Bnei
 Dishan: Utz, and Aran.
 [43] Now these are the
 melachim that reigned in
 Eretz Edom before any
 melech reigned over the Bnei

Yisroel: Bela Ben Beor; and
 the shem of his city was
 Dinhavah.
 [44] And when Bela was
 dead, Yovav Ben Zerach of
 Botzrah reigned in his place.
 [45] And when Yovav was
 dead, Chusham of Eretz
 Temani reigned in his place.
 [46] And when Chusham was
 dead, Hadad Ben Bedad,
 which defeated Midyan in the
 sadeh Moav, reigned in his
 place; and the shem of his city
 was Avit.
 [47] And when Hadad was
 dead, Samlah of Masrekah
 reigned in his place.
 [48] And when Samlah was
 dead, Sha'ul of Rechovot-by-
 the-river reigned in his place.
 [49] And when Sha'ul was
 dead, Ba'al-Chanan Ben
 Achbor reigned in his place.
 [50] And when Baal-Chanan
 was dead, Hadad reigned in
 his place; and the shem of his
 city was Pai; and the shem of
 his isha was Mehetavel Bat
 Matred Bat Mei-Zahav.
 [51] Hadad died also. And
 the Allufim of Edom were;
 Timnah, Alvah, Yetet,
 [52] Oholivamah, Elah,
 Pinon,
 [53] Kenaz, Teman, Mivtzar,
 [54] Magdiel, Iram. These are
 the Allufim of Edom.
2 These are the Bnei
 Yisroel: Reuven,
 Shim'on, Levi, and
 Yehudah, Yissakhar, and
 Zevulun,
 [2] Dan, Yosef, and
 Binyamin, Naphtali, Gad, and
 Asher.
 [3] The Bnei Yehudah: Er,
 and Onan, and Shelah, which
 three were born unto him of
 Bat-Shua the Kanaanit. And
 Er, the bechor of Yehudah,
 was rah in the eyes of
 Hashem; and He put him to
 death.
 [4] And Tamar his kallah
 (daughter-in-law) bore him

Peretz and Zerach. All the
 Bnei Yehudah were five.
 [5] The Bnei Peretz:
 Chetzron, and Chamul.
 [6] And the Bnei Zerach;
 Zimri, and Eitan, and Heman,
 and Calcol, and Dara, five of
 them in all.
 [7] And the Bnei Carmi:
 Achar, the troubler of Yisroel,
 who transgressed the cherem.
 [8] And the Bnei Eitan;
 Azaryah.
 [9] The Bnei Chetzron also,
 that were born unto him:
 Yerachme'el, and Ram, and
 Keluvai.
 [10] And Ram fathered
 Amminadav; and Amminadav
 fathered Nachshon Nasi
 Bnei Yehudah;
 [11] And Nachshon fathered
 Salma; Salma fathered Boaz,
 [12] And Boaz fathered Oved,
 and Oved fathered Yishai,
 [13] And Yishai fathered his
 bechor Eliav, and Avinadav
 the second, and Shimma the
 third,
 [14] Netanel the fourth,
 Raddai the fifth,
 [15] Otzem the sixth, Dovid
 the seventh;
 [16] Whose achayot (sisters)
 were Tzeruyah, and Avigal.
 And the Bnei Tzeruyah:
 Avishai, and Yoav, and Asah-
 el, three.
 [17] And Avigal bore Amasa,
 and avi Amasa was Yeter the
 Yishme'eli.
 [18] And Kaley Ben Chetzron
 fathered by Azuvah his isha,
 and by Yerirot; her banim are
 these; Yesher, and Shovav,
 and Ardon.
 [19] And when Azuvah was
 dead, Kaley took [as isha] unto
 him Ephrat, which bore him
 Chur.
 [20] And Chur fathered Uri,
 and Uri fathered Betzale'el.
 [21] And afterward Chetzron
 went in to the Bat Machir avi
 Gil'ad, whom he
 married when his

age was threescore shanim;
and she bore him Seguv.

[22] And Seguv fathered Yair,
who had three and twenty
towns in Eretz Gil'ad.

[23] And he took Geshur, and
Aram, with Chavvot Yair, from
them, with Kenat, and the
towns thereof, even threescore
towns. All these belonged to
the Bnei Machir avi Gil'ad.

[24] And after that Chetzron
was dead in Kalev Ephratah,
then Aviyah Chetzron's isha
bore him Ashchur avi Tekoa.

[25] And the Bnei
Yerachme'el the bechor of
Chetzron were Ram the
bechor, and Bunah, and Oren,
and Otzem, and Achiyah.

[26] Yerachme'el had also
another isha, whose shem was
Atarah; she was the em of
Onam.

[27] And the Bnei Ram the
bechor of Yerachme'el were
Ma'atz, and Yamin, and Eker.

[28] And the Bnei Onam were
Shammai, and Yada. And the
Bnei Shammai; Nadav and
Avishur.

[29] And the shem of the isha
of Avishur was Avichayil, and
she bore him Achban, and
Molid.

[30] And the Bnei Nadav:
Seled, and Apayim, but Seled
died without banim.

[31] And the Bnei Apayim;
Yishi. And the Bnei Yishi;
Sheshan. And the Bnei
Sheshan; Achlai.

[32] And the Bnei Yada the
brother of Shammai: Yeter,
and Yonatan, and Yeter died
without banim.

[33] And the Bnei Yonatan:
Pelet, and Zaza. These were
the Bnei Yerachme'el.

[34] Now Sheshan had no
banim, but only banot. And
Sheshan had an eved, a Mitzi
(an Egyptian), shmo Yarcha.

[35] And Sheshan gave his
bat to Yarcha his eved as isha;
and she bore him Attai.

[36] And Attai fathered
Natan, and Natan fathered
Zavad,

[37] And Zavad fathered
Ephlal, and Ephlal fathered
Oved,

[38] And Oved fathered Yehu,
and Yehu fathered Azaryah,

[39] And Azaryah fathered
Cheletz, and Cheletz fathered
Eleasah,

[40] And Eleasah fathered
Sismai, and Sismai fathered
Shallum,

[41] And Shallum fathered
Yekamyah, and Yekamyah
fathered Elishama.

[42] Now the Bnei Kalev the
brother of Yerachme'el were
Mesha his bechor, who was avi
Ziph; and the Bnei Mareshah
avi Chevron.

[43] And the Bnei Chevron;
Korach, and Tapuach, and
Rekem, and Shema.

[44] And Shema fathered
Racham avi Yorkeam; and
Rekem fathered Shammai.

[45] And the Ben of Shammai
was Maon, and Maon was avi
Beit-tzur.

[46] And Ephah, Kalev's
pilegesh, bore Charan, Motza,
Gazez; and Charan fathered
Gazez.

[47] And the Bnei Yahdai;
Regem, and Yotam, and
Geshan, and Pelet, and
Eiphah, and Sha'aph.

[48] Ma'achah, Kalev's
pilegesh (concubine), bore
Shever, and Tirchanah.

[49] She bore also Sha'aph
avi Madmannah, Sheva avi
Machbenah, and avi Givea;
and the Bat Kalev was Achsa.

[50] These were the Bnei
Kalev Ben Chur, the bechor of
Ephratah; Shoval avi Kiryat
Yearim.

[51] Salma avi Beit-lechem,
Chareph avi Beit-gader.

[52] And Shoval avi Kiryat
Yearim had banim; Haroeh,
and half of Manuchot.

[53] And the mishpekhoh of
Kiryat Yearim; the Yitri, and

the Puti, and the Shumati,
and the Mishra'i; of them
came the Tzareati, and the
Eshtauli.

[54] The Bnei Salma; Beit-
lechem, and the Netophati,
Atarot Bais Yoav, and half of
the Manachati, the Tzori.

[55] And the mishpekhoh of
the sofrim (scribes) which
dwelt at Yabetz; the Tiratim,
the Shimeatim, and Sukhatim.
These are the Kinim that
came of Chamat avi Bais
Rechav.

3 Now these were the
Bnei Dovid, which were
born unto him in
Chevron; the bechor Amnon,
of Achinoam of Yizre'el; the
second Daniel, of Aviga'il of
Carmel;

[2] The third, Avshalom Ben
Ma'achah Bat Talmai Melech
Geshur; the fourth, Adoniyah
Ben Chaggit;

[3] The fifth, Shephatyah of
Avital; the sixth, Yitream by
Eglah his isha.

[4] These six were born unto
him in Chevron; and there he
reigned sheva shanim and
shishah chodashim; and in
Yerushalayim he reigned
shloshim and shalosh shanah.

[5] And these were born unto
him in Yerushalayim: Shimea,
and Shovav, and Natan, and
Shlomo, four, by Bat-Shu'a
Bat Ammiel;

[6] Yivchar also, and
Elishama, and Eliphelet,

[7] And Nogah, and Nepheg,
and Yaphia,

[8] And Elishama, and
Elyada, and Eliphelet, nine.

[9] These were all the Bnei
Dovid, besides the Bnei
Pilagshim (concubines), and
Tamar their achot.

[10] And Ben Shlomo was
Rechav'am, Aviyah bno, Asa
bno, Yehoshaphat bno,

[11] Yoram bno, Achazyahu
bno, Yoash bno,

[12] Amatzياهو bno, Azaryah bno, Yotam bno,

[13] Achaz bno, Chizkiyahu bno, Menasheh bno,

[14] Amon bno, Yoshiyahu bno.

[15] And the Bnei Yoshiyahu were, the bechor Yochanan, the second Yhoyakim, the third Tzidkiyahu, the fourth Shallum.

[16] And the Bnei Yhoyakim; Yechanyah bno, Tzidkiyah bno.

[17] And the Bnei Yechanyah: Assir, She'altiel bno,

[18] Malkiram also, and Pedayah, Shenatzar,

Yekamuyah, Hoshama, and Nedavyah.

[19] And the Ben Pedayah were: Zerubavel and Shimei. And Bnei Zerubavel:

Meshullam, and Chananyah, and Shlomit their achot;

[20] And Chashuvah, Ohel, Berechyah, Chasadyah, Yushav-chesed, 5.

[21] And the Ben Chananyah: Pelatyah, and Yeshayah, the Bnei Refayah, the Bnei Arnan, the Bnei Ovadyah, the Bnei Shechanyah.

[22] And the Bnei Shechanyah: Shema'yah; and the Bnei Shema'yah: Chattush, Igeal, Bariach, Nearyah, Shaphat, 6.

[23] The Ben Nearyah: Elyoenai, Chizkiyah, Azrikam, 3.

[24] And the Bnei Elyoenai were Hodavahu, and Elyashiv, and Pelayah, and Akuv, and Yochanan, and Delayah, and Anani, 7.

4 The Bnei Yehudah; Peretz, Chetzron, and Carmi, and Chur, and Shoval.

[2] And Reayah Ben Shoval fathered Yachat; and Yachat fathered Achumai, and Lahad. These are the mishpekhoh of the Tzorati.

[3] And these were the sons of Etam; Yizre'el (Jezreel), Yishma, Yidbash; and the

shem of their achot (sister) was Hatzlelponi;

[4] And Penuel avi Gedor, and Ezer avi Chushah. These are the Bnei Chur, the bechor of Ephratah avi Beit-Lechem.

[5] And Ashchur avi Tekoa had two nashim (wives),

Chelah and Na'arah.

[6] And Na'arah bore him Achuzam, Chepher, Temeni, Achashtari, the Bnei Na'arah.

[7] And the Bnei Chelah were Tzeret, and Yetzochar, and Etnan.

[8] And Kotz fathered Anuv, and Tzovevah, and the mishpekhoh of Acharchel Ben Harum.

[9] And Yabetz was more honorable than his brethren; and immo (his mother) called shmo Yabetz, saying, Because I bore him beotzev (with sorrow).

[10] And Yabetz called on Elohei Yisroel, saying, O that Thou wouldest put a barucha on me indeed, and enlarge my territory, and that Thine yad might be with me, and that Thou wouldest keep me from ra'ah, that it may not grieve me! And Elohim granted him that which he requested.

[11] And Keluv achi (brother of) Shuchah fathered Mechir avi Eshton.

[12] And Eshton fathered Beit Rapha, and Paseach, and Techinnah avi Ir Nachash. These are the anashim of Rechah.

[13] And the Bnei Kenaz; Otniel, and Serayah; and the Bnei Otniel; Chatat.

[14] And Meonotai fathered Ophrah; and Serayah fathered Yoav avi Gey Charashim; for they were charashim (craftsmen).

[15] And the Bnei Kalev Ben Yephunneh; Iru, Elah, and Na'am; and the Bnei Elah, even Kenaz.

[16] And the Bnei Yehallelel; Ziph, and Ziphah, Tirya, and

Asare'el.

[17] And the Bnei Ezrah were Yeter, and Mered, and Ephraim, and Yalon; and she bore Miryam, and Shammai, and Yishbach avi Eshtemo'a.

[18] And his isha Yehudiyah bore Yered avi Gedor, Chever avi Socho, and Yekutiel avi Zanoach. And these are the Bnei Bityah Bat Pharaoh, which Mered took [as isha].

[19] And the Bnei eshet Hodiyyah the achot (sister) of Nacham avi Keilah the Garmi, and Eshtemo'a the Ma'achati. [20] And the Bnei Shimon were Amnon, and Rinnah, Ben-Chanan, and Tilon. And the Bnei Yishi were Zochet, and Ben-Zochet.

[21] The Bnei Shelah Ben Yehudah were Er avi Lechah, and La'adah avi Maresah, and the mishpekhoh of the bais of them that were workers with fine linen, of the Bais Ashbe'a,

[22] And Yokim, and the anashim of Chozeva, and Yoash, and Saraph who ruled in Moav, and Yashuvi Lechem. And these are ancient records.

[23] These were the yotzerim, (potters) and those that dwelt in Neta'im and Gederah; there they dwelt and worked for the melech.

[24] The Bnei Shim'on were Nemuel, and Yamin, Yariv, Zerach and Sha'ul;

[25] Shallum bno, Mivsam bno, Mishma bno.

[26] And the Bnei Mishma: Chamuel bno, Zakkur bno, Shimei bno.

[27] And Shimei had sixteen banim and six banot, but his brethren had not many banim, neither did all their mishpakhat multiply like the Bnei Yehudah.

[28] And they dwelt at Beer-Sheva, and Moladah, and Chatzar Shual,

[29] And at Bilhah, and at Etzem, and at Tolad,
 [30] And at Betuel, and at Chormah, and at Tziklag,
 [31] And at Beit Marcavot, and Chatzar Susim, and at Beit Biri, and at Sha'arayim. These were their towns until the reign of Dovid.
 [32] And their villages were Etam, and Ayin, Rimmon, and Tochen, and Ashan, five towns;
 [33] And all their villages were all around these towns as far as Baal. These were their settlements, and their genealogical records.
 [34] And Meshovav, and Yamlech, and Yolah Ben Amatzyah,
 [35] And Yoel, and Yehu Ben Yohiyah Ben Serayah Ben Asiel,
 [36] And Elyo'enai, and Ya'akovah, and Yeshochayah, and Asayah, and Adiel, and Yesimiel, and Benayah,
 [37] And Ziza Ben Shiphi Ben Allon Ben Yedayah Ben Shimri Ben Shemayah.
 [38] These listed by their shmot were nasi'im in their mishpekhoh; and the bais of avoteihem increased greatly.
 [39] And they went to the outlying area of Gedor, even unto the east side of the *gey* (valley), to seek mireh (pasture) for their tzon.
 [40] And they found mireh fertile and tov, and ha'aretz was spacious, and quiet, and peaceful; for they of Cham had dwelt there of old.
 [41] And these listed by shemot came in the days of Chizkiyah Melech Yehudah, and attacked their ohalim, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their place, because there was mireh there for their tzon.
 [42] And some of them, even of the Bnei Shim'on, five

hundred anashim, went to Har Seir, having for their leaders Pelatyah, and Nearyah, and Refayah, and Uzziel, the Bnei Yishi.
 [43] And they struck the she'erit (remnant) of Amalek that were escaped, and dwelt there unto this day.
5 Now the Bnei Reuven the bechor Yisroel, for he was the bechor; but forasmuch as he defiled the bed of aviv, his bechorah (firstborn birthright) was given unto the Bnei Yosef Ben Yisroel, though [the latter was] not listed in the family registers as the bechorah.
 [2] For Yehudah prevailed above his brethren, and of him came the nagid; but the bechorah (portion of the firstborn) was Yosefs.
 [3] The Bnei Reuven bechor Yisroel were Chanoah, and Pallu, Chetzron, and Carmi.
 [4] The Bnei Yoel: Shema'yah bno, Gog bno, Shimei bno,
 [5] Michah bno, Reayah bno, Ba'al bno,
 [6] Be'erah bno, whom Tilgat Pilneser Melech Ashur carried away into the Golus; he was nasi of the Reuveni.
 [7] And his relatives by their mishpekhoh, when the genealogy of their toldot was reckoned, were the rosh, Ye'el, and Zecharyah,
 [8] And Bela Ben Azaz Ben Shema Ben Yoel who dwelt in Aroer, even unto Nevo and Baal Meon;
 [9] And eastward he inhabited as far as the beginning of the midbar from the river Euphrates, because their mikneh (livestock) were multiplied in Eretz Gil'ad.
 [10] And in the days of Sha'ul they made milchamah with the Hagari'im, who fell by their yad; and they dwelt in their ohalim (tents) throughout all the area east of Gil'ad.

[11] And the Bnei Gad dwelt next to them, in the Eretz Bashan as far as Salchah;
 [12] Yoel the rosh, and Shapham the mishneh (second), and Ya'nai, and Shaphat in Bashan.
 [13] And their achim of the bais avoteihem were Micha'el, and Meshullam, and Sheva, and Yorai, and Yakan, and Zia, and Ever, shivah (seven) in all.
 [14] These are the Bnei Avichayil Ben Churi Ben Yaroach Ben Gil'ad Ben Micha'el Ben Yeshishai Ben Yachdo Ben Buz.
 [15] Achi Ben Avdi'el Ben Guni was rosh of the bais avoteihem.
 [16] And they dwelt in Gil'ad in Bashan, and in her towns, and in all the migrashim (open lands) of Sharon, within their borders.
 [17] All these were reckoned by genealogies in the days of Yotam Melech Yehudah, and in the days of Yarov'am Melech Yisroel.
 [18] The Bnei Reuven, and the Gadi, and half the shevet (tribe) of Menasheh, of bnei chayil, anashim able to bear mogen and cherev, and to shoot with keshet, and trained for milchamah, were four and forty elef seven hundred and threescore, that were ready for military service.
 [19] And they waged milchamah against the Hagari'im, with Yetur, and Naphish, and Nodav.
 [20] And they were helped against them, and the Hagari'im were delivered into their yad, and all that were with them, for they cried to Elohim in the milchamah, and He was entreated of them
[T.N. These genealogies establish the massively eye-witnessed veracity of the death and resurrection of Israel in and from the Golus.]

because they put their trust in Him.

[21] And they took away their mikneh: of their gemalim fifty elef, and of tzon two hundred and fifty elef, and of chamorim two thousand, and of nefesh adam a hundred elef.

[22] For there fell down many slain, because the milchamah was Elohim's. And they took up residence in their place until the Golus.

[23] And Bnei chatzi (half) shevet Menasheh dwelt in the land. They increased from Bashan unto Ba'al Chermon and Senir, and unto Har Chermon.

[24] And these were the heads of the bais avotam, even Ephraim, Yishai, Eliel, Azriel, Yirmeyah, and Hodavayah, and Yachdiel, anashim gibborei chayil, famous men, and heads of the bais avotam.

[25] And they transgressed against Elohei Avoteihem, and went a-whoring after the elohim of the peoples of the land, whom Elohim made shmad before them.

[26] And Elohei Yisroel stirred up the ruach of Pul Melech Ashur, and the ruach of Tilgat Pilneser Melech Ashur, and he carried them away into Golus, even the Reuveni, and the Gadi, and the half tribe of Menasheh, and brought them unto Chalach, and Chavor, and Hara, and to the river Gozan, unto this day.

6 The Bnei Levi: Gershon, Kehat, and Merari.

[2[28]] And the Bnei Kehat: Amram, Yitzhar, and Chevron, and Uzziel.

[3[29]] And the Bnei Amram: Aharon, and Moshe, and Miryam. The bnei Aharon; Nadav, and Avihu, Eleazar, and Itamar.

[4[30]] Eleazar fathered Pinchas, Pinchas fathered Avishua,

[5[31]] And Avishua fathered Bukki, and Bukki fathered Uzzi,

[6[32]] And Uzzi fathered Zerachyah, and Zerachyah fathered Merayot,

[7[33]] Merayot fathered Amaryah, and Amaryah

fathered Achituv,

[8[34]] And Achituv fathered Tzadok, and Tzadok fathered Achima'atz,

[9[35]] And Achima'atz fathered Azaryah, and

Azaryah fathered Yochanan,

[10[36]] And Yochanan fathered Azaryah (he it is that executed the kohen's office in the Beis [*Hamikdash*] that

Shlomo built in Yerushalayim),

[11[37]] And Azaryah fathered Amaryah, and

Amaryah fathered Achituv,

[12[38]] And Achituv fathered Tzadok, and Tzadok fathered Shallum,

[13[39]] And Shallum

fathered Chilkiyah, and

Chilkiyah fathered Azaryah,

[14[40]] And Azaryah

fathered Serayah, and

Serayah fathered Yehotzadak,

[15[41]] And Yehotzadak

went into the Golus, when

Hashem carried away

Yehudah and Yerushalayim

by the yad of Nevuchadnetzar.

[16[6:1]] The Bnei Levi:

Gershon, Kehat, and Merari.

[17[6:2]] And these are the

shmot of the Bnei Gershon:

Livni and Shimei.

[18[6:3]] And the Bnei Kehat

were Amram, and Yitzhar, and

Chevron, and Uzziel.

[19[6:4]] The Bnei Merari:

Machli and Mushii. And these

are the mishpekhos of the

Levi'im according to

avoteihem.

[20[6:5]] Of Gershon: Livni

bno, Yachat bno, Zimmah

bno,

[21[6:6]] Yoach bno, Iddo

bno, Zerach bno, Yeaterai

bno.

[22[6:7]] The Bnei Kehat: Amminadav bno, Korach bno, Assir bno,

[23[6:8]] Elkanah bno, and Eyyasaph bno, and Assir bno,

[24[6:9]] Tachat bno, Uriel bno, Uziyah bno, and Sha'ul bno.

[25[6:10]] And the Bnei Elkanah: Amasai, and Achimot.

[26[6:11]] As for Elkanah, the Bnei Elkanah: Tzophai bno, and Nachat bno,

[27[6:12]] Eliav bno,

Yerocham bno, Elkanah bno.

[28[6:13]] And the Bnei Shmuel: the bechor [Yoel], and the second, Aviyah.

[29[6:14]] The Bnei Merari: Machli, Livni bno, Shimei

bno, Uzzah bno,

[30[6:15]] Shimea bno,

Chagiyah bno, Asayah bno.

[31[6:16]] And these are they

whom Dovid set over the

service of shir (song) in the

Beis Hashem, after the

Menoach HaAron (the coming to rest of the Ark).

[32[6:17]] And they were the mesharetim (ministers) before

the Mishkan Ohel Mo'ed with

singing, until Shlomo had

built the Beis Hashem in

Yerushalayim, and then they

performed their avodas

[*kodesh service*] according to their mishpatim (regulations).

[33[6:18]] And these are they that stood [*ministering*] with

their banim. Of the Bnei

Kehati; Heman the meshorer

(singer) Ben Yoel Ben

Shemuel,

[34[6:19]] Ben Elkanah Ben

Yerocham Ben Eliel Ben

Toach,

[35[6:20]] Ben Tzuph Ben

Elkanah Ben Machat Ben

Amasai,

[36[6:21]] Ben Elkanah Ben

Yoel Ben Azaryah Ben

Tzephanyah,

[37[6:22]] Ben Tachat Ben

Assir Ben Eyyasaph

Ben Korach,
 [38[6:23]] Ben Yitzhar Ben Kehat Ben Levi Ben Yisroel.
 [39[6:24]] And achiv Asaph, who stood at his right hand, even Asaph Ben Berechyah Ben Shimea,
 [40[6:25]] Ben Micha'el Ben Ba'aseyah Ben Malkiyah,
 [41[6:26]] Ben Etni Ben Zerach Ben Adayah,
 [42[6:27]] Ben Eitan Ben Zimmah Ben Shimei,
 [43[6:28]] Ben Yachat Ben Gershon Ben Levi.
 [44[6:29]] And their achim the Bnei Merari stood on the left hand; Eitan Ben Kishi Ben Avdi Ben Maluch,
 [45[6:30]] Ben Chashavyah Ben Amatzyah Ben Chilkiah,
 [46[6:31]] Ben Amtzi Ben Bani Ben Shemer,
 [47[6:32]] Ben Machli Ben Mushi Ben Merari Ben Levi.
 [48[6:33]] Their achim also the Levi'im were appointed unto all the avodas Mishkan Beis HaElohim.
 [49[6:34]] But Aharon and his banim presented the offerings upon the Mizbe'ach HaOlah and on the Mizbe'ach HaKetoret, and were appointed for all the work of the Kodesh HaKodashim, and to make kapparah for Yisroel, according to all that Moshe eved HaElohim had commanded.
 [50[6:35]] And these are the Bnei Aharon; Eleazar bno, Pinchas bno, Avishua bno,
 [51[6:36]] Bukki bno, Uzzi bno, Zerachyah bno,
 [52[6:37]] Merayot bno, Amaryah bno, Achituv bno,
 [53[6:38]] Tzadok bno, Achima'atz bno.
 [54[6:39]] Now these are their moshevet throughout their assigned territories, of the Bnei Aharon, of the mishpekhoh of the Kehati, for the goral (lot) fell upon them.
 [55[6:40]] And they gave them Chevron in Eretz

Yehudah, and the migrashim thereof all around it.
 [56[6:41]] The sadeh of the Ir, and the villages thereof, they gave to Kalev Ben Yephunneh.
 [57[6:42]] And to the Bnei Aharon they gave the cities of refuge, namely, Chevron, and Livnah with her migrashim, and Yatir, and Eshtemoa, with her migrashim,
 [58[6:43]] Chilez with her migrashim, Devir with hers,
 [59[6:44]] And Ashan with her migrashim, and Beit Shemesh with her migrashim;
 [60[6:45]] And out of the tribe of Binyamin; Geva with her migrashim, and Alemet with her migrashim, and Anatot with her migrashim. All their towns throughout their mishpekhoh were 13 towns.
 [61[6:46]] And unto the Bnei Kehat, which were left of the mishpakhat of that tribe, were towns given out of the half tribe, namely, out of the half tribe of Menasheh, by goral, ten towns.
 [62[6:47]] And to the Bnei Gershon throughout their mishpekhoh out of the tribe of Yissakhar, out of that of Asher, out of that of Naphtali, out of the tribe of Menasheh in Bashan, 13 towns.
 [63[6:48]] Unto the Bnei Merari were given by goral, throughout their mishpekhoh, out of the tribe of Reuven, and out of that of Gad, and out of that of Zevulun, 12 towns.
 [64[6:49]] And the Bnei Yisroel gave to the Levi'im these towns with their migrashim.
 [65[6:50]] And they gave by goral out of the tribe of the Bnei Yehudah, and out of the tribe of the Bnei Shim'on, and out of the tribe of the Bnei Binyamin, these towns, which are called by their shmot.
 [66[6:51]] For some of the mishpekhoh of the Bnei Kehat

had towns of their territories out of the tribe of Ephrayim.
 [67[6:52]] They gave unto them, of the cities of refuge, Shechem in Har Ephrayim with her migrashim; they gave Gezer with her migrashim,
 [68[6:53]] And Yokmeam with her migrashim, and Beit Choron with her migrashim,
 [69[6:54]] And Ayalon with her migrashim, and Cat Rimmon with her migrashim;
 [70[6:55]] And out of the half tribe of Menasheh; Aner with her migrashim, and Bileam with her migrashim, for the mishpakhat of the rest of the Bnei Kehat.
 [71[6:56]] Unto the Bnei Gershon were given out of the mishpakhat of the half tribe of Menasheh Golan in Bashan with her migrashim, and Ashtarot with her migrashim;
 [72[6:57]] And out of the tribe of Yissakhar; Kedesh with her migrashim, Davrat with her migrashim,
 [73[6:58]] And Ramot with her migrashim, and Anem with her migrashim;
 [74[6:59]] And out of the tribe of Asher; Mashal with her migrashim, and Avdon with her migrashim,
 [75[6:60]] And Chukok with her migrashim, and Rechov with her migrashim;
 [76[6:61]] And out of the tribe of Naphtali; Kedesh in Galil (Galilee) with her migrashim, and Chammon with her migrashim, and Kiryatayim with her migrashim.
 [77[6:62]] Unto the rest of the Bnei Merari were given out of the tribe of Zevulun, Rimmono with her migrashim, Tavor with her migrashim.
 [78[6:63]] And on the other side of the Yarden by Yericho, on the east

side of Yarden, were given them out of the tribe of Reuven, Betzer in the midbar with her migrashim, and Yachtzah with her migrashim, [79[6:64]] Kedemot also with her migrashim, and Mepha'at with her migrashim; [80[6:65]] And out of the tribe of Gad: Ramot in Gil'ad with her migrashim, and Machanayim with her migrashim, [81[6:66]] And Cheshbon with her migrashim, and Ya'zer with her migrashim.

7 Now the Bnei Yissakhar were Tola, Pu'ah, Yashuv, Shimrom, 4. [2] And the Bnei Tola: Uzzi, Refayah, Yeriel, Yachmai, Yivsam, and Shmuel, heads of their bais avot, namely, of Tola; they were gibborei chayil (warriors of valor) in their toldot (generations), whose number was in the days of Dovid 22,600. [3] And the Bnei Uzzi: Yizrachyah; and the Bnei Yizrachyah: Micha'el, and Ovadyah, and Yoel, Yishiyah, 5, all of them rashim (leaders). [4] And with them, by their toldot, after their bais avot, were bands of soldiers for milchamah, 36,000, for they had many nashim and banim. [5] And their brethren among all the mishpekhot of Yissakhar were gibborei chayil, reckoned in all by their genealogies 87,000. [6] The Bnei Binyamin: Bela, and Becher, and Yedia'el, 3. [7] And the Bnei Bela: Etzbon, and Uzzi, and Uzzi'el, and Yerimot, and Iri, 5; heads of their bais avot, gibborei chayalim (warriors of valor); and were reckoned by their genealogies 22,034.

[8] And the Bnei Becher: Zemira, and Yoash, and Eliezer, and Elyo'enai, and Omri, and Yerimot, and Aviyah, and Anatot, and Alemet. All these are the Bnei Becher. [9] And the number of them, listed by their toldot, heads of their bais avot, gibborei chayil, was twenty elef and two hundred. [10] The Bnei Yedia'el: Bilhan; and the Bnei Bilhan; Yeush, and Binyamin, and Ehud, and Kena'anah, and Zetan, and Tarshish, and Achishachar. [11] All these the Bnei Yedia'el, by the heads of families, gibborei chayalim, were seventeen elef and two hundred soldiers, fit to go forth for milchamah. [12] Shuppim also, and Chuppim, the Bnei Ir, and Chushim, the Bnei Acher. [13] The Bnei Naphtali: Yachtziel, and Guni, and Yetzer, and Shallum, the Bnei Bilhah. [14] The Bnei Menasheh: Ashriel, whom his Aramean pilegesh bore; she bore Machir avi Gil'ad; [15] And Machir took an isha from the Chuppim and Shuppim, whose achot's shem was Ma'achah; and the shem of the second was Tzelophechad, and Tzelophechad had banot. [16] And Ma'achah eshet Machir bore ben, and she called shmo Peresh; and the shem of his brother was Sheresh; and his banim were Ulam and Rakem. [17] And the Bnei Ulam: Bedan. These were the Bnei Gil'ad Ben Machir Ben Menasheh. [18] And his achot Hammolekhet bore Ishhod, and Aviezer, and Machlah.

[19] And the Bnei Shemidah were Achyan, and Shechem, and Likchi, and Ani'am. [20] And the Bnei Ephrayim: Shutalach, and Bered bno, and Tachath bno, and Eladah bno, and Tachath bno, [21] And Zavad bno, and Shutalach bno, and Ezer, and Elead, whom the anashim of Gat that were born in that land slaughtered, because they came down to take away their mikneh (livestock). [22] And Ephrayim aviheim mourned many days, and his achim came to comfort him. [23] And when he went in to his isha, she conceived, and bore ben, and he called shmo Beri'ah, because it went in ra'ah (evil, disaster, misfortune) with his bais. [24] (And his bat was She'erah, who built Lower Beit-Choron, and the Upper, and Uzzen She'erah.) [25] And Refach was bno, also Resheph, and Telach bno, and Tachan bno, [26] La'adan bno, Ammihud bno, Elishama bno, [27] Non (Nun) bno, Yehoshuah bno. [28] And their possessions and settlements were Beit-El and the villages thereof, and to the east Na'aran, and to the west Gezer, with the villages thereof; Shechem also and the villages thereof, unto Ayyah and the villages thereof; [29] And by the borders of the Bnei Menasheh, Beit-She'an and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In these dwelt the Bnei Yosef Ben Yisroel. [30] The Bnei Asher: Yimnah, and Yishvah, and Yishvi, and Beri'ah, and Serach their achot. [31] And the Bnei Beri'ah: Chever, and Malki'el, who is avi Birzavit.

[32] And Chever fathered Yaphlet, Shomer, Chotam, and Shu'a their achot.

[33] And the Bnei Yaphlet: Pasach, Bimhal, Ashvat.

These are the Bnei Yaphlet.

[34] And the Bnei Shemer: Achi, Rohgah, Chubbah, and Aram.

[35] And the Ben Helem his brother: Tzophach, Yimna, Shelesh, and Amal.

[36] The Bnei Tzophach: Suach, Charnepher, Shu'al, Beri, and Yimrah,

[37] Betzer, Hod, Shamma, Shilshah, Yitran, and Be'era.

[38] And the Bnei Yeter: Yephunneh, Pispah, Ara.

[39] And the Bnei Ulla: Arach, Channiel, Ritzyah.

[40] All these were the Bnei Asher, heads of their bais avot, choice gibborim chayalim, outstanding of the nasi'im. And the number throughout the genealogy of them that were battle-ready was twenty and six elef anashim.

8 Now Binyamin fathered Bela his bechor, Ashbel the second, and Achrach the third,

[2] Nochah the fourth, and Rapha the fifth.

[3] And the Bnei Bela were Addar, Gera, Avihud,

[4] Avishua, Na'aman, and Achoach,

[5] Gera, Shephuphan, and Churam.

[6] And these are the Bnei Echud: these are the rashei avot of the inhabitants of Geva, and they drove them out to Manachat;

[7] And Na'aman, and Achiyah, and Gera drove them out, and fathered Uzza, and Achichud.

[8] And Shacharayim fathered banim in the country of Moav, after he had sent

them away: Chushim and Ba'ara were his nashim.

[9] And he fathered of Chodesh his isha, Yovav, Tziyya, Meshah, and Malkam,

[10] And Yeutz, Sochia, Mirmah. These were his banim, rashei avot.

[11] And of Chushim he fathered Avituv, and Elpa'al.

[12] The Bnei Elpaal: Ever, Misham, Shemed, who built Ono, and Lod, with the villages thereof;

[13] Beriah also, and Shema, who were rashei avot of the inhabitants of Ayalon, who drove away the inhabitants of Gat;

[14] And Achyo, Shashak, and Yeremot,

[15] Zevadyah, Arad, Eder,

[16] Micha'el, Yishpah, and Yocha, the Bnei Beri'ah;

[17] And Zevadyah, and Meshullam, and Chizki, and Chever,

[18] Yishmerai also, and Yizli'ah, and Yovav, the Bnei Elpa'al;

[19] Yakim, Zichri, Zavdi,

[20] Elienai, Tziltai, Eli'el,

[21] Adayah, Berayah, and Shimrat, the Bnei Shimei;

[22] Yishpan, Ever, Eli'el,

[23] Avdon, Zichri, Chanan,

[24] Chananyah, Eilam, and Antotyah,

[25] Yiphdeyah, and Penuel, the Bnei Shashak;

[26] And Shamsheraï, and Shecharyah, and Atalyah,

[27] And Ya'areshyah, and Eliyah, and Zichri, the Bnei Yerocham.

[28] These were rashei avot, by their toldot, leaders. These dwelt in Yerushalayim.

[29] And at Giveon dwelt avi Giveon, shem of his isha: Ma'achah;

[30] And his bechor was Avdon, and Tzur, and Kish, and Ba'al, and Nadav,

[31] And Gedor, and Achyo, and Zecher.

[32] And Miklot fathered Shime'ah. And these also dwelt near their achim in Yerushalayim with their achim.

[33] And Ner fathered Kish, and Kish fathered Sha'ul, and Sha'ul fathered Yonatan, and Malki-Shua, and Avinadav, and Eshba'al.

[34] And the Ben Yonatan was Meriv Ba'al; and Meriv Ba'al fathered Michah.

[35] And the Bnei Michah were Piton, and Melech, and Tarea, and Achaz.

[36] And Achaz fathered Yehoadah; and Yehoadah fathered Alemet, Azmavet, and Zimri; and Zimri fathered Motza,

[37] And Motza fathered Binea; Rapha bno, Eleasah bno, Atzel bno.

[38] And Atzel had six banim, whose shmot are these:

Azrikam, Bocheru, and Yishma'el, and She'aryah, and Ovadyah, and Chanan. All these were the Bnei Atzel.

[39] And the Bnei Eshek his brother were Ulam his bechor, Ye'ush the second, and Eliphelet the third.

[40] And the Bnei Ulam were anashim gibbrei chayil, archers, and had many banim, and bnei banim, a hundred and fifty. All these are of the Bnei Binyamin.

9 So kol Yisroel were reckoned by genealogies; and, hinei, they were recorded and written down in the sefer of the melachim of Yisroel and Yehudah, who were carried away into the Golus to Bavel for their unfaithfulness.

[2] Now the first inhabitants that dwelt in their possessions in their towns were Yisroel, the kohanim, Levi'im, and the Netinim [*i.e., Temple servants*].

[3] And in Yerushalayim dwelt of the Bnei Yehudah, and of the Bnei Binyamin, and of the Bnei Ephrayim, and Menasheh;

[4] Utai Ben Ammihud Ben Omri Ben Imri Ben Bananim, of the Bnei Peretz Ben Yehudah.

[5] And of the Shiloni: Asayah the bechor, and his banim.

[6] The Bnei Zerach: Yeuel and their brethren, 990.

[7] And of the Bnei Binyamin: Sallu Ben Meshullam Ben Hodavyah Ben Hasenuah,

[8] And Yivneyah Ben Yerocham, and Elah Ben Uzzi Ben Michri and Meshullam Ben Shephatiah Ben Reuel Ben Yivniyah;

[9] And their brethren, according to their toldot, 956. All these anashim were rashei avot in the bais avoteihem.

[10] And of the kohanim; Yedayah, and Yehoyariv, and Yachin,

[11] And Azaryah Ben Chilkiah Ben Meshullam Ben Tzadok Ben Merayot Ben Achituv, the nagid of the Bais HaElohim;

[12] And Adayah Ben Yerocham Ben Pashchur Ben Malkiyah, and Ma'asai Ben Adiel Ben Yachzerah, Ben Meshullam Ben Meshilmit Ben Immer;

[13] And their brethren, heads of their bais avot, 1,760; gibborei chayil for the work of the avodas Bais HaElohim.

[14] And of the Levi'im: Shema'ayah Ben Chashshuv Ben Azrikam Ben Chashavayah of the Bnei Merari;

[15] And Bakbakkar, Cheresh, Galal, and Matanyah Ben Michah Ben Zichri Ben Asaph;

[16] And Ovadyah Ben Shema'ayah Ben Galal Ben Yedutun, and Berechyah Ben Asa Ben Elkanah, that dwelt

in the villages of the Netophati.

[17] And the sho'arim were Shallum, Akkuv, Talmon, Achiman, and their brethren; Shallum was HaRosh,

[18] Who up to now had been stationed at Sha'ar HaMelech eastward; they were sho'arim in the machanot Bnei Levi.

[19] And Shallum Ben Kore Ben Evyasaph Ben Korach and his brethren of the bais aviv, the Korechim, were over the work of the avodah, shomrei hasapim laOhel (keepers of the thresholds of the Tent [of Meeting]); and avoteihem, being over the Machaneh Hashem, were shomrim of the entrance.

[20] And Pinchas Ben Eleazar was nagid over them in time past, and Hashem was with him.

[21] And Zecharyah Ben Meshelemyah was sho'er (doorkeeper, gatekeeper) of the Petach of the Ohel Mo'ed.

[22] All these which were haberurim (the ones being chosen) to be sho'arim (gatekeepers) in the sapim (thresholds) were 212. These were reckoned by their genealogy in their villages, whom Dovid and Shmuel the Ro'eh (seer) did assign in their emunah (set office, entrusted responsibility).

[23] So they and their banim had the oversight of the sho'arim (gates) of the Beis Hashem, namely, the Beis HaOhel, by mishmarot (shifts, watches).

[24] In four quarters were the sho'arim, toward the east, west, north, and south.

[25] And their brethren, which were in their villages, were to come after shivat hayamim from time to time with them.

[26] For these Levi'im, the four gibborei hasho'arim, were

in their emunah (set office, entrusted responsibility), and were over the rooms and otzarot (treasuries) of the Bais HaElohim.

[27] And they spent the night around the Bais HaElohim, because the mishmeret was upon them; they were responsible for the maft'ach (key) thereof laboker laboker.

[28] And certain of them had the charge of the kelim (vessels) of the avodah (service, ministry), that they should bring them in and out by inventory count.

[29] Some of them also were appointed to oversee the kelim (vessels), and all the klei haKodesh, and the solet (flour), and the yayin, and the shemen, and the incense, and the spices.

[30] And some of the Bnei HaKohanim mixed the blending of the spices [of the shemen mishchat kodesh, holy anointing oil].

[31] And Mattityah, one of the Levi'im, who was the bechor of Shallum the Korechi, had the emunah (set office, entrusted responsibility) over the things that were made in hachavitim (panbaking [offerings]).

[32] And other of their brethren, of the Bnei HaKehati, were over the Lechem HaMaarechet (Bread of Array, Showbread), to prepare it Shabbos Shabbos.

[33] And these are the meshorerim (singers), family heads of the Levi'im, who remained in the Peturim Chambers; for they were employed in that work yomam valailah.

[34] These family heads of the Levi'im were heads throughout their toldot; these dwelt at Yerushalayim.

[35] And in Gibeon dwelt the avi Gibeon, Yeiel, the shem of whose isha was Ma'achah,
 [36] And his bechor Avdon, then Tzur, and Kish, and Ba'al, and Ner, and Nadav.
 [37] And Gedor, and Achyo, and Zecharyah, and Miklot.
 [38] And Miklot fathered Shimeam. And they also dwelt near their brethren at Yerushalayim with their brethren.
 [39] And Ner fathered Kish; and Kish fathered Sha'ul; and Sha'ul fathered Yonatan, and Malki-Shua, and Avinadav, and Eshba'al.
 [40] And the Ben Yonatan was Meriv-Ba'al; and Meriv-Ba'al fathered Michah.
 [41] And the Bnei Michah were Piton, and Melech, and Tachre'a.
 [42] And Achaz fathered Yarah; and Yarah fathered Alemet, and Azmavet, and Zimri; and Zimri fathered Motza;
 [43] And Motza fathered Binea; and Refayah bno, Eleasah bno, Atzel bno.
 [44] And Atzel had six banim, whose shmot are these; Azrikam, Bocheru, and Yishmael, and Shearyah, and Ovadyah, and Chanan; these were the Bnei Atzel.

10 Now the Pelishtim (Philistines) fought against Yisroel; and the men of Yisroel fled from before the Pelishtim, and fell down chalalim (slain ones) on Mt Gilboa.
 [2] And the Pelishtim followed hard after Sha'ul, and after his banim; and the Pelishtim slaughtered Yonatan, and Avinadav, and Malki Shua, the Bnei Sha'ul.
 [3] And the milchamah became intense against Sha'ul, and the archers overtook him, and he was wounded by the archers.

[4] Then said Sha'ul to his noseh keli (armor bearer), Draw thy cherev, and thrust me through therewith; lest these arelim (uncircumcised ones) come and abuse me. But his noseh keli would not; for he was very afraid. So Sha'ul took a cherev, and fell upon it.
 [5] And when his noseh keli saw that Sha'ul was dead, he fell likewise on the cherev, and died.
 [6] So Sha'ul died, and his shloshet banim, and all his Bais died together.
 [7] And when kol Ish Yisroel that were in the emek (valley) saw that they fled, and that Sha'ul and his banim were dead, then they abandoned their towns, and fled; and the Pelishtim came and took occupation of them.
 [8] And it came to pass on the next day, when the Pelishtim came to strip the chalalim, that they found Sha'ul and his banim fallen on Mt Gilboa.
 [9] And when they had stripped him, they took his rosh (head), and his keli (armor), and sent into eretz Pelishtim all around, to carry the news unto their atzabim, and to the people.
 [10] And they put his keli in the Bais eloheihem, and fastened his head in the Bais Dagon.
 [11] And when kol Yavesh Gilead heard all that the Pelishtim had done to Sha'ul,
 [12] They arose, kol ish chayil, and took the gufat Sha'ul (body of Sha'ul), and the gufot of his banim, and brought them to Yavesh, and buried their atzmot under the elah (oak tree) in Yavesh, and underwent a tzom shivat yamim.
 [13] So Sha'ul died for his ma'al (unfaithfulness) which he committed against Hashem, even against the

Devar Hashem, over which he was not shomer, and also for consulting an ov (one with a familiar spirit) to seek guidance;
 [14] And inquired not of Hashem; therefore He slaughtered him, and turned over the kingdom unto Dovid Ben Yishai.

11 Then kol Yisroel gathered themselves to Dovid unto Chevron, saying, Hinei, we are thy etzem (bone) and thy basar.
 [2] And moreover in time past, even when Sha'ul was melech, thou wast he that hamotzi (led out) and brought in Yisroel; and Hashem Eloheicha said unto thee, Thou shalt shepherd My people Yisroel, and thou shalt be Nagid over My people Yisroel.
 [3] Therefore came all the Ziknei Yisroel to HaMelech to Chevron; and Dovid cut a Brit with them in Chevron before Hashem; and vayimeshechu (they anointed) Dovid Melech over Yisroel, according to the Devar Hashem by Shmuel.
 [4] And Dovid and Kol Yisroel went to Yerushalayim, which is Yevus; where the Yevusi were, the inhabitants of ha'aretz.
 [5] And the inhabitants of Yevus said to Dovid, Thou shalt not come in here. Nevertheless Dovid took the Metzudat Tziyon, which is Ir Dovid.
 [6] And Dovid said, Whosoever attacketh the Yevusi barishonah shall be Rosh and Sar. So Yoav Ben Tzeruyah went up first, and became Rosh.
 [7] And Dovid dwelt in the Metzad; therefore they called it Ir Dovid.
 [8] And he built the Ir around it, even from the

Millo to the surrounding area, and Yoav repaired the rest of the Ir.

[9] So Dovid continued greater and greater, for Hashem Tzva'os was with him.

[10] These also are the Roshei HaGibborim whom Dovid had, who strengthened themselves with him in his Malchut, and with all Yisroel, to make him Melech, according to the Devar Hashem concerning Yisroel.

[11] And this is the mispar (number) of the Gibborim whom Dovid had:

Yashov'am, a ben Chachmoni, Rosh HaShaloshim: he lifted up his khanit against shlosh me'ot slain by him at one time.

[12] And after him was Eleazar Ben Dodo, the Achochi, who was one of the Shloshah HaGibborim.

[13] He was with Dovid at Pas Dammim, and there the Pelishtim (Philistines) were gathered together to battle, where was chelekat hasadeh (a parcel of ground) full of se'orim (barley); and HaAm (the people, troops, army) fled from before the Pelishtim (Philistines).

[14] And they set themselves in the midst of that chelekah (parcel), and delivered it, and slaughtered the Pelishtim (Philistines); vayosha Hashem (and Hashem saved) them by a teshu'ah gedolah (great deliverance).

[15] Now three of the sheloshim rosh went down to the Tzur to Dovid, into the me'arah (cave) of Adulam; and the machaneh of the Pelishtim (Philistines) encamped in the Emek Rephaim.

[16] And Dovid was then in the Metzudah, and the garrison of the Pelishtim was then at Beit-Lechem.

[17] And Dovid had a [thirsty] longing, and said, Oh that one would draw for me drink of

the mayim from the bor (well) of Beit-Lechem, that is at the sha'ar (gate)

[18] And the Shlosha broke through the machaneh Pelishtim (Philistines), and drew mayim out of the bor Beit-Lechem, that was by the sha'ar, and took it, and brought it to Dovid; but Dovid would not drink of it, but poured it out [*like a nesekh offering*] to Hashem.

[19] And said, Chalilah li me'Elohai (Elohai forbid it me), that I should do this thing. Shall I drink the dahm of these anashim at their nafshot? For at jeopardy of their nafshot they brought it. Therefore he would not drink it. These things did these Shloshet HaGibborim.

[20] And Avishai the brother of Yoav, he was Rosh HaSheloshah; for lifting up his khanit against Shlosh Me'ot, he slaughtered them, and had a shem among the Shloshah.

[21] Of the Shloshah, he was more honored than the two; for he was their Sar; howbeit he attained not to the [first] Shloshah [in comparison].

[22] Benayah Ben Yehoyada, a valiant man of Kavtze'el, who had done many exploits; he slaughtered two lion-like men of Moav; also he went down and slaughtered an ari in a bor (pit) on a yom sheleg (snowy day).

[23] And he slaughtered the ish HaMitzri, a man of great stature, five cubits high; and in the yad HaMitzri was a khanit like a rod of an orege (weaver); and he went down to him with a shevet (club), and plucked the khanit out of the yad HaMitzri, and slaughtered him with his own khanit.

[24] These things did Benayah Ben Yehoyada, and had the shem among the Shloshah HaGibborim.

[25] Behold, he was honored among the Shloshim, but attained not to the Shloshah; and Dovid set him over his mishma'at.

[26] Also the valiant men of the armies were, Asah-El the brother of Yoav, Elchanan Ben Dodo of Beit-Lechem, [27] Shamot the Harori, Cheletz the Peloni,

[28] Ira Ben Ikkesh the Tekoi, Aviezer the Antoti, [29] Sibchai the Chushati, Ilai the Achochi, [30] Maharai the Netophati, Cheled Ben Ba'anah the Netophati,

[31] Ithai Ben Rivai of Giveah, that pertained to the Bnei Binyamin, Benayah the Piratoni,

[32] Churai of the brooks of Ga'ash, Aviel the Arvati, [33] Azmavet the Bacharumi, Elyachba the Sha'alvoni,

[34] The Bnei Hashem the Gizoni, Yonatan Ben Shageh the Harari,

[35] Achiam Ben Sachar the Harari, Eliphaz Ben Ur, [36] Chepher the Mecherati, Achiyah the Peloni,

[37] Chetzro the Carmeli, Na'arai Ben Ezbai,

[38] Yoel the brother of Natan, Mivchar Ben Hagri,

[39] Tzelek the Ammoni, Naharai the Beroti, the armorbearer of Yoav ben Tzeruyah,

[40] Ira the Yitri, Carev the Yitri,

[41] Uriyah the Chitti, Zavab Ben Achlai,

[42] Adina Ben Shiza the Reuveni, a rosh of the Reubeni, and shloshim with him,

[43] Chanan Ben Ma'achah, and Yoshaphat the Mitni,

[44] Uzzia the Ashterati, Shama and

[T.N. Dovid knew he did not come to be served but to serve of 1Chr 11:19; Mk 10:45]

Ye'iel the Bnei Chotam
the Aroeri,
[45] Yedia'el Ben Shimri, and
Yocha his brother, the Titzai,
[46] Eliel the Mahavi, Yeri-
vai, Yoshavyah, the Bnei
Elna'am, Yitmah the Moavi,
[47] Eliel, Oved, and Ya'asiel
the Metzovayah.

12 Now these are they
that came to Dovid
to Tziklag, while he
was still a fugitive because of
Sha'ul Ben Kish; and they
were among the gibborim,
helpers in milchamah.
[2] They were armed with
keshet (bow), and could use
both the right hand and the
left in hurling stones and
shooting khitzim (arrows)
from a keshet; they were
kinsmen of Sha'ul, of
Binyamin.

[3] The head was Achiezer,
then Yoash, the Bnei
Shema'ah the Giveati; Yeziel,
Pelet, the Bnei Azmavet; Ber-
achah, and Yehu the Antoti.
[4][5] And Yishmayah the
Giveoni, a gibbor among the
Shloshim (Thirty), and over
the Shloshim; and Yirmeyah,
Yachaziel, Yochanan,
and Yozavad the Gederati,
[5][6] Eluzai, Yerimot,
Bealyah, Shemaryahu, and
Shephatyahu the Charuphi,
[6][7] Elkanah, Yishiyahu,
Azare'el, Yoezer, and
Yashov'am, the Korchi,
[7][8] And Yoelah, and
Zevadyah, the Bnei Yerocham
of Gedor.

[8][9] And of the Gadi there
separated themselves unto
Dovid into the stronghold in
the midbar gibborei hachayil
(men of valor), and anshei
tzavah (army men) for
milchamah, that could handle
shield and spear, whose faces
were like the faces of aryeh,
and were as swift as the
gazelles upon the harim;

[9][10] Ezer the head,
Ovadyah the second, Eliav the
third,
[10][11] Mishmannah the
fourth, Yirmeyah the fifth,
[11][12] Attai the sixth, Eliel
the seventh,
[12][13] Yochanan the eighth,
Elzavad the ninth,
[13][14] Yirmeyah the tenth,
Machbanai the eleventh.
[14][15] These were of the
Bnei Gad, commanders of the
tzava (army). One of the least
was equal to a hundred, and
the greatest to an elef.
[15][16] These are they that
went over Yarden in the first
month, when it was over-
flowing all its banks; they put
to flight all them of the
valleys, both toward the east,
and toward the west.
[16][17] And there came of
the Bnei Binyamin and
Yehudah to the stronghold
unto Dovid.
[17][18] And Dovid went out
before them, and answered
and said unto them, If ye be
come in shalom unto me to
help me, mine lev shall be
united unto you, but if ye be
come to betray me to mine
enemies, seeing there is no
chamas in mine hands, Elohei
Avoteinu look thereon, and
pass [His] judgment.
[18][19] Then the Ruach
[HaKodesh] came upon
Amasai, who was head of the
Thirty, and he said, Thine are
we, Dovid, and on thy side,
thou Ben Yishai. Shalom,
shalom be unto thee, and
shalom be to thine helpers; for
Eloheicha helpeth thee. Then
Dovid received them, and
made them heads of the gedud
(raiding band, troop).
[19][20] And there defected
some of Menasheh to Dovid,
when he went with the
Pelishtim (Philistines) against
Sha'ul for milchamah, but
they helped them [Pelishtim]
not; for the rulers of the

Pelishtim after etzah (counsel)
sent him [Dovid] away, saying,
He [Dovid] will defect to his
adon Sha'ul to the jeopardy of
our heads.
[20][21] As he went to
Tziklag, there defected to him
those of Menasheh, Adnach,
and Yozavad, and Yedia'el,
and Micha'el, and Yozavad,
and Elihu, and Tziltai, heads
of the alafim that were of
Menasheh.
[21][22] And they helped
Dovid against the gedud, for
they were all gibborei chayil,
and were sarim in the tzava
(army).
[22][23] For at that time day
by day there came men to
Dovid to help him, until it was
a machaneh gadol, like the
Machaneh Elohim.
[23][24] And these are the
numbers of the leaders that
were ready-armed for the
army, and came to Dovid to
Chevron, to turn over the
Malchut Sha'ul to him,
according to the word of
Hashem.
[24][25] The Bnei Yehudah
that bore shield and romach
(spear) were six alafim and
eight hundred, ready-armed
for tzava.
[25][26] Of the Bnei Shim'on,
gibborei chayil for tzava,
shivat alafim and one
hundred.
[26][27] Of the Bnei Levi four
alafim and six hundred.
[27][28] And Yehoyada was
the nagid of those of Aharon,
and with him were three
alafim and sheva hundred;
[28][29] And Tzadok, a na'ar
gibbor chayil, and of bais aviv
twenty and two sarim.
[29][30] And of the Bnei
Binyamin, the kindred of
Sha'ul, three alafim; for up
until then the greatest part of
them had kept shomrim
mishmeret Bais Sha'ul
(guarded loyalty

to the House of Sha'ul).

[30[31]] And of the Bnei Ephrayim twenty elef and eight hundred, gibborei chayil, famous throughout the bais of their avot.

[31[32]] And of the half tribe of Menasheh eighteen elef, which were designated by shmot, to come and make Dovid Melech.

[32[33]] And of the Bnei Yissakhar, which were men that had binah (understanding) of the times, to know what Yisroel ought to do; the heads of them were two hundred; and all their brethren were under their commandment.

[33[34]] Of Zevulun, such as went forth to tzava (military service), expert in milchamah, with all instruments of milchamah, fifty elef, which could keep rank; they were not of double heart.

[34[35]] And of Naphtali elef sarim, and with them with shield and khanit (spear) thirty and shivah elef.

[35[36]] And of the Dani expert in milchamah twenty and eight elef and six hundred.

[36[37]] And of Asher, such as went forth to tzava (military service), expert in milchamah, forty elef.

[37[38]] And on the other side of Yarden, of the Reuveni, and the Gadi, and of the half shevet (tribe) of Menasheh, with all manner of instruments of tzava for the milchamah, a hundred and twenty elef.

[38[39]] All these anshei milchamah, that could keep rank, came with a levav shalem to Chevron, to make Dovid Melech over kol Yisroel; and all the rest also of Yisroel were of lev echad to make Dovid Melech.

[39[40]] And there they were with Dovid yamim shloshah,

eating and drinking, for their brethren had prepared for them.

[40[41]] Moreover they that were kerovim (near ones, neighbors) to them, even unto Yissakhar and Zevulun and Naphtali, brought lechem on chamorim, and on gemalim (camels), and on peradim, and on bakar, and food of kemach (flour), cakes of figs, and raisin cakes, and yayin, and shemen, and bakar, and tzon abundantly; for there was simchah in Yisroel.

13 And Dovid consulted with the sarei ha'alafim and me'ot, and with every nagid.

[2] And Dovid said unto kol Kehal Yisroel, If it seem tov unto you, and that it be of Hashem Eloheinu, let us send out everywhere unto acheinu (our brethren), that remain in kol Aratzot Yisroel, and with them also to the Kohanim and Levi'im which are in their towns and migroshot (adjacent open lands), that they may gather themselves unto us; [3] And let us bring back the Aron Eloheinu to us, for we inquired not of him in the yamim of Sha'ul.

[4] And kol HaKahal said that they would do so, for the thing was yashar in the eyes of kol HaAm.

[5] So Dovid assembled kol Yisroel together, from Shichor in Mitzrayim even unto the entrance of Chamat, to bring the Aron HaElohim from Kiryat Ye'arim.

[6] And Dovid went up, and kol Yisroel, to Ba'alah, that is, to Kiryat Ye'arim, which belonged to Yehudah, to bring up from there the Aron HaElohim Hashem, that is enthroned upon the keruvim, that is called by [His] Shem.

[7] And they moved the Aron HaElohim on an agalah

chadashah from the bais Avinadav, and Uzza and Achyo guided the agalah.

[8] And Dovid and Kol Yisroel rejoiced before HaElohim with kol oz and with shirim (songs), and with kinnorot (harps), and with nevalim (lyres), and with tambourines, and with cymbals, and with chatzotzerot (trumpets).

[9] And when they came unto the goren Kidon, Uzza reached his yad to steady the Aron; for the ox tilted it.

[10] And the Af Hashem was kindled against Uzza, and He struck him down, because he put his yad to the Aron, and there he died before Elohim.

[11] And Dovid burned with anger, because Hashem had made a peretz (outburst), breaking out upon Uzza, wherefore that makom is called Peretz-Uzzah to this day.

[12] And Dovid was afraid of HaElohim that day, saying, How shall I bring the Aron HaElohim to me?

[13] So Dovid brought not the Aron to himself to Ir Dovid, but took it aside into the bais Oved-Edom the Gitti.

[14] And the Aron HaElohim remained with the Bais Oved-Edom in his bais three months. And Hashem made a berakhah upon the Bais Oved-Edom, and all that he had.

[T.N. When translating the OJB our team of proofreaders discovered the truth of this verse, 1Chr 13:14]

14 Now Churam Melech Tzor sent malachim to

Dovid, and timber of cedars, with masons and carpenters, to build him a bais (palace).

[2] And Dovid perceived that Hashem had established him Melech over Yisroel, for his malchut was lifted up on

high, for the sake of His people Yisroel.

[3] And Dovid took more nashim at Yerushalayim; and Dovid fathered more banim and banot.

[4] Now these are the shmot of his banim which were born in Yerushalayim: Shammua, and Shovav, Natan, and Shlomo,

[5] And Yivchar, and Elishua, and Elpalet,

[6] And Nogah, and Nepheg, and Yaphia,

[7] And Elishama, and Be'elyada, and Eliphalet.

[8] And when the Pelishtim (Philistines) heard that Dovid nimshach (was anointed) Melech over kol Yisroel, all the Pelishtim went up to search for Dovid. Dovid heard of it, and went out against them.

[9] And the Pelishtim

(Philistines) came and spread out in the Emek Rephaim.

[10] And Dovid inquired of Elohim, saying, Shall I go up against the Pelishtim? And wilt Thou deliver them into mine yad? And Hashem said unto him, Go up; for I will deliver them into thine yad.

[11] So they came up to Ba'al-Peratzim; and Dovid defeated them there. Then Dovid said, Elohim hath broken out upon mine oyevim by mine yad like the peretz mayim

(breaking forth of waters); therefore they called the shem of that makom Ba'al-Peratzim.

[12] And when they [the Pelishtim] had abandoned their elohim there, Dovid gave a commandment, and they were burned with eish.

[13] And the Pelishtim (Philistines) yet again spread out in the emek (valley).

[14] Therefore Dovid inquired again of Elohim, and Elohim said unto him, Go not up after them; circle around upon them, and come upon

them opposite the mulberry trees.

[15] And it shall be, when thou shalt hear a sound of marching in the tops of the mulberry trees, that then thou shalt go out to milchamah; for HaElohim is gone forth before thee to strike the machaneh Pelishtim.

[16] Dovid therefore did as Elohim commanded him, and they struck down the machaneh Pelishtim from Giveon even to Gezer.

[17] And the shem (fame) of Dovid went out into all lands; and Hashem brought the pachad (terror) of him upon kol HaGoyim.

15 And Dovid made him batim (buildings) in Ir Dovid, and prepared a makom for Aron HaElohim, and pitched for it an ohel.

[2] Then Dovid said, None may carry Aron HaElohim but the Levi'im; for them hath Hashem bachar (chosen) to carry the Aron HaElohim, and to minister unto Him ad olam.

[3] And Dovid assembled kol Yisroel together at Yerushalayim, to bring up Aron Hashem unto his makom (place, home) which he had prepared for it.

[4] And Dovid assembled the Bnei Aharon, and the Levi'im;

[5] Of the Bnei Kehat; Uriel the sar, and his brethren a

120;

[6] Of the Bnei Merari; Asayah the sar, and his brethren 220;

[7] Of the Bnei Gershon; Yoel the sar and his brethren 130;

[8] Of the Bnei Elitzaphan; Shemayah the sar, and his brethren 200;

[9] Of the Bnei Chevron; Eliel the sar, and his brethren 80;

[10] Of the Bnei Uzziel; Amminadav the sar, and his brethren 112.

[11] And Dovid summoned Tzadok and Evyatar

(Abiathar) the Kohanim, as well as the Levi'im, for Uriel, Asayah, and Yoel, Shemayah, and Eliel, and Amminadav,

[12] And said unto them, Ye are the rashei ha'avot of the Levi'im; set yourselves apart as kodesh, both ye and your brethren, that ye may bring up Aron Hashem Elohei Yisroel unto the place that I have prepared for it.

[13] For because ye did it not at the first, Hashem Eloheinu broke out upon us, for that we inquired of Him not according to the mishpat (due order, ordinance).

[14] So the Kohanim and the Levi'im set themselves apart as kodesh to bring up Aron Hashem Elohei Yisroel.

[15] And the Bnei HaLevi'im bore the Aron HaElohim upon their shoulders with the motot (poles) thereon, as Moshe commanded according to the Devar Hashem.

[16] And Dovid spoke to the Sarei HaLevi'im to appoint their brethren to be the meshorerim (singers) with instruments of music, nevalim (lyres) and kinnorot (harps) and cymbals, sounding, by lifting up the voice with simchah.

[17] So the Levi'im appointed Heman Ben Yoel; and of his brethren, Asaph Ben Berechyah; and of the Bnei Merari their brethren, Eitan Ben Kushayahu;

[18] And with them their brethren of the next rank, Zecharyah, Ben, and Ya'aziel, and Shemiramot, and Yechiel, and Unni, Eliav, and Benayahu, and Ma'aseiyahu, and Mattityahu, and Eliph'lehu, and Mikneyahu, and Oved Edom, and Ye'iel, the sho'arim (gatekeepers).

[19] So the meshorerim (singers), Heman, Asaph, and Eitan, sounded the cymbals of nechoshet;

[20] And Zecharyah, and Aziel, and Shemiramot, and Yechiel, and Unni, and Eliav, and Ma'aseiyahu, and Benayahu, with nevalim (lyres) al-alamot (after the manner of virgins, *i.e., in the treble—see Ps 46:1*);

[21] And Mattityahu, and Eliphlehu, and Mikneyahu, and Oved Edom, and Ye'iel, and Azazyahu, with kinnorot (harps) al-HaSheminit to direct.

[22] And Kenanyahu, sar HaLevi'im, was for singing; he directed the song, because of his understanding.

[23] And Berechyah and Elkanah were shoarim (doorkeepers) for the Aron.

[24] And Shevanyahu, and Yehoshaphat, and Netanel, and Amasai, and

Zecharyah, and Benayahu, and Eliezer, the Kohanim, did blow the trumpets before the Aron HaElohim; and Oved Edom and Yechiyah were shoarim (doorkeepers) for the Aron.

[25] So Dovid, and the Ziknei Yisroel, and the sarim over alafim, went to bring up Aron Brit Hashem out of the Bais Oved Edom with simchah.

[26] And it came to pass, when HaElohim helped the Levi'im that bore the Aron Brit Hashem, that they offered in sacrifice shivah bulls and shivah rams.

[27] And Dovid was clothed with a me'il butz (fine linen robe), and all the Levi'im that bore the Aron, and the meshorerim (singers); and Kenanyah the master of the song with the meshorerim; Dovid also had upon him a linen ephod [see Psalm 110:4].

[28] Thus kol Yisroel brought up the Aron Brit Hashem with

shouting, and with sound of the shofar, and with trumpets, and with cymbals, sounding nevalim (lyres) and kinnorot (harps).

[29] And it came to pass, as the Aron Brit Hashem came to Ir Dovid, that Michal Bat Sha'ul, looking out at the chalon, saw Dovid HaMelech dancing and whirling. And she despised him in her lev.

16 So they brought the Aron HaElohim, and set it inside the Ohel that Dovid had pitched for it; and they offered olot (burnt sacrifices) and shelamim before HaElohim.

[2] And when Dovid had made an end of offering the olot and the shelamim, he blessed HaAm b'Shem Hashem.

[3] And he apportioned to kol Ish Yisroel, both ish and isha, to every one a kikar lechem, and a good piece of meat, and a raisin cake.

[4] And he appointed certain of the Levi'im as mesharetim (ministers) before the Aron Hashem, and to remember, and to thank and to praise Hashem Elohei Yisroel;

[5] Asaph HaRosh, and mishneh to him Zecharyah, Ye'iel, and Shemiramot, and Yechiel, and Mattityah, and Eliav, and Benayah, and Oved-Edom; and Ye'iel with instruments of nevalim (lyres) and with kinnorot; but Asaph made a sound with cymbals;

[6] Benayah also and Yachziel the Kohanim with chatzotzerot (trumpets) tamid (continually) before the Aron Brit HaElohim.

[7] Then on that day Dovid first committed the giving of thanks unto Hashem into the yad Asaph and his achim.

[8] Give thanks unto Hashem, call upon Shmo, make known His deeds

among the nations.

[9] Sing unto Him, sing psalms unto Him, tell ye of all His nifle'ot (wondrous deeds).

[10] Glory ye in Shem Kadesh; let the lev of them rejoice that seek Hashem.

[11] Seek Hashem and His oz, seek His face tamid.

[12] Remember His nifle'ot that He hath done, His mofetim, and the mishpatim of His mouth;

[13] O ye zera Yisroel His eved, ye Bnei Ya'akov, His chosen ones.

[14] He is Hashem Eloheinu; His mishpatim are in kol ha'aretz.

[15] Be ye mindful l'olam of His Brit; the davar which He commanded to an elef dor;

[16] Even of the Brit which He cut with Avraham, and of His shevu'a (oath) unto Yitzchak;

[17] And hath confirmed the same to Ya'akov for a chok (decree), and to Yisroel for a Brit Olam,

[18] Saying, Unto thee will I give Eretz Kena'an, the chevel (portion), the lot of your nachalah

[19] When ye were but few, even a few, and gerim in it.

[20] And when they went from goy (nation) to goy, and from one mamlachah to an Am acher (another people);

[21] He permitted no ish to oppress them; he reproved melachim for their sakes,

[22] Saying, Touch not Mine anointed ones, and do My nevi'im no harm.

[23] Sing unto Hashem, kol ha'aretz; show forth from day to day His Yeshuah (salvation).

[24] Declare His kavod among the Goyim; His nifle'ot among kol

haAmim.

[25] For gadol is Hashem, and greatly to be praised; He also is to be feared above kol elohim.

[26] For kol elohei haAmim are elilim, but Hashem made Shomayim.

[27] Hod and Hadar are in His presence; oz and chedvah (joy) are in His makom (place, home, dwelling).

[28] Ascribe unto Hashem, ye mishpechot Amim, ascribe unto Hashem Kavod and oz.

[29] Ascribe unto Hashem the kavod due unto Shmo; bring a minchah, and come before Him; worship Hashem in the hadar (splendor) of kodesh (holiness).

[30] Fear before Him, kol ha'aretz; the tevel (world) also shall be firmly established, that it be not moved.

[31] Let HaShomayim have simcha, and let ha'aretz rejoice; and let them say among the Goyim, Hashem reigneth.

[32] Let the yam roar, and the fulness thereof; let the sadeh rejoice, and all that is therein.

[33] Then shall the trees of the ya'ar (forest, woods) sing out before Hashem, because He cometh to judge ha'aretz.

[34] O give thanks unto Hashem, for He is tov; for His chesed endureth l'olam.

[35] And say ye, Hoshaini, Elohei Yisheinu (G-d of our salvation), and gather us together, and deliver us from the Goyim, that we may give thanks to Shem Kadshecha, and glory in Thy tehillah (praise).

[36] Baruch Hashem Elohei Yisroel min HaOlam v'ad HaOlam. And kol HaAm said, Omein, and praised Hashem.

[37] So he left there before the Aron Brit Hashem Asaph and his achim, to minister

before the Aron tamid (continually), accordingly yom by its yom;

[38] And Oved-Edom with their achim, threescore and eight; Oved-Edom Ben Yeditun and Chosah as Shoarim (gatekeepers);

[39] And Tzadok HaKohen, and his achim the Kohanim, before the Mishkan Hashem in the bamah (high place) that was at Giveon,

[40] To offer olot (burnt offerings) unto Hashem upon the Mizbe'ach HaOlah tamid (continually) boker and erev, and to do according to all that is written in the Torat Hashem, which He commanded Yisroel;

[41] And with them Heman and Yedutun, and the rest that were the Chosen ones, who were designated by shemot, to give thanksgiving to Hashem, ki l'olam chasdo.

[42] And with them Heman and Yedutun with Chatzotzerot (trumpets) and cymbals for those that should make a sound, and with klei Shir HaElohim (musical instruments of G-d). And the Bnei Yedutun were at the Sha'ar (gate).

[43] And kol haAm departed every ish to his bais; and Dovid returned to bless his bais.

17 Now it came to pass, as Dovid sat in his bais, that Dovid said to Natan HaNavi, Hinei, I dwell in a bais ha'arazim (a palace of cedars) but the Aron Brit Hashem [dwelleth] under tent curtains.

[2] Then Natan said to Dovid, Do all that is in thine levav; for HaElohim is with thee.

[3] And it came to pass the same lailah, that the Devar Elohim came to Natan, saying,

[4] Go and tell Dovid Avdi, Thus saith Hashem, Thou

shalt not build Me HaBayit to dwell in,

[5] For I have not dwelt in a Bayit since the day that I brought up Yisroel until this day, but have gone from ohel to ohel, and from one mishkan to another.

[6] Wheresoever I have walked with kol Yisroel, spoke I a word to any of the Shofetim of Yisroel, whom I commanded to shepherd My people, saying, Why have ye not built me a Bais Arazim?

[7] Now therefore thus shalt thou say unto Avdi Dovid, Thus saith Hashem Tzva'os, I took thee from the naveh, even from following the tzon, that thou shouldst be Nagid over My people Yisroel;

[8] And I have been with thee whithersoever thou hast walked, and have cut off all thine oyevim from before thee, and have made thee a shem like the shem of the gedolim that are in ha'aretz.

[9] Also I will ordain a makom for My people Yisroel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the bnei avel oppress them any more, as they did at the beginning,

[10] And since the time that I commanded Shofetim to be over My people Yisroel.

Moreover I will subdue all thine oyevim. Furthermore I tell thee that Hashem will build thee a Bais (House, Dynasty).

[11] And it shall come to pass, when thy yamim are expired that thou must go to be with Avoteicha, that I will raise up thy zera after thee, which shall be of thy banim; and I will establish his Malchut ([*Messianic*] Kingdom).

[12] He shall build for Me a Bais, and I will establish his kisse ad olam.

[13] I will be his Av, and he shall be My Ben [*HaElohim*]; and I will not take My chesed away from him, as I took it from him that was before thee,

[14] But I will set him in Mine Bais and in My Malchut ad olam, and his kisse shall be established ad olam.

[15] According to all these devarim, and according to all this chazon (revelation), so did Natan speak unto Dovid.

[16] And Dovid HaMelech came and sat before Hashem, and said, Who am I, Hashem Elohim, and what is mine bais, that Thou hast brought me hitherto?

[17] And as if this were not sufficient in Thine eyes, O Elohim, Thou hast also spoken of Bais Avdecha in the future afar off, and hast regarded me according to the estate of ha'adam hama'alah (the man of high degree), O Hashem Elohim.

[18] What more can Dovid speak to Thee regarding the kavod of Thy eved? For Thou hast da'as of Thy eved.

[19] Hashem, for the sake of Thy eved, and according to Thine own lev (heart, will), hast Thou done all this gedullah (greatness), in making known kol hagedulot (all great things).

[20] Hashem, there is none like Thee, neither is there any Elohim zulah (besides) Thee, according to all that we have heard with our ears.

[21] And what one goy (nation) in ha'aretz is like Thy people Yisroel, whom HaElohim went to redeem to be His own people, to make for Thee Shem Gedullot and Nora'ot, by driving out Goyim from before Thy people whom Thou hast redeemed out of Mitzrayim?

[22] For Thy people Yisroel didst Thou make Thine own people ad olam; Thou

Hashem, became their Elohim.

[23] Therefore now, Hashem, let the davar that Thou hast spoken concerning Thy eved and concerning his Bais be established ad olam, and do as Thou hast said.

[24] Let it even be established, that Thy Shem may be magnified ad olam, saying, Hashem Tzva'os is Elohei Yisroel, even Elohim to Yisroel; let Bais Dovid Avdecha be established before Thee.

[25] For Thou, O Elohai, hast revealed in the ozen of Thy eved that Thou wilt build him a Bais; therefore Thy eved hath found to daven in prayer before Thee.

[26] Now, Hashem, Thou art HaElohim, and hast promised this tovah unto Thy eved.

[27] I therefore let it please Thee to make berakhah upon the Bais of Thy eved, that it may be before Thee lolam; for Thou makest berakhah, Hashem, and it shall be mevorech lolam (blessed forever).

18 Now after this it came to pass, that Dovid struck the Pelishtim, and subdued them, and took Gat and her villages out of the yad of the Pelishtim. [2] And he struck Moav, and Moav became Dovid's avadim, and brought minchah. [3] And Dovid struck Hadadezer Melech Tzovah unto Chamat, as he [Hadadezer] went to establish his dominion over the river Euphrates.

[4] And Dovid captured from him elef chariots, and 7,000 parashim, and 20,000 foot soldiers. Dovid also hamstringed all the chariot horses, but reserved of them 100 chariot horses.

[5] And when the Syrians of Damascus came to help Hadadezer Melech Tzovah, Dovid slaughtered of the Syrians 22,000 ish.

[6] Then Dovid put garrisons in Aram Damascus; and the Syrians became Dovid's avadim (subjects), bearing minchah (tribute). Thus Hashem saved Dovid wherever he went.

[7] And Dovid took the shields of zahav that were on avadim of Hadadezer, and brought them to Yerushalayim.

[8] Likewise from Tivchat, and from Kun, towns of Hadadezer, Dovid took very much nechoshet, wherewith Shlomo made the Yam HaNechoshet, and the Ammudim, and the kelei hanechoshet.

[9] Now when To'u Melech Chamat heard how Dovid had struck down the whole army of Hadadezer Melech Tzovah, [10] He sent Hadoram bno to HaMelech Dovid, to give him a shalom greeting, and to congratulate him, because he had fought against Hadadezer, and struck him down (for Hadadezer was an ish milchamah often against To'u); and he sent all manner kelim zahav, kesef and nechoshet.

[11] Them also Dovid HaMelech dedicated as kodesh unto Hashem, with the kesef and the zahav that he brought from all these Goyim; from Edom, and from Moav, and from the Bnei Ammon, and from the Pelishtim, and from Amalek.

[12] Moreover Avishai Ben Tzeruyah slaughtered of Edom in the Gey HaMelach eighteen elef.

[13] And he put garrisons in Edom, and kol Edom became Dovid's

avadim. Thus Hashem saved Dovid wherever he went.

[14] So Dovid reigned over kol Yisroel, and executed mishpat and tzedakah among all his people.

[15] And Yoav Ben Tzeruyah was over the tzava (army), and Yehoshaphat Ben Achilud was mazkir (recorder, secretary).

[16] And Tzadok Ben Achetuv, and Avimelech Ben Eyyatar (Abiathar), were the Kohanim, and Shavsha was sofer (scribe),

[17] And Benayahu Ben Yehoyada was over the Kereti and the Peleti; and the Bnei Dovid were the rishonim (first ones) at the side of HaMelech.

19 Now it came to pass after this, that Nachash Melech Bnei Ammon died, and bno reigned in his place.

[2] And Dovid said, I will show chesed unto Chanun Ben Nachash, because aviv (his father) showed chesed to me. And Dovid sent malachim to bring condolences to him concerning aviv. So the avadim of Dovid came into the eretz Bnei Ammon to Chanun, to console him.

[3] But the sarim of the Bnei Ammon said to Chanun, Thinkest thou that Dovid doth honor avicha, that he hath sent menachamim (comforters) unto thee? Are not his avadim come unto thee for to reconnoiter, and to overthrow, and to spy out ha'aretz?

[4] Therefore Chanun arrested Dovid's avadim, and shaved them, and cut off their garments in the middle at the buttocks, and sent them away.

[5] Then there went certain ones, and told Dovid about the anashim. And he sent to meet them, for the anashim were greatly humiliated. And HaMelech said, Tarry at

Yericho until your zakan be grown, and then return.

[6] And when the Bnei Ammon saw that they had made themselves odious to Dovid, Chanun and the Bnei Ammon sent elef kikar (talents) kesef to hire them chariots and parashim out of Aram Naharayim, and out of Aram Ma'achah, and out of Tzovah.

[7] So they hired thirty and two elef chariots, and Melech Ma'achah and his troop, who came and encamped before Meidva. And the Bnei Ammon gathered themselves together from their towns, and moved out for milchamah.

[8] And when Dovid heard of it, he sent Yoav, and kol tzava hagibborim.

[9] And the Bnei Ammon came out, and drew up for milchamah before the gate of the Ir, and the melachim that were come were by themselves in the sadeh.

[10] Now when Yoav saw that the milchamah was set against him before and behind, he chose out of all the best of Yisroel, and deployed them to engage Aram (the Syrians).

[11] And the rest of the people he delivered unto the yad of Avishai his brother, and they deployed to engage the Bnei Ammon.

[12] And he said, If the Syrians be too strong for me, then thou shalt save me, but if the Bnei Ammon be too strong for thee, then I will save thee.

[13] Chazak (Be strong)! And let us behave ourselves valiantly for our people, and for the towns of Eloheinu, and let Hashem do that which is hatov in His eyes.

[14] So Yoav and the troop that were with him drew near before the Syrians unto the milchamah; and they fled before him.

[15] And when the Bnei Ammon saw that the Syrians were fled, they likewise fled before Avishai his brother, and entered into the ir [Rabbah]. Then Yoav returned to Yerushalayim.

[16] And when the Syrians saw that they were routed before Yisroel, they sent malachim, and drew forth the Syrians that were beyond the River, and Shophach sar tzava Hadadezer went before them.

[17] And it was told Dovid; and he gathered kol Yisroel, and crossed over Yarden, and came upon them, and set the battle in array against them. So when Dovid had so deployed, they fought with him.

[18] But the Syrians fled before Yisroel; and Dovid slaughtered of the Syrians shivah alafim in chariots, and forty elef foot soldiers, and killed Shophach sar hatzava.

[19] And when avadim of Hadadezer saw that they were routed before Yisroel, they made shalom with Dovid, and became his avadim; neither would the Syrians help the Bnei Ammon any more.

[T.N. 2Sm chp 11 is not repeated here, but the going of Dovid to Rabbah—see 2Sm 12:27-29— is elucidated. In the hero lists, it is important to remember that some in their heroism were corruptible and some were incorruptible, Uriah being one of the latter]

20 And it came to pass, at the time of eshuvat hashanah, at the time that melachim go out to battle, Yoav led forth the chayl hatzava, and laid waste the eretz Bnei Ammon, and came and besieged Rabbah. But Dovid tarried at Yerushalayim. And Yoav struck Rabbah, and destroyed it.

[2] And Dovid took the ateret of their melech from off his rosh, and found it to weigh a talent of zahav, and there were precious stones in it; and it was set upon rosh Dovid; and he brought also exceeding much plunder out of the Ir.

[3] And he brought out the people that were in it, and consigned them to saws, and to picks of barzel (iron), and to axes. Even so dealt Dovid with all the towns of the Bnei Ammon. And Dovid and kol HaAm returned to Yerushalayim.

[4] And it came to pass after this, that there arose milchamah at Gezer with the Pelishtim (Philistines); at which time Sibbechai the Chushati slaughtered Sippai, that was of the yeledim of the Refa'im, and they were subdued.

[5] And there was milchamah again with the Pelishtim (Philistines); and Elchanan ben Yair slaughtered Lachmi the brother of Golyat (Goliath) the Gitti, whose spear staff was like a weaver's beam.

[6] And yet again there was milchamah at Gat, where was a man of great stature, whose fingers and toes were four and twenty, six on each yad, and six on each foot and he also was of Rapha descent.

[7] But when he defied Yisroel, Yehonatan ben Shimea achi Dovid slaughtered him.

[8] These were from the Rapha descended in Gat; and they fell by the yad of Dovid, and by the yad of his avadim.

21 And Satan stood up against Yisroel, and provoked Dovid to number Yisroel.

[2] And Dovid said to Yoav and to the sarei HaAm, Go, number Yisroel from Beer Sheva even to Dan; and bring

the mispar (number) of them to me, that I may know it.

[3] But Yoav answered, Hashem make His people a hundred times so many more as they be, but, adoni HaMelech, are not they all the avadim of adoni? Why then doth adoni require this thing? Why will he be a cause of ashmah to Yisroel?

[4] Nevertheless the davar HaMelech prevailed against Yoav. Therefore, Yoav departed, and went throughout kol Yisroel, and came to Yerushalayim.

[5] And Yoav gave up the sum of the number of HaAm unto Dovid. And kol Yisroel were 1,100,000 ish that drew cherev; and Yehudah was 470,000 ish that drew cherev.

[6] But Levi and Binyamin counted he not among them, for the davar HaMelech was abominable to Yoav.

[7] And HaElohim was displeased with this thing; therefore He struck Yisroel.

[8] And Dovid said unto HaElohim, I have sinned greatly, because I have done this thing, but now, take away the avon of Thy eved, for I have done very foolishly.

[9] And Hashem spoke unto Gad, Chozeh Dovid (seer of David) saying,

[10] Go and tell Dovid, saying, Thus saith Hashem, I offer thee shalosh (three); choose thee one of them, that I may do it unto thee.

[11] So Gad came to Dovid, and said unto him, Thus saith Hashem, Choose for thee

[12] Either shalosh shanim ra'av (famine); or shloshah chodashim to be subdued before thy foes, while that the cherev of thine oyevim overtaketh thee; or else sheloshet yamim cherev Hashem, even the dever, in HaAretz, and the Malach Hashem destroying

throughout all the borders of Yisroel. Now therefore advise thyself what davar I shall bring to Him that sent me.

[13] And Dovid said unto Gad, I am in a great distress; let me fall now into the Yad Hashem; for rabbim me'od (very great) are His rachamim but let me not fall into the yad adam.

[14] So Hashem sent dever upon Yisroel, and there fell of Yisroel shivim elef ish.

[15] And HaElohim sent a Malach unto Yerushalayim to destroy her, and as he was destroying, Hashem beheld, and He relented Him of the ra'ah, and said to the Malach that destroyed, It is enough, stay now thine yad. And the Malach Hashem stood by the goren (threshing floor) of Ornan the Yevusi.

[16] And Dovid lifted up his eyes, and saw the Malach Hashem stand between HaAretz and HaShomayim, having a drawn cherev in his yad stretched out over Yerushalayim. Then Dovid and the Zekenim, who were clothed in sackcloth, fell upon their faces.

[17] And Dovid said unto HaElohim, Is it not I that commanded the people to be numbered? Even I it is that have sinned and done harah indeed; but as for these tzon, what have they done? Let Thine Yad, Hashem Elohai, be on me, and on the Bais Avi, but not on Thy people, not with magefah (plague, see *Isa 53:8* for fulfillment).

[18] Then the Malach Hashem commanded Gad to say to Dovid, that Dovid should go up, and set up a Mizbe'ach unto Hashem in the goren (threshing floor) of Ornan the Yevusi.

[19] And Dovid went up at the davar of Gad, which he spoke BShem Hashem.

[20] And Ornan turned back, and saw the Malach, and his four banim with him hid themselves. Now Ornan was threshing chittim (wheat).

[21] And as Dovid came to Ornan, Ornan looked and saw Dovid, and went out from the goren (threshing floor), and prostrated himself to Dovid with his face to the ground.

[22] Then Dovid said to Ornan, Give me the makom of this goren (threshing floor), that I may build a Mizbe'ach therein unto Hashem; thou shalt give it me for the kesef male (full price), that the magefah (plague) may be withdrawn from HaAm.

[23] And Ornan said unto Dovid, Take it to thee, and let adoni HaMelech do that which is tov in his eyes; see, I give thee the bakar also for olot (burnt offerings), and the threshing tools for wood, and the chittim (wheat) for the minchah (grain offering, meal offering); I give it all.

[24] And HaMelech Dovid said to Ornan, Lo (no), but I will verily buy it for the kesef male (full price), for I will not take that which is thine for Hashem, nor offer olah (burnt offerings) without cost.

[25] So Dovid gave to Ornan for the makom (place, site) six hundred shekels of zahav by weight.

[26] And Dovid built there a Mizbe'ach unto Hashem, and offered olot (burnt offerings) and shelamim (peace offerings), and called upon Hashem, and He answered him from Shomayim by eish upon the Mizbe'ach HaOlach.

[27] And Hashem commanded the Malach, and He put back his cherev again into the nedan (sheath) thereof.

[28] At that time when Dovid saw that Hashem had answered him on the goren

(threshing floor) of Ornan the Yevusi, then he sacrificed there.

[29] For the Mishkan Hashem, which Moshe made in the midbar, and the Mizbe'ach HaOlach, were at that time in the bamah (high place) at Giveon.

[30] But Dovid could not go before it to inquire of Elohim, for he was afraid because of the cherev Malach Hashem.

22 Then Dovid said, This is the Beis Hashem

HaElohim, and this is the Mizbe'ach L'olah (Altar of the Burnt Offering) for Yisroel.

[2] And Dovid commanded to gather together the gerim (aliens) that were in Eretz Yisroel; and he set masons to carve hewn stones to build the Beis HaElohim.

[3] And Dovid prepared barzel (iron) in abundance for the masmerim (nails) for the daletot (doors) of the she'arim, and for the joints; and nechoshet unweighable in abundance;

[4] Also cedar timber in abundance, for the Tzidonim and the Tzorim brought much cedar lumber to Dovid.

[5] And Dovid said, Sh'lomo beni (my son) is na'ar and tender, and the Bayit that is to be built for Hashem must be exceeding magnificent, of fame and of tiferet before all nations. I will therefore now make preparation for it. So Dovid prepared abundantly before his mot (death).

[6] Then he called for Sh'lomo bno, and charged him to build Bayit (House) for Hashem Elohei Yisroel.

[7] And Dovid said to Sh'lomo, Beni (my son), as for me, it was in my mind to build Bayit (House) for the Shem of Hashem Elohai,

[8] But the Devor Hashem came to me, saying, Thou hast done much shefach dahm, and hast made milchamot gedolot. Thou shalt not build Bayit (House) unto Shemi (My Name), because thou hast done much shefach dahm upon ha'aretz in My sight.

[9] Hinei, Ben shall be born to thee, who shall be an ish menuchah (man of rest); and I will give him rest from all his oyevim all around; for shmo shall be Sh'lomo, and I will grant shalom and sheket (quiet) unto Yisroel in his yamim (days).

[10] He shall build Bayit (House) for Shmi (My Name); and he shall be to Me as Ben and I will be to him as Av (Father); and I will establish the kisse of his Malchut over Yisroel ad olam.

[11] Now, beni (my son), Hashem be with thee; and prosper thou, to succeed building the Beis Hashem Eloheicha, just as He hath said about thee.

[12] Only Hashem give thee seichel and binah, so that when He give you command over Yisroel, that thou mayest be shomer over the torat Hashem Eloheicha.

[13] Then shalt thou prosper, if thou art shomer to observe the chukkim and mishpatim which Hashem charged Moshe with concerning Yisroel.

Chazak (be strong)! And be of good courage! Dread nothing in fear, nor be dismayed.

[14] Now, hinei, in my oni (poor strivings) I have prepared for the Beis Hashem a hundred elef talents of zahav, and an elef alafim talents of kesef; and of nechoshet and barzel (iron) an unweighable abundance; timber also and even (stone) have I provided; and thou mayest add thereto.

[15] Moreover there are workmen with thee in abundance, hewers and carvers of even (stone) and etz (wood), and all manner of artisans chacham in every task.

[16] Of the zahav, the kesef, and the nechoshet, and the barzel, there is no number. Arise therefore, and begin and work, and Hashem be with thee.

[17] Dovid also commanded all the sarim of Yisroel to help Sh'lomo bno, saying,

[18] Is not Hashem Eloheichem with you? And hath He not given you rest on every side? For He hath given the inhabitants of ha'aretz into mine yad, and ha'aretz is subdued before Hashem, and before His people.

[19] Now set your levav and your nefesh to seek Hashem Eloheichem; arise therefore, and build ye the Mikdash Hashem HaElohim, to bring Aron Brit Hashem, and the K'lei Kodesh HaElohim (Holy Vessels of G-d), into the Bayit that is to be built to the Shem of Hashem.

23 So when Dovid was old and full of days, he made Sh'lomo bno Melech Yisroel.

[2] And he gathered together all the sarim of Yisroel, with the Kohanim and the Levi'im.

[3] Now the Levi'im were numbered from the age of thirty years and upward; and their number by their gulgelot (totals, head count), gevarim (men), was thirty and eight elef.

[4] Of which, twenty and four elef were to look after the work of the Beis Hashem; and six alafim were shoterim (officials) and shofetim (judges);

[5] Moreover four alafim were sho'arim (gatekeepers); and

four alafim praised Hashem with the kelim (instruments) which I made, said Dovid, to praise therewith.

[6] And Dovid divided them into divisions among the Bnei Levi, namely, Gershon, Kehat, and Merari.

[7] Of the Gershoni were La'dan, and Shimei.

[8] The Bnei La'dan; the rosh was Yechiel, and Zetam, and Yoel, three.

[9] The Bnei Shimei; Shlomit, and Chaziel, and Haran, three. These were the rashei avot of La'dan.

[10] And the Bnei Shimei were Yachat, Zina, and Yeush, and Beriah. These four were the Bnei Shimei.

[11] And Yachat was rosh, and Zizah the second; but Yeush and Beriah had not many banim; therefore they were in pekudah echad (one reckoning), according to their bais av.

[12] The Bnei Kehat; Amram, Yitzhar, Chevron, and Uzziel, four.

[13] The Bnei Amram; Aharon and Moshe; Aharon was separated, to set him apart as Kodesh Kodashim, he and his banim ad olam, to burn offerings before Hashem, to minister unto Him, and to bless b'Shmo ad olam.

[14] Now concerning Moshe the Ish HaElohim, his banim were reckoned of the Shevet Levi.

[15] The Bnei Moshe were Gershon, and Eliezer.

[16] Of the Bnei Gershon, Shevel was the rosh.

[17] And the Bnei Eliezer were Rechavyah the rosh. And Eliezer had no banim acharim; but the Bnei Rechavyah were very many.

[18] Of the Bnei Yitzhar: Shlomit the rosh.

[19] Of the Bnei Chevron: Yeriyaahu the first, Amaryah

the second, Yachziel the third, and Yekam'am the fourth.

[20] Of the Bnei Uzziel:

Michah the first and Yishiyah the second.

[21] The Bnei Merari: Machli, and Mushi. The Bnei Machli; Eleazar, and Kish.

[22] And Eleazar died, and had no banim, only banot, and their brethren the Bnei Kish took them as wives.

[23] The Bnei Mushi; Machli, and Eder, and Yeremot, three.

[24] These were the Bnei Levi after the bais avoteihem; even the rashei avot, as they were counted by number of shmot by their head count, that did the work for the avodas Beis Hashem, from the age of twenty shanah and upward.

[25] For Dovid said, Hashem Elohei Yisroel hath given rest unto His people, that they may dwell in Yerushalayim ad l'olam;

[26] And also unto the Levi'im; they shall no more carry the Mishkan, nor any kelim (vessels) of it for the avodah thereof.

[27] According to the last instructions of Dovid the Bnei Levi were numbered from those twenty shanah and above;

[28] Because their ma'amad (position) was to wait on the Bnei Aharon for the avodas Beis Hashem, in the khatzerot, and in the rooms, and in the tahorat (cleansing) of kol kodesh, and the work of the avodas Beis HaElohim;

[29] Both for the Lechem HaMa'arechet (showbread), and for the solet (flour) for minchah, and for the cakes of matzot, and for that which is baked in the pan, and for that which is scalded, and for all manner of measure and size;

[30] And to stand baboker baboker to thank and praise Hashem, and

likewise at erev (evening);

[31] And to offer all olot (burnt offerings) unto Hashem on Shabbatot, at Rosh Chodesh, and at mo'adam, according to their number ordained for them, tamid before Hashem;

[32] And that they should be shomer to keep the mishmeret (watch, guard responsibility) of the Ohel Mo'ed and the mishmeret of the Kodesh, and the mishmeret of the Bnei Aharon their brethren, in the avodas Beis Hashem.

24 Now these are the divisions of the Bnei Aharon; the Bnei Aharon; Nadav, and Avihu, Eleazar, and Itamar. [2] But Nadav and Avihu died before avihem (their father), and had no banim; therefore Eleazar and Itamar became Kohanim.

[3] And Dovid with both Tzadok of the Bnei Eleazar, and Achimelech of the Bnei Itamar, divided them according to their pekudim (offices, assignments) in their avodah.

[4] And there were more Rashei HaCevanim found of the Bnei Eleazar than of the Bnei Itamar, and thus were they divided. Among the Bnei Eleazar there were sixteen Rashim l'Bais Avot, and eight among the Bnei Itamar according to the Bais of their Avot.

[5] Thus were they divided by goralot (lots) with one another; for the Sarei Kodesh and Sarei HaElohim, were of the Bnei Eleazar, and of the Bnei Itamar.

[6] And Shema'yah ben Netanel the Sofer, one of the Levi'im, wrote them before HaMelech, and the Sarim, and Tzadok HaKohen, and Achimelech ben Evyatar (Abiathar), and before the

Rashei HaAvot of the Kohanim and Levi'im, Bais Avechad being chosen for Eleazar, and one chosen for Itamar.

[7] Now the first goral (lot) came forth to Yehoyariv, the second to Yedayah, [8] The third to Charim, the fourth to Seorim, [9] The fifth to Malkiyah, the sixth to Miyamin, [10] The seventh to Hakotz, the eighth to Aviayah, [11] The ninth to Yeshua, the tenth to Shekhanyahu, [12] The eleventh to Elyashiv, the twelfth to Yakim, [13] The thirteenth to Chuppah, the fourteenth to Yeshevav,

[14] The fifteenth to Bilgah, the sixteenth to Immer, [15] The seventeenth to Chezir, the eighteenth to Hapitzetzetz, [16] The nineteenth to Petakhyah, the twentieth to Yechezkel, [17] The one and twentieth to Yachin, the two and twentieth to Camul,

[18] The three and twentieth to Delayahu, the four and twentieth to Ma'azyahu.

[19] These were the pekudim (offices, assignments) of them in their avodah to come into the Bais Hashem, according to their mishpatim (regulations), under Aharon Avihem just as Hashem Elohei Yisroel had commanded him.

[20] And the rest of the Bnei Levi were these: Of the Bnei Amram: Shuvael; of the Bnei Shuvael: Yechdeyahu.

[21] Concerning Rechavyahu, of the Bnei Rechavyahu, the first was Yishshiyah.

[22] Of the Yitzhari: Shelomot; of the Bnei Shelomot: Yachat.

[23] And [*the Bnei Chevron*]: Yeriyahu the first, Amaryahu the second, Yakhaziel the third, Yekam'am the fourth.

[24] Of the Bnei Uzziel: Michah; of the Bnei Michah: Shamir.

[25] The brother of Michah was Yishshiyah; of the Bnei Yishshiyah: Zecharyah.

[26] The Bnei Merari were Machli and Mushi; the Bnei Ya'aziyahu, Beno.

[27] The Bnei Merari: by Yaaziyahu: Beno, and Shoham, and Zakkur, and Ivri.

[28] Of Machli came Eleazar, who had no banim.

[29] Concerning Kish: the ben Kish was Yerachme'el.

[30] The Bnei Mushi: Machli, and Eder, and Yerimot. These were the Bnei HaLevi'im after the Bais Avoteihem.

[31] These likewise cast goralot (lots) corresponding to their brethren the Bnei Aharon in the presence of Dovid HaMelech, and Tzadok, and Achimelech, and the Rashei HaAvot LaKohanim and Levi'im, even the Avot HaRosh as well as Achiv HaKatan.

25 Moreover Dovid and the sarim of the tzava separated for avodah of the Bnei Asaph, and of Heman, and of Yedutun, who should prophesy with kinnorot, with nevalim, and with cymbals; and the number of the workmen according to their avodah (service) was; [2] Of the Bnei Asaph; Zakkur, and Yosef, and Netanyah, and Asarelah, the Bnei Asaph under the hand of Asaph, which prophesied according to the order of HaMelech.

[3] Of Yedutun, the Bnei Yedutun: Gedalyah, and Tzeri, and Yeshayahu, Chashavyahu, and Mattityahu, six, under the hands of their av Yedutun, who prophesied with a kinnor, to give thanks and to praise

Hashem.

[4] Of Heman, the Bnei Heman: Bukiyahu, Matanyahu, Uzziel, Shevuel, and Yerimot, Chananyah, Chanani, Eliatah, Giddalti, and Romamti, Ezer, Yoshbekashah, Maloti, Hotir, and Machazi'ot;

[5] All these were the banim Heman the chozer (seer) of HaMelech in the devarim of Elohim, to lift up the keren. And HaElohim gave to Heman fourteen banim and three banot.

[6] All these were under the hands of their av for shir in the Beis Hashem, with cymbals, nevalim, and kinnorot, for avodas Beis HaElohim, under the support of HaMelech to Asaph, Yedutun, and Heman.

[7] So the number of them, with their brethren that were trained in the shir Hashem (music, songs of Hashem), even all that were skilled, was two hundred fourscore and eight.

[8] And they cast goralot, shift against shift, katon as well as gadol, the meiven as well as the talmid (student).

[9] Now the first goral which was for Asaph fell to Yosef, the second to Gedalyahu, who with his brethren and banim were 12;

[10] The third to Zakkur, he, his banim, and his brethren, were 12;

[11] The fourth to Yitzri, he, his banim, and his brethren, were 12;

[12] The fifth to Netanyahu, he, his banim, and his brethren, were 12;

[13] The sixth to Bukiyahu, he, his banim, and his brethren, were 12;

[14] The seventh to Yesarelah, he, his banim, and his brethren, were 12;

[15] The eighth to Yeshayahu, he, his banim, and his brethren, were 12;

[16] The ninth to Matanyahu, he, his banim, and his brethren, were 12;

[17] The tenth to Shimei, he, his banim, and his brethren, were 12;

[18] The eleventh to Azare'el, he, his banim, and his brethren, were 12;

[19] The twelfth to Chashavyah, he, his banim, and his brethren, were 12;

[20] The thirteenth to Shuva'el, he, his banim, and his brethren, were 12;

[21] The fourteenth to Mattityahu, he, his banim, and his brethren, were 12;

[22] The fifteenth to Yeremot, he, his banim, and his brethren, were 12;

[23] The sixteenth to Chananyahu, he, his banim, and his brethren, were 12;

[24] The seventeenth to Yoshbekashah, he, his banim, and his brethren, were 12;

[25] The eighteenth to Chanani, he, his banim, and his brethren, were 12;

[26] The nineteenth to Maloti, he, his banim, and his brethren, were 12;

[27] The twentieth to Eliyatah, he, his banim, and his brethren, were 12;

[28] The one and twentieth to Hotir, he, his banim, and his brethren, were 12;

[29] The two and twentieth to Giddalti, he, his banim, and his brethren, were 12;

[30] The three and twentieth to Machziot, he, his banim, and his brethren, were 12;

[31] The four and twentieth to Romamti Ezer, he, his banim, and his brethren, were 12.

(gatekeepers); Of the Korchim was Meshelemyahu Ben Kore, of the Bnei Asaph.

[2] And the banim of Meshelemyahu were Zecharyahu the bechor, Yedia'el the second, Zevadyahu the third, Yatniel the fourth,

[3] Eilam the fifth, Yehochanan the sixth, Elyehoei'nai the seventh.

[4] Moreover the banim of Oved Edom were Shema'yah the bechor, Yehozavad the second, Yoach the third, and Sachar the fourth, and Netan'el the fifth,

[5] Ammi'el the sixth, Yissakhar the seventh, Peultai the eighth; for Elohim blessed him.

[6] Also unto Shema'yah bno were banim born, that ruled throughout the bais avihem, for they were gibborei chayil.

[7] The Bnei Shema'yah: Otni, and Repha'el, and Oved, Elzavad, whose brethren were bnei chayil, Elihu, and Semachyahu.

[8] All these of the Bnei Oved Edom; they and their banim and their brethren, ish chayil for ko'ach for the avodah, were threescore and two of Oved Edom.

[9] And Meshelemyahu had banim and brethren, bnei chayil, eighteen.

[10] Also Chosah, of the Bnei Merari, had banim; Shimri the rosh, (for though he was not the bechor, yet avihu appointed him rosh);

[11] Chilkiyahu the second, Tevalyahu the third, Zecharyahu the fourth; all the banim and brethren of Chosah were thirteen.

[12] Among these were the divisions of the sho'arim, even among the rashei hagibborim, having mishmeret (duties), just as their brethren, to minister

26 Concerning the divisions of the sho'arim

service in the Beis Hashem.

[13] And they cast goraltot, the katon as well as the gadol, to their bais avot, for every sha'ar.

[14] And the goral for the east fell to Shelemyahu. Then for Zecharyahu bno, a yo'etz (counselor) with seichel (wisdom), they cast goraltot; and his goral fell out northward.

[15] To Oved Edom southward; and to his banim the Asuppim Bais.

[16] To Shuppim and Chosah the goral came forth westward, with the Sha'ar Shallechet, by the upper road, mishmar (guard) corresponded to mishmar.

[17] Eastward were six Levi'im, northward four a day, southward four a day, and toward Asuppim shnayim (two and two).

[18] At Parbar westward, four at the road, and two at Parbar.

[19] These are the divisions of the sho'arim among the Bnei Korchi, and among the Bnei Merari.

[20] And of the Levi'im, Achiyah was over the otzarot of the Beis HaElohim, and over the otzarot of the kodashim.

[21] As concerning the Bnei La'dan; the Bnei HaGershuni through La'dan, rashei ha'avot, even of La'dan the Gershoni, were Yechieli.

[22] The Bnei Yechieli: Zetam, and Yoel his brother, which were over the otzarot of the Beis Hashem.

[23] Of the Amrami, and the Yitzhari, the Chevronei, and the Uzzieli;

[24] And Shevuel Ben Gershom Ben Moshe, was nagid of the otzarot.

[25] And his brethren by Eliezer: Rechavyahu bno, and Yesha'yahu bno, and Yoram

bno, and Zichri bno, and Shlomit bno.

[26] Which Shlomit and his brethren were over all the otzarot of the kodashim, which Dovid HaMelech, and the rashei ha'avot, the sarim over alafim and me'ot, and the sarim of the tzava (army), had dedicated as kodesh.

[27] Out of the plunder won in battles did they dedicate as kadosh to maintain the Beis Hashem.

[28] And all that Shmuel the ro'eh (seer), and Sha'ul Ben Kish, and Avner Ben Ner, and Yoav Ben Tzeruyah, had dedicated as kodesh; and whosoever had dedicated any thing, it was under the yad of Shlomit, and of his brethren.

[29] Of the Yitzhari, Kenanyahu and his banim were for the outside labor of Yisroel, for shoterim (officials) and shofetim (judges).

[30] And of the Chevronei, Chashavyahu and his brethren, bnei chayil, an elef and shivah me'ot (hundred), were in charge of Yisroel on this side of the Yarden westward in all the work of Hashem, and in the avodas HaMelech.

[31] Among the Chevronei was Yeriyah the rosh, even among the Chevronei, according to the toldot of his avot. In the fortieth year of the reign of Dovid they were sought, and there were found among them gibborei chayil at Yazer of Gil'ad.

[32] And his brethren, bnei chayil, were two thousand and shivah hundred rashei ha'avot, whom Dovid HaMelech put over the Reuveni, the Gadi, and the half tribe of Menasheh, for every matter pertaining to Elohim, and the affairs of HaMelech.

27 Now the Bnei Yisroel after their number, namely, the rashei ha'avot and sarim of alafim and me'ot (hundreds), and their shoterim that served HaMelech in any matter of the divisions, which came in and went out chodesh b'chodesh (month by month) throughout all the months of the shanah, each division consisting of twenty and four elef.

[2] Over the first division for the chodesh harishon was Yashov'am Ben Zavdiel; and in his division were twenty and four elef.

[3] Of the Bnei Peretz was the rosh of all the sarim of the tzava'os (armies) for the first month.

[4] And over the division of the second month was Dodai the Achochi, and of his division was Miklot also the nagid; in his division likewise were twenty and four elef.

[5] The third sar (commander) of the tzava (army) for the third month was Benayahu Ben Yehoyada, the Kohen Rosh; and in his division were twenty and four elef.

[6] This is that Benayahu, who was gibbor among the Shloshim (Thirty), and over the Shloshim; and in his division was Ammizabad bno.

[7] The fourth for the fourth month was Asah-el the brother of Yoav, and Zevadyah bno after him; and in his division were twenty and four elef.

[8] The fifth sar for the fifth month was Shamhut the Yizrach; and in his division were twenty and four elef.

[9] The sixth for the sixth month was Ira Ben Ikkesh the Tekoi; and in his division were twenty and four elef.

[10] The seventh for the seventh month was Cheletz the Peloni, of the Bnei Ephrayim; and in his division were 24,000.

[11] The eighth for the eighth month was Sibbchai the Chushati, of the Zarchi; and in his division were 24,000.

[12] The ninth for the ninth month was Aviezer the Anetoti, of Binyamin; and in his division were 24,000.

[13] The tenth for the tenth month was Maharai the Netophati, of the Zarchi; and in his division were 24,000.

[14] The eleventh for the eleventh month was Benayah the Piratoni, of the Bnei Ephrayim; and in his division were 24,000.

[15] The twelfth for the twelfth month was Cheldai the Netophati, of Otniel; and in his division were 24,000.

[16] Furthermore over the Shivtei Yisroel; the nagid of the Reuveni was Eliezer Ben Zichri; of the Simeoni, Shephatyahu Ben Ma'achah; [17] Of the Lev'im,

Chashavyahu Ben Kemu'el; of Aharon, Tzadok;

[18] Of Yehudah, Elihu, one of the brethren of Dovid; of Yissakhar, Omri Ben Micha'el;

[19] Of Zevulun, Yishmayahu Ben Ovadyah; of Naphtali, Yerimot Ben Azri'el;

[20] Of the Bnei Ephrayim, Hoshea Ben Azazyahu; of the half tribe of Menasheh, Yoel Ben Pedayahu;

[21] Of the half tribe of Menasheh in Gil'ad, Yiddo Ben Zecharyahu; of Binyamin, Ya'asiel Ben Avner;

[22] Of Dan, Azare'el Ben Yerocham. These were the sarim of the Shivtei Yisroel.

[23] But Dovid took not the number of them from twenty shanim and under; because Hashem had said he would increase Yisroel like to the kokhavim of HaShomayim.

[24] Yoav Ben Tzeruyah began to number, but he finished not, because there fell ketzeif (wrath) on account of this against Yisroel; neither was the number put in the Divrei HaYamim of Melech Dovid.

[25] And over the otzarot HaMelech was Azmavet Ben Adiel; and over the storehouses in the sadot, in the towns, and in the villages, and in the migdalot was Yehonatan Ben Uziyahu;

[26] And over them that did the work of the sadeh to till the adamah was Ezri Ben Keluv;

[27] And over the kramim was Shimei the Ramati; over the increase of the kramim for the wine vats was Zavdi the Shiphami;

[28] And over the zeitim and the sycamore trees that were in the Shefelah was Ba'al Chanan the Geder; over the shemen storehouses, Yoash;

[29] And over the bakar (herd) that fed in Sharon was Shirtai the Sharoni; over the bakar that were in the valleys was Shaphat Ben Adlai;

[30] Over the gemalim (camels) also was Ovil the Yishmaeli; and over the donkeys was Yechdeyahu the Meronoti;

[31] And over the tzon (flock) was Yaziz the Hageri. All these were the sarim of the property which pertained to Melech Dovid.

[32] Also Yonatan Dovid's dod (uncle) was a yoetz (counsellor), an ish meivin, and a sofer; and Yechiel Ben Chachmoni was with the Bnei HaMelech;

[33] And Achitophel was the yoetz l'Melech; and Chushai the Arki was the re'a HaMelech;

[34] And after Achitophel was Yehoyada Ben Benayahu, and Eyyatar (Abiathar); and the

sar tzava (commander of the army) of HaMelech was Yoav.

28 And Dovid assembled kol Sarei Yisroel, the Sarei HaShevatim, and the Sarei HaMachlekot that ministered to HaMelech by course, and the Sarei HaAlafim, and Sarei HaMe'ot, and the Sarei kol rechush (stewards over all the property) and mikneh (livestock) of HaMelech, and of his banim, with the sarisim (palace officials), and with the Gibborim, and with all the Gibbor chayil, unto Yerushalayim.

[2] Then Dovid HaMelech stood up upon his feet, and said, Hear me, my brethren, and my people. As for me, I had in mine levav to build a Bais Menuchah for the Aron Brit Hashem, and for the hadom (footstool) of Eloheinu, and had made ready to build;

[3] But HaElohim said unto me, Thou shalt not build a Bais for My Shem, because thou hast been an ish milchamot of shefach damim.

[4] Howbeit Hashem Elohei Yisroel chose me before all the Bais Avi to be Melech over Yisroel l'olam; for He hath chosen Yehudah to be Nagid; and of the Bais Yehudah, the Bais Avi; and among the Bnei Avi He was pleased to make me Melech over kol Yisroel.

[5] And of all my banim, (for Hashem hath given me rabbim banim,) He hath chosen Sh'lomo beni (my son) to sit upon the kisse Malchut Hashem over Yisroel.

[6] And He said unto me, Sh'lomo binecha, he shall build My Bais and My khatzerot (courts, courtyards), for I have chosen him to be Beni (My Son), and I will be his Av.

[7] Moreover I will establish his Malchut ad l'olam, if he be steadfast to do My mitzvot and My mishpatim, as on this yom.

[8] Now therefore in the sight of kol Yisroel the kehal Hashem, and in the ears of Eloheinu, be shomer and seek for all the Mitzvot Hashem Eloheichem lema'an (in order that) ye may possess this eretz hatovah; and leave it for a nachalah for your banim after you ad olam.

[9] And thou, Sh'lomo beni (my son), know thou the Elohei Avicha, and serve Him with a lev shalem and with a nefesh chafetzah (willing mind), for Hashem searcheth kol levavot, and understandeth all the yetzer machashavot. If thou seek Him, He will be found by thee; but if thou forsake Him, He will cast thee off forever.

[10] Take heed now, for Hashem hath chosen thee to build a Bais l'Mikdash. Chazak! And do it!

[11] Then Dovid gave to Sh'lomo bno the tavnit (plan, pattern) of the ulam, and of the structures thereof, and of the Ganzakim (storerooms) thereof, and of the Aliyyot (upper rooms) thereof, and of the Penimim (Inner ones) thereof, and of the Bais Hakappores (house of the kapporet),

[12] And the tavnit of all that he had by the Ruach [*Hakodesh*], of the khatzerot (courtyards) of the Bais Hashem, and of all the surrounding chambers, of the Otzerot of the Bais HaElohim, and of the Otzerot of the kadashim (consecrated things);

[13] Also for the courses of the Kohanim and the Levi'im, and for all the work of the Avodas Bais Hashem, and for

all the kelei Avodas Bais Hashem.

[14] He gave zahav by weight for things of zahav, for all kelei Avodah of every kind of avodah (service); for all kelei hakesef by weight, for all kelei avodah va'avodah (vessels for every kind of service), [15] Even the weight for the menorot hazahav, and for their nerot (lamps) of zahav was according to the weight for every menorah, and for the nerot (lamps) thereof; and for the menorat hakesef by weight, both for the menorah, and also for the nerot (lamps) thereof, according to the use of every menorah.

[16] And by weight he gave zahav for the Shulchanot HaMa'arechet (the tables of the spreading out [*showbread*]) for each shulchan; and likewise kesef for the shulchanot hakesef (silver tables);

[17] Also pure zahav for the mizlagot (forks), and the mizrakot (blood bowls), and shelves; kesot zahav tahor and the kipor hazahav (golden basin) for every kipor (basin); and likewise kesef by weight for every kipor hakesef (silver basin);

[18] And for the Mizbe'ach HaKetoret refined zahav by weight; and zahav for the tavnit of the Merkavah, the Keruvim Zahav, that spread out their wings, and covered the Aron Brit Hashem.

[19] All this, said Dovid, is in writing by the Yad Hashem on me, giving me seichel to understand all the works of this tavnit (plan, pattern).

[20] And Dovid said to Sh'lomo bno, Chazak!

Ve'emetz! (Be strong and take courage!) And do it; fear not, nor be discouraged; for Hashem Elohim, even Elohai, will be with thee; He will not fail thee, nor forsake

thee, until thou hast finished all the work for the Avodas Bais Hashem.

[21] And, hinei, the divisions of the Kohanim and the Levi'im, even they shall be with thee for all the Avodas Bais HaElohim and there shall be with thee for all manner of workmanship every willing man, bringing their chochmah for kol Avodah; also the Sarim and kol HaAm will be wholly at thy commandment.

29 Furthermore Dovid HaMelech said unto kol HaKahal, Sh'lomo beni (my son), the one Elohim hath chosen, is yet na'ar and tender, and the melachah (work, task) is gedolah; for the palace is not for adam, but for Hashem Elohim.

[2] Now I have provided with all my ko'ach for the Bais Elohai the zahav for things to be made of zahav, and the kesef for things of kesef, and the nechoshet for things of nechoshet, the barzel (iron) for things of barzel (iron), and etzim for things of etzim; onyx stones to be set, turquoise, and stones of various colors, and all manner of precious stones, and marble, all in abundance.

[3] Moreover, because I have set my affection on the Bais Elohai, I have of mine own segullah (treasure) zahav and kesef, which I have given to the Bais Elohai, over and above all that I have prepared for the Beis HaKodesh.

[4] Even shloshet alafim talents of zahav, of the zahav of Ophir, and shivat alafim talents of refined kesef, to overlay the walls of the buildings;

[5] The zahav for things of zahav, and the kesef for things of kesef, and for all manner of

melachah (work) to be made by the hands of charashim (artisans). And who then is willing to consecrate his yad today unto Hashem?

[6] Then the sarei ha'avot and the sarei shivtei Yisroel and the sarei ha'alafim and of me'ot, with the sarei melechet hamelech (officials over the work of the King), made freewill offerings.

[7] And gave for the Avodas Beis HaElohim five thousand talents and ten thousand darkons of zahav, and ten thousand talents of kesef, and eighteen thousand talents of nechoshet, and one hundred thousand talents of barzel.

[8] And they with whom precious stones were found gave them to the Otzer Bais Hashem, by the yad of Yechiel the Gershoni.

[9] Then the people rejoiced, for theirs were freewill offerings, because with lev shalem they offered willingly to Hashem; and Dovid HaMelech also rejoiced with simchah gedolah.

[10] Wherefore Dovid blessed Hashem before the eyes of kol HaKahal; and Dovid said, Baruch atah Adonoi Elohei Yisroel Avinu me'Olam v'ad olam.

[11] Thine, Hashem is HaGedulah, and HaGevurah, and HaTiferet and HaNetzach and HaHod; for all that is in the Shomayim and in Ha'aretz is Thine; Thine is the Mamlachah, O Hashem, and Thou art exalted as Rosh above all.

[12] Both osher and kavod come of Thee, and Thou art Moshel over all; and in Thine yad is ko'ach and gevurah; and in Thine yad it is to make great, and to give strength unto all.

[13] Now therefore, Eloheinu, we thank Thee, and praise Thy Shem Tiferet.

[14] But who am I, and what is my people, that we should have ko'ach to make this freewill offering? For all things come of Thee, and of Thine own have we given Thee.

[15] For we are gerim before Thee, and toshavim (resident aliens), as were kol Avoteinu; our yamim on ha'aretz are as a tzel (shadow), and there is no mikveh (hope).

[16] Hashem Eloheinu, all this great abundance that we have provided to build Thee a Bais for Shem Kadshecha cometh of Thine yad, and is all Thine own.

[17] I know also, Elohai, that Thou doth test the levav, and hast pleasure in meisharim (integrity, uprightness, equity). As for me, in the yosher levavi I have made freewill offerings of all these things, and now have I seen with simchah Thy people, which are present here, willingly offer freewill offerings unto Thee.

[18] Hashem Elohei Avraham, Yitzchak, and of Yisroel, Avoteinu, be shomer over this Iolam in the yetzer (inclination) of the machshevot (thoughts) of the levav of Thy people, and set their lev unto Thee.

[19] And give unto Shlomo beni a levav shalem, to be shomer over Thy mitzvot, Thy edot, and Thy chukkot, and to do all these things, and to build the Bayit, for the which I have made provision.

[20] And Dovid said to kol HaKahal, Barchu nah es Hashem Eloheichem. And kol HaKahal blessed Hashem Elohei Avoteihem, and bowed down, and fell prostrate before Hashem and before HaMelech.

[21] And they sacrificed zevakhim unto Hashem, and offered olot unto Hashem, on the next day after that yom,

even a thousand parim (bulls), a thousand eilim (rams), and a thousand kevasim, with their nesakim, and zevakhim in abundance for kol Yisroel; [22] And did eat and drink before Hashem on that day with simchah gedolah. And they crowned Shlomo Ben Dovid Melech the second time, and anointed him unto Hashem to be Nagid (ruler), and Tzadok to be Kohen.

[23] Then Shlomo sat on the kisse Hashem as Melech instead of Dovid Aviv, and prospered, and kol Yisroel obeyed him.

[24] And all the sarim, and the gibborim, and all the Bnei HaMelech Dovid submitted themselves unto Shlomo HaMelech.

[25] And Hashem magnified Shlomo exceedingly in the eyes of all Yisroel, and bestowed upon him such hod malchut (royal majesty) as had not been on any melech before him in Yisroel.

[26] Thus Dovid Ben Yishai reigned over kol Yisroel.

[27] And the time that he reigned over Yisroel was arba'im shanah; sheva shanim reigned he in Chevron, and thirty and three reigned he in Yerushalayim.

[28] And he died in a good old age, full of yamim, oisher, and kavod; and Shlomo bno reigned in his place.

[29] Now the acts of Dovid HaMelech, first and last, behold, they are written in the Divrei Shmuel HaRo'e'h, and in the Divrei Natan HaNavi, and in the Divrei Gad the chozeh (seer),

[30] With all his malchut and his gevurah, and the times that passed around him, and around Yisroel, and over kol mamlechet ha'aratzot (kingdoms of the lands).

DIVREY HAYAMIN BAIS

1 And Sh'lomo Ben Dovid was strengthened in his kingdom, and Hashem Elohav was with him, and magnified him exceedingly.

[2] Then Sh'lomo spoke unto kol Yisroel, to the commanders of thousands and of hundreds, and to the shofetim, and to every Nasi in kol Yisroel, the Rashei HaAvot.

[3] So Sh'lomo, and Kol HaKahal with him, went to the high place that was at Giv'on, for there was the Ohel Mo'ed HaElohim, which Moshe eved Hashem had made in the midbar.

[4] But the Aron HaElohim Dovid had brought up from Kiryat-Yearim to the place which Dovid had prepared for it; for he had pitched an Ohel for it at Yerushalayim.

[5] Moreover the Mizbe'ach Hanechoshet, that Betzalel ben Uri ben Chur had made, he put in front of the Mishkan Hashem; and Sh'lomo and HaKahal inquired of Him.

[6] And Sh'lomo went up there to the Mizbe'ach Hanechoshet before Hashem, which was at the Ohel Mo'ed, and offered a thousand olot upon it.

[7] In that lailah did Elohim appear unto Sh'lomo, and said unto him, Ask what I shall give thee.

[8] And Sh'lomo said unto Elohim, Thou hast showed chesed gadol unto Dovid Avi, and hast made me to reign in his place.

[9] Now, Hashem Elohim, let Thy Davar unto Dovid Avi be established, for Thou hast made me melech over Am Rav like the aphar ha'arezt in multitude.

[10] Give me now chochmah and intelligence, that I may go out and come

in before HaAm Hazeh, for who can judge this Thy people, that is so great?

[11] And Elohim said to Sh'lomo, Because this was in thine levav, and thou hast not asked osher, riches, or kavod, nor the nefesh of thine enemies, neither yet hast asked yamim rabbim (many days, long life), but hast asked chochmah and intelligence for thyself, that thou mayest judge My people, over whom I have made thee melech, [12] Chochmah and intelligence is granted unto thee; and I will give thee osher, and riches, and kavod, such as none of the melachim have had that be before or after thee.

[13] Then Sh'lomo came from his journey to the high place that was at Giv'on, from before the Ohel Mo'ed, to Yerushalayim, and reigned over Yisroel.

[14] And Sh'lomo gathered chariots and parashim (horsemen); and he had a thousand and four hundred chariots, and twelve thousand parashim, which he placed in the chariot cities, and with HaMelech at Yerushalayim.

[15] And HaMelech made kesef and zahav at Yerushalayim as plenteous as avanim, and cedar trees he made as abundant as the sycomore fig trees that are in the Shefelah.

[16] And Sh'lomo had susim imported from Mitzrayim and from Keve; the royal buyers purchased them from Keve.

[17] And they imported from Mitzrayim, and then exported a merkavah (chariot) for six hundred shekels of kesef, and a sus (horse) for a hundred and fifty; and so they exported susim to all the melachim of the Chittim, and to the melachim of Aram (Syria).

2 [1:18] And Sh'lomo determined to build a Bais for the Shem of Hashem, and a Bais (palace) for his kingdom.

[2 (2:1)] And Sh'lomo conscripted threescore and ten thousand ish to bear burdens, and fourscore thousand ish as stonecutters in the hill country, and three thousand and six hundred to be their foremen to oversee them.

[3 (2:2)] And Sh'lomo sent to Churam Melech Tzor, saying, As thou didst deal with Dovid Avi, and didst send him cedars to build him a Bais (palace) to dwell therein, even so deal with me.

[4 (2:3)] Hinei, I build a Bais for the Shem of Hashem Elohai, to set it apart as kodesh and to dedicate it to Him, and to burn before Him ketoret sammim (fragrant incense), and for the ma'arekhet tamid (regular offering of the rows of bread), and for the olot boker and erev, on the Shabbatot, and on every Rosh-Chodesh, and on the Mo'adei Hashem Eloheinu. This is for l'olam (forever) to Yisroel.

[5 (2:4)] And HaBeis which I build is gadol, for gadol is Eloheinu above kol HaElohim (all the g-ds).

[6 (2:5)] But who has the ko'ach to build Him a Bais, seeing the Shomayim and Shomayim of Shomayim cannot contain Him? Who am I then, that I should build Him a Bais, except to burn sacrifices before Him?

[7 (2:6)] Send me now therefore an ish chacham in zahav, and in kesef, and in nechoshet, and in barzel, and in purple, and in crimson, and in blue wool, and that has skill in the art of engraving to work with my chachamim in Yehudah and in Yerushalayim whom Dovid Avi did provide.

[8 (2:7)] Send me also cedar, pine, and algum logs, from the Levanon, for I know that thy avadim have skill to cut timber in the Levanon; and, hinei, my avadim shall be with thy avadim,

[9 (2:8)] Even to provide me lumber in abundance, for the Bais which I am about to build shall be gadol v'hafeleh (great and magnificent).

[10 (2:9)] And, hinei, I will give to thy avadim, the woodsmen that cut timber, twenty thousand measures of beaten chittim, and twenty thousand measures of se'orim, and twenty thousand baths of shemen (olive oil).

[11 (2:10)] Then Churam Melech Tzor answered by letter, which he sent to Sh'lomo, Because Hashem hath loved His people, He hath made thee Melech over them.

[12 (2:11)] Churam said moreover, Baruch Hashem Elohei Yisroel, that made Shomayim v'et HaAretz, Who hath given to Dovid HaMelech a ben chacham (wise son), endued with seichel and binah, that might build a Bais for Hashem, and a Bais (palace) for his kingdom.

[13 (2:12)] And now I have sent an ish chacham, endued with binah, namely my master craftsman Churam-Avi,

[14 (2:13)] ben isha of the Banot Dan, and his av was an ish Tzor, trained to work in zahav, and in kesef, in nechoshet, in barzel, in avanim (stone), and in etzim (wood), in purple, in blue wool, and in fine linen, and in crimson; also to engrave every kind of engraving, and to execute every design which shall be put to him, with thy chachamim, and with the chachmei adoni Dovid Avicha.

[15 (2:14)] Now therefore the chittim, and the se'orim, the shemen, and the yayin, which adoni hath spoken of, let him send unto his avadim,

[16 (2:15)] And we will cut etzim out of the Levanon, as much as thou shalt need; and we will float it to thee in rafts by yam to Yafo, and thou shalt carry it up to Yerushalayim.

[17 (2:16)] And Sh'lomo took a census of all the gerim that were in Eretz Yisroel, after the census wherewith Dovid Aviv had numbered them; and they were found a hundred and fifty thousand and three thousand and six hundred.

[18 (2:17)] And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be stonecutters in the hill country, and three thousand and six hundred menatzkchim (foremen overseers) to keep HaAm working.

[T.N. See 1Kgs 6:1. 966 B.C.E. the construction began on the Beis HaMikdash.]

3 Then Sh'lomo began to build the Bais Hashem at Yerushalayim in Mt Moriyah, where Hashem appeared unto Dovid Avihu, in the makom (place) which Dovid had prepared in the goren (threshing floor) of Ornan the Yevusi.

[2] And he began to build in the second day of the second month, in the fourth year of his [Sh'lomo's 970-930 B.C.E.] reign.

[3] Now these are the foundations which Sh'lomo laid for the building of the Bais HaElohim. The length by cubits using the middah harishonah (old standard) was threescore cubits, and the width twenty cubits.

[4] And the Ulam that was in the front of the Bais (porch or vestibule in front of the Holy

Place), the length of it was according to the width of the Bais, twenty cubits, and the height was twenty, and he overlaid it within with zahav tahor.

[5] And the Bais HaGadol he paneled with cypress, which he overlaid with zahav tov, and carved thereon timorim (palm trees) and sharsherot (chainwork).

[6] And he decorated the Bais with precious stones for tiferet (beauty), and the zahav was zahav from Parvayim.

[7] He overlaid also the Bais, the ceiling beams, the thresholds, and the walls thereof, and the daletot (doors) thereof, with zahav; and carved keruvim on the walls.

[8] And he made the Bais Kodesh HaKadashim, the length whereof was according to the width of the bais, twenty cubits long, and the width thereof twenty cubits, and he overlaid it with zahav tov of six hundred talents.

[9] And the weight of the shesmerot (nails) was fifty shekels of zahav. And he overlaid the upper rooms with zahav.

[10] And in the Bais Kodesh HaKadashim he made two keruvim of ma'aseh tza'atzu'im (sculpture work), and overlaid them with zahav.

[11] And the wings of the keruvim were twenty cubits long; one wing of the one keruv was five cubits, reaching to the wall of the Bais; and the other wing was likewise five cubits, reaching to the wing of the other keruv.

[12] And one wing of the other keruv was five cubits, reaching to the wall of the Bais; and the other wing was five cubits also, joining to the wing of the other keruv.

[13] The wings of these keruvim spread themselves forth twenty cubits; and they stood on their feet, and their faces turned inward.

[14] And he made the Parochet of blue wool, and purple, and crimson, and fine linen, and wrought keruvim thereon.

[15] Also he made before the Bais two [freestanding] Ammudim (pillars) of thirty and five cubits high [53 feet], and the capital that was on the top of each of them was five cubits.

[16] And he made sharsherot in the Devir, and put them on the rosh of the Ammudim; and made a hundred pomegranates, and put them on the sharsherot.

[17] And he erected the Ammudim before the Heikhal, one on the right, and the other on the left; and called the shem of that on the right Yachin, and the shem of that on the left Boaz.

4 Moreover he made a Mizbe'ach nechoshet, twenty cubits the length thereof, and twenty cubits the width thereof, and ten cubits the height thereof.

[2] Also he made a Yam Mutzak (Molten "Sea") of ten cubits from brim to brim. It was round, and five cubits the height thereof, and a line of thirty cubits did completely encircle it.

[3] And under it was the demut (likeness) of bulls, all around, ten per cubit, surrounding the Yam.

Two rows of bulls were cast, when it was cast.

[4] It stood upon shneyim asar bakar (twelve bulls), three

looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the Yam was set above upon them, and all their hindquarters were toward the inside.

[5] And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a kos, like the flower of a lily; and it received and held the capacity of shloshet alafim baths.

[6] He made also ten kiyorim (lavers, basins for washing), and put five on the right and five on the left, to wash in them; such things as they offered for the olah (burnt offering) they washed in them; but the Yam was for the Kohanim to wash in.

[7] And he made ten Menorot HaZahav as prescribed, and set them in the Heikhal, five on the right, and five on the left.

[8] He made also ten Shulchanot, and placed them in the Heikhal, five on the right, and five on the left. And he made a hundred mizrekei zahav (golden basins).

[9] Furthermore he made the Khatzer HaKohanim, and the Azarah HaGedolah (the Great Temple Courtyard area), and delatot laAzarah, and overlaid the daletot of them with nechoshet (bronze).

[10] And he set the Yam on the right, eastward, opposite the south.

[11] And Churam made the sirot, and the shovels, and the mizrakot. And Churam finished the melachah that he was to make for Melech Shlomo for the Beis HaElohim,

[12] The two Ammudim, and the bases, and the capitals which were on the top of the two Ammudim, and the two

nettings to cover the two bases of the capitals which were on the top of the Ammudim;

[13] And four hundred pomegranates on the two nettings; two rows of pomegranates on each netting, to cover the two bases of the capitals which were upon the Ammudim.

[14] He made also stands, and kiyorot made he upon the stands,

[15] One Yam, and twelve bakar under it.

[16] The sirot also, and the shovels, and the mizlagot, and all their instruments, did Churam Aviv make for Melech Shlomo for the Bais Hashem of nechoshet maruk.

[17] In the plain of Yarden did HaMelech cast them, in the avi ha'adamah between Sukkot and Tzeredatah.

[18] Thus Shlomo made all these vessels in great abundance, for the weight of the nechoshet could not be found out.

[19] And Shlomo made all the vessels that were for the Beis HaElohim, the Mizbe'ach HaZahav also, and the Shulchanot whereon the Lechem HaPanim was set; [20] Moreover the Menorot with their nerot (lamps), that they should burn as

prescribed before the Devir, of zahav sagur;

[21] And the flowers [see Ex.25:37], and the nerot (lamps), and the tongs, he made of zahav, and that perfect zahav;

[22] And the snuffers, and the basins, and the ladles, and the firepans, of zahav sagur; and the Petach (Doorway) the Beis, the Daltot HaPanimiyyot (Inner Doors) thereof for the Kodesh HaKadashim, and the Daltot HaBeis laHeikhal, were of zahav.

5 Thus all the melachah (work) that Sh'lomo made for the Beis Hashem was completed; and Sh'lomo brought in all the things that Dovid Aviv had dedicated as kodesh; and the kesef, and the zahav, and all the articles, he put among the otzerot of the Bais HaElohim. [2] Then Sh'lomo gathered unto Yerushalayim the Ziknei Yisroel, and kol Rashei HaMattot (all the Heads of the Tribes), the Nesi'ei HaAvot (Family Chiefs) of the Bnei Yisroel, to bring up the Aron Brit Hashem out of Ir Dovid, which is Tziyon.

[3] Kol Ish Yisroel assembled themselves unto the Melech in the Chag (Feast, *i.e.*, *Sukkot*) which was in the seventh month [*Tishri*].

[4] And all the Ziknei Yisroel came; and the Levi'im took up the Aron.

[5] And they brought up the Aron, and the Ohel Mo'ed and kol Klei HaKodesh (all the Holy Articles) that were in the Ohel, these did the Kohanim and the Levi'im bring up.

[6] Also HaMelech Sh'lomo, and Kol Adat Yisroel that were assembled unto him before the Aron, sacrificed tzon and bakar, which could not be told nor numbered for multitude.

[7] And the Kohanim brought in the Aron Brit Hashem unto its makom (place), to the Devir HaBeis, into the Kodesh HaKadoshim, even under the wings of the Keruvim;

[8] For the Keruvim spread forth their wings over the place of the Aron, and the Keruvim covered over the Aron and the carrying poles thereof.

[9] And they drew out the poles of the Aron, that the ends of the poles were seen from the Aron before the Devir; but they were not seen

from the outside. And there it is unto this day.

[10] There was nothing in the Aron except the two Luchot which Moshe put therein at Chorev, when Hashem made a Brit with the Bnei Yisroel, when they came out of Mitzrayim.

[11] And it came to pass, when the Kohanim were come out of the Kodesh (for all the Kohanim that were present were set apart as kodesh, and the divisions were not observed;

[12] Also the Levi'im which were the meshorarim (singers), all of them of Asaph, of Heman, of Yedutun, with their banim and their achim, being arrayed in white linen, having cymbals and lyres and kinnorot (harps), stood at the east of the Mizbe'ach, and with them a hundred and twenty Kohanim sounding trumpets:

[13] It came even to pass, as the trumpeters and meshorarim were as one, making kol echad (one voice, one sound) to be heard in praising and thanking Hashem; and when they lifted up their voice with the trumpets and cymbals and musical instruments, and praised Hashem, saying, Ki tov ki l'olam chasdo (For He is good; for His mercy endureth forever), that then the Beis was filled with an anan, even the Beis Hashem,

[14] So that the Kohanim could not stand to minister by reason of the anan; for the Kavod Hashem had filled the Beis HaElohim [*see Ac chps 1-2*].

[T.N. See 1C 3:16-17 regarding the Messianic fulfillment of 1Chr 6:9]

6 Then said Sh'lomo, Hashem hath said that He would dwell in a dark cloud.

[2] But I have built Thee a lofty Beis, even a place for Thee to dwell olamim.

[3] And HaMelech turned his face, y'vevarech at kol Kehal Yisroel, and all the Kehal Yisroel stood.

[4] And he said, Baruch Hashem Elohei Yisroel, Who hath with His hands fulfilled that which He spoke with His mouth to Dovid Avi, saying,

[5] Since HaYom when I brought forth Ami out of Eretz Mitzrayim I chose no city among all the Shivtei Yisroel to build a Bais in, that Shmi might be there; neither chose I any ish to be a Nagid over Ami Yisroel,

[6] But I chose Yerushalayim, that Shmi might be there; and chose Dovid to be over Ami Yisroel.

[7] Now it was in the levav Dovid Avi to build a Bais for the Shem of Hashem Elohei Yisroel.

[8] But Hashem said to Dovid Avi, Because it was in levavcha to build a Bais for Shmi, thou didst well in that it was in levavcha.

[9] Nevertheless thou shalt not build HaBeis; but bincha (your Son) which shall come forth out of thy loins, he shall build HaBeis for Shmi.

[10] Hashem therefore hath performed His Devar that He hath spoken; for I am risen up after Dovid Avi, and I sit on the kisse Yisroel, just as Hashem promised, and I built HaBeis for the Shem of Hashem Elohei Yisroel.

[11] And in it have I put the Aron, wherein is the Brit Hashem that He cut with the Bnei Yisroel.

[12] And he stood before the Mizbe'ach Hashem in front kol Kehal Yisroel, and spread forth his hands;

[13] For Sh'lomo had made a kiyor nechoshet (bronze platform) five cubits long, and five cubits wide, and three cubits high, and had set it in the midst of the Azarah [see 4:9], and upon it he stood, and knelt down upon his knees before kol Kehal Yisroel, and spread forth his hands toward Shomayim.

[14] And said, Hashem Elohei Yisroel, ein kmocha Elohim (there is no G-d like Thee) in Shomayim, nor in Ha'aretz; shomer HaBrit, who showest chesed unto Thy avadim, that walk before Thee with all their hearts.

[15] Thou which has been shomer over Thy eved Dovid Avi over that which Thou hast promised him; and spoke with Thy mouth, and hast fulfilled it with Thine hand, as it is this day.

[16] Now therefore, Hashem Elohei Yisroel, be shomer over Dovid Avi to keep that which Thou hast promised him, saying, There shall not fail thee an ish in My sight to sit upon the Kisse Yisroel; if only Banecha are shomer over their way to walk in My torah, as thou hast walked before Me.

[17] Now then, Hashem Elohei Yisroel, let Thy Davar come true, which Thou hast spoken unto Thy eved Dovid.

[18] But will Elohim really dwell with HaAdam on ha'aretz? Hinei, Shomayim and the Shmei HaShomayim cannot contain Thee; how much less this Beis which I built!

[19] Yet give attention to the tefillah of Thy eved, and to his techinnah (supplication), O Hashem Elohai, to pay heed unto the cry and the tefillah which Thy eved prayeth before Thee;

[20] That Thine eyes may be open toward this Beis yomam valailah, toward the makom

(place) whereof Thou hast said that Thou wouldest put Shimcha there; to pay heed unto the tefillah which Thy eved prayeth toward this makom.

[21] Pay heed therefore unto the tachanunei Avdecha (supplications of Thy servant), and of Thy people Yisroel, which they shall daven toward this place; hear Thou from Thy dwelling place, even from Shomayim; and when Thou hearest, salachta (forgive).

[22] If an ish sin against his neighbor, and he is made to swear under oath and he swears an oath before Thine Mizbe'ach in this Beis,

[23] Then hear Thou from Shomayim, and act, and judge Thy avadim, by requiting the guilty, by recompensing his way upon his own rosh; and by justifying the tzaddik, by giving him according to his tzedakah.

[24] And if thy people Yisroel be defeated before the oyev (enemy), because they have sinned against Thee; and shall return and confess Shmecha, and pray and make techinnah before Thee in this Beis,

[25] Then hear Thou from Shomayim, and forgive the sin of Thy people Yisroel, and bring them back to HaAdamah which Thou gave to them and to Avoteichem.

[26] When Shomayim is shut up, and there is no matar (rain), because they have sinned against Thee; yet if they pray toward this place, and confess Shmecha, and turn from their sin, when Thou dost afflict them;

[27] Then hear Thou from Shomayim, and forgive the sin of Thy avadim, and of Thy people Yisroel, when Thou hast taught them the Derech HaTovah, wherein they should walk; and send matar upon

Thy land, which Thou hast given unto Thy people for a nachalah.

[28] If there be ra'av (hunger, famine) in the land, if there be dever, if there be blight, or mildew, locust, or grass-hopper; if their enemies besiege them in the cities of their land; whatsoever nega or machalah there be,

[29] Then what tefillah or what techinnah soever shall be made of kol ha'adam, or of all Thy people Yisroel, when every one shall know his own nega and his own pain, and shall spread forth his hands in this Beis,

[30] Then hear Thou from Shomayim Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose lev Thou knowest; (for Thou only knowest the hearts of the Bnei HaAdam),

[31] That they may fear Thee, to walk in Thy ways, so long as they live in HaAdamah which Thou gavest unto Avoteinu.

[32] Also concerning the nokhri, who is not of Thy people Yisroel, but is come from a far country for the sake of Shimcha Hagadol, Thy yad hachazakeh, and Thy zero'a stretched out; if they come and pray toward this Beis,

[33] Then hear Thou from Shomayim, even from Thy dwelling place, and do according to all that the nokhri calleth for to Thee, that kol Amei Ha'aretz may know Shmecha, and fear Thee, as doth Thy people Yisroel, and may know that this Beis which I have built is called by Shimcha.

[34] If Thy people go out to milchamah against their enemies by the derech that Thou shalt send them, and they pray unto Thee toward this city which Thou hast

chosen, and the Beis which I have built for Shmecha,
 [35] Then hear Thou from Shomayim their tefillah and their techinnah, and uphold their mishpat.
 [36] If they sin against Thee, (for there is no adam which sinneth not), and Thou be angry with them, and deliver them over before their enemies, and they carry them away captive unto an Eretz rechokah or kerovah,
 [37] Yet if they change in their heart in the land where they are carried captive, and repent and supplicate unto Thee in the land of their captivity, saying, Chatanu (we have sinned), he'evnu (we have done wrong), and rashanu (we acted wickedly);
 [38] If they return to Thee with all their lev and with all their nefesh in the land of their captivity, where they have carried them captive, and pray toward their land, which Thou gavest unto Avotam, and toward HaIr which Thou hast chosen, and toward the Beis which I have built for Thy Shem,
 [39] Then hear Thou from Shomayim, even from Thy dwelling place, their tefillah and their techinnah, and uphold their mishpat, and forgive Thy people which have sinned against Thee.
 [40] Now, Elohai, may Thine eyes be open, and let Thine ears be attentive unto the tefillah that is davened in this place.
 [41] Now therefore arise, Hashem Elohim, into Thy resting place, Thou, and the Aron of Thy might; let Thy Kohanim, Hashem Elohim, be clothed with Teshu'ah, and let Thy Chasidim rejoice in goodness.
 [42] Hashem Elohim, turn not away the face of Thine

Moshiach. Remember the Chasdei Dovid Avdecha.

7 Now when Sh'lomo had made an end of davening, the eish came down from Shomayim, and consumed the olah and the zevakhim; and the kavod Hashem filled HaBeis.
 [2] And the Kohanim could not enter into the Beis Hashem, because the kavod Hashem had filled the Beis Hashem.
 [3] And when all the Bnei Yisroel saw how the eish came down, and the kavod Hashem upon HaBeis, they bowed themselves with their faces to the ground upon the ritzpah (floor, pavement) and worshiped, and gave thanks to Hashem, saying, Ki tov ki l'olam chasdo (For He is good; for His mercy endureth forever).
 [4] Then HaMelech and kol HaAm offered zevach before Hashem.
 [5] And HaMelech Sh'lomo offered zevach of 22,000 bakar, and 120,000 tzon; so HaMelech and kol HaAm dedicated the Beis HaElohim.
 [6] And the Kohanim stood at their mishmerot (watches); the Levi'im also with kelei shir Hashem, (musical instruments of Hashem) which Dovid HaMelech had made to give thanks to Hashem—ki l'olam chasdo (for His mercy endureth forever)—whenever Dovid praised by their means; and the Kohanim sounded khatzotzrot (trumpets) opposite them, and kol Yisroel stood.
 [7] Moreover Sh'lomo set apart as kodesh the toch hekhatzer (center of the courtyard) that was in front of the Beis Hashem; for there he offered HaOlot and the chelvei hashelamim (fat of peace offerings), because the Mizbe'ach hanechoshet which

Sh'lomo had made was not able to receive the Olot, and the Mincha, and HaChalavim (the fats).

[8] Also at the same time Sh'lomo kept the Chag (*see v. 9*) shivat yamim, and kol Yisroel with him, a Kahal Gadol Me'od, from the Levo (Approach) Chamat unto the Wadi Mitzrayim.

[9] And on the Yom HaShemini they held an Atzeret (solemn assembly); for they kept the chanukat HaMizbe'ach (dedication of the altar, *i.e., the Beis Hamikdash*) shivat yamim, and the chag [*Sukkot*] shivat yamim.

[10] And on the three and twentieth day of the seventh month he sent HaAm away into their ohalim joyful and tovei lev for the goodness that Hashem had showed unto Dovid, and to Sh'lomo, and to Yisroel His Am.

[11] Thus Sh'lomo finished the Beis Hashem, and the Beis HaMelech; and all that came into the lev Sh'lomo to do in the Beis Hashem, and in his own palace, he prosperously effected.

[12] And Hashem appeared to Sh'lomo balailah, and said unto him, I have heard thy tefillah, and have chosen this makom for Myself for a Beis Zevach.

[13] When I shut up Shomayim that there be no matar, or when I command the locusts to devour HaAretz, or when I send dever among Ami (My People)

[14] If Ami, which are called by Shmi, shall humble themselves, and daven, and seek my face, and turn from their derakhim hara'im (wicked ways), then will I hear from Shomayim, and will forgive their chattat, and will heal their land.

[15] Now Mine eyes shall be open, and Mine ears attentive unto the tefillah that is made in Makom HaZeh.

[16] For now have I chosen and set apart as kodesh HaBeis HaZeh, that Shmi may be there ad olam, and Mine eyes and Mine lev shall be there kol hayamim.

[17] And as for thee, if thou wilt walk before Me, as Dovid Avicha walked, and do according to all that I have commanded thee, and shalt observe My chukkot and My mishpatim;

[18] Then will I establish the kisse of thy Malchut, just as I have covenanted with Dovid Avicha, saying, Lo yikaret lecha ish moshel b'Yisroel.

[19] But if ye turn away, and forsake My chukkot and My mitzvot, which I have set before you, and shall go and serve elohim acherim, and worship them,

[20] Then will I uproot them out of My Adamah which I have given them; and HaBeis HaZeh, which I have set apart as kodesh for Shmi, will I cast out of My sight, and will make it to be a Mashal (byword) and an object of ridicule among Kol haAmim.

[21] And HaBeis HaZeh, which is elyon, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath Hashem done thus unto HaAretz HaZot, and unto HaBeis Hazeh?

[22] And it shall be answered, Because they forsook Hashem Elohei Avoteihem, Who brought them forth out of Eretz Mitzrayim, and they laid hold on elohim acherim, and worshiped them, and served them; therefore hath He brought all this ra'ah upon them.

8 And it came to pass at the end of esrim shanah, wherein Sh'lomo had

built the Beis Hashem, and his own bais (palace),

[2] That the cities which Churam had restored to Sh'lomo, Sh'lomo rebuilt them, and caused the Bnei Yisroel to dwell there.

[3] And Sh'lomo went to Chamat Tzovah, and captured it.

[4] And he built Tadmor in the midbar, and all the storage towns, which he built in Chamat.

[5] Also he rebuilt Upper Beit Choron, and Lower Beit Choron, fortified cities, with walls, gates, and bars,

[6] And Ba'alat, and all the storage towns that Sh'lomo had, and all the towns for the chariots, and the towns for the parashim (horsemen, cavalry) all the cheshek Sh'lomo (desire of Solomon) that he desired to build in Yerushalayim, and in the Levanon, and throughout all the eretz of his Memshalet.

[7] As for kol haAm that were left of the Chitti, and HaEmori, and the Perizzi, and the Chivi, and the Yevusi, who were not of Yisroel,

[8] From their banim, who were left after them in HaAretz, whom the Bnei Yisroel consumed not, them did Sh'lomo conscript for forced labor until yom hazeh.

[9] But of the Bnei Yisroel did Sh'lomo make no avadim for his melachah; for they were anshei milchamah, and commanders of his officers, and commanders of his chariots and parash.

[10] And these were the chief of the officials of Sh'lomo HaMelech, even two hundred and fifty, that exercised authority over HaAm.

[11] And Sh'lomo brought up the Bat Pharaoh out of Ir Dovid unto the palace that he

had built for her, for he said, Isha li (wife for me) shall not dwell in the Bais Dovid Melech Yisroel, because the places whereunto the Aron Hashem hath come are Kodesh.

[12] Then Sh'lomo offered up Olot unto Hashem on the Mizbe'ach Hashem, which he had built before the Ulam, [13] Even according to the requirement of each day on its day, offering according to the mitzvot Moshe, on the Shabbatot, and on Rosh Chodesh, and on the Mo'adot, three times in the year, even in the Chag HaMatzot, and in the Chag HaShavuot, and in the Chag HaSukkot.

[14] And he appointed, according to the mishpat Dovid Aviv, the machleket (divisions) of the Kohanim to their avodah service, and the Levi'im to their mishmerot (watches), to praise and minister before the Kohanim, as the requirement of every yom required; the Sho'arim (Gatekeepers) also by their machleket (divisions) at every sha'ar; for thus was the mitzvot Dovid Ish HaElohim.

[15] And they deviated not from the mitzvot HaMelech unto the Kohanim and Levi'im concerning any matter, or concerning the otzarot.

[16] Now all the work of Sh'lomo was carried out from the yom musad (day of the foundation) of the Beis Hashem until its completion. So the Beis Hashem was perfected.

[17] Then went Sh'lomo to Etzyon-Gever, and to Eilat, on the seacoast of Eretz Edom.

[T.N. See Ep 2:20 in connection with the musad (foundation in 2Chr 8:16) where the OJBC speaks about Shluchim and Nevi'im and Moshiaich as the Rosh Pinah]

[18] And Churam sent him by the hands of his avadim oniyot, and avadim that were experienced seamen; and they went with the avadim of Sh'lomo to Ophir, and took from there four hundred and fifty talents of zahav, and brought them to Sh'lomo HaMelech.

9 And when the Malkat Sheva (Queen of Sheba) heard of the fame of Sh'lomo, she came to test Sh'lomo with chidot (hard questions, riddles) at Yerushalayim, with a very great caravan, and camels that carried spices, and zahav in abundance, and precious stones; and when she was come to Sh'lomo, she communed with him of all that was in her levav.

[2] And Sh'lomo gave answer to all her questions; and there was nothing hid from Sh'lomo which he explained not to her.

[3] And when the Malkat Sheva had seen the Chochmat Sh'lomo, and HaBais (the Palace) that he had built,

[4] And the ma'akhal (food) of his shulchan, and the moshav of his avadim, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his aliyah (ascent) by which he went up to the Beis Hashem; there was no more ruach in her.

[5] And she said to HaMelech, Emes was the davar (report) which I heard in mine own country about thine acts, and of thy chochmah;

[6] Howbeit I believed not their words, until I came, and mine eyes had seen it; and, hinei, the one half of the greatness of thy chochmah was not told me, for thou exceedest the report that I heard.

[7] Ashrei are thy anashim, and ashrei are these thy avadim, which stand continually before thee, and hear thy chochmah.

[8] Baruch Hashem Eloheicha Who delighted in thee to set thee on His kisse, to be Melech for Hashem Eloheicha, because Eloheicha loved Yisroel, to establish them I'olam, therefore He made thee Melech over them, to maintain Mishpat and Tzedakah.

[9] And she gave HaMelech a hundred and twenty talents of zahav, and spices in great abundance, and precious stones; neither was there ever any such spice as the Malkat Sheva gave Sh'lomo HaMelech.

[10] And the avadim also of Churam, and the avadim of Sh'lomo, which brought zahav from Ophir, brought atzei algummim (algum trees) and precious stones.

[11] And HaMelech made of the atzei algummim steps for the Beis Hashem, and for the Beis HaMelech, and kinnorot and nevalim for the musicians; and there were none such seen before in the Eretz Yehudah.

[12] And Sh'lomo HaMelech gave to Malkat Sheva all her chefet, whatsoever she asked, beside such that she had brought unto HaMelech. So she turned, and went away to her own land, she and her avadim.

[13] Now the weight of zahav that came to Sh'lomo in one year was six hundred and threescore and six talents of zahav;

[14] Besides that which traders and merchants brought. And all the melachim of Arabia and governors of the country brought zahav and kesef to Sh'lomo.

[15] And Melech Sh'lomo made 200 shields of hammered zahav; 600 measures of hammered zahav went to one shield.

[16] And 300 moginnim he made of hammered zahav; 300 measures of zahav went to one mogin. And HaMelech put them in Beis Ya'ar HaLevanon (House of the Forest of Levanon).

[17] Moreover HaMelech made a kisse shen gadol (great ivory throne) and overlaid it with zahav tahor.

[18] And there were six steps to the kisse, with a kevesh (ramp) of zahav, which was attached to the kisse, and arms on each side of the seat, and two aroyot (lions) standing by the armrests; [19] And 12 aroyot stood there on the one side and on the other upon 6 steps. There was nothing like it made for any other mamlechah.

[20] And all the kelei mashkeh (drinking vessels) of Sh'lomo HaMelech were of zahav, and all the kelei Beis Ya'ar HaLevanon were of pure zahav; none were of kesef; [silver] was not accounted as anything in the days of Sh'lomo.

[21] HaMelech had a fleet of oniyot that went to Tarshish with the avadim of Churam. Once every three years came the oniyot Tarshish bringing zahav, and kesef, ivory, and monkeys, and peacocks.

[22] And Sh'lomo HaMelech surpassed all the Malkhei HaAretz in riches and chochmah.

[23] And all the Malkhei HaAretz sought the presence of Sh'lomo, to hear his chochmah, that HaElohim had put in his lev.

[24] And they brought every ish his minchah (present), kelei kesef, kelei zahav, and

clothing, weapons, and spices, susim, and peradim (mules), at a set rate.

[25] And Shlomo had four thousand stalls for susim and markovot (chariots), and twelve thousand parashim whom he kept in the chariot cities, and with HaMelech at Yerushalayim.

[26] And he reigned over all the melachim from the River [*i.e., the Euphrates*] even unto the Eretz Pelishtim, and to the border of Mitzrayim.

[27] And HaMelech made kesef in Yerushalayim as common as stones, and cedar trees he made like sycamore trees that are in the Shefelah in abundance.

[28] And they imported unto Shlomo susim out of Mitzrayim, and from all the lands.

[29] Now the rest of the Divrei Shlomo, harishonim and ha'acharonim, are they not written in the Divrei Natan HaNavi, and in the Nevu'at Achiyah the Shiloni, and in the chazot Yadai HaChozar against Yarov'am ben Nevat?

[30] And Shlomo reigned in Yerushalayim over kol Yisroel arba'im shaneh.

[31] And Shlomo slept with Avotav, and he was buried in Ir Dovid Aviv. And Rechav'am Bno reigned in his place.

10 And Rechav'am went to Shechem, for to Shechem were kol Yisroel come to make him melech.

[2] And it came to pass, when Yarov'am ben Nevat, who was in Mitzrayim, where he fled from the presence of Shlomo HaMelech heard it, that Yarov'am returned out of Mitzrayim.

[3] And they sent and called him. So Yarov'am and kol

Yisroel came and spoke to Rechav'am, saying,

[4] Avicha made our ol (yoke) kasheh (difficult, harsh); now therefore ease thou somewhat the grievous avodas Avicha, and his heavy ol (yoke *i.e., taxes, see verse 18*) that he put upon us, and we will serve thee.

[5] And he said unto them, Shuvu (come back, return) unto me after shloshet yamin. And HaAm departed.

[6] And HaMelech Rechav'am took counsel with the Zekenim that had stood before Shlomo Avi while he yet lived, saying, What counsel give ye me to return answer to HaAm HaZeh?

[7] And they spoke unto him, saying, If thou be kind to HaAm HaZeh, and please them, and speak devarim tovim to them, they will be thy avadim kol hayamim (all the days).

[8] But he forsook the Atzat HaZekenim they gave him, and took counsel with the yeladim that were brought up with him, that stood before him.

[9] And he said unto them, What advice give ye that we may return answer to HaAm HaZeh, which have spoken to me, saying, Ease somewhat haOl that Avicha did put upon us?

[10] And the yeladim that grew up with him spoke unto him, saying, Thus shalt thou answer HaAm that spoke unto thee, saying, Avicha made our ol (yoke) heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger is thicker than the loins of Avi.

[11] For whereas Avi put an ol kaved (a heavy yoke) upon you, I will add more to your ol (yoke). Avi chastised you with shotim (whips), but I will

chastise you with akkrabim (scorpions).

[12] So Yarov'am and kol HaAm came to Rechav'am on the Yom HaShelishi, as HaMelech said, Shuva (return) to me on the Yom HaShelishi.

[13] And HaMelech answered them kashah (harshly); and HaMelech Rechav'am forsook the Atzat HaZekenim,

[14] And answered them after the Atzat HaYeladim, saying, Avi made your ol (yoke) heavy, but I will add thereto; Avi chastised you with shotim (whips), but I will chastise you with akkrabim (scorpions).

[15] So HaMelech paid heed not unto HaAm, for the nesibah (turn of events, circumstance) was of HaElohim, that Hashem might perform His Devar, which He spoke by the yad Achiyah HaShiloni to Yarov'am ben Nevat. [*1Kgs 11:29-39*]

[16] And when kol Yisroel saw that HaMelech would not pay heed unto them, HaAm answered HaMelech, saying, What chelek have we in Dovid? We have none nachalah in Ben Yishai. Every ish to your ohalim, O Yisroel; and now, Dovid, see to thine own Bais. So kol Yisroel went to their ohalim.

[17] But as for the Bnei Yisroel that dwelt in the towns of Yehudah, Rechav'am reigned over them.

[18] Then HaMelech Rechav'am sent Hadoram [*1Kgs 12:18 'Adoram'*] who was over the mas (tax, tribute); and the Bnei Yisroel stoned him with stones, that he died. But HaMelech Rechav'am made speed to get up into his merkavah, to escape to Yerushalayim.

[19] And Yisroel rebelled against the Bais Dovid unto Hayom Hazeh.

11 And when Rechav'am was come to Yerushalayim, he gathered of the Bais Yehudah and Binyamin a hundred and fourscore thousand bachur oseh milchamah (chosen men, which were warriors), to make war against Yisroel, that he might restore the mamlachah to Rechav'am.

[2] But the Devar Hashem came to Shemayah the Ish HaElohim, saying,

[3] Speak unto Rechav'am ben Sh'lomo Melech Yehudah, and to kol Yisroel in Yehudah and Binyamin, saying,

[4] Thus saith Hashem, Ye shall not go up, nor make war against your achim. Shuvu (return) every ish to his bais, for this thing is done from Me. And they obeyed the divrei Hashem, and returned back from going against Yarov'am.

[5] And Rechav'am dwelt in Yerushalayim, and built arim lematzor (cities for defense) in Yehudah.

[6] He built even Beit-Lechem, and Eitam, and Tekoa,

[7] Bei-Tzur, Socho, Adulam,

[8] Gat, Mareshah, Ziph,

[9] And Adorayim, and Lachish, and Azekah,

[10] And Tzorah, and Ayalon, and Chevron, which are in Yehudah and in Binyamin arei metzurot (fortified cities).

[11] And he fortified the metzurot (fortifications), and put negidim (rulers) in them, and otzerot ma'achal (storage places of food), and of shemen and yayin.

[12] And in all the cities he put shields and spears, and made them exceeding strong, having Yehudah and Binyamin on his side.

[13] And the Kohanim and the Levi'im that were in kol Yisroel availed themselves to him from all their territories.

[14] For the Levi'im abandoned their common-lands and their achuzzah (possession, estate) and came to Yehudah and Yerushalayim; for Yarov'am and his banim had cast them off from executing the office of Kohen unto Hashem.

[15] And he ordained him kohanim for the high places, and for the se'irim (goat idols, demons) and for the agalim (calf idols) which he had made.

[16] And after them from all the Shivtei Yisroel such as set their hearts to seek Hashem Elohei Yisroel came to Yerushalayim, to sacrifice unto Hashem Elohei Avoteihem.

[17] So they strengthened the Malchut Yehudah, and made Rechav'am ben Sh'lomo strong, shanim shalosh. For shanim shalosh they walked in the Derech Dovid u'Shlomo.

[18] And Rechav'am took him Machalat bat Yerimot Ben Dovid as isha, and Avichayil bat Eliav ben Yishai,

[19] Which bore him banim: Yeush, and Shemaryah, and Zaham.

[20] And after her he took Ma'achah bat Avshalom, who bore him Aviyah, and Attai, and Ziza, and Shlomit.

[21] And Rechav'am loved Ma'achah bat Avshalom more than any of his nashim and his pilagshim; (for he took eighteen nashim, and threescore pilagshim, and fathered twenty and eight banim, and threescore banot.)

[22] And Rechav'am made Aviyah ben Ma'achah the rosh, to be nagid among his achim, for he intended to make him melech.

[23] And he acted wisely, and dispersed kol banim of him throughout all the lands of Yehudah and Binyamin, unto

all of the arei hametzurot (fortified cities); and he gave them mazon (provision, food) in abundance. And he took for them many wives.

12 And it came to pass, when Rechav'am had established the malchut, and had strengthened himself, he forsook the Torat Hashem, and kol Yisroel with him.

[2] And it came to pass, that in the shanah hachamishit of Melech Rechav'am Shishak Melech Mitzrayim came up against Yerushalayim, because they were unfaithful to Hashem,

[3] With 1200 chariots, and 60,000 parashim, and troops without number that came with him out of Mitzrayim, the Luvim, the Sukkiim, and the Cushim.

[4] And he captured the arei hametzurot (fortified cities) which are of Yehudah, and came as far as Yerushalayim.

[5] Then came Shemayah HaNavi to Rechav'am, and to the Sarim of Yehudah, that were assembled in Yerushalayim because of Shishak, and said unto them, Thus saith Hashem, Ye have forsaken me, and therefore have I also abandoned you in the yad Shishak.

[6] Whereupon the Sarim (princes) of Yisroel and HaMelech humbled themselves; and they said, Tzaddik Hashem.

[7] And when Hashem saw that they humbled themselves, the Devar Hashem came to Shemayah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some peileitah (deliverance, rescue); and My chamah (anger, wrath) shall not be poured out upon Yerushalayim by the yad Shishak.

[8] Nevertheless they shall be his avadim; that they may differentiate My avodah, and the avodat mamlechet of the lands.

[9] So Shishak Melech Mitzrayim came up against Yerushalayim, and carried away the otzerot of the Beis Hashem, and the otzerot Bais HaMelech. He took all; he carried away also the moginei hazahav (shields of gold) which Sh'lomo had made.

[10] Instead of which HaMelech Rechav'am made moginei nechoshet, and committed them to the hands of the commanders of the guard, the Shomrim who kept the Petach Bais Hamelech.

[11] And as often as HaMelech entered into the Beis Hashem, the guard came and got the shields, and afterward brought them again into the guardroom.

[12] And when he humbled himself, the Af Hashem turned from him, that He would not destroy him altogether; and also in Yehudah things went well.

[13] So HaMelech Rechav'am strengthened himself in Yerushalayim, and reigned; for Rechav'am was one and forty years old when he began to reign, and he reigned seventeen years in Yerushalayim, HaIr that Hashem had chosen out of all the Shivtei Yisroel, to put Shmo there. And the shem immo was Na'amah HaAmmonit.

[14] And he did rah, because he set not his lev to seek Hashem.

[15] Now the acts of Rechav'am, harishonim and ha'acharonim, are they not written in the Divrei Shemayah HaNavi, and of Iddo HaChozher with genealogies? And there were milchamot between

Rechav'am and Yarov'am continually.

[16] And Rechav'am slept with Avotav, and was buried in Ir Dovid; and Aviyah bno reigned in his place.

13 Now in the eighteenth year of Melech Yarov'am began Aviyah to reign over Yehudah.

[2] He reigned 3 shanim in Yerushalayim. And the shem immo was Michayah bat Uriel of Giveah. And there was milchamah between Aviyah and Yarov'am.

[3] And Aviyah led the milchamah with an army of gibborei milchamah, even 400 elef ish bachur.

Yarov'am also drew up for milchamah against him with 800 elef ish bachur, gibbor chayil.

[4] And Aviyah stood up upon Mt Tzemarayim, which is in the hill country of Ephrayim, and said, Hear me, thou Yarov'am, and kol Yisroel.

[5] Ought ye not to know that Hashem Elohei Yisroel gave the Mamlachah over Yisroel to Dovid lolam (forever), even to him and to his banim by a Brit Melach [see Num 18:19]?

[6] Yet Yarov'am ben Nevat eved Sh'lomo ben

Dovid is risen up, and hath rebelled against Adonav.

[7] And there are gathered unto him anashim rekim, the Bnei Belyaal, and have strengthened themselves against Rechav'am ben Sh'lomo, when Rechav'am was na'ar and rakh levav (faint-hearted), and could not withstand them.

[8] And now ye think to withstand the Mamlechet Hashem in the yad Bnei Dovid; and ye be a great multitude, and there are with you eglei zahav, which

Yarov'am made you for Elohim.

[9] Have ye not cast out the Kohanim of Hashem, the Bnei Aharon, and the Levi'im, and have made you kohanim after the manner of the peoples of other lands? So whosoever cometh to consecrate himself with a young bull and 7 rams, the same may be a kohen of them that are no Elohim.

[10] But as for us, Hashem is Eloheinu, and we have not forsaken Him, and the Kohanim, mesharetim unto Hashem, are the Bnei Aharon, and the Levi'im do their work;

[11] And they burn unto Hashem baboker baboker and baerev baerev olot and ketoret sammim; the array of lechem is also set in order upon the shulchan hatahor; and the menorah hazahav with the nerot thereof is lit erev ba'erev, for we are the Shomrim of the Mishmeret Hashem Eloheinu; but ye have forsaken Him.

[12] And, hinei, HaElohim Himself is with us as Rosh, and His Kohanim have their chatzotzerot to sound the alarm against you. O Bnei Yisroel, fight ye not against Hashem Elohei Avoteichem; for ye shall not prosper.

[13] But Yarov'am caused a ma'arav to come about behind them so that they were before Yehudah, and the ma'arav was behind them.

[14] And when Yehudah turned, hinei, the milchamah was before and behind, and they cried unto Hashem, and the Kohanim sounded the battle trumpets.

[15] Then the Ish Yehudah gave a shout, and as the Ish Yehudah shouted, it came to pass, that HaElohim routed Yarov'am and kol Yisroel before Aviyah and Yehudah.

[16] And the Bnei Yisroel fled before Yehudah, and Elohim

delivered them into their yad.

[17] And Aviyah and his army slaughtered them with a makkah rabbah

(great slaughter); so there fell down slain of Yisroel five hundred thousand ish bachur.

[18] Thus the Bnei Yisroel were subdued at that time, and the Bnei Yehudah prevailed, because they relied upon Hashem Elohei Avoteihem.

[19] And Aviyah pursued after Yarov'am, and took cities from him: Beit-El with the towns thereof, and Yeshanah with the villages thereof, and Ephrayim with the villages thereof.

[20] Neither did Yarov'am recover ko'ach again in the days of Aviyah; and Hashem struck him, and he died.

[21] But Aviyah grew strong, and married fourteen nashim, and fathered twenty and two banim, and sixteen banot.

[22] And the rest of the acts of Aviyah, and his deeds, and his words, are written in the Midrash HaNavi Iddo.

14 (13:23) So Aviyah slept with Avotav, and they buried him in Ir Dovid, and Asa bno reigned in his place. In his days HaAretz was at peace eser shanim.

[2] (14:1) And Asa did that which was hatov and yashar in the eyes of Hashem Elohav;

[3] (14:2) For he took away the mizbechot hanekhar (foreign altars), and the high places, and smashed the matzevot, and cut down the Asherim;

[4] (14:3) And commanded Yehudah to seek Hashem Elohei Avoteihem, and to observe the Torah and the Mitzvah.

[5] (14:4) Also he took away out of all the towns of Yehudah the high places and the chammanim (sun-pillar

idols); and the mamlachah was at peace under him.

[6] (14:5) And he built arei metzurah in Yehudah; for HaAretz was at peace, and he had no milchanah in those years, because Hashem had given him rest.

[7] (14:6) Therefore he said unto Yehudah, Let us build up these cities, and make about them chomah, and migdalim, gates, and bars. HaAretz is yet before us, because we have sought Hashem Eloheinu, we have sought Him, and He hath given us rest on every side. So they built and prospered.

[8] (14:7) And Asa had an army of men that bore shields and spears, out of Yehudah three hundred thousand; and out of Binyamin, that bore mogen and drew keshet (bow), two hundred and fourscore elef; all these were gibborai chayil.

[9] (14:8) And there came out against them Zerach HaCushi with a host of elef alafim, and three hundred merkavot; and came as far as Mareshah.

[10] (14:9) Then Asa went out against him, and they took up position for the milchamah in the valley of Zephatah at Mareshah.

[11] (14:10) And Asa cried unto Hashem Elohav, and said, Hashem, there is none besides Thee to help, whether with rav, or with them that have no ko'ach. Help us, Hashem Eloheinu, for we rely on Thee; in Shimecha we go against this multitude.

Hashem Thou art Eloheinu; let no enosh prevail against Thee.

[12] (14:11) So Hashem struck down HaCushim before Asa, and before Yehudah, and HaCushim fled.

[13] (14:12) And Asa and HaAm that were with him pursued them as far as

Gerar, and HaCushim fell, until they could not survive, for they were crushed before Hashem, and before His Machaneh. They carried off very much plunder.

[14] (14:13) And they destroyed all the towns around Gerar; for the Pachad Hashem fell upon them, and they plundered all the towns, for there was exceeding much booty in them.

[15] (14:14) They attacked also the ohalim of herdsmen, and carried off tzon and gemalim in abundance, and returned to Yerushalayim.

15 And the Ruach Elohim came upon Azaryahu ben Oded;

[2] And he went out to meet Asa, and said unto him, Hear ye me, Asa, and kol Yehudah and Binyamin. Hashem is with you, while ye be with Him; if ye seek Him, He will be found of you; if ye forsake Him, He will forsake you.

[3] Now for yamim rabbim Yisroel hath been without the Elohei Emes, and without a Kohen Moreh, and without Torah.

[4] But when they in their tzoros did turn unto Hashem Elohei Yisroel, and sought Him, He was found by them.

[5] And in those times there was no shalom to him that went out, nor to him that came in, but mehumot rabbot (great turmoil) was upon all the inhabitants of the lands.

[6] And nation was destroyed of nation, and city of city, for Elohim did trouble them with every tzuris.

[7] Be ye strong therefore, and let not your hands be weak, for there is sachar (reward) for your pe'ulah (work).

[8] And when Asa heard these words, and the nevu'ah of Oded HaNavi, he took courage, and put away the shikkutzim (abominable idols) from kol Eretz Yehudah and Binyamin, and from the cities which he had captured from Mt Ephrayim, and renewed the Mizbe'ach Hashem, that was in front of the Ulam Hashem.

[9] And he gathered all Yehudah and Binyamin, and the gerim with them from Ephrayim and Menasheh, and from Shim'on, for they fell to him from Yisroel in abundance, when they saw that Hashem Elohav was with him.

[10] So they gathered themselves together at Yerushalayim in the chodesh hashelishi, in the fifteenth year of the reign of Asa.

[11] And they offered unto Hashem on that day, of the plunder which they had brought back, 700 bakar and 7000 tzon.

[12] And they entered into the Brit to seek Hashem Elohei Avoteihem with all their lev and with all their nefesh;

[13] That whosoever would not seek Hashem Elohei Yisroel should be put to death, whether katan or gadol, whether ish or isha.

[14] And they swore unto Hashem with a kol gadol, and with teruah, and with trumpets, and with shoferot.

[15] And all Yehudah rejoiced at the shevu'ah, for they had sworn with all their lev, and sought Him with their whole ratzon; and He was found by them; and Hashem gave them rest all around.

[16] And also concerning Ma'achah em Asa HaMelech, he deposed her from being gevirah, because she had made to Asherah a mifletzet,

and Asa cut down her mifletzet, and ground it up, and burned it at the Wadi Kidron.

[17] But the high places were not removed from Yisroel; nevertheless the levav Asa was shalem all his days.

[18] And he brought into the Beis HaElohim the things that Aviv had dedicated as kodesh, and that he himself had dedicated as kodesh, kesef, and zahav, and kelim.

[19] And there was no more milchamah unto the five and thirtieth year of the reign of Asa.

16 In the six and thirtieth year Malchut Asa (of the reign of Asa) Ba'asha Melech Yisroel went up against Yehudah, and fortified Ramah, to the intent that he might let none go out or come in to the territory of Asa Melech Yehudah.

[2] Then Asa brought out kesef and zahav out of the otzarot of the Beis Hashem and of the Bais HaMelech, and sent to Ben-Hadad Melech Aram (Syria), the one ruling in Damascus, saying,

[3] There is a brit between me and thee, as there was between Avi and Avicha.

Hinei, I have sent thee kesef and zahav; come, break thy brit with Ba'asha Melech Yisroel, that he may withdraw from me.

[4] And Ben-Hadad paid heed unto HaMelech Asa, and sent the officers of his forces against the cities of Yisroel, and they struck down Iyon, and Dan, and Abel Mayim, and all the storage cities of Naphtali.

[5] And it came to pass, when Ba'asha heard it, that he left off building of Ramah, and let his work cease.

[6] Then Asa HaMelech took all Yehudah, and they carried

away the stones of Ramah, and the timber thereof, wherewith Ba'asha was building; and he built therewith Geva and Mitzpah. [7] And at that time Chanani HaRo'eh came to Asa Melech Yehudah, and said unto him, Because thou hast relied on Melech Aram, and not relied on Hashem Eloheicha, therefore is the army of Melech Aram escaped out of thine yad.

[8] Were not the Cushim and the Luvim a huge army, with very many chariots and parashim? Yet, because thou didst rely on Hashem, He delivered them into thine yad.

[9] For the eyes of Hashem run to and fro kol HaAretz, to strengthen them whose lev is shalem (wholehearted) toward Him. Herein thou hast done foolishly; therefore from henceforth thou shalt have milchamot.

[10] Then Asa was wroth with the ro'eh, put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of HaAm at the same time.

[11] And, hinei, the acts of Asa, harishonim and ha'acharonim, see, they are written in the Sefer HaMelachim Yehudah and Yisroel.

[12] And Asa in the thirty and ninth year of his malchut (reign) became diseased in his raglayim, until his disease was exceedingly great. Yet even in his disease he sought not Hashem, but only the rofe'im.

[13] And Asa slept with his Avotav, and died in the one and fortieth year of his reign.

[14] And they buried him in his own kever (sepulchre, burial cave), which he had cut for himself in Ir Dovid, and laid him on a mishkav (bed) which was filled with sweet spices and perfumes prepared by

the apothecaries art; and they burned for him a very large sereph gedolah (great fire, pyre).

17 And Yehoshaphat bno reigned in his place, and strengthened himself against Yisroel.

[2] And he placed troops in all the fortified cities of Yehudah, and set netzivim (garrisons) in Eretz Yehudah, and in the towns of Ephrayim, which Asa Aviv had captured.

[3] And Hashem was with Yehoshaphat, because he walked in the darkhei Dovid Aviv harishonim, and sought not unto Ba'alim;

[4] But sought Hashem Elohei Aviv, and walked in His mitzvot, and not after the ma'asei Yisroel.

[5] Therefore Hashem established the Mamlachah in his yad; and all Yehudah brought to Yehoshaphat minchah; and he had osher and kavod in abundance.

[6] And his lev was elevated in the darkhei Hashem; moreover he removed the high places and Asherim from Yehudah.

[7] Also in the third year of his reign he sent to his sarim (officials), even to Ben-Chayil, and to Ovadyah, and to Zecharyah, and to Netanel, and to Michayahu, to teach in the cities of Yehudah.

[8] And with them he sent Levi'im, even Shemayahu, and Netanyahu, and Zevadyahu, and Asahel, and Shemiramot, and Yehonatan, and Adoniyahu, and Tuviyahu, and Tov Adoniyah, Levi'im; and with them Elishama and Yehoram, Kohanim.

[9] And they taught in Yehudah, and had with them the Sefer Torat Hashem, and went about throughout all the cities of Yehudah, and taught HaAm.

[10] And the Pachad Hashem fell upon all the kingdoms of the lands that were surrounding Yehudah, so that they made no war against Yehoshaphat.

[11] Also some of the Pelishtim (Philistines) brought Yehoshaphat minchah, and kesef massa (tribute); and the Arabs brought him tzon, seven thousand seven hundred rams, and seven thousand seven hundred goats.

[12] And Yehoshaphat grew great exceedingly; and he built in Yehudah fortresses and storage cities.

[13] And he had melachah rabbah in the cities of Yehudah; and the anshei milchamah, gibborei chayil were in Yerushalayim.

[14] And these are the pekuddat (enrollment numbers) of them according to the Bais Avoteihem: of Yehudah, the sarei alafim; Adnah HaSar, and with him gibborei chayil three hundred elef.

[15] And next to him was Yehochanan HaSar, and with him two hundred and fourscore elef.

[16] And next to him was Amasyah ben Zichri, who volunteered unto Hashem, and with him two hundred elef gibbor chayil.

[17] And from Binyamin, Elyada a gibbor chayil, and with him armed men with keshet and mogen two hundred elef.

[18] And next to him was Yehozavad, and with him a hundred and fourscore elef battle-ready.

[19] These waited on HaMelech, beside those whom HaMelech put in the fortified cities throughout all Yehudah.

18 Now Yehoshaphat had osher and kavod in abundance, and allied

himself with Ach'av.

[2] And Iketz shanim he went down to Ach'av in Shomron. And Ach'av killed tzon and bakar for him in abundance, and for HaAm that he had with him, and persuaded him to go up with him to Ramot Gil'ad.

[3] And Ach'av Melech Yisroel said unto Yehoshaphat Melech Yehudah, Wilt thou go with me to Ramot Gil'ad? And he answered him, I

am as thou art, and my people as thy people; and we will be with thee in the milchamah.

[4] And Yehoshaphat said unto the Melech Yisroel, Inquire, now at the Devar Hashem today.

[5] Therefore the Melech Yisroel gathered together of nevi'im four hundred men, and said unto them, Shall we go to war against Ramot Gil'ad, or shall I forbear? And they said, Go up; for HaElohim will deliver it into the yad HaMelech.

[6] But Yehoshaphat said, Is there not here a navi of Hashem, that we might inquire of him?

[7] And the Melech Yisroel said unto Yehoshaphat, There is yet ish echad (one man), by whom we may inquire of Hashem, but I hate him because he never prophesied for tov about me, but always ra'ah; the same is Mikhayhu ben Imla. And Yehoshaphat said, HaMelech should not say that.

[8] And the Melech Yisroel called for one of his officials, and said, Bring at once Mikhayhu ben Imla.

[9] And the Melech Yisroel and Yehoshaphat Melech Yehudah sat either of them on his kisse, clothed in their begadim, and they sat in the goren (threshing floor) at the petach (entrance)

Sha'ar Shomron; and all the nevi'im prophesied before them.

[10] And Tzidkiyahu ben Kena'anah had made him karnayim of barzel, and said, Thus saith Hashem, With these thou shalt gore Aram (Syria) until they be consumed.

[11] And all the nevi'im prophesied so, saying, Go up to Ramot Gil'ad, and be victorious, for Hashem shall deliver it into the yad HaMelech.

[12] And the malach that went to call Mikhay'hu spoke to him, saying, Hinei, the divrei hanevi'im declare tov to HaMelech with peh echad (one mouth); let thy word therefore, now, be like one of theirs, and speak thou tov.

[13] And Mikhay'hu said, As Hashem liveth, only what Elohai saith, that will I speak.

[14] And when he was come to HaMelech, HaMelech said unto him, Mikhay'hu, shall we go to war against Ramot Gil'ad, or shall I forbear? And he said, Go ye up, and be victorious, and they shall be delivered into your yad.

[15] And HaMelech said to him, How many times shall I adjure thee that thou say nothing but the emes to me in the Shem of Hashem?

[16] Then he said, I saw kol Yisroel scattered upon the mountains, like tzon that have no ro'eh, and Hashem said, These have no adonim; let them return therefore every ish to his bais in shalom.

[17] And the Melech Yisroel said to Yehoshaphat, Did I not tell thee that he would not prophesy tov unto me, but rah?

[18] Again he said, Therefore hear the Devar Hashem: I saw Hashem sitting upon His Kisse, and all Tzva

HaShomayim standing on his right and on his left.

[19] And Hashem said, Who shall entice Ach'av Melech Yisroel, that he may go up and fall at Ramot Gil'ad? And one spoke saying after this manner, and another saying after that manner.

[20] Then there came out a ruach, and stood before Hashem, and said, I will entice him. And Hashem said unto him, How?

[21] And he said, I will go out, and be a ruach sheker (lying spirit) in the mouth of all his nevi'im. And Hashem said, Thou shalt entice him, and thou shalt also succeed; go out, and do even so.

[22] Now therefore, hinei, Hashem hath put a ruach sheker in the mouth of these thy nevi'im, and Hashem hath decreed ra'ah against thee.

[23] Then Tzidkiyahu ben Kena'anah came near, and struck Mikhay'hu upon the lechi (cheek), and said, Which way went the Ruach Hashem from me to speak unto thee?

[24] And Mikhay'hu said, Thou shalt find out on that yom when thou shalt go into cheder b'cheder (inner chamber) to hide thyself.

[25] Then the Melech Yisroel said, Take ye Mikhay'hu, and carry him back to Amon Sar HaIr, and to Yoash ben HaMelech,

[26] And say, Thus saith HaMelech, Put this in the bais hakeleh, and feed him with only a scanty prison diet of lechem and only mayim, until I return b'shalom.

[27] And Mikhay'hu said, If thou certainly return in shalom, then hath not Hashem spoken by me. And he said, Mark words, all ye people.

[28] So the Melech Yisroel and Yehoshaphat Melech

Yehudah went up to Ramot Gil'ad.

[29] And the Melech Yisroel said unto Yehoshaphat, I will disguise myself, and I will go to the milchamah; but put thou on thy robes. So the Melech Yisroel disguised himself; and they went to the milchamah.

[30] Now Melech Aram had commanded the commanders of the chariots that were with him, saying, Fight ye not with katon or gadol, only with the Melech Yisroel.

[31] And it came to pass, when the commanders of the chariots saw Yehoshaphat, that they said, It is the Melech Yisroel. Therefore they surrounded him to fight, but Yehoshaphat cried out, and Hashem helped him; and Elohim moved them away from him.

[32] For it came to pass, that, when the commanders of the chariots perceived that it was not Melech Yisroel, they turned back from pursuing him.

[33] And an ish drew a keshet at random, and struck Melech Yisroel between the devakim (joints) of the shiryon (armor); therefore he said to his chariot driver, Turn thine yad, that thou mayest take me out of the machaneh, for I am wounded.

[34] And the milchamah increased that day. Howbeit the Melech Yisroel propped himself up in his merkavah facing Aram (the Syrians) until the erev; and about the time of the shemesh going down he died.

[T.N. This story illustrates the great difficulty in being a preacher that people will listen to: they want to hear what they want to hear, and, being set in their ways, have decided to mold the House of G-d to their stubbornness, rather than change or grow in the L-rd]

19 And Yehoshaphat Melech Yehudah returned to his Bais (Palace) in shalom in Yerushalayim.

[2] And Yehu ben Chanani HaChozar (the Seer) went out to meet him, and said to HaMelech Yehoshaphat, Shouldst thou help the rasha, and love them that hate Hashem? Therefore ketzef (wrath) is upon thee from before Hashem.

[3] Nevertheless there are devarim tovim (good things) found in thee, in that thou hast removed HaAsherot from HaAretz, and hast prepared thine lev to seek HaElohim.

[4] And Yehoshaphat dwelt in Yerushalayim; and he went out again among HaAm from Beer Sheva to Mt Ephrayim, and he turned them back unto Hashem Elohei Avoteihem.

[5] And he appointed Shofetim in HaAretz throughout all the fortified cities of Yehudah, city by city,

[6] And said to the Shofetim, Take heed what ye do, for ye judge not for adam, but for Hashem, Who is with you in the devar mishpat (verdict).

[7] Wherefore now let the Pachad Hashem be upon you; be shomer and do it, for there is no avlah (injustice) with Hashem Eloheinu, nor massa panim (respect of persons), nor mikkach shochad (taking of bribes).

[8] Moreover in Yerushalayim did Yehoshaphat station Levi'im, and Kohanim, and Rashei HaAvot Yisroel, for the Mishpat Hashem, and for riv (disputes), and they returned to Yerushalayim.

[9] And he charged them, saying, Thus shall ye do in the yirat Hashem, be'emunah and with a levav shalem.

[10] And what riv soever shall come before you of your achim that dwell in your

cities, between dahm and dahm, between torah and mitzvah, chukkot and mishpatim, ye shall even warn them that they trespass not against Hashem, and so ketzef (wrath) come upon you, and upon your achim; this do, and ye shall not trespass.

[11] And, hinei, Amaryahu Kohen HaRosh is over you in all matters of Hashem; and Zevadyahu ben Yishmael, the Nagid of the Bais Yehudah, for all the matters of HaMelech; also the Levi'im shall be shoterim (officers) before you. Deal courageously, and Hashem be with hatov.

20 It came to pass after this also, that the Bnei Moav, and the Bnei Ammon, and with them some Ammonim, came against Yehoshaphat to make milchamah.

[2] Then there came some that told Yehoshaphat, saying, There cometh a great multitude against thee from beyond the Yam (Dead Sea), from Aram; and, hinei, they are in Chatatzon-Tamar, which is Ein-Gedi.

[3] And Yehoshaphat feared, and set his face to inquire of Hashem, and proclaimed a tzom throughout all Yehudah.

[4] And Yehudah gathered themselves together, to ask help of Hashem, even from all the towns of Yehudah they came to seek help of Hashem.

[5] And Yehoshaphat stood in the Kehal Yehudah and Yerushalayim, in the Beis Hashem, before the khatzer hachadashah,

[6] And he said, Hashem Elohei Avoteinu, art not Thou Elohim in Shomayim? And moshel (ruler) not Thou over kol mamlechet haGoyim? And in Thine yad is there not ko'ach and gevurah, so that

none is able to withstand thee?

[7] Art not Thou Eloheinu, Who didst drive out the inhabitants of this land before Thy people Yisroel, and gavest it to the Zera Avraham ohav'cha Iolam (Thy friend forever)?

[8] And they dwelt therein, and have built Thee a Mikdash therein for Thy Shem, saying,

[9] If, when ra'ah cometh upon us, as the cherev, shefot, or dever, or ra'av (famine), we stand before HaBeis HaZeh, and in Thy presence, (for Thy Shem is in HaBeis HaZeh,) and cry unto Thee in

tzarateinu (our affliction), then Thou wilt hear and save.

[10] And now, hinei, the Bnei Ammon and Moav and Mt Seir, whom Thou wouldest not let Yisroel invade, when they came out of Eretz Mitzrayim, but they turned from them, and destroyed them not, [11] Hinei, what gomelim (ones repaying) they are to us, to come to drive us out of Thy yerushah (inheritance), which Thou hast given us.

[12] O Eloheinu, wilt Thou not judge them? For we have no ko'ach against this great multitude that cometh against us; neither know we what to do, but our eyes are upon Thee.

[13] And all Yehudah stood before Hashem, with their little ones, their nashim, and their banim.

[14] Then upon Yachziel ben Zecharyahu ben Benayah ben Ye'el ben Matanyah, a Levi of the Bnei Asaph, came the Ruach Hashem in the midst of the Kahal,

[15] And he said, Pay heed ye, all Yehudah, and ye inhabitants of Yerushalayim, and thou

Melech Yehoshaphat. Thus saith Hashem unto you: Be not afraid nor dismayed by reason of this great multitude; for the milchamah is not yours, but that of Elohim.

[16] Makhar (tomorrow) go ye down against them; hinei, they come up by the Ascent of Tzitz; and ye shall find them at the end of the wadi, before the midbar of Yeruel. [17] Ye shall not need to fight in this; take up your battle positions, stand ye firm, and see the Yeshuat Hashem with you, O Yehudah and Yerushalayim. Fear not, nor be dismayed; makhar (tomorrow) go out against them, for Hashem will be with you.

[18] And Yehoshaphat bowed his head with his face to the ground; and all Yehudah and the inhabitants of Yerushalayim fell down before Hashem, worshiping Hashem.

[19] And the Levi'im, of the Bnei HaKehatim, and of the Bnei HaKorchim, stood up to praise Hashem Elohei Yisroel with an exceeding kol gadol.

[20] And they rose early in the boker, and went forth into the Midbar Tekoa; and as they went forth, Yehoshaphat stood and said, Hear me, O Yehudah, and ye inhabitants of Yerushalayim. Ha'aminu BaHashem Eloheichem (Believe in Hashem Eloheichem), so shall ye be established; have faith in His Nevi'im, so shall ye be victorious.

[21] And when he had consulted with HaAm, he appointed meshorarim (singers) unto Hashem, and that should praise the hadrat kodesh, as they went out before the army, and to say, Hodu L'Adonoi ki l'olam chasdo (Give thanks to Hashem, for His mercy endureth forever).

[22] And when they began with rinnah and tehillah, Hashem set me'arevim (ambushers) against the Bnei Ammon, Moav, and Mt Seir, which were come against Yehudah, and they were struck down.

[23] For the Bnei Ammon and Moav stood up against the inhabitants of Mt Seir, utterly to slay and destroy them. And when they had made an end of the inhabitants of Seir, every one helped to destroy another.

[24] And when Yehudah came toward the mitzpeh (guard tower) in the midbar, they looked toward the multitude, and, hinei, they were pegarim (corpses) fallen on the ground, and there was no escapee.

[25] And when Yehoshaphat and his people came to carry off the plunder of them, they found among them in abundance both property with the pegarim, and articles of value, which they stripped off for themselves, more than they could carry away, and they were yamim shelosha in gathering of the plunder, it was so much.

[26] And on the fourth day they assembled themselves in the Berachah Valley, for there they blessed Hashem; therefore the shem of that place was called, The Berachah Valley unto this day.

[27] Then they returned, kol ish Yehudah and Yerushalayim, and Yehoshaphat in the forefront of them, to go again to Yerushalayim with simcha; for Hashem had made them to rejoice over their enemies.

[28] And they came to Yerushalayim with nevalim and kinnorot and chatzotzerot unto the Beis Hashem.

[29] And the Pachad Elohim was on all the kingdoms of those lands, when they had heard that Hashem fought against the oyevei Yisroel.

[30] So the Malchut Yehoshaphat was at peace, for Elohav gave him rest on every side.

[31] And Yehoshaphat reigned over Yehudah. He was thirty and five years old when he began to reign, and he reigned twenty and five years in Yerushalayim. And shem immo was Azuvah bat Shilchi.

[32] And he walked in the derech Aviv Asa, and departed not from it, doing that which was yashar in the sight of Hashem.

[33] Howbeit the high places were not removed; for HaAm as yet had not set their hearts unto Elohei Avoteihem.

[34] Now the rest of the acts of Yehoshaphat, harishonim and ha'acharonim, hinei, they are written in the Annals of Yehu ben Chanani, who is recorded in the Sefer of the Melachim of Yisroel.

[35] And after this did Yehoshaphat Melech Yehudah join himself in alliance with Achazyah Melech Yisroel, who did very wickedly;

[36] And he joined himself with him to make oniyot (ships) to go to Tarshish, and they made the oniyot in Etzyon-Gever.

[37] Then Eliezer ben Dodavahu of Mareshah prophesied against Yehoshaphat, saying, Because thou hast joined thyself in alliance with Achazyahu, Hashem hath wrecked thy ma'asim. And the oniyot were wrecked, that they were not able to sail to Tarshish.

[T.N. Yehoshaphat had a weakness for entangling himself with non-believers and suffering the consequences.]

21 Now Yehoshaphat slept with his avot, and was buried with his avot in Ir Dovid. And Yehoram bno reigned in his place.

[2] And he had achim, the Bnei Yehoshaphat, Azaryah, and Yechiel, and Zecharyahu, and Azaryahu, and Michael, and Shephatياهو. All these were the Bnei Yehoshaphat Melech Yisroel.

[3] And their av have given them mattanot rabbot of kesef, and of zahav, and of precious things, with fortified cities in Yehudah, but the Mamlachah (Kingdom) he gave to Yehoram; because he was the bechor.

[4] Now when Yehoram was risen up to the Mamlachah of his av, he strengthened himself, and slaughtered all his achim with the cherev, and also a number of the sarim (leading political figures) of Yisroel.

[5] Yehoram was thirty and two years old when he began to reign, and he reigned shemoneh shanim in Yerushalayim.

[6] And he walked in the derech of the melachim of Yisroel, as did the Bais Ach'av, for he had the Bat Ach'av to wife, and he wrought that which was rah in the eyes of Hashem.

[7] However, Hashem was not willing to destroy the Bais Dovid, for the sake of HaBrit that He had cut with Dovid, and since He promised to give a ner (lamp) to him and to his banim kol hayamim.

[8] In the days of Yehoram, Edom rebelled from under the yad Yehudah, and made themselves a melech.

[9] Then Yehoram went forth with his sarim (princes), and all his chariots with him, and he rose up by lailah, and struck down Edom which had

surrounded him, and the commanders of the chariots.

[10] So the Edomites rebelled from under the yad Yehudah unto this day. At the same time also did Livnah rebel from under his yad, because he had forsaken Hashem Elohei Avotav.

[11] Moreover he built high places [*unlawful altars*] in the mountains of Yehudah and caused the inhabitants of Yerushalayim to commit fornication, and led Yehudah astray.

[12] And there came a miktav (letter) to him from Eliyahu HaNavi, saying, Thus saith Hashem Elohei Dovid Avicha, Because thou hast not walked in the darkhei Yehoshaphat Avicha, nor in the darkhei Asa Melech Yehudah,

[13] But hast walked in the derech of the melachim of Yisroel, and hast made Yehudah and the inhabitants of Yerushalayim to go a-whoring, like the whoredoms of the Bais Ach'av, and also hast murdered thy achim of Bais Avicha, which were better than thee;

[14] Hinei, with a maggefah gedolah (great plague) will Hashem strike thy people, and thy banim, and thy nashim, and all thy possessions;

[15] And thou shalt have cholayim rabbim with machla (disease) of thy bowels, until thy bowels come out by reason of the choli yamim al yamim.

[16] Moreover Hashem stirred up against Yehoram the ruach HaPelishtim, and of the Arabs, who lived near the Kushim;

[17] And they came up against Yehudah, and invaded, and carried away all the possessions that were found in the Bais HaMelech, and also his banim, and his nashim; so that there was left him not a

ben except Yehoachaz (Achazyahu, Ahaziah), the youngest of his banim.

[18] And after all this Hashem struck him in his bowels with a choli for which there was no marpeh.

[19] And it came to pass that in process of time, after the end of two years, his bowels protruded out by reason of his choli; so he died in great pain. And his people kindled no pyre in his honor, as they had done for his avot.

[20] Thirty and two years old was he when he began to reign, and he reigned in Yerushalayim shemoneh shanim, and departed without chemdah (desire [*for him*]). Howbeit they buried him in the Ir Dovid, but not in the kevarot hamelachim.

22 And the inhabitants of Yerushalayim made Achazyahu (Ahaziah of Judah) his (i.e., Yehoram's) youngest son melech in his place; for the troops that came with the Arabs into the machaneh had slain all the eldest. So Achazyahu (Ahaziah) ben Yehoram Melech Yehudah reigned.

[2] Twenty and two years old was Achazyahu (Ahaziah) when he began to reign, and he reigned one year in Yerushalayim And shem immo was Atalyah bat Omri (i.e., granddaughter of Omri the father of Ahab).

[3] He also walked in the darkhei Bais Ach'av (Ahab); for immo (his mother) was his counselor to do rah.

[4] Therefore he did rah in the eyes of Hashem like the Bais Ach'av (House of Ahab); for they were his yo'atzim (counselors) after the mot (death) of his av to his (i.e., Achazyahu's, Ahaziah's) ruin.

[5] He walked also after their etza (advice, counsel), and went with Yehoram ben Ach'av Melech Yisroel to war against Chatzael Melech Aram (Syria) at Ramot Gil'ad; and the Syrians wounded Yoram.

[6] And he (Yoram) returned to Yizre'el (Jezreel) to recover from his wounds which were inflicted upon him at Ramah, when he fought with Chatzael Melech Aram. And Achazyahu (Ahaziah) ben Yehoram Melech Yehudah went down to see Yehoram ben Ach'av at Yizre'el (Jezreel), because he was wounded.

[7] And the tevusat Achazyahu (downfall of Ahaziah) was of Elohim in coming to Yoram, for when he arrived, he went out with Yehoram against Yehu ben Nimshi, whom Hashem had anointed to cut off the Bais Ach'av (the House of Ahab). [8] And it came to pass, that, when Yehu was executing mishpat upon the Bais Ach'av, and found the sarei Yehudah, and the bnei achei Achazyahu that were in attendance with Achazyahu, he slaughtered them.

[9] And he searched for Achazyahu, and they captured him while he was hiding in Shomron (Samaria), and brought him to Yehu; and when they had slain him, they buried him. Because, they said, he is a ben Yehoshaphat, who sought Hashem with all his levav. So the Bais Achazyahu had no koach to retain the mamlachah (kingdom).

[10] But when Atalyah em Achazyahu saw that her son was dead, she arose and began destroying kol zera hamamlachah (all the royal seed) of the Bais Yehudah.

[11] But Yehoshavat Bat HaMelech, took Yoash ben

Achazyahu, and stole him away from among the Bnei HaMelech that were being murdered, and put him and his nurse in a cheder hamittot (bedroom). So Yehoshavat Bat HaMelech Yehoram, the isha of Yehoyada HaKohen, (for she was the achot of Achazyahu), hid him from Atalyah, so that she slaughtered him not.

[12] And he was with them hid in the Bais Elohim shesh shanim. And Atalyah reigned over HaAretz.

23 And in the seventh year Yehoyada strengthened himself, and took the commanders of hundreds, Azaryah ben Yerocham, and Yishmael ben Yehochanan, and Azaryahu ben Oved, and Ma'aseiyahu ben Adayahu, and Elishaphat ben Zichri, into brit with him.

[2] And they went about in Yehudah, and gathered the Levi'im out of all the towns of Yehudah, and the Rashei HaAvot of Yisroel, and they came to Yerushalayim.

[3] And Kol HaKahal made a brit with HaMelech in the Beis Elohim. And he (*i.e.*, *Kohen Gadol Yehoyada*) said unto them, Hinei, the Ben HaMelech shall reign, just as Hashem hath said of the Bnei Dovid.

[4] This is the thing that ye shall do: A third part of you coming on duty on Shabbos, of the Kohanim and of the Levi'im, shall keep watch at the doors;

[5] And a third part shall be at the Bais HaMelech; and a third part at the Sha'ar HaYesod; and Kol HaAm shall be in the Khatzerot of the Beis Hashem.

[6] But let none enter into the Beis Hashem, except the Kohanim, and the ministering Levi'im; they shall go in, for

they are kodesh; but Kol HaAm shall be shomer over the mishmeret Hashem (the instructions of Hashem).

[7] And the Levi'im shall surround HaMelech, every ish with his weapon in his yad; and whosoever else cometh into the Beis, he shall be put to death, but be ye with HaMelech when he cometh in, and when he goeth out.

[8] So the Levi'im and all Yehudah did according to all things that Yehoyada HaKohen had commanded, and took every ish his men that were to go on duty on Shabbos, with them that were to go off duty on Shabbos; for Yehoyada HaKohen dismissed not the machlekot.

[9] Moreover Yehoyada HaKohen delivered to the commanders of hundreds spears, and large shields, and small shields, that had belonged to Dovid HaMelech, which were in the Beis Elohim.

[10] And he stationed kol haAm, every ish having his weapon in his yad, from the right side of the Beis to the left side of the Beis, near the Mizbe'ach and Beis, and around HaMelech.

[11] Then they brought out the Ben HaMelech, and put upon him the nezer, and gave him the Edut, and proclaimed him Melech. And Yehoyada and his banim anointed him, and shouted, Yechi HaMelech!

[12] Now when Atalyah heard the noise of HaAm running and cheering HaMelech, she came to HaAm into the Beis Hashem,

[13] And she looked, and, hinei, HaMelech stood at his amud at the entrance, and the sarim and the chatzotzerot (trumpeters)

beside HaMelech; and Kol HaAm HaAretz same'ach (rejoiced), and sounded the chatzotzerot, also the meshoranim with instruments of music, and the praise leaders. Then Atalyah tore her robe, shouted, Keshet, Keshet!
 [14] Then Yehoyada HaKohen brought out the commanders of hundreds that were set over the army, and said unto them, Bring her out between the sederot (ranks); and whosoever followeth her, let him be put to death with the cherev. For the Kohen said, Do not put her to death in the Beis Hashem.

[15] So they laid hands on her; and when she was come to the entrance of the Sha'ar HaSusim by the Beis HaMelech, they put her to death there.

[16] And Yehoyada made a brit between him, and between Kol HaAm, and between HaMelech, that they should be Am LaHashem.

[17] Then kol HaAm went to the Beis HaBa'al, and tore it down, and broke in pieces its mizbechot and its tzelem, and slaughtered Mattan Kohen HaBaal in front of the mizbechot.

[18] Also Yehoyada assigned the Pekudot of the Beis Hashem by the yad of the Kohanim the Levi'im, whom Dovid had assigned in the Beis Hashem, to offer olot Hashem, as it is written in the Torat Moshe, with simcha and with shir, as it was ordained by Dovid.

[19] And he set the Sho'arim at the Sha'arei Beis Hashem, that none tamei in any thing should enter in.

[20] And he took the commanders of hundreds, and the nobles, and the moshelim of HaAm, and Kol HaAm HaAretz, and brought down HaMelech from the Beis

Hashem; and they came through the Sha'ar HaElyon into the Beis HaMelech, and seated HaMelech upon the Kisse HaMamlachah.

[21] And kol Am HaAretz rejoiced; and the Ir was quiet after that they had put to death Atalyah with the cherev.

24 Yoash was seven years old when he began to reign, and he reigned arba'im shanah in Yerushalayim. Shem immo also was Tzivyah of Beer Sheva.

[2] And Yoash did that which was yashar in the eyes of Hashem kol yemei Yehoyada HaKohen.

[3] And Yehoyada took for him nashim shtayim; and he fathered banim and banot.

[4] And it came to pass after this, that Yoash was minded to renovate the Bais Hashem.

[5] And he called together the Kohanim and the Levi'im, and said to them, Go out unto the towns of Yehudah, and collect from Kol Yisroel kesef to repair the Bais Eloheichem annually, and see that ye hasten the matter. Howbeit the Levi'im hastened it not.

[6] And HaMelech called for Yehoyada HaRosh, and said unto him, Why hast thou not required of the Levi'im to bring in from Yehudah and from Yerushalayim the mas'at (the tax of) Moshe Eved Hashem and the Kahal L'Yisroel L'Ohel HaEdut?

[7] For the sons of that wicked woman Atalyah had broken in the Beis HaElohim; all the Kadshei Beis Hashem did they bestow upon Ba'alim.
 [8] And at the commandment of HaMelech they made aron echad and set it outside at the Sha'ar Beis Hashem.

[9] And they made a proclamation in Yehudah and in Yerushalayim, to bring in to

Hashem the mas'at Moshe Eved HaElohim laid upon Yisroel in the midbar.

[10] And all the sarim and kol HaAm rejoiced, and brought in, and dropped into the aron, until it was full.

[11] Now it came to pass, that at what time the aron was brought unto the Pekuddat HaMelech by the yad of the Levi'im, and when they saw that there was much kesef, the Sofer HaMelech and the official, the Pakid Kohen HaRosh came and emptied the aron, and took it, and carried it to its place again. Thus they did yom byom, and collected kesef in abundance.

[12] And HaMelech and Yehoyada gave it to such as did the work of the Avodas Beis Hashem, and hired masons and carpenters to renovate the Beis Hashem, and also such as wrought barzel and nechoshet to repair the Beis Hashem.

[13] So the workmen wrought, and the work in the yad of them was furthered, and they restored the Beis HaElohim to its original form and reinforced it.

[14] And when they had finished it, they brought the rest of the kesef before HaMelech and Yehoyada, whereof were made vessels for the Beis Hashem, even keli sharet, and for the olot, and ladles, and vessels of zahav and kesef. And they offered olot in the Beis Hashem continually all the days of Yehoyada.

[15] But Yehoyada was old, and was full of yamim when he died: 130 years old was he in his mot.

[16] And they buried him in Ir Dovid among the Melachim, because he had

done tovah in Yisroel, both toward HaElohim, and His Beis.

[17] Now after the mot Yehoyada came the sarim of Yehudah, and paid homage to HaMelech. Then HaMelech paid heed unto them.

[18] And they forsook the Beis Hashem Elohei Avoteihem, and served HaAsherim and the atzabim; and ketzef (wrath) came upon Yehudah and Yerushalayim because of their trespass.
[19] Yet He sent Nevi'im to them, to bring them back unto Hashem; and they testified against them; but they would not give ear.

[20] And the Ruach Elohim came upon Zecharyah ben Yehoyada HaKohen, which stood before HaAm and he said unto them, Thus saith HaElohim, Why transgress ye the mitzvot Hashem, that ye cannot prosper? Because ye have forsook Hashem, He hath also forsaken you.

[21] And they conspired against him, and stoned him with stones at the order of HaMelech in the khatzer of the Beis Hashem.

[22] Thus Yoash HaMelech remembered not the chesed which Yehoyada Aviv had done to him, but slaughtered bno. And when he died, he said, May Hashem look upon it, and may He call to account.

[23] And it came to pass at the end of the year, that the army of Aram came up against him, they invaded Yehudah and Yerushalayim, destroyed all the sarim of the people from among HaAm, sent all their plunder unto Melech Darmasek (Damascus).

[24] For the army of Aram came with a small company of men, and Hashem delivered a very great army into their yad, because they had forsaken Hashem Elohei Avoteihem. So

they executed shefatim against Yoash.

[25] And when they withdrew from him, (for they left him with machaluyim rabbim [many wounds]), his own avadim conspired against him on account of the dahm of the Bnei Yehoyada HaKohen, and slaughtered him on his bed, and he died; and they buried him in Ir David, but they buried him not in the Kivrot HaMelachim.

[26] And these are they that conspired against him: Zavav ben Shim'at an Ammonit, and Yehozavad ben Shimrit the Moavit.

[27] Now concerning his banim, and the rav hamassa concerning him, and the repairing of the Beis HaElohim, hinei, they are written in the Midrash Sefer HaMelachim. And Amatzyah bno reigned in his place.

25 Amatzyah was 25 old when he began to reign, and he reigned 29 shanah in Yerushalayim. And shem immo was Yehoadan of Yerushalayim.

[2] And he did that which was yashar in the eyes of Hashem, but not with a levav shalem.

[3] Now it came to pass, when the mamlachah was established under him, that he slaughtered his avadim that had murdered HaMelech Aviv.

[4] But he slaughtered not their banim, but did as it is written in the Torah in the Sefer Moshe, where Hashem commanded, saying, The avot shall not die for the banim, neither shall the banim die for the avot, but every ish shall die for his own chet.

[5] Moreover Amatzyahu gathered Yehudah together, and set them in order in Bais Avot by officers of thousands and officers of hundreds,

throughout all Yehudah and Binyamin; and he mustered them from esrim shanah and above, and found them three hundred elef bachur, battle-ready choice men, that could handle spear and shield.

[6] He hired also a hundred elef gibbor chayil out of Yisroel for a hundred talents of kesef.

[7] But there came an Ish HaElohim to him, saying, O HaMelech, let not the Tzeva Yisroel go with thee; for Hashem is not with Yisroel, not with kol Bnei Ephrayim.

[8] But if thou wilt go, do it; chazak (be strong) for the milchamah; HaElohim shall make thee fall before the enemy, for Elohim hath ko'ach to help, and to cast down.

[9] And Amatzyahu said to the Ish HaElohim, But what shall we do for the hundred talents which I have paid for the army of Yisroel? And the Ish HaElohim answered, Hashem is able to give thee much more than this.

[10] Then Amatzyahu separated them, the army that had come to him from Ephrayim, to go home again; therefore their anger was greatly kindled against Yehudah, and they returned home in chari af (great anger).

[11] And Amatzyahu strengthened himself, led forth his army, went to the Gey HaMelach, struck down 10,000 of the Bnei Seir.

[12] And another 10,000 left chayyim (alive) did the Bnei Yehudah carry away captive, and brought them unto the top of the cliff, and cast them down from the top of the cliff, that they all were dashed to pieces.

[13] But the soldiers of the army which Amatzyahu sent back, that they

should not go with him to milchamah, fell upon the cities of Yehudah, from Shomron even unto Beit-Choron, and struck down three thousand of them, and took much plunder.

[14] Now it came to pass, after that Amatzyah returned from the slaughter of the people of Edom, that he brought the elohei Bnei Se'ir, and set them up for him to be elohim, and bowed down himself before them, and burned ketoret unto them.

[15] Therefore the Af Hashem was kindled against Amatzyah, and he sent unto him a navi, which said unto him, Why hast thou sought after the elohei haAm, which could not deliver their own people out of thine yad?

[16] And it came to pass, as he talked with him, that HaMelech said unto him, Art thou appointed the adviser to HaMelech? Forbear. Why shouldst thou be struck down? Then the navi forbore, and said, I know that Elohim hath determined to destroy thee, because thou hast done this, and hast not paid heed unto my etza (counsel).

[17] Then Amatzyah Melech Yehudah consulted, and sent to Yoash ben Yehoachaz ben Yehu, Melech Yisroel, saying, Come, let us meet face to face.

[18] And Yoash Melech Yisroel sent to Amatzyah Melech Yehudah, saying, The thistle that was in the Levanon sent to the cedar that was in the Levanon, saying, Give thy bat to beni (my son) as isha; then there passed by a chayyat hasadeh (wild beast) that was in the Levanon, and trode down the thistle.

[19] Thou sayest, Hinei, thou hast struck down the people of Edom; and thine lev lifeth thee up to be proud. Abide now at home. Why shouldst

thou meddle to thine hurt, that thou shouldest fall, even thou, and Yehudah with thee?

[20] But Amatzyah would not hear, for it came from

HaElohim, that He might deliver them into the yad of their enemies, because they sought after the elohei Edom.

[21] So Yoash Melech Yisroel went up and they met face to face, both he and Amatzyah Melech Yehudah, at Beit Shemesh, which belongeth to Yehudah.

[22] And Yehudah was routed before Yisroel, and they fled every ish to his ohel.

[23] And Yoash Melech Yisroel captured Amatzyah Melech Yehudah ben Yoash ben Yehoachaz, at Beit Shemesh, and brought him to Yerushalayim, and broke down the Chomat Yerushalayim from the Sha'ar Ephrayim to the Sha'ar HaPinnah, a section the length of which was four hundred cubits.

[24] And he took all the zahav and the kesef, and all the vessels that were found in the Beis HaElohim with Oved Edom, and the otzerot Bais HaMelech, the hostages also, and returned to Shomron.

[25] And Amatzyah ben Yoash Melech Yehudah lived after the mot Yoash ben Yehoachaz Melech Yisroel fifteen years.

[26] Now the rest of the acts of Amatzyah, harishonim and ha'acharonim, hinei, are they not written in the Sefer of the Melachim of Yehudah and Yisroel?

[27] Now after the time that Amatzyah did turn away from following Hashem they made a keshar against him in Yerushalayim; and he fled to Lachish, but they sent to Lachish after him, and slaughtered him there.

[28] And they brought him upon susim, and buried him with Avotav in Ir Yehudah.

26 Then kol HaAm Yehudah took Uziyahu, who was sixteen years old, and made him Melech in the place of Aviv Amatzyah.

[2] He built up Eilat, and restored it to Yehudah, after that HaMelech [Amatzyah] slept with Avotav.

[3] Sixteen years old was Uziyahu when he began to reign, and he reigned fifty and two shanah in Yerushalayim. Shem immo also was Yecholyahu of Yerushalayim.

[4] And he did that which was yashar in the eyes of Hashem, according to all that Aviv Amatzyah did.

[5] And he sought Elohim in the days of Zecharyahu, who had understanding in the visions of HaElohim; and as long as he sought Hashem, HaElohim made him to have success.

[6] And he went forth and warred against the Pelishtim (Philistines), and broke down the chomat Gat, and the chomat Yavneh, and the chomat Ashdod, and built towns near Ashdod, and among the Pelishtim (Philistines).

[7] And HaElohim helped him against the Pelishtim (Philistines), and against the Arabs that dwelt in Gur Ba'al, and the Me'unim.

[8] And the Amonim gave minchah to Uziyahu, and shmo spread abroad even to the approach to Mitzrayim; for he strengthened himself exceedingly.

[9] Moreover Uziyahu built migdalim (towers) in Yerushalayim at the Sha'ar HaPinnah, and at the Sha'ar of the Gey, and at the Miktzo'a, and he fortified them.

[10] Also he built migdalim in the midbar, and dug borot rabbim (many wells), for he had much livestock, both in the Shefelah (Lowlands), and in the Mishor (Plains, Level Country); ikkarim (field workers, farmers) also, and koremim (vineyard workers, vine-keepers) in the hills, and in the Carmel, for he loved adamah (the soil).

[11] Moreover Uziyahu had an army of fighting men that went out to tzava (battle) in troops, according to the number of their mustering by the yad Ye'el the Sofer and Ma'aseiyahu the Shoter (Officer), under the yad Chananyahu, one of the officials of HaMelech.

[12] The whole mispar (number) of the Rashei HaAvot over the mighty warriors were two thousand and six hundred.

[13] And under their yad was a battle group, three hundred thousand and seven thousand and five hundred, that made milchamah with mighty ko'ach, to help HaMelech against the enemy.

[14] And Uziyahu prepared for them throughout all the army moginim (shields), and spears, and helmets, and armor, and bows, and slingstones.

[15] And he made in Yerushalayim machines designed by inventive engineers, for use on the migdalim and upon the corners of the city wall, to shoot khitzim (arrows) and avanim gedolot. And shmo spread far abroad, for he was marvellously helped, until when chazak (he became powerful).

[16] But when he became powerful, his lev was lifted up to his downfall, for he was unfaithful against Hashem Elohav, and he entered into

the Heikhal Hashem to burn ketoret upon the Mizbe'ach HaKetoret.

[17] And Azaryahu HaKohen went in after him, and with him shemonim Kohanim of Hashem, that were men of courage.

[18] And they stood up against Uziyahu HaMelech, and said unto him, It is not for you, Uziyahu, to burn ketoret unto Hashem, but to the Kohanim the Bnei Aharon, that are hamekudashim (consecrated and ritually pure) to burn ketoret. Go out from the Mikdash, for thou hast been treacherous; neither shall it be for thine kavod (honor) from Hashem Elohim.

[19] Then Uziyahu became angry, and had a mikteret (censer) in his yad to burn ketoret, and while he was raging with the Kohanim, the tzara'at even broke out on his metzach (forehead) before the Kohanim in the Beis Hashem, near the Mizbe'ach HaKetoret.

[20] And Azaryahu the Kohen HaRosh, and all the Kohanim, looked upon him, and, hinei, he was leprous on his metzach, and they thrust him out from there; yea, he himself hasted also to go out, because Hashem nun-gimmel-ayin-vav [*had smitten him, afflicted him, see Isaiah 53:8, 10 where Hashem has the 'nega' fall on not on this Ben David Uziyahu, but on Moshiach Ben David*].

[21] And Uziyahu HaMelech was metzorah (a leper) unto his yom mot, and dwelt in a leper asylum house, because of his leprosy; for he was nigzar [*see Isaiah 53:8 which uses same word nigzar, 'excluded,' of Moshiach who was nigzar from the land of the living, meaning Moshiach died*] from the Beis Hashem; and Yotam bno was over the

Bais HaMelech, governing the Am HaAretz.

[22] Now the rest of the acts of Uziyah, harishonim and ha'acharonim, did Yeshayahu ben Amoz, HaNavi, record.

[23] So Uziyahu slept with Avotav, and they buried him with Avotav in the sadeh hakevurah which belonged to the Melachim; for they said, He is a metzorah. And Yotam bno reigned in his place.

27 Yotam was twenty and five shanah when he began to reign, and he was king sixteen shanah in Yerushalayim. The shem immo also was Yerushah bat Tzadok.

[2] And he did that which was yashar (right) in the eyes of Hashem, according to all that his av Uziyah did; howbeit he entered not into the Heikhal Hashem. And the people did corruptly still.

[3] He built the upper sha'ar Beis Hashem, and on the chomat Ophel he built much.

[4] Moreover he built towns in the har Yehudah, and in the forests he built fortresses and migdalim.

[5] He fought also with Melech Bnei Ammon, and prevailed against them. And the Bnei Ammon gave him the same year a hundred talents of kesef, and ten thousand measures of chittim (wheat), and ten thousand of se'orim (barley). The Bnei Ammon did pay this amount unto him, both the second year, and the third.

[6] So Yotam became mighty, because he made the darkhei Yotam steadfast before Hashem Elohav.

[7] Now the rest of the divrei Yotam, and all his milchamot, and his ways, lo, they are written in the sefer of

the melachim of Yisroel and Yehudah.

[8] He was five and twenty shanah when he began to reign, and reigned sixteen shanah in Yerushalayim.

[9] And Yotam slept with his avot, and they buried him in Ir Dovid; and Achaz bno reigned in his place.

28 Achaz was 20 when he began to reign, and he reigned 16 years in Yerushalayim; but he did not that which was yashar in the eyes of Hashem, like Dovid Aviv,

[2] For he walked in the ways of the melachim of Yisroel, and made also massekhot for Ba'alim.

[3] Moreover he burned ketoret in the Gey Ben Hinnom, and burned his banim in the eish, after the to'avot of the Goyim whom Hashem had driven out before the Bnei Yisroel.

[4] He also sacrificed and burned ketoret on the high places, and on the hilltops, and under every green tree.

[5] Therefore Hashem Elohav delivered him into the yad Melech Aram; and they defeated him, and carried off a great multitude of prisoners, and brought them to Damascus. And he was also delivered into the yad Melech Yisroel, who inflicted on him makkah gedolah.

[6] For Pekach ben Remalyahu slaughtered in Yehudah 120 elef in yom echad, which were all valiant men; because they had forsaken Hashem Elohei Avotam.

[7] And Zichri, a gibbor of Ephrayim, slaughtered Ma'aseiyahu ben HaMelech, and Azrikam the Nagid HaBais, and Elkanah Mishneh HaMelech.

[8] And the Bnei Yisroel carried away captive of their achim 200 elef nashim, banim, and banot, and took also away much plunder from them, and carried back the plunder to Shomron.

[9] But a navi of Hashem was there shmo Oded, and he went out before the faces of the tzava returning to Shomron, and said unto them, Hinei, because Hashem Elohei Avoteichem was angry with Yehudah, He hath delivered them into your yad, and ye have slain them in a rage that reacheth up unto Shomayim.

[10] And now ye intend to keep under the Bnei Yehudah and Yerushalayim for avadim and shefachot unto you, but are there not with you, even with you, sins against Hashem Eloheichem?

[11] Now hear me therefore, and send back the prisoners, which ye have taken captive of your achim, for the Charon Af Hashem is upon you.

[12] Then certain anashim of the Rashei Bnei Ephrayim, Azaryahu ben Yehochanan, Berechyahu ben Meshillemot, Yechizkiyahu ben Shallum, and Amasa ben Chadlai, stood up against them that came from the tzava,

[13] And said unto them, Ye shall not bring in the prisoners here; for whereas we have offended against Hashem already, ye intend to add more to chattotenu and to ashmatenu, for our guilt is great, and there is Charon Af against Yisroel.

[14] So the soldiers released the prisoners and the plunder before the sarim and kol HaKahal.

[15] And the men which were designated by shemot rose up, and took the prisoners, and with the plunder clothed all that were naked among

them, and arrayed them, and shod them, and gave them to eat and to drink, and put balm on them, and carried all the weak of them upon donkeys, and brought them to Yericho, the Ir Temarim, to their achim. Then they returned to Shomron.

[16] At that time did HaMelech Achaz send unto the melachim of Assyria to help him.

[17] For again the people of Edom had come and attacked Yehudah, and carried away prisoners.

[18] The Pelishtim also had invaded the towns of the Shefelah, and of the Negev of Yehudah, and had taken Beit Shemesh, Ayalon, Gederot, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof, and they dwelt there.

[19] For Hashem brought Yehudah low because of Achaz Melech Yisroel, for he brought disgrace to Yehudah, and acted treacherously against Hashem.

[20] And Tilgat Pilneser Melech Ashur came unto him, and oppressed him, but helped him not.

[21] For Achaz took away a portion out of the Beis Hashem, and out of the Bais HaMelech, and of the sarim, and gave it unto Melech Ashur, but he helped him not.

[22] And in the time of his distress he did act even more unfaithfully against Hashem. This is that Melech Achaz.

[23] For he sacrificed unto the elohei Damascus, which defeated him, and he said, Because the elohim of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of kol Yisroel.

[24] And Achaz gathered together the vessels of the Beis HaElohim, and cut up the vessels of the Beis HaElohim and shut up the daletot Beis Hashem, and he set up for him mizbechot in every corner of Yerushalayim.

[25] And in every town in Yehudah he made high places to burn ketoret unto Elohim acherim, and provoked to anger Hashem Elohei Avotav.

[26] Now the rest of his acts and of all his ways, the rishonim and the acharonim, hinei, they are written in the Sefer of the Melachim of Yehudah and Yisroel.

[27] And Achaz slept with Avotav, and they buried him in the city, even in Yerushalayim, but they brought him not into the keverim of the Melachim of Yisroel. And Chizkiyah bno reigned in his place.

29 Chizkiyahu began to reign when he was 25 years old, and he reigned 29 years in Yerushalayim. And the shem immo was Aviyah bat Zecharyahu.

[2] And he did that which was yashar in the eyes of Hashem, according to all that Dovid Aviv had done.

[3] He in the first year of his reign, in the chodesh harishon, opened the daletot Beis Hashem, and repaired them.

[4] And he brought in the Kohanim and the Levi'im, and gathered them together into the rechov hamizrach (eastern plaza),

[5] And said unto them, Hear me, ye Levi'im, set yourselves apart as kodesh now and consecrate the Beis Hashem Elohei Avoteichem, and remove the niddah (contamination) from HaKodesh.

[6] For Avoteinu have been unfaithful, and have done that which is rah in the eyes of Hashem Eloheinu, have forsaken Him, have turned away their faces from the Mishkan Hashem, and to it they have turned their backs.

[7] Also they have shut the daletot of the Ulam, and put out the nerot, and have not burned ketoret nor offered olah in HaKodesh unto Elohei Yisroel.

[8] Therefore the wrath of Hashem was upon Yehudah and Yerushalayim, and he hath caused them to be a horror and an object of scorn and hissing, as ye see with your eyes.

[9] For, hinei, Avoteinu have fallen by the cherev, our banim, our banot, our nashim are in captivity for this.

[10] Now it is in mine lev to make a Brit with Hashem Elohei Yisroel, that His fierce wrath may turn away from us.

[11] My banim, be not now negligent, for Hashem hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn ketoret.

[12] Then the Levi'im arose: Machat ben Amasai, and Yoel ben Azaryahu, of the Bnei HaKehati; and of the Bnei Merari, Kish ben Avdi, Azaryahu ben Yehallelel; and, of the Gershoni, Yoach ben Zimmah, and Eden ben Yoach;

[13] And of the Bnei Elitzaphan, Shimri, and Ye'iel; and of the Bnei Asaph; Zecharyahu, and Matanyahu;

[14] And of the Bnei Heman, Yechiel, and Shimei; and of the Bnei Yedutun, Shemayah, and Uzziel.

[15] And they gathered their achim, and set themselves apart as kodesh, and went in, according to the mitzvat HaMelech, by the words of

Hashem, to make tahor the Beis Hashem.

[16] And the Kohanim went into the penimah (inner part) Beis Hashem, to make it tahor, and brought out all tumah that they found in the Heikhal Hashem into the khatzer (courtyard) of the Beis Hashem. And the Levi'im took it, to carry it outside into the Wadi Kidron.

[17] Now they began on the first day of the chodesh harishon to set apart as kodesh, and on the eighth day of the month they came to the Ulam Hashem; so they set apart as kodesh the Beis Hashem in eight days; and in the sixteenth day of the first month they finished.

[18] Then they went penimah to Chizkiyah HaMelech, and said, We have made tahor all the Beis Hashem, and the Mizbe'ach HaOlah, with all the vessels thereof, and the Shulchan HaMa'arechet (Table of the Stacks of Showbread), with all the vessels thereof.

[19] Moreover all the kelim (vessels), which HaMelech Achaz in his reign did remove in his unfaithfulness, have we prepared and set apart as kodesh, and, hinei, they are before the Mizbe'ach Hashem.

[20] Then Chizkiyah HaMelech got up, and gathered the sarim of HaIr, and went up to the Beis Hashem.

[21] And they brought seven bulls, and seven rams, and seven lambs, and seven male goats, for a chattat (sin offering) for the Mamlachah (Kingdom), and for the Mikdash, and for Yehudah. And he commanded the Bnei Aharon HaKohanim to offer them on the Mizbe'ach Hashem.

[22] So they slaughtered the bulls, and the kohanim received the dahm, and sprinkled it on the Mizbe'ach; likewise, when they had slaughtered the rams, they sprinkled the dahm upon the Mizbe'ach; they slaughtered also the lambs, and they sprinkled the dahm upon the Mizbe'ach.

[23] And they brought forth the male goats for the chattat before HaMelech and HaKahal; and they laid their hands upon them,

[24] And the Kohanim slaughtered them, and they made a sin offering with their dahm upon the Mizbe'ach, to make kapporah for kol Yisroel; for HaMelech commanded that the olah (burnt offering) and the (chattat) should be made for kol Yisroel.

[25] And he stationed the Levi'im in the Beis Hashem with cymbals, with nevalim, and with kinnorot, according to the mitzvat Dovid, and of Gad the Chozeh HaMelech and Natan HaNavi; for so was the commandment of Hashem by His Nevi'im.

[26] And the Levi'im stood with the instruments of Dovid, and the Kohanim with the trumpets.

[27] And Chizkiyah commanded to offer the olah (burnt offering) upon the Mizbe'ach. And when the olah (burnt offering) began, the Shir Hashem began also with the trumpets, and with the instruments ordained by Dovid Melech Yisroel.

[28] And Kol HaKahal worshiped, and the Shir was being sung, and sounded, and all this continued until the olah was completed.

[29] And when it had made an end of being offered up, HaMelech and all that were

present with him bowed themselves, and worshiped.

[30] Moreover Chizkiyah HaMelech and the sarim commanded the Levi'im to praise Hashem with the words of Dovid, and of Asaph the Chozeh (seer). And they sang praises with simchah, and they bowed their heads and worshiped.

[31] Then Chizkiyah answered and said, Now ye have consecrated yourselves unto Hashem, come near and bring zevakhim and todot into the Beis Hashem. And the Kahal brought in zevakhim and todot; and, as many as were of a willing heart, olot (burnt offerings).

[32] And the number of the olah, which the Kahal brought, was threescore and ten bulls, a hundred rams, and two hundred lambs; all these were for an olah (burnt offering) to Hashem.

[33] And the kadashim were six hundred bulls and three thousand sheep.

[34] But the Kohanim were too few, so that they could not skin all the olot; therefore their achim the Levi'im did help them, until the work was completed, and until the other Kohanim had set them apart as kodesh for the Levi'im were more yashar in lev to set themselves apart as kodesh than the Kohanim.

[35] And also the olah were in abundance, with the fat of the shelamim, and the nesakhim for every olah. So the Avodas Beis Hashem was set in order.

[36] And Chizkiyah rejoiced, and kol HaAm, that HaElohim had prepared the people, for the matter was done suddenly.

30 And Chizkiyah sent to kol Yisroel and Yehudah, and wrote iggerot also to Ephrayim and Menasheh, that they should come to the Beis Hashem at Yerushalayim, to keep the Pesach Hashem Elohei Yisroel.

[2] For HaMelech had conferred and agreed with his sarim, and kol HaKahal in Yerushalayim, to keep the Pesach in the second month.

[3] For they could not keep it at its time, because the Kohanim had not set themselves apart as kodesh in sufficient numbers, neither had HaAm gathered themselves together to Yerushalayim.

[4] And the thing pleased HaMelech and kol HaKahal.

[5] So they established a decree to make proclamation throughout kol Yisroel, from Beer Sheva even to Dan, that they should come to keep Pesach unto Hashem Elohei Yisroel in Yerushalayim, for not many had kept Pesach as prescribed.

[6] So the runners went with the iggerot from HaMelech and his sarim throughout kol Yisroel and Yehudah, and according to the commandment of HaMelech, saying, Ye Bnei Yisroel, shuvu (turn, return) unto Hashem Elohei Avraham, Yitzchak, and Yisroel, and He will return to the remnant of you, that are escaped out of the yad of the Kings of Assyria.

[7] And be not ye like Avoteichem, and like your achim, which were unfaithful against Hashem Elohei Avoteihem, Who therefore gave them up to a desolation, as ye see.

[8] Now be ye not stiffnecked, as Avoteichem were, but

yield yourselves unto Hashem, and come to His Mikdash, which He hath set apart as kodesh l'olam; and serve Hashem Eloheichem, that the fierceness of His wrath may turn away from you.

[9] For if ye turn again unto Hashem, your achim and your banim shall find rachamim before them that lead them captive, so that they shall come back into HaAretz HaZot, for Hashem Eloheichem is channun (gracious) and rachum (compassionate), and will not turn away His face from you, if ye return unto Him.

[10] So the runners passed from town to town through Eretz Ephrayim and Menasheh even unto Zevulun, but they laughed them to scorn, and mocked them.

[11] Nevertheless anashim of Asher and Menasheh and of Zevulun humbled themselves, and went to Yerushalayim.

[12] Also in Yehudah the Yad HaElohim was to give them lev echad to carry out the mitzvat HaMelech and of the sarim, by the word of Hashem.

[13] And there assembled at Yerushalayim Am Rav (Much People) to keep Chag HaMatzot in the second month, a kahal larov me'od (a very great congregation).

[14] And they arose and removed the mizbechot that were in Yerushalayim, and all the incense altars they took away, and threw them into the Wadi Kidron.

[15] Then they slaughtered the Pesach on the fourteenth day of the second month; and the Kohanim and the Levi'im were ashamed, and they set themselves apart as kodesh, and brought olot to the Beis Hashem.

[16] And they stood in their place after their prescribed

manner, according to the Torat Moshe Ish HaElohim; the Kohanim sprinkled the dahm, which they received of the yad of the Levi'im.

[17] For there were rabbim in HaKahal that were not set apart as kodesh; therefore the Levi'im had the charge of the shechitah (ritual slaughter) of the Pesachim for every one that was not tahor and therefore could not set them apart as kodesh unto Hashem.

[18] For most of HaAm, even many of Ephrayim, and Menasheh, Yissakhar, and Zevulun, had not made themselves tahor, yet did they eat the Pesach contrary to what was written. But Chizkiyah davened for them, saying, May Hashem Hatov grant kapporah to

[19] Everyone that prepareth his lev to seek HaElohim, Hashem Elohei Avotav, though he be not tahor according to the taharat HaKodesh.

[20] And Hashem paid heed to Chizkiyah, and healed HaAm.

[21] And the Bnei Yisroel that were present at Yerushalayim kept the Chag HaMatzot shivat yamim with simchah gedolah; and the Levi'im and the Kohanim praised Hashem yom by'om, singing with loud instruments unto Hashem.

[22] And Chizkiyah spoke words of comfort unto all the Levi'im who taught the seichel tov of Hashem, and they did eat the mo'ed seven days, offering zivkhei shelamim, and making confession to Hashem Elohei Avoteihem.

[23] And the kol HaKahal conferred and agreed to celebrate still another shivat yamim; and they kept another shivat yamim with simcha.

[24] For Chizkiyah Melech Yehudah did give to the Kahal a thousand bulls and seven

thousand sheep; and the sarim gave to the Kahal a thousand bulls and ten thousand sheep; and a great number of Kohanim set themselves apart as kodesh.

[25] And kol Kehal Yehudah, with the Kohanim and the Levi'im, and kol HaKahal that came out of Yisroel, and the gerim that came out of Eretz Yisroel, and that dwelt in Yehudah, rejoiced.

[26] So there was simchah gedolah in Yerushalayim; for since the days of Sh'lomo Ben Dovid Melech Yisroel there was not the like in Yerushalayim.

[27] Then the Kohanim and the Levi'im arose and blessed HaAm, and their voice was heard, and their tefillah came up to His Ma'on Kodesh, even unto Shomayim.

31 Now when all this was completed, kol Yisroel that were present went out to the towns of Yehudah, and smashed the matzevot, and cut down the Asherim, and threw down the high places and the mizbechot throughout kol Yehudah and Binyamin, in Ephrayim also and Menasheh, until they had utterly destroyed them all. Then all the Bnei Yisroel returned, every ish to his achuzzah, into their own towns.

[2] And Chizkiyah appointed the machlekot of the Kohanim and the Levi'im after their divisions, every ish according to his avodas service, the Kohanim and Levi'im for olah and for shelamim, to minister, to give thanks, to praise in the Sh'arei Machanot Hashem.

[3] A gift from HaMelech, from his own possessions, was for the olot, for the boker and erev olot, and the olot for the Shabbatot, and

for Rosh Chodesh, and for the Mo'adim, as it is written in the Torat Hashem.

[4] Moreover he commanded HaAm that dwell in Yerushalayim to give the menat HaKohanim v'HaLevi'im (support of the Kohanim and the Levi'im), that they might strengthen themselves in the Torat Hashem.

[5] And as soon as the devar went out, the Bnei Yisroel brought in abundance the reshit of dagan, tirosh, and yitzhar (pure olive oil), and devash, and of all the increase of the sadeh; and the ma'aser (tithe) of all things they brought in abundantly.

[6] And concerning the Bnei Yisroel and Yehudah, that dwell in the towns of Yehudah, they also brought in the ma'aser of bakar and tzon, and the ma'aser of kadashim which were hamekudashim (consecrated, set apart as kodesh) unto Hashem Eloheihem, and piled them in heaps.

[7] In the chodesh hashelishi they began to lay foundations for the heaps, and completed them in the chodesh hashevi'i.

[8] And when Chizkiyahu and the sarim came and saw the heaps, they blessed Hashem, and His Am Yisroel.

[9] Then Chizkiyahu questioned the Kohanim and the Levi'im concerning the heaps.

[10] And Azaryahu HaKohen HaRosh of the Bais Tzadok answered him, and said, Since the people began to bring the terumah into the Beis Hashem, we have had enough to eat, and have plenty to spare, for Hashem hath blessed His people; and that which is notar (left over) is this great amount.

[11] Then Chizkiyahu commanded to prepare

leshakhhot (storerooms) in the Beis Hashem; and they prepared them,

[12] And brought in the terumah and the ma'aser and the kadashim be'emunah (faithfully), over which Conanyah the Levi was Nagid, and Shimei his brother was mishneh (second).

[13] And Yechiel, and Azazyahu, and Nachat, and Asahel, and Yerimot, and Yozavad, and Eliel, and Yismachyah, and Machat, and Benayahu, were pekidim (overseers) under the yad Conanyah and Shimei his brother, by the command of Chizkiyahu HaMelech, and Azaryahu the nagid of the Beis HaElohim.

[14] And Kore ben Imnah the Levi, the sho'er (gatekeeper) at the east, was over the nidvot HaElohim (freewill offerings of G-d), to distribute the terumat Hashem, and the kadshei hakadashim.

[15] And next to him be'emunah were Eden, and Minyamin, and Yeshua, and Shemayahu, Amaryahu, and Shechanyahu, in the towns of the Kohanim, to give to their achim by machlekot, to the gadol as well as the katan.

[16] This was besides those males who were recorded in the genealogical records, from three years old and upward, even unto every one that entereth into the Beis Hashem for its daily duty for their avodas service in their mishmerot (watches, shifts) according to their machlekot, [17] Both to the genealogy of the Kohanim by the Bais Avoteihem, and the Levi'im from twenty years old and upward, in their mishmerot by their machlekot (divisions);

[18] And to the genealogy of all their little ones, their nashim, and their banim, and their banot, throughout kol

Kahal, for be'emunah (in faithfulness) they set themselves apart as kodesh in kodesh (holiness);

[19] Also of the Bnei Aharon the Kohanim, which were in the pasture lands of their towns, in each town, the men that were designated by name to give manot [see 1Chr 31:4] to every zakhar among the Kohanim, and to all that were reckoned by genealogies among the Levi'im.

[20] And thus did Chizkiyahu throughout kol Yehudah, and wrought that which was tov and yashar and emes before Hashem Elohav.

[21] And in every ma'aseh that he began in the Avodas Beis HaElohim, and in the Torah, and in the Mitzvah, to seek Elohav, he did it with all his heart, and prospered.

32 After these things, and haemes thereof, Sancheriv (Sennacherib) Melech Assyria came, and invaded Yehudah, and laid siege against the fortified cities, and thought to conquer them for himself.

[2] And when Chizkiyahu saw that Sancheriv was come, and that he was purposed to make milchamah against Yerushalayim,

[3] He took counsel with his sarim and his gibborim to cover over the waters of the springs [*Spring of Gihon*] which were outside the Ir; and they did support him.

[4] So there was gathered Am Rav together, who covered the springs, and the wadi that flowed through the midst of HaAretz, saying, Why should the melachim of Assyria come, and find mayim rabbim?

[5] Also he strengthened himself, and repaired all the chomah that was broken down, and raised

it on the migdalot, and another chomah outside of it, and repaired Millo [terraces] in Ir Dovid, and made weapons and shields in abundance.

[6] And he appointed sarim milchamot over HaAm, and gathered them together before him in the rechof of the Sha'ar HaIr, and spoke

encouragingly to them, saying,

[7] Chizku (be strong) and courageous, be not afraid nor dismayed because of the melech Assyria, nor because of all the vast army that is with him, for there be more with us than with him.

[8] With him is zero'a basar, but with us is Hashem

Eloheinu to help us, and to fight milchamoteinu (our battles). And HaAm took heart upon the words of Chizkiyahu Melech Yehudah.

[9] After this did Sancheriv melech Assyria send his avadim to Yerushalayim, (but he himself laid siege against Lachish, with all his forces with him,) unto Chizkiyah Melech Yehudah, and unto kol Yehudah that were in Yerushalayim, saying,

[10] Thus saith Sancheriv melech Assyria, Whereon do ye base confidence, that ye abide in the siege in Yerushalayim?

[11] Doth not Chizkiyahu mislead you to give over yourselves to die by ra'av and by tzama, saying, Hashem Eloheinu shall deliver us out of the yad Melech Assyria?

[12] Is not this the same Chizkiyah that has removed His high places and His mizbechot, and commanded Yehudah and Yerushalayim, saying, Ye shall worship before Mizbe'ach echad, and burn ketoret upon it?

[13] Know ye not what I and avotai have done unto all the people of other lands? Were

the elohei goyei ha'aratzot able to deliver their land out of mine yad?

[14] Who was there among kol elohei haGoyim that avotai utterly destroyed, that could save his people out of mine yad, that Eloheichem should be able to save you out of mine yad?

[15] Now therefore let not Chizkiyahu deceive you, nor mislead you on this manner, neither yet believe him, for no g-d of any goy or mamlachah was able to deliver his people out of mine yad, and out of the yad of avotai. How much less shall Eloheichem deliver you out of mine yad?

[16] And his avadim spoke yet more against Hashem HaElohim, and against His eved Chizkiyahu.

[17] He wrote also sefarim to blaspheme Hashem Elohei Yisroel, and to speak against Him, saying, As the elohei goyei ha'aratzot have not saved their people out of mine yad, so shall not the Elohei Chizkiyahu save his people out of mine yad.

[18] Then they cried with a kol gadol in the language of the Yehudim unto the Am Yerushalayim that were on the chomah, to frighten them, and to terrorize them, that they might capture the Ir.

[19] And they spoke against the Elohei Yerushalayim, as against the g-ds of the peoples of the land, which were the work of the hands of ha'adam.

[20] And for this cause Chizkiyahu HaMelech, and Yeshayah ben Amoz, HaNavi, davened and cried out to Shomayim.

[21] And Hashem sent a malach, which destroyed all the fighting gibborim, and the nagid and sar in the machaneh of the melech Assyria. So he withdrew in boshet panim (shamefaced

disgrace) to his own land. And when he was entered the bais elohav, they that came forth of his own loins [*i.e., his sons*] cut him down there with the cherev.

[22] Thus Hashem saved Chizkiyahu and the inhabitants of Yerushalayim from the yad Sancheriv Melech Ashur, and from the yad of all other, and guided them on every side.

[23] And many brought minchah unto Hashem to Yerushalayim, and migdanot (expensive gifts) to Chizkiyahu Melech Yehudah, so that he was magnified in the sight of Kol HaGoyim from thenceforth.

[24] In those yamim Chizkiyah became ill, to the point of mot, and davened unto Hashem, and He answered him, and He gave him a mofet [*see 2Kgs 20:1-11*].

[25] But Chizkiyahu did not render back according to the benefit done unto him; for his lev was lifted up in pride; therefore there was ketzeif (wrath) upon him, and upon Yehudah and Yerushalayim.

[26] Notwithstanding Chizkiyahu humbled himself for the pride of his lev, both he and the inhabitants of Yerushalayim, so that the ketzeif Hashem came not upon them in the days of Chizkiyah.

[27] And Chizkiyahu had exceeding much osher and kavod, and he made himself otzarot for kesef, and for zahav, and for precious stones, and for spices, and for moginim, and for all manner of valuable things;

[28] Silos also for the increase of dagan, and tirosh and yitzhar (pure olive oil); and stalls for the livestock, and pens for all the sheep.

[29] Moreover he built him towns, and possessions of tzon and bakar in abundance, for

Elohim had given him wealth very much.

[30] This same Chizkiyahu also covered over the upper source of the Gichon Spring and tunneled it straight down to the west side of Ir Dovid. Chizkiyahu prospered in all his works.

[31] Howbeit in the business of the ambassadors of the sarim of Babylon, who sent unto him to inquire of the mofet that was done in HaAretz, HaElohim left him, to test him, that He might know all that was in his lev.

[32] Now the rest of the acts of Chizkiyahu, and his acts of chesed, hinei, they are written in the Chazon Yeshayahu ben Amoz HaNavi, and in the Sefer Melachim of Yehudah and Yisroel.

[33] And Chizkiyahu slept with Avotav, and they buried him on the ascent in kivrei Bnei Dovid; and all Yehudah and the inhabitants of Yerushalayim did him kavod at his mot. And Menasheh bno reigned in his place.

33 Menasheh was 12 years old when he began to reign, and he reigned 55 years in

Yerushalayim,
[2] But did that which was rah in the eyes of Hashem, like unto the to'avot HaGoyim, whom Hashem had driven out before the Bnei Yisroel.

[3] For he rebuilt the high places which Chizkiyahu Aviv had demolished, erected mizbechot for Ba'alim, and made Asherot, and worshiped all the tzva HaShomayim, and served them.

[4] Also he built mizbechot in the Beis Hashem, whereof Hashem had said, In Yerushalayim shall Shmi be forever.

[5] And he built mizbechot for all the tzva HaShomayim in the two khatzerot (courtyards) of the Beis Hashem.

[6] And he caused his banot to pass through the eish in the Gey Ben Hinnom; also he practiced astrology, fortune-telling, and witchcraft, and necromancy and consulted mediums and spiritists; he wrought rah in the eyes of Hashem, to provoke Him to anger.

[7] And he set a pesel hasemel which he had made in the Beis HaElohim, of which Elohim had said to Dovid and to Shlomo bno, In this Beis, and in Yerushalayim, which I have chosen before all the Shivtei Yisroel, will I put Shmi forever;

[8] Neither will I anymore remove the regel Yisroel from HaAretz which I have appointed for Avoteichem; so that they will take heed to do all that I have commanded them, according to kol HaTorah and the Chukkim and the Mishpatim by the yad Moshe.

[9] So Menasheh made Yehudah and the inhabitants of Yerushalayim to be led astray, and to do rah more than the Goyim, whom Hashem had destroyed before the Bnei Yisroel.

[10] And Hashem spoke to Menasheh, and to his people, but they would not pay heed.

[11] Therefore Hashem brought upon them the sarei hatzavah of Melech Ashur (Assyria), which captured Menasheh with a hunter's hooks, and bound him with bronze shackles, and hauled him off to Babylon.

[12] And when he was in distress, he besought Hashem Elohav, and humbled himself greatly before Elohei Avotav,

[13] And davened unto Him, and He was entreated of him, and heard his techinnah, and brought him back again to Yerushalayim into his malchut. Then Menasheh knew that Hashem hu HaElohim.

[14] Now after this he rebuilt a chomah chitzonah of Ir Dovid, on the west side of Gichon, in the valley, at the approach of Sha'ar HaDagim, and encompassed the Ophel, and raised it up a very great height, and stationed military commanders in all the fortified cities of Yehudah.

[15] And he removed the elohei hanekhar, and the semel (image) from the Beis Hashem, and all the mizbechot that he had built in the har of the Beis Hashem, and in Yerushalayim, and cast them outside the Ir.

[16] And he rebuilt the Mizbe'ach Hashem, and sacrificed thereon zivkhei shelamim and todah, and commanded Yehudah to serve Hashem Elohei Yisroel.

[17] Nevertheless the people did sacrifice still in the high places, albeit unto Hashem Eloheihem.

[18] Now the rest of the acts of Menasheh, and his tefillah unto Elohav, and the divrei HaChozim that spoke to him b'Shem Hashem Elohei Yisroel, hinei, they are written in the annals of the Melachim of Yisroel.

[19] His tefillah also, and how He was entreated of him, and all his chattat, and his unfaithfulness, and the mekomot (sites, places) wherein he built high places, and set up Asherim and pesilim, before he was humbled; hinei, they are written among the records of Chozai.

[20] So Menasheh slept with Avotav, and they buried him in his own bais; and Amon bno reigned in his place.

[21] Amon was 22 shanah when he began to reign, and reigned two shanim in Yerushalayim.

[22] But he did that which was rah in the eyes of Hashem, as did Menasheh Aviv, for Amon sacrificed unto all the pesilim (idols) which Menasheh Aviv had made, and served them;

[23] And humbled not himself before Hashem, as Menasheh Aviv had humbled himself; but Amon increased more and more in ashmah.

[24] And his avadim made a keshar against him, assassinated him in his own bais.

[25] But the am ha'aretz slaughtered all them that had made the keshar against HaMelech Amon; and the am ha'aretz made Yoshiyahu (Josiah) bno Melech in his place.

34 Yoshiyahu was 8 years old when he began to reign, and he reigned in Yerushalayim 31 shanah.

[2] And he did that which was yashar in the eyes of Hashem, and walked in the ways of Dovid Aviv, and veered off neither right nor left.

[3] For in the eighth year of his reign, while he was yet na'ar (young), he began to seek after Elohei Dovid Aviv; and in the twelfth year he began to make tahor Yehudah and Yerushalayim from the high places, and the Asherim, and the pesilim, and the massekhot (molten images).

[4] And they demolished the mizbechot of Ba'alim in his presence; and the incense stands erected above them he smashed; and the Asherim,

and the pesilim, and the massekhot he demolished and made dust of them, and scattered upon the keverim (graves) of them that had sacrificed unto them.

[5] And he burned the atzmot of the Kohanim upon their mizbechot, and made tahor Yehudah and Yerushalayim.

[6] And so did he in the towns of Menasheh, and Ephrayim, and Shim'on, even as far as Naphtali, and in their ruins all around.

[7] And when he had broken down the mizbechot and the Asherim, and had beaten the pesilim into powder, and cut down all the incense stands throughout all Eretz Yisroel, he returned to Yerushalayim.

[8] Now in the eighteenth year of his reign, when he had made tahor HaAretz, and HaBeis, he sent Shaphan ben Atzalyahu, and Ma'aseiyahu the Sar HaIr, and Yoach ben Yo'achaz the recorder, to repair the Beis Hashem Elohav.

[9] And when they came to Chilkiyahu the Kohen HaGadol, they delivered the kesef that was brought into the Beis Elohim, which the Levi'im, the Shomrei HaSaf (the Doorkeepers), had collected from the people of Menasheh and Ephrayim, and from kol She'erit Yisroel, and kol Yehudah and Binyamin, and they returned to Yerushalayim.

[10] And they entrusted it into the yad osef hamelachah (hand of the master workmen) that had hamufkadim (oversight) of the Beis Hashem, and they paid it to the workmen that wrought in the Beis Hashem, to repair and restore HaBeis [HaMikdash];

[11] Even to the charashim (craftsmen, artisans) and

builders gave they it, to buy quarried stones, and timber for rafters and beams, for the buildings which the Melachim of Yehudah had destroyed.

[12] And the men did the melachah (work) be'emunah (faithfully, with integrity); and the mufkadim (overseers) of them were Yachat and Ovadyahu, the Levi'im, of the Bnei Merari; and Zecharyah and Meshullam, of the Bnei Kehati, to give oversight; and other of the Levi'im, all that were meiven (expert) in musical instruments.

[13] Also they were over the sabalim (bearers of burdens) and the overseers of all that wrought the work in every kind of avodah; and of the Levi'im there were soferim (scribes), shoterim (officers) and sho'arim (doorkeepers).

[14] And when they brought out the kesef that was brought into the Beis Hashem, Chilkiyahu HaKohen found a Sefer Torat Hashem given through Moshe.

[15] And Chilkiyahu answered and said to Shaphan the Sofer, I have found the Sefer HaTorah in the Beis Hashem. And Chilkiyahu delivered the Sefer to Shaphan.

[16] And Shaphan carried the Sefer to HaMelech, and brought HaMelech word back again, saying, All that was committed into the yad of avadim, they are doing.

[17] And they have emptied out the kesef that was found in the Beis Hashem, and have entrusted it into the yad hamufkadim and to the yad osef hamelachah.

[18] Then Shaphan the Sofer told HaMelech, saying, Chilkiyahu HaKohen hath given me a Sefer. And Shaphan read it in the presence of HaMelech.

[19] And it came to pass, when HaMelech had heard the divrei HaTorah, that he tore his garments.

[20] And HaMelech commanded Chilkiyahu, and Achikam ben Shaphan, and Avdon ben Michah, and Shaphan HaSofer, and Asayah eved HaMelech, saying,

[21] Go, inquire of Hashem for me, and for them that are nishar (left, remaining, the remnant) in Yisroel and in Yehudah, concerning the divrei hasefer that is found; for gadolah chamat Hashem is poured out upon us, because Avoteinu have not been shomer over the Devar Hashem, to do after all that is written in HaSefer Hazeh.

[22] And Chilkiyahu, and they that HaMelech had sent, went to Chuldah the neviah, the wife of Shallum ben Tokehat ben Chasrah, Shomer HaBagadim (Keeper of the Wardrobe) (now she dwelt in Yerushalayim in the Mishneh), and they spoke to her to this effect.

[23] And she answered them, Thus saith Hashem Elohei Yisroel, Tell ye the ish that sent you to me,

[24] Thus saith Hashem, Hinei, I will bring ra'ah upon this place, and upon the inhabitants thereof, even all the alot (curses) that are written in the Sefer which they have read in the presence of Melech Yehudah,

[25] Because they have forsaken Me, and have burned ketoret unto elohim acherim, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place, and shall not be quenched.

[26] And as for Melech Yehudah, who sent you to inquire of Hashem, so shall ye

say unto him, Thus saith Hashem Elohei Yisroel concerning the words which thou hast heard;

[27] Because thine lev was tender, and thou didst humble thyself before Elohim, when thou heardest His words against this place, and against the inhabitants thereof, and humbledst thyself before Me, and didst tear thy garments, and weep in My Presence, I have even heard thee also, saith Hashem.

[28] Hinei, I will gather thee to Avoteicha, thou shalt be gathered to thy kever in shalom, neither shall thine eyes see all ra'ah I will bring upon this place, and upon the inhabitants of it. So they brought back HaMelech word.

[29] Then HaMelech sent and gathered together all the Ziknei Yehudah and Yerushalayim.

[30] And HaMelech went up to the Beis Hashem, and kol Ish Yehudah, and the inhabitants of Yerushalayim, and the Kohanim, and the Levi'im, and kol haAm, gadol and katan; and he read in their ears kol divrei Sefer HaBrit that was found in the Beis Hashem.

[31] And HaMelech stood at his place, and cut HaBrit in the presence of Hashem, to walk after Hashem, and to be shomer over His mitzvot, and His testimonies, and His chukkot, with all his lev, and with all his nefesh, to perform the divrei HaBrit which are written in Sefer HaZeh.

[32] And he caused all that being found in Yerushalayim and Binyamin to make a pledge to it. And the inhabitants of Yerushalayim did according to the Brit Elohim, Elohei Avoteihem.

[33] And Yoshiyah removed kol hatot'evot out of all the

territories that pertained to the Bnei Yisroel, and made all that were present in Yisroel to do avodas [*kodesh*] service to Hashem Eloheim. And all his days they veered not from following Hashem, Elohei Avoteihem.

35 Moreover Yoshiyahu kept Pesach unto Hashem in Yerushalayim, and they slaughtered the Pesach on the fourteenth day of the first month.

[2] And he set up the Kohanim in their mishmerot, and encouraged them to the Avodas Beis Hashem,

[3] And said unto the Levi'im that taught kol Yisroel, which were hakedoshim unto Hashem, Put the Aron HaKodesh in the Beis which Sh'lomo Ben Dovid Melech Yisroel did build; it shall not be a massa (burden, something carried) upon your ketefayim (shoulders); serve now Hashem Eloheim and His people Yisroel,

[4] And prepare yourselves by Bais Avoteichem, after your machlekot, according to the writing of Dovid Melech Yisroel, and according to the mikhtav of Sh'lomo bno.

[5] And stand in HaKodesh according to the pelugot Bais HaAvot (groupings of families) of your achim the Bnei HaAm, and after the chalukat Bais Av (family subdivisions) of the Levi'im.

[6] So slaughter the Pesach, and set yourselves apart as kodesh, and prepare your achim, that they may do according to the Devar Hashem by the yad Moshe.

[7] And Yoshiyahu gave to HaAm, of the tzon, kevasim and goats, all for the Pesachim, for all that were present, to the number of 30,000 plus 3,000 bakar; these were from the property

of HaMelech.

[8] And his sarim gave linedavah (voluntarily) unto HaAm, to the Kohanim, to the Levi'im. Chilkiyah, Zecharyahu, Yechiel, negidei Beis HaElohim, gave unto the Kohanim for the Pesachim 2,600 and 300 bakar.

[9] Conanyah also, and Shemayahu and Netanel, his achim, and Chashavyahu and Ye'iel and Yozavad, Sarei HaLevi'im, gave unto the Levi'im for Pesachim 5,000 and 500 bakar.

[10] So the Avodah (Service) was prepared, and the Kohanim stood in their place, and the Levi'im in their machlekot, according to the mitzvat HaMelech.

[11] And they slaughtered the Pesach, and the Kohanim sprinkled the dahm from their hands, and the Levi'im skinned them.

[12] And they removed the olah, that they might give according to the pelugot l'Bais Avot l'Bnei HaAm, to offer unto Hashem, as it is written in the Sefer Moshe. And so did they with the bakar.

[13] And they roasted the Pesach with eish according to the mishpat; but the other kadashim they boiled in pots, and in caldrons, and in pans, and distributed them in haste among kol Bnei HaAm.

[14] And afterward they made ready for themselves, and for the Kohanim; because the Kohanim the Bnei Aharon were busied in offering olah and the chalavim (fats) until lailah; therefore the Levi'im prepared for themselves, and for the Kohanim, the Bnei Aharon.

[15] And the meshorarim (singers), the Bnei Asaph, were in their place, according to the mitzvat Dovid, and Asaph, and Heman, and Yedutun, Chozeh HaMelech; and the

sho'arim (gatekeepers) were at every sha'ar; neither did they need to depart from their Avodah, for their achim the Levi'im prepared for them.

[16] So all the Avodas Hashem was prepared that same day, to keep the Pesach, and to offer olot upon the Mizbe'ach Hashem, according to the mitzvat HaMelech Yoshiyahu.

[17] And the Bnei Yisroel that were present kept the Pesach at that time, and the Chag HaMatzot seven days.

[18] And there was no Pesach like it in Yisroel from the days of Shmuel HaNavi; neither did all the Melachim of Yisroel keep such a Pesach as Yoshiyahu kept, and the Kohanim, and the Levi'im, and kol Yehudah and Yisroel that were present, and the inhabitants of Yerushalayim.

[19] In the eighteenth shanah of the reign of Yoshiyahu was this Pesach kept.

[20] After all this, when Yoshiyahu had set in order the Beis [*HaMikdash*], Necho Melech Mitzrayim went up to fight at Carchemish on the Euphrates, and Yoshiyahu went up against him.

[21] But he sent malachim to him, saying, Mah li valach (What have I to do with thee), thou Melech Yehudah? I come not against thee this day, but against the Bais wherewith I have war [*i.e., Babylon*], for Elohim commanded me to make haste; forbear thee from meddling with Elohim, Who is with me, that He destroy thee not.

[22] Nevertheless Yoshiyahu would not turn his face from him, but disguised himself, that he might fight with him, and paid heed not unto the words of Necho from the mouth of Elohim, and went to fight in the Valley of Megiddo.

[23] And the archers shot at Melech Yoshiyahu; and HaMelech said to his avadim, Take me away; for I am badly wounded.

[24] His avadim therefore took him out of that merkavah, and put him in the mishneh merkavah that he had; and they brought him to Yerushalayim, and he died, and was buried in the kivrot Avotav. And all Yehudah and Yerushalayim mourned for Yoshiyahu.

[25] And Yirmeyahu lamented for Yoshiyahu; and all the sharim (singing men) and the sharot (singing women) commemorate Yoshiyahu in their laments to this day, and made them as chok [set custom] in Yisroel; and, hinei, they are written in HaKinot (the Laments).

[26] Now the rest of the acts of Yoshiyahu, and his acts of chesed, according to what is written in the Torat Hashem, [27] And his deeds, harishonim and ha'acharonim, hinei, they are written in the Sefer of the Melachim of Yisroel and Yehudah.

36 Then the Am Ha'Aretz took Yehoachaz ben Yoshiyahu, and made him melech in the place of Aviv in Yerushalayim.

[2] Yehoachaz was twenty and three years old when he began to reign, and he reigned three months in Yerushalayim.

[3] And Melech Mitzrayim deposed him at Yerushalayim, and laid on HaAretz a tribute of a hundred talents of kesef and a talent of zahav.

[4] And Melech Mitzrayim made Elyakim his brother

melech over Yehudah and Yerushalayim, and changed shmo to Y'hoyakim. And Necho took Yehoachaz his brother, and carried him off to Mitzrayim.

[5] Y'hoyakim was twenty and five years old when he began to reign, and he reigned eleven years in Yerushalayim; and he did that which was rah in the eyes of Hashem Elohav.

[6] Against him came up Nevuchadnetzar Melech Bavel, and bound him in bronze shackles, to carry him off to Babylon.

[7] Nevuchadnetzar also carried off the vessels of the Beis Hashem to Babylon, and put them in his heikhal (temple) at Babylon.

[8] Now the rest of the acts of Y'hoyakim, and his to'avot which he did, and that which was found in him, hinei, they are written in the Sefer of the Melachim of Yisroel and Yehudah; and Y'hoyakhin b'no became king in his place.

[9] Y'hoyakhin was eight years old when he began to reign, and he reigned three months and ten days in Yerushalayim; and he did that which was rah in the eyes of Hashem.

[10] And when the year was expired, HaMelech Nevuchadnetzar sent, and brought him to Babylon, with the kelei chemdat Beis Hashem, and made Tzidkiyahu his brother Melech over Yehudah and Yerushalayim.

[11] Tzidkiyah was one and twenty years old when he began to reign, and reigned eleven years in Yerushalayim.

[12] And he did that which was rah in the eyes of Hashem Elohav, and humbled not himself before Yirmeyahu HaNavi speaking from the mouth of Hashem.

[13] And he also rebelled against Melech

Nevuchadnetzar, who had made him take an oath by Elohim, but he stiffened his neck, and hardened his lev against making teshuva unto Hashem Elohei Yisroel.

[14] Moreover all the Sarei HaKohanim, and HaAm became more unfaithful, following all the to'avot HaGoyim, and they made the Beis Hashem tameh which Hashem had consecrated and set apart as kodesh in Yerushalayim.

[15] And Hashem Elohei Avoteihem sent to them by His malachim, time and again; because He took pity on His people and on His Ma'on (Dwelling Place);

[16] But they mocked the malachim of Elohim, and despised His words, and derided His nevi'im, until the Chamat Hashem was aroused against His people, until there was no marpeh (remedy, healing).

[17] Therefore He brought upon them Melech Kasdim, who slaughtered their bochurim with the cherev in their Beis Mikdash, and had no pity upon bochur or betulah, zaken or the aged man. He gave them all into his yad.

[18] And all the kelei Beis HaElohim, hagedolim and haketanim, and the otzerot of the Beis Hashem, and the otzerot HaMelech, and of his sarim; all these he brought to Babylon.

[19] And they burned the Beis HaElohim, and broke down the Chomat Yerushalayim, and burned all the palaces thereof with eish, and destroyed all its precious vessels.

[20] And them that had escaped from the cherev carried he off to Babylon where they were avadim to him and his banim until the

kingdom of Paras (Persia) began to reign;

[21] To fulfil the Devar Hashem by the mouth of Yirmeyahu, until HaAretz had made up for its Shabbatot, for as long as she lay desolate she was shomer Shabbos, to fulfil Shivim Shanah (seventy years, see *Jeremiah 25:11*).

[22] Now in the first year of Koresh (Cyrus) Melech Paras (Persia), that the word of Hashem spoken by the mouth of Yirmeyahu (Jeremiah) might be accomplished, Hashem stirred up the ruach of Koresh Melech Paras (Persia), that he made a proclamation throughout all his Malchut, and put it also in writing, saying,

[23] Thus saith Koresh Melech Paras (Persia), Kol Mamlechet HaAretz (all the kingdoms of the earth) hath Hashem Elohei HaShomayim given me; and He hath charged me to build Him a Beis in Yerushalayim, which is in Yehudah. Who is there among you of all His people? Hashem Elohav be with him and let him go up!

[T.N. The glory cloud that appears at the dedication of both the wilderness Mishkan and the Beis HaMikdash of Shlomo HaMelech is a prophetic type and foreshadow of the Mashiach and the coming sod hitgashmut (see 2Chr 5:7-14; Ex 40:34-35; Yn 1:1, 14)]

THE ORTHODOX

JEWISH

BRIT CHADASHA

✡ BESURAS HAGEULAH

✡ GEVUROT MEYRUACH HAKODESH

✡ IGGROT KODESH

✡ HISGALUS

Ani hu

the Techiyah

and the

Chayim

--Yn 11:25

BESURAS HAGEULAH ACCORDING TO MATTITYAHU

1 This is the sefer toldot of Rebbe, Melech HaMoshiach Yehoshua Ben Dovid, Ben Avraham.

[2] Avraham, then Yitzchak, Yaakov, Yehudah and his brothers;
[3] then, through Yehudah, Peretz and Zerach by Tamar; then Chetatron, Ram;

[4] then Amminadav, Nachshon, Salmon;

[5] then Boaz by Rachav; then Oved by Ruth, then Yishai;

[6] then Yishai fathered Dovid HaMelech; then Shlomo by the wife of Uriyah;

[7] then Rechavam, Aviyah, Asa, [8] then Yehoshafat, Yoram, Uziyahu;

[9] then Yotam, Achaz, Chizkiyahu,

[10] then Mnasheh, Amon, Yoshiyahu,

[11] then Ykhanyahu and his achim from the days of the Golus in Babylon.

[12] After Ykhanyahu, then Shaltiel, then Zrubavel,

[13] then Avichud, then Elyakim, then Azur;

[14] then Tzadok, then Yakhin, then Elichud;

[15] then Elazar, then Mattan, then Yaakov.

[16] Yaakov fathered Yosef, the baal (husband) of Miryam, from whom was born Yehoshua, who is called Rebbe, Melech

HaMoshiach. [*Yochanan 1:49*]

[17] So then, there were arbaa asar (fourteen) dorot (generations) from Avraham to Dovid [*T.N.*]

Dovid= DVD in Hebrew = [d = 4, v = 6, d = 4] = [4 + 6 + 4 = 14]], and there were arbaa asar dorot from Dovid to the Golus in Babylon, and there were arbaa asar dorot from the Golus in Babylon to Rebbe, Melech HaMoshiach.

[18] The huledet (birth) of Rebbe, Melech HaMoshiach was as follows. When Moshiach's Em, Miryam, had been given in erusin to Yosef [*ben Dovid*], but before they came together, she was found with child through the Ruach

Hakodesh.

[19] Her shidduch, Yosef [*ben Dovid*], being a tzaddik and not wanting to humiliate her publicly, planned to deal with the get (divorce) in a private arrangement.

[20] Now just when Yosef [*ben Dovid*] had thought through to this tachlis (purpose) hinei! A malach Hashem appeared to him in a chalom, and said, Yosef ben Dovid, do not shrink from taking Miryam in nisuim (marriage) as your [*basherte (destined mate) aishes chayil (virtuous woman)*] kallah (bride), because what has been conceived in her is through the Ruach Hakodesh.

[21] And she shall bear BEN (Son) and you will call SHMO (his name, *Zech 6:12*) YEHOShUA (*Zech 6:11-12*) because he will bring his people yeshuah (rescue, salvation, deliverance) from their peyshaim (rebellions).

[22] Now all this occurred so that which was spoken by Hashem through the Navi might be fulfilled,

[23] HINEI, HAALMAH HARA'AH VYOLEDET BEN VKARAT SHMO IMMANU-EL (Behold, the Virgin will be with child and will bear Son and will call his name Immanu-El-*Isa 7:14; cf page vii*), which translated means G-d is with us.

[24] Then Yosef [*ben Dovid*], rising up from sleep, did as the malach Hashem commanded him and he took his kallah.

[25] And Yosef [*ben Dovid*] did not know her until she bore BEN and Yosef [*Ben Dovid*] called him by name of Yehoshua [*Ben Dovid*][*See Baba Bathra 8:6*].

2 Now after Yehoshua was born in Beit-Lechem Yehudah, in the days of

Herod [*the Great, the Roman client*] king -hinei!-chachamim from eretz Mizrach (the land of the East) arrived in Yerushalayim, [2] saying, Where is he that is born Melech HaYehudim? For we have seen his KOCHAV (star,

Num 24:17) in the Mizrach and come to fall down before him.

[3] Because Herod the king heard this, he was terribly shaken, and all Yerushalayim with him.

[4] And assembling all the Rashei Hakohanim and Sofrim of the people, he inquired of them the place where Rebbe, Melech HaMoshiach was to be born.

[5] They told him, In Beit-Lechem Yehudah; because so it stands written by the Navi:

[6] And YOU, BEIT-LECHEM, (Bethlehem, *Mic 5:1[2]*) in eretz Yehudah are by no means least among the shtetlach (towns) or ruling [*alafim*] of Yehudah; because out of you will come a Moshel (Ruler) who will be the Ro'eh Ami Yisroel.

[7] Then Herod secretly summoned the chachamim and ascertained from them the exact date of the manifestation of the KOCHAV.

[8] Then he sent them to Beth-Lechem, saying, Go and make a thorough search for the yeled (child); as soon as you have found him, report to me, so that I, as you, may come and fall down before him.

[9] After they heard the king, they departed, and hinei! The KOCHAV they had seen in the Mizrach (East) was going ahead of them until it came and stood above the place where the yeled was.

[10] When they saw the KOCHAV, they rejoiced with exceedingly great nachas (joy).

[11] And, entering the bais (house), they beheld the yeled with Miryam, his Em, and prostrated themselves before him. Then, opening their treasure chests, they offered gifts of gold, frankincense, and myrrh.

[12] And having been warned in a chalom (dream) not to return to Herod, they took refuge in their own country by another way.

[13] And when they'd gone-hinei! -a malach Hashem appeared to Yosef [*Ben Dovid*] in

a chalom (dream), saying, Arise, and take the yeled and his Em, and flee to Eretz Mitzrayim (Egypt), and stay there until I tell you, for Herod is about to seek the yeled to destroy him.

[14] So, having got up, Yosef [ben Dovid] took the yeled, and his Em by night and departed for Eretz Mitzrayim.

[15] And Yosef [ben Dovid] was there until the mot Herod. This was to fulfill what had been spoken by Hashem through the Navi, UMITZRAYIM KARATI LIVNI (Out of Egypt have I called my Son, HOSHEA 11:1).

[16] When Herod saw that he had been outwitted by the chachamim, he was greatly enraged, and he ordered the slaughter of all the yeladim in Beit-Lechem and its vicinity who were two years old or under, in accordance with the time that he had learned from the chachamim.

[17] Then came the fulfillment of what was spoken through Yirmeyah HaNavi: [18] KOL BRAMAH NISHMAH (A voice was heard in Ramah, Jer 31:14[15]), a voice of bitter weeping and mourning. Rachel is crying for her yeladim; she refuses to be comforted, because they are no more.

[19] When Herod died, hinei, in Eretz Mitzrayim a malach Hashem appeared to Yosef [ben Dovid] in a chalom (dream),

[20] saying, Arise, and take the yeled and his Em and go to Eretz Yisroel, for those seeking the life of the yeled are dead.

[21] And Yosef [ben Dovid] arose and took the yeled and his Em, and entered Eretz Yisroel.

[22] And when Yosef [ben Dovid] heard that Archelaus

had succeeded his father Herod as king of Yehudah, Yosef [ben Dovid] was afraid to go there. And, having been warned in a chalom, he departed into the districts of the Galil.

[23] And Yosef [ben Dovid] made his home in the shtetl (Jewish village) called Natzeret, so that which was spoken by the Neviim might be fulfilled: He will be called a Natzi [i.e., *Moshiach the Netzer, Tzemach, Isa 11:1; Jer 23:5; Zech 3:8; Isa 53:2; Zech 6:11-12*].

3 Now in those days Yochanan of the tevilah of teshuva appears, preaching, crying out as a maggid (preacher) [for the *Moshiach*] in the midbar (wilderness) of Yehudah, [2] saying, Make teshuva, for the Malchut HaShomayim has come near.

[3] For this [Yochanan] is the one spoken of through Yeshayah the Navi, saying, KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, Isa 40:3): Prepare the Derech Hashem (the way of the L-rd). Make his paths straight!

[4] Now Yochanan himself had camel-hair clothing and a leather belt around his waist, and his food was arbe (locusts) and devash (wild honey).

[5] Then all Yerushalayim and all Yehudah and the whole region of the Yarden were going out to him.

[6] Making vidduy (confession of sin) [to Hashem] of their averos (sins), they were submitted to a tevilah (immersion) by him, using the Yarden River as a mikveh mayim (gathering of water).

[7] But when he saw many of the Perushim and Tzedukim coming to where he was using

the Yarden as a mikveh mayim, Yochanan said to them, You banim (sons) of nachashim (snakes)! Who warned you to flee from the charon af [*Hashem*] habah (the coming burning wrath of Hashem)?

[8] Produce pri tov l'teshuva (fruit worthy of repentance)!

[9] Do not presume to say to yourselves, We have the yichus (proud lineage), we have the zechut Avot (merit of the Fathers) of Avraham Avinu (our father Abraham). For I say to you that Hashem is able to raise up from these avanim (stones) banim (sons) of Avraham.

10] And already the ax is laid at the shores haetzim (the root of the trees); therefore, every etz not producing pri tov (good fruit) is cut down and thrown into the eish (fire).

[11] I give you a tevilah (immersion) in a mikveh mayim for teshuva, but Hu Habah (He who Comes; *T.N. i.e., the Moshiach*) after me has more chozek (strength) than me. I am not worthy to remove his sandals. He will give you a tevilah (immersion) with the Ruach Hakodesh and eish (fire).

[12] The winnowing fork is in his hand, and he will clear out his threshing floor, and he will gather his wheat into the storehouse; but the chaff he will burn with unquenchable eish (fire).

[13] Then Yehoshua comes from the Galil to the Yarden to Yochanan, to submit to Yochanan's tevilah.

[14] But Yochanan would have deterred him, saying, I have need to submit to your tevilah [*T.N. i.e., Moshiach's tevilah*], and yet you come to me?

[15] But answering him, Yehoshua said, Permit it now, for thus it is proper

to fulfill all Tzidkat Hashem [Dan 9:24].

[16] And having received the tevilah in the Yarden's mikveh mayim, Rebbe, Melech HaMoshiach immediately came up. And, hinei! The Shomayim were opened to him, and he saw the Ruach Hakodesh of Hashem descending like a yonah (dove) and coming upon him.

[17] And, hinei, a bat kol (a voice from heaven) came out of Shomayim, saying, ZEH BNI AHUVI ASHER BO CHAFATZTI (This is my Son, the beloved, with whom I am well pleased).

4 Then Rebbe, Melech HaMoshiach was led up into the midbar by the Ruach Hakodesh of Hashem to undergo nisyonos (temptations) by Hasatan.

[2] And, having undergone a tzom (fast) for arbaim yom varbaim lailah (forty days and forty nights), afterward Rebbe, Melech HaMoshiach was famished.

[3] And the tempter came to him and said to him, If you are the Ben HaElohim, then speak the command that these avanim (stones) become lechem (bread).

[4] But Rebbe, Melech HaMoshiach answered, Katuv (It is written), LO AL HALECHEM LVADOH YCHEYEH HAADAM, KI AL KOL MOTZAH FI HASHEM. (Man does not live on bread alone but on every word that comes from the mouth of Hashem, Dt 8:3).

[5] Then Hasatan takes Rebbe, Melech HaMoshiach to the Ir Hakodesh (the Holy City) and set him atop the pinnacle of the Beis Hamikdash,

[6] and says to Rebbe, Melech HaMoshiach, If you are the Ben HaElohim, then throw yourself down, for katuv (it is written), MALACHAV YTZAV-VEH LACH (His angels he will command concerning you) and upon their hands they will lift you up lest you strike your foot against a stone,

TEHILLIM 91:11,12.)

[7] Rebbe, Melech HaMoshiach said to Hasatan, Again, it is written, LO TENASSU ES HASHEM ELOHEICHEM (Do not test Hashem your G-d, DEVARIM 6:16).

[8] Again, Hasatan takes Rebbe, Melech HaMoshiach to a very high mountain and shows him all the mamlechet (kingdoms) of the Olam Hazeh and the kavod (glory) of them.

[9] And Hasatan said to Rebbe, Melech HaMoshiach, All these things I will give to you, if you will fall down VTISHTACHAVEH (and you will bow down to [DEVARIM 5:9]) me.

[10] Then Rebbe, Melech HaMoshiach says to him, Depart, Hasatan! For katuv (it is written), ES HASHEM ELOHEICHA TIRA VOTO TAAVOD (The L-rd your G-d you shall fear and Him you shall worship, DEVARIM 6:13).

[11] Then Hasatan leaves him, and, hinei, malachim came and attended to Rebbe, Melech HaMoshiach.

[12] Now, having heard that Yochanan was arrested, Rebbe, Melech HaMoshiach departed into the Galil.

[13] And having left behind Natzeret, Rebbe, Melech HaMoshiach headquartered in Kfar-Nachum by the sea, in the environs of Zvulun and Naftali.

[14] This was to fulfill what was spoken through Yeshayah HaNavi, [15] ARTZAH ZVULUN VARTZAH NAFTALI (To the land of Zvulun and to the land of Naftali, Isa 8:23-9:1 [9:1-2]), the way to the sea beyond the Yarden, Galil HaGoyim,

[16] the people sitting in CHOSHECH RAU OHR GADOL (darkness saw a great light), YOSHVEI V'ERETZ TZALMAVET (the ones living in the land of the shadow of death), a light has dawned among them.

[17] From then Rebbe, Melech HaMoshiach began to proclaim,

saying, LAlter LiTeshuvah (Immediate Repentance), for the Malchut HaShomayim has come near.

[18] And walking beside Lake Kinneret (Sea of Galilee), Rebbe, Melech HaMoshiach saw two achim, Shimon, the one being called Kefa (Petros), and his brother Andrew, casting a net into the sea, for they were daiyagim (fishermen).

[19] And Rebbe, Melech HaMoshiach says, Come, follow me, and I will make you daiyagei adam (fishers of men).

[20] And immediately, leaving their nets, they followed Rebbe, Melech HaMoshiach.

[21] And having gone on from there, he saw two other achim, Yaakov Ben Zavdai and Yochanan his brother, in the sirah (boat) with Zavdai their father, repairing their nets, and he summoned them.

[22] Immediately, leaving the sirah (boat) and their father, they followed Rebbe, Melech HaMoshiach [Mt 19:29].

[23] And Rebbe, Melech HaMoshiach went about in all the Galil, exercising the ministry of moreh (teacher) in their shuls and of darshan (preacher) of the Besuroh Tovoh (Good Tiding of a Joyous Event), the Besuras HaGeulah (the Good News of Redemption) of the Malchut Hashem, and Rebbe, Melech HaMoshiach went about bringing refuah (healing) to every disease and every illness of the people.

[24] And the report went out about Rebbe, Melech HaMoshiach throughout all Syria; and they brought to him all the cholim (sick) with various illnesses and machalot, demoniacs, epileptics, and paralytics; and Rebbe, Melech HaMoshiach brought them refuah.

[25] And from the Galil, the Decapolis, Yerushalayim, Yehudah, and Ever-HaYarden from all these places great multitudes followed him.

5 When Rebbe, Melech HaMoshiach saw the multitudes, he ALAH HAHAR (went up the mountain, SHEMOT 19:3) and when he sat down, his talmidin came to him.
 [2] Then Rebbe, Melech HaMoshiach began to speak, and gave them this torah (teaching), saying,
 [3] Ashrey ANIYEI HARUACH (Blessed, Happy are the poor in spirit, YESHAYAH 66:2) for theirs is the Malchut HaShomayim.
 [4] Ashrey are the AVELIM (the ones mourning, YESHAYAH 61:2), for they will be comforted.

[5] Ashrey are the ANAVIM (humble, YESHAYAH 29:19; ZEFANYAH 2:3), for YIRESHU ARETZ (they will inherit the land, TEHILLIM 37:11).
 [6] Ashrey are the ones hungering and thirsting for Tzidkat Hashem (Tzedek Olamim, Everlasting Righteousness, DANIEL 9:24), for they will be satisfied.

[7] Ashrey are the merciful, for they will be shown rachamim (mercy).

[8] Ashrey are those of LEV TAHOR (pure heart, TEHILLIM 51:12 [10]), for they will see Hashem.

[9] Ashrey are the peace-makers, for they will be called bnei ha'Elohim (sons of G-d).

[10] Ashrey are the ones being persecuted because of Tzidkat Hashem (righteousness, DANIEL 9:24), for theirs is the Malchut HaShomayim.

[11] Ashrey are you when they reproach you and persecute you and speak all kinds of lashon horah against you, speaking sheker (falsehood, lies) because of me [*Moshiach*].

[12] Have simcha (joy) and lev sameach (glad heart), for

your sachar (reward) is great in Shomayim, for thus they persecuted the Neviim before you.

[13] You are the melach haaretz (salt of the earth), but if the salt becomes tasteless, in what way will it become salty again? It is no longer good for anything, but is thrown out and trampled by men.

[14] You are the Ohr HaOlam (the Light of the World). A city lying on a mountaintop cannot be nistar (hidden).

[15] No one, after lighting a menorah, places it under a measuring basket, but on the shulchan (table), and it gives ohr (light) to kol anshei habais (all in the house).

[16] In like manner, let your light so shine before Bnei Adam, that they may see your maasim tovim (good works) and give kavod (glory) to your Av shbaShomayim (Father in Heaven).

[17] Do not think that I came to abolish the Torah or the Neviim. I did not come to abolish but to complete.

[18] For, omein, truly I say to you, until Shomayim and haaretz pass away, not one yod, not one tag (ornamental flourish), will pass from the Torah until everything is accomplished.

[19] Therefore, whoever annuls one of the least of these mitzvot (divine commandments given by Hashem to Moshe Rebbenu) and so teaches Bnei Adam, shall be called katon (least) in the Malchut HaShomayim; but whoever practices and teaches them, this one will be called gadol (great) in the Malchut HaShomayim.

[20] For I say unto you that unless the Tzedek (Righteousness) of you exceeds that of the Sofrim and Perushim, you will certainly not enter the Malchut

HaShomayim.

21| You have heard that it was said to the ancients, LO TIRTZACH (Do not murder, SHEMOT 20:13; DEVARIM 5:17), and every rotzeach (murderer) shall be liable before the Bet Din (Court).

[22] But I say to you, that everyone who harbors kaas (anger) against his Ach [*b'Moshiach*], his chaver, shall be subject to mishpat (judgment); and whoever shall say to his Ach [*b'Moshiach*], Reyka! (Good for nothing!) will be subject to the Sanhedrin; and whoever shall say Shoteh! (Fool) shall be subject to Eish Gehinnom (Fire of Hell).

[23] Therefore, if you bring your korban (sacrifice) to the Mizbeach (altar), and there you remember that your Ach [*b'Moshiach*] has something against you,

[24] leave your korban there before the Mizbeach, and go and first be reconciled to your Ach [*b'Moshiach*]; and then come offer your korban.

[25] Come to terms quickly with your ish riv (opponent in a lawsuit), while you are a fellow-traveler on the derech eretz, lest the ish riv might deliver you to the shofet (judge), and the shofet might deliver you to the shoter (law official), and the shoter might deliver you to the beit hasohar (prison house).

[26] For, omein, truly I say to you, you may never come out from there until you repay the last peruta (small coin).

[27] You have heard that it was said, LO TINAF (Do not commit adultery, SHEMOT 20:14).

[28] But I say to you that everyone looking upon a woman with taavah (lust) for her has already committed niuf (adultery) with her in his heart.

[29] And if your right eye causes you to commit chet (sin), tear it out and throw it from you, for it is better for you that one of your evarim (members) be lost and not your whole basar (body, flesh) be thrown into Gehinnom.

[30] And if your right hand causes you to commit chet, cut it off and throw it from you, for it is better for you that one of your evarim (members) be lost and not that your whole basar may go into Gehinnom.

[31] It was also said, Whoever divorces his wife, let him give to her a "get," a SEFER KERITUT (bill of divorce, DEVARIM 24:1).

[32] But I say to you that everyone divorcing his wife, except for the DVAR (indecent thing, DEVARIM 24:1) of zenut (fornication), makes her become a noefet (adulteress), and whoever marries a gerusha (divorcee) commits niuf (adultery).

[33] Again, you have heard that it was said to the ancients, You shall not break your nederim (vows), but you shall repay your vows to Hashem, [T.N. See VAYIKRA 19:12; BAMIDBAR 30:3; DEVARIM 23:22]

[34] But I say to you, Do not swear shevuot (oaths) at all, neither by Shomayim, for it is the kes malchut of Hashem (throne of C-d),

[35] nor by haaretz, for it is the hadom (footstool) of his feet, nor by Yerushalayim, for it is the kiryat melech rav (city of the great king, TEHILLIM 48:3[2]).

[36] Neither are you to swear by your rosh, for you are not able to make one hair turn white or black.

[37] But let your word be ken, ken (yes, yes) or lo, lo (no, no), but anything beyond this is lashon horah.

[38] You have heard that it was said, AYIN TACHAT AYIN, SHEN TACHAT SHEN (An eye for an eye and a tooth for a tooth SHEMOT 21:24).

[39] But I say to you, Do not set yourself against the rasha (evil person), but whoever hits you on your right cheek, turn to him also the other cheek.

[40] And the one wishing to sue you and take your tunic, give to him also your kaftan.

[41] And whoever will force you to go one mile, go with him two.

[42] And the one asking you to give and the one wishing to borrow from you, from these do not turn away.

[43] You have heard that it was said, VAHAVTAH LREIACHAH (You shall love your neighbor, VAYIKRA 19:18) and you shall hate your oyev (enemy).

[44] But I say to you, Love your enemies, and offer tefillos (prayers) for the ones bringing redifaf (persecution) upon you.

[45] Do this so that you may become banim of your Av shbaShomayim, for His shemesh (sun) He makes to rise on the ra'im (evil ones) and the tovim (good ones), and He sends His geshem (rain) upon the tzaddikim (righteous ones) and the resha'im (unrighteous ones).

[46] For if you have ahavah (love) for the ones who have ahavah for you, what sachar (reward) do you have? Even the mochesim (tax collectors) do that, don't they?

[47] And if you give Drishat Shalom (greetings) only to your Achim [b'Moshiach], what extraordinary thing are you doing? Don't even the Goyim do the same?

[48] Therefore, be shlemim (complete), even as is your Av shbaShomayim.

6 Be careful that you don't practice your tzedakah (charity giving) before Bnei Adam in order to varf (show off, flaunt) to be seen by Bnei Adam; for then you have no sachar (reward) with your Av shbaShomayim.

[2] Therefore, whenever you contribute tzedakah, don't blow the shofar before you, as the tzevuim (hypocrites) do in the shuls and in the streets, in order that they may receive kavod (glory) from Bnei Adam. Omein, truly I say to you, they have their sachar (reward).

[3] But when you contribute tzedakah, do not let your left hand have da'as (knowledge) of what your right hand is doing,

[4] so that your tzedakah may be nistar (hidden, in secret), and your Av HaRoeh b'seter (Father, the One seeing in secret) [His] sachar (reward) will give you.

[5] And whenever you daven (pray), do not be as the tzevuim (hypocrites); for they love to stand and daven in the shuls and on the street corners so that they may be seen by an audience. Omein, truly I say to you, they have their sachar.

[6] But you, whenever you daven, enter into the secret place, your secret cheder, and, having shut your door, offer tefillos to your Av Asher b'Seter (Father Who is in Secret), and your Av haRoeh b'seter (Father the One seeing in secret) [His] sachar will give you.

[7] But when you daven, do not babble on and on maarich (extended, long winded) and vacuuously and without kavvanah (heartfelt direction, intention) like the Goyim. For the Goyim

think that in their verbosity their techinnah will be heard.

[8] Therefore, nisht azoi (not so)! Be different, for your Av has daas (knowledge) of what things you have need before you ask Him.

[9] Therefore, when you offer tefillos, daven like this, in this manner: Avinu

shbaShomayim (Our Father in heaven), yitkadash shmecha (hallowed be your Name).

[10] Tavo malchutechah (Thy Kingdom come) Ye'aseh rtzonechah (Thy will be done) kmoh vaShomayim ken baaretz (on earth as it is in heaven).

[11] Es lechem chukeinu ten lanu hayom (Give us today our daily bread),

[12] u-slach lanu es chovoteinu kaasher salachnu (and forgive us our debts as we forgive) gam anachnu lachayaveinu (also our debtors).

[13] V'al tvi'einu lidey nisayon (And lead us not into temptation [Mt 26:41]) ki im chaltzeinu min harah (but deliver us from evil). [Ki l'chah hamamlachah (for thine is the Kingdom) v'hagvurah (and the power) v'hatiferet (and the glory) l'olmei olamim (forever). Omein].

14| For if you give men mechila (pardon, forgiveness) for their chattaim (sins), so also your Av shbaShomayim will give selicha (forgiveness) to you.

[15] But if you do not give men mechila (forgiveness), neither will your chattaim receive selicha from your Av.

[16] And whenever you undergo a tzom (fast), don't be like the sullen tzevuim (hypocrites), for they disfigure their faces to parade their tzom (fast). Omein, truly I say to you, they have received their sachar (reward).

[17] But when you undergo a tzom, anoint your rosh with shemen and wash your face

[18] so that your tzom is concealed from Bnei Adam but not from your Av Asher b'Seter (Father Who is in Secret). And your Av HaRoeh b'seter (Father the One seeing in secret) will give you sachar.

[19] Do not store up for yourselves otzarot (treasures) on haaretz, where moth and rust destroy and where ganavim (thieves) break in and steal.

[20] But zamlet (collect) for yourselves otzarot (treasures) in Shomayim, where neither moth nor rust destroys; neither do ganavim break in and steal.

[21] For where your otzar is, there also will be your lev.

[22] The eye is the menorah of the basar. Therefore, if your eye is unblurred, then your whole basar will be lighted.

[23] But if yours is the ayin horo, your kol is choshech; if ohr choshech, great choshech!

[24] No one is able to serve two adonim (masters). For either he will have sinah (hatred) for the one and ahavah (love) for the other, or he will be devoted to the one and despise the other. You cannot serve Hashem and Mammon (Money).

[25] Therefore, I say to you, Do not have a LEV ROGEZ (anxious heart, [DEVARIM 28:65]) about your life, what you might wear or what you might drink, nor for your basar, what you might put on. Is not life more than okhel (food) and basar more than malbush (clothing)?

[26] Look to the OPH HASHOMAYIM (birds of heaven, IYOV 35:11), for they

do not sow nor reap nor gather into storehouses, and your Av shbaShomayim feeds them. Are you yourselves not worth more than they?

[27] And who among you by a LEV ROGEZ (DEVARIM 28:65) is able to add to his life span one cubit?

[28] And why have a LEV ROGEZ (anxious heart) about malbush (clothing)? Observe the lilies of the field, how they grow. They do not labor nor spin.

[29] But I say to you that not even Shlomo HaMelech in all his kavod (glory) was clothed as one of these.

[30] And if Hashem thus clothes the grass of the field that exists today and tomorrow is thrown into a furnace, how much more will he clothe you, you ones of little emunah?

[31] Therefore, do not have a LEV ROGEZ (DEVARIM 28:65), saying, What might we eat? or What might we drink? or With what might we clothe ourselves?

[32] For all these things the Goyim strive. For your Av shbaShomayim bavorn (anticipates) that you need all these things.

[33] But seek first the Malchut Hashem and the Tzidkat Hashem, and all these things will be added to you.

[34] Therefore, do not have a LEV ROGEZ (DEVARIM 28:65) for tomorrow, for makhar (tomorrow) will care for itself. Each day has enough tzoros of its own.

7 Judge not lest you be judged.

[2] For with what gezar din (verdict) you judge, you will be judged, and with what measure you measure, it will be measured to you.

[3] And why do you see the speck in the eye of your Ach [*b'Moshiach*], but you do not

consider the beam in your own eye.

[4] Or how will you say to your Ach [*b'Moshiach*], Let me take the speck out from your eye! (And, hinei! The beam is in your own eye!)

[5] Tzevua (hypocrite), first take the beam out of your eye, and then you will see clearly enough to take out the speck from the eye of your Ach [*b'Moshiach*].

[6] Do not give the kodesh to kelevim nor throw your pearls before chazirim, lest they will trample them with their feet and turn around and tear you into pieces.

[7] Keep asking and it shall be given to you; keep searching and you shall find; keep knocking and the delet shall be opened to you.

[8] For everyone asking receives, and the one searching finds, and to the one knocking the delet will be opened.

[9] Or what man is there among you the ben of whom will ask for lechem (bread), and he will give him a stone.

[10] Or if he asks for a dag (fish), will give him a nachash (snake)?

[11] Therefore, if you, being ra'im (evil ones), know to give matanot tovo (good gifts) to your yeladim, how much more does your Av shbaShomayim give hatov (the good) to the ones asking Him.

[12] Therefore, everything that you wish Bnei Adam do for you, thus also you do for them. For this is the Torah and the Neviim.

[13] Enter through the derech (way) of the shaar hatzarut (gate of narrowness), for wide is the delet and broad is the rekhov (street) leading to Avaddon (destruction, hell, Abbadon), and rabbim (many) are they who enter through it.

[14] But tzar (narrow) is the

delet and constricted is the Derech (Way) that leads to Chayyim (life) and few are the ones finding it.

[15] Beware of the neviei hasheker (false prophets), who come to you in the malbush (clothing) of kevasim (sheep), but within are ravenous ze'evim (wolves).

[16] By their perot (fruits) you will have da'as of them. Surely grapes are not gathered from thorns nor figs from thistles, are they?

[17] So every etz tov (good tree) produces pri tov (good fruit), but the etz nishchat (corrupt tree) produces pri rah.

[18] An etz tov is not able to produce pri rah nor is an etz nishchat able to produce pri tov.

[19] Kol etz (every tree) not producing pri tov is cut off and is thrown into HaEish (the Fire) (YESHAYAH 66:24; DANIEL 12:2).

[20] Therefore, by their perot (fruits) you shall have da'as of them.

[21] Not all the ones saying to me, Adoneinu, Adoneinu, will enter the Malchut HaShomayim, but the one doing the ratzon Avi shbaShomayim (the will of my Father in Heaven [Mt 26:39]).

[22] Many [messianic darshanim] will say to me [Moshiach] on that Day [the Yom HaDin, the Day of Judgment], Adoneinu, Adoneinu, did we not speak as neviim in your Name? Did we not cast out shedim (evil spirits, demons) in your Name? Did we not accomplish many niflaot (miracles) in your Name?

[23] And then I will tell them to their face, I never had da'as of you. Depart from me, you workers of mufkarut (lawlessness) [TEHILLIM 6:9(8)].

[24] Therefore, everyone who

hears these dvarim (words) of mine and does them, is like a chacham (wise man) who built his bais (house) upon the Tzur (Rock).

[25] And the geshem (rain) came down, the floods arrived, and the winds blew and beat against that bais, and it did not fall, for it had been founded upon the Tzur (Rock).

[26] And everyone hearing these words of mine [Divrei Moshiach] and not doing them is like the shoteh (fool), who built his bais upon the sand.

[27] And the geshem (rain) came down, and the floods arrived, and the winds blew and beat against that bais, and it fell, and gadolah was the mapalah (fall, downfall, defeat) of it.

[28] And it came about when Rebbe, Melech HaMoshiach finished these divrei torah (words of teaching), the multitudes were filled with fear and wonder at his torah.

[29] For his ministry of moreh (teacher) was as one having samchut (authority) and not as their Sofrim (scribes, torah teachers, rabbonim).

8 And when Rebbe, Melech HaMoshiach came down from the mountain, many multitudes followed him.

[2] And an ish metzorah (a leper) there was who approached him and fell down before Rebbe, Melech HaMoshiach, saying, Adoneinu, if you choose, you can make me tahor (clean). [3] And, having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And immediately he was.

[4] And Rebbe, Melech HaMoshiach says to him, See that you tell no one, but go and show yourself to the kohen and offer the korban

about which Moshe gave mitzvah as an edut to them.

[5] Now when Rebbe, Melech HaMoshiach entered into Kfar-Nachum, a centurion approached him, begging him [6] and saying, Adoneinu, my servant has been bedridden in the house, paralyzed, in terrible tza'ar.

[7] And Rebbe, Melech HaMoshiach says to him, I am coming. I will bring him refuah (healing).

[8] The centurion answered, Adoneinu, I am not worthy that you might come under my roof, but only say the dvar, and my servant will receive the refuah (healing).

[9] For I also am a man under marut (authority), having soldiers subordinate to myself, and I say to this one, Go! And he goes, and to another, Come! And he comes, and to my servant, Do this! And he does it.

[10] And having heard this, Rebbe, Melech HaMoshiach was amazed and said to those who followed him, Omein, I say to you, in no one in Yisroel have I found such great emunah.

[11] And I say to you, that many from the mizrach (east) and the maarav (west) will come and will sit bimesibba (reclining at tish) with Avraham and Yitzchak and Yaakov in the Malchut HaShomayim.

[12] But the Bnei HaMalchut will be thrown out into the outer choshech (darkness), where there will be weeping and grinding of teeth.

[13] And Rebbe, Melech HaMoshiach said to the centurion, Go! According to your bitachon (trust), your emunah (faith), let it be for you. And his servant was given refuah (healing) punkt (exactly) at that hour.

[14] When Rebbe, Melech

HaMoshiach entered the bais (house) of Kefa, he saw the chamot (mother-in-law, shviger) bedridden and fever stricken.

[15] Rebbe, Melech HaMoshiach touched her hand, and the fever left her. She then began functioning as his mesharetet (servant, lady minister), serving Rebbe, Melech HaMoshiach.

[16] And when erev (evening) had come, they brought to Rebbe, Melech HaMoshiach many possessed by shedim (evil spirits, demons), and he cast out the shedim with a dvar, and all the cholim (sick persons) he healed.

[17] Thus was fulfilled what was spoken by Yeshayah the Navi, saying, ACHEN CHOLAYEINU HU NASA UMACHOVEINU

SVALAM (Surely he took up our sicknesses and he carried away [T.N. like the Yom Kippur *sa'ir l'Azazel scapegoat kapporah*] our sorrows, YESHAYAH 53:4).

[18] And when he saw the crowd around him, he gave orders to go over to the other side.

[19] A sofer (scribe, Torah teacher) approached Rebbe, Melech HaMoshiach and said, Rebbe, I will follow you wherever you go.

[20] And Rebbe, Melech HaMoshiach says to him, Foxes have holes and the OPH HASHOMAYIM (birds of heaven, IYOV 35:11) have nests, but the Bar Enosh [Moshiach, DANIEL 7:13-14] does not have a place where he may lay his head.

[21] And another of Moshiach's talmidim said to him, Adoneinu, allow me first to go and bury my father.

[22] But Rebbe, Melech HaMoshiach says to him, Follow me, and permit the mesim (spiritually dead ones

without hitkhadshut, spiritually unregenerate ones) to bury their own mesim (deceased ones, niftarim).

[23] And when he embarked into the sirah, Moshiach's talmidim followed him.

[24] And hinei! a great storm came up on the lake, so that the sirah (boat) was about to be covered by the waves. But Rebbe, Melech HaMoshiach was sleeping.

[25] And Moshiach's talmidim approached and woke him, saying, Adoneinu, hoshieinu! We are perishing!

[26] And Rebbe, Melech HaMoshiach says to them, Why are you fearful, you ones of little emunah? Then, arising, Rebbe, Melech HaMoshiach rebuked the winds and the sea. And there was a great calm.

[27] And the men were astonished, saying, What sort of man is this!? That even the winds and the sea obey him!

[28] And when Rebbe, Melech HaMoshiach came to the other side of the lake, in the land of the people of Gadara, he was met by two men possessed by shedim (demons); these men were coming out of the kevarim (tombs) of the burial caves and were so dangerous no one could pass by on that road.

[29] And they screamed, saying, Mah lanu valach, Ben HaElohim? (What to us and to you, Ben HaElohim? T.N. i.e., *What business do you have with us, Ben HaElohim*) Have you come here to torture us before the time [of the Yom HaDin, the Day of Judgment]?

[30] Now there was feeding far away from them a large herd of chazirim (swine).

[31] And the shedim begged him, saying, If you cast us out, send us into the herd of chazirim.

[32] And Rebbe, Melech HaMoshiach said to them, Go away! So the shedim, coming out, went away into the chazirim. And, hinei, all the herd of chazirim rushed down the bank into the lake, and they perished in the water.

[33] And the herdsmen of the chazirim fled, and, having gone away into the town, they told the whole story of what had happened to the men possessed by shedim.

[34] And hinei! The whole town came out to meet Rebbe, Melech HaMoshiach. And seeing him, they begged him to depart from their area.

9 And, having embarked into a sirah (boat), Rebbe, Melech

HaMoshiach crossed over [to the other side of the lake] and came into his own shtetl.

[2] And hinei! They brought to Rebbe, Melech HaMoshiach a paralytic lying upon a mat. Having seen their emunah, he said to the paralytic, Chazak!

(Be strong!) Selicha (forgiveness) is granted on your averos (sins)!

[3] And hinei! Some of the Sofrim said to themselves, This one commits Chillul Hashem! [VAYIKRA 22:32]

[4] And Rebbe, Melech HaMoshiach, reading their minds, said, Why are you thinking ra'ah (evil) in your levavot (hearts)?

[5] For which is easier to say, Selicha is granted on your averos! Or...Arise and walk!?

[6] But in order that you may have da'as that the Bar Enosh [Moshiach] has samchut (authority) on earth to pronounce selicha (forgiveness) on chattaim (sins) Moshiach then declared to the paralytic, Arise, take up your mat and go to your bais (house).

[7] And arising, he went away to his bais.

[8] And having witnessed this, the multitudes experienced yirat Shomayim and gave kavod to Hashem, who had given such samchut to men.

[9] And going away from there, Rebbe, Melech HaMoshiach saw a man called Mattityahu sitting in the tax office. And Rebbe, Melech HaMoshiach says to him, Follow me. And Mattityahu arose and followed him.

[10] And it came about that while Rebbe, Melech HaMoshiach was sitting bimesibba (reclining) at tish (table) in the bais, hinei! Many mochesim (tax collectors) and choteim (sinners) came and were sitting bimesibba (reclining) at tish (table) with Rebbe, Melech HaMoshiach and his talmidim.

[11] When the Perushim saw this, they were saying to Moshiach's talmidim, Why does your Rebbe eat with the mochesim and the choteim?

[12] But when Rebbe, Melech HaMoshiach heard this, he said, It is not the bariim (healthy ones) who have need of a rofeh (physician), but the cholim.

[13] Go and learn what this means: CHESED CHAFATZTI VLO ZEVACH (I desire loving kindness and not sacrifice HOSHEA 6:6), for I have not come to call the tzaddikim but the choteim (sinners) [to teshuva].

[14] Then Yochanan's talmidim approached Rebbe, Melech HaMoshiach, saying, Why do we and the Perushim often undergo tzomot (fasts), but your talmidim do not undergo tzomot?

[15] And Moshiach said to them, Surely the Bnei HaChuppah (wedding invitees) are not able to act as

avelim (mourners) as long as the Choson (Bridegroom, i.e., Moshiach) is with them. But the days will come when the Choson is taken away from them, and then they will undergo tzomot.

[16] No one sews a patch of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear results.

[17] Neither do men put yayin chadash (new wine) into old wineskins; otherwise, the wineskins burst, and the wine is spilled, and the wineskins are ruined. But they pour yayin chadash into new wineskins, and both are preserved.

[18] While Rebbe, Melech HaMoshiach was speaking these things to them one of the nichbadim (dignitaries) [of the shul] came and fell down before Rebbe, Melech HaMoshiach, saying, The bat (daughter) of me has just become niftar (passed away), but come lay your hand upon her and she will live.

[19] And Rebbe, Melech HaMoshiach got up and, with his talmidim, followed him.

[20] And hinei! An isha (woman) hemorrhaging twelve years approached him from behind and touched the garment of Rebbe, Melech HaMoshiach's tzitzit.

[21] For she was saying to herself, If only I might touch his garment, I will receive refuah (healing).

[22] Turning and seeing her, Rebbe, Melech HaMoshiach said, Chazak, bat (daughter) of me! Your emunah has brought you refuah. And the isha was healed from that hour.

[23] And having come into the bais (house) of the nichbad (dignitary), and having seen the flute players and the unruly crowd,

[24] Rebbe, Melech HaMoshiach was saying, Go away! For the yaldah is not among the mesim—she sleeps! And they were making leitzonus (mockery, fun) of Rebbe, Melech HaMoshiach.

[25] But when the crowd had been put outside, Rebbe, Melech HaMoshiach went in and took the yaldah by the hand and the yaldah was made to stand up alive.

[26] And this report went out into all that region.

[27] And as Rebbe, Melech HaMoshiach went on from there, two ivrim (blind men) followed him, shouting loudly, Chaneinu, Ben Dovid!

[28] And when Rebbe, Melech HaMoshiach [*Ben Dovid*] entered the bais (house), the ivrim (blind men) approached him, and he says to them, Do you have emunah that I am able to do this? They say to Rebbe, Melech HaMoshiach, Ken, Adoneinu.

[29] Then Rebbe, Melech HaMoshiach touched their eyes, saying, According to your emunah, let it be done for you.

[30] And their eyes were opened. Rebbe, Melech HaMoshiach sternly warned them, saying, See to it that no one knows!

[31] But having gone out, they made him known in that entire district.

[32] After they had departed, the people brought to him a mute man who was possessed by shedim.

[33] And when the shedim had been cast out by Rebbe, Melech HaMoshiach, the mute man spoke. And the multitudes marveled, saying, Never was anything like this seen in Eretz Yisroel!

[34] But the Perushim said, It was by the Sar HaShedim (the Prince of Demons) that this man casts out shedim!

[35] And Rebbe, Melech

HaMoshiach went about all the shtetlach and villages exercising the ministry of moreh (teacher) in their shuls and of darshan (preacher) of the Besuras HaGeulah of the Malchut Hashem and bringing refuah to all the cholim, every machla (disease) and every illness.

[36] And looking out on the multitudes, Rebbe, Melech HaMoshiach felt rachmei Shomayim (heavenly compassion and mercy) for his people, for they were distressed and weary.

KATZON ASHER EIN LAHEM ROEH (like sheep without a shepherd BAMD BAR 27:17).

[37] Then Rebbe, Melech HaMoshiach says to his talmidim, The katzir (harvest) is indeed great but the kotzerim (harvesters) are few.

[38] Therefore, offer tefillos to the Adon HaKatzir (the L-rd of the Harvest) that He may send out Kotzerim into His Katzir.

10 And summoning his Shneyim Asar (Twelve) Talmidim, Rebbe, Melech HaMoshiach gave to them samchut (authority) over shedim (unclean spirits), so as to cast them out, and samchut (authority) to call forth refuah for every machla and every illness.

[2] Now of the Shneyim Asar Shlichim, the names are these: first, Shimon, the one being called Kefa, and Andrew his brother, Yaakov Ben Zavdai and Yochanan his brother,

[3] Philippos and Bar-Talmi, Toma and Mattityahu the moches, Yaakov Bar-Chalfai and Taddai,

[4] Shimon the Zealot and Yehudah from Kriot, who betrayed Rebbe, Melech HaMoshiach.

[5] These Shneyim Asar (Twelve) did Rebbe, Melech HaMoshiach send out with the following directives, saying: In the Derech HaGoyim (Way of the Gentiles, Gentile territory) do not go, and do not enter into any Shomron town,

[6] but go rather to the Seh Oveid Beis Yisroel (the Lost Sheep of the House of Israel).

[7] And, while going, preach that the Malchut HaShomayim is imminent and miyad.

[8] Heal the cholim, raise the mesim, cleanse the metzoraim (lepers), cast out the shedim; freely you received, freely give.

[9] Take neither gold nor silver nor copper for your money belts,

[10] nor a schnorrer's (beggar's) bag for the road, nor two tunics, nor sandals, nor a staff, for the oseh hamelachah (the one doing the work) is worthy of his lechem.

[11] And into whichever town or shtetl you enter, inquire who in it is a ben chayil (son of worthiness), and there remain until you leave.

[12] And when you enter into the bais (house), give that household your "Shalom!"

[13] And if indeed the bais is a bais chayil (a house of worthiness), let your shalom come upon it; but if it is not a bais chayil, let your shalom return to you.

[14] And whoever neither receives you nor listens to your divrei [*Moshiach*], as you are leaving and as you go outside of that bais (house) or city, then let it be NIER CHATZNO (shake out the fold of the robe, i.e., wash ones hands of), shake off the dust of your feet.

[15] Omein, I say to you, it will be more tolerable on Yom HaDin (the Day of Judgment) for Sdom and Amora than

for that shtetl.

[16] Hinei! I send you as kevesim (sheep) in the midst of ze'evim; therefore, have the seichel (intelligence) of nachashim (serpents) and be tamim (faultless) as yonim (doves).

[17] And beware of Bnei Adam, for they will deliver you up to the sanhedriyot (local councils, bet din courts) and in their shuls they will subject you to the shot (whip).

[18] And before moshelim (governors) and also melachim (kings) you will be led for my sake [*for the sake of Moshiach*], for an edut (testimony) to them and to the Goyim.

[19] But when they deliver you up, do not be of a LEV ROGEZ (anxious heart, DEVARIM 28:65) worried about how or what you are to say; for it will be given to you in that hour what you are to speak.

[20] For you are not the ones speaking, but the Ruach Avichem (the Spirit of your Father) is the one speaking in you.

[21] And brother will deliver up to death his own brother, even an abba his own yeled. And yeladim will stand up against their horim (parents) and put them to death.

[22] And you will be under the sinas chinom (baseless hatred) of kol Bnei Adam on account of my Name; but the one enduring ad es HaKetz (until the End) will receive the Yeshuat Eloheinu (the Salvation of our G-d).

[23] But when they persecute you in one shtetl, flee to the other; for, omein, I say to you, by no means will you complete the shtetlach of Eretz Yisroel until the Bias HaMoshiach (Coming of the Moshiach, the Bar Enosh, DANIEL 7:13).

[24] A talmid is not above his Rebbe nor an eved (servant)

above his Baal Bayit (master).

[25] It is enough for the talmid that he be like his Rebbe, and the eved like his Baal Bayit. If they called the Baal Bayit Baal-zibbul, how much more the anashim (men) in his bais.

[26] Therefore, do not fear them; for nothing has been veiled which will not be unveiled; and nothing has been nistar (hidden) which will not be made known.

[27] What I say to you in the choshech (darkness), you declare in the ohr (light); and what you hear whispered into your ears, shout, preach, from the rooftops.

[28] And do not fear those who kill the basar (flesh), but are unable to kill the nefesh (soul); but rather fear the One who is able to destroy both basar and nefesh in Gehinnom.

[29] Are not two sparrows sold for the least valuable copper coin? And yet not one of them will fall to the ground apart from Avichem!

[30] But, as far as you are concerned, even the hairs of your rosh have been inventoried.

[31] Therefore, al taarotz (do not be afraid)! You are of more value than many sparrows!

[32] Therefore, everyone who shall declare publicly the Ani Maamin toda'ah of me [*as Moshiach*], before Bnei HaAdam, I will make toda'ah (acknowledgment) of him before Avi shbaShomayim.

[33] But everyone who makes hakhchashah (denial) of me [*as Moshiach*], I also will make hakhchashah (denial) of him before Avi shbaShomayim.

[34] Do not think that I have come to bring shalom al haaretz (peace on the earth); I have not come to bring shalom but a cherev (sword).

[35] For I came to divide a man against his Av, and a bat against her Em, and a kallah (bride) against her chamot (mother-in-law, shviger).

[36] And the OIYVEI ISH ANSHEI VEITO (the enemies of a man will be the members of his own household, MICHOH 7:6).

[37] The one who has more ahavah (love) for a tata (papa) or a mama than for me [*Moshiach*], is not worthy of me [*Moshiach*], and the one who has more ahavah (love) for a ben or a bat than me is not worthy of me.

[38] The one who does not take up his etz shel mesiros nefesh (tree of self-sacrifice) and follow after me, is not worthy of me.

[39] The one who has found his nefesh will lose it; the one who has lost his nefesh for my sake [*lemaan Moshiach*] will find it.

[40] The one who gives the kabbalat panim (welcome) to you gives the Baruch Habah (welcome) to me [*to Moshiach*], and the one who gives the Baruch Habah to me [*Moshiach*] gives the Baruch Habah to the One [*Elohim HaAv*] who sent me.

[41] The one who gives the Baruch Habah to a navi (prophet) in the name of a navi will receive the sachar (reward) of a navi, and the one who gives the Baruch Habah to a tzaddik (righteous man) in the name of a tzaddik will receive the sachar of a tzaddik.

[42] And whoever in the name of a talmid [*of Moshiach*] gives only a cup of cold water to one of these little ones [*the least of the talmidim of Moshiach*], omein, I say to you, he will by no means lose his sachar.

11 And it came about when he finished giving directives to his Shneyim Asar Talmidim, he moved on from there, exercising the ministry of moreh (teacher) and darshan (preacher, maggid) in their shtetlach.

[2] Now when Yochanan, in the beit hasohor (prison), heard of the maasei haMoshiach (works of Moshiach), he sent his talmidim to Rebbe, Melech HaMoshiach.

[3] They asked him, Tell us. Are you Hu Habah (He who comes) or is our chikiah (wait) to be for the Bias (Coming) of another?

[4] And Rebbe, Melech HaMoshiach answered them, saying, Go give the report of what you see and hear to Yochanan:

[5] The ivrim (blind people) see, the pisechim (lame people) walk, the metzoraim (lepers) are cleansed, the chershishim (deaf people) hear, the mesim are made to stand up alive, and the aniyim (poor) have the Besuras HaGeulah preached to them. [Isa 35:5f; 61:1]

[6] Ashrey (Happy) is the one who does not find a cause of michshol (falling, stumbling) in me [as Moshiach].

[7] As they were leaving, he began to speak to the multitudes about Yochanan, What did you go out into the midbar (wilderness) to see? A reed being shaken by the wind?

[8] What did you go out to see? Someone shtats (imposing, impressive) in appearance, attired in soft raiment? Hinei, the ones wearing soft raiment are in houses of melachim (kings).

[9] But what did you go out to see? A Navi? Ken, I tell you. And one greater than a Navi.

[10] This is he about whom it has been written, HINNENI SHOLEIACH MALACHI (Behold, I will send my messenger) before your face, UPINNAH DERECH LEFANAI (and he will prepare the way before me, [SHEMOT 23:20; MALACHI 3:1]).

[11] Omein, I say to you, of those born of women, there has not appeared one greater than Yochanan of the tevilah of teshuva, yet the person with the least chashivut in the Malchut HaShomayim is greater than he.

[12] From the days of Yochanan of the tevilah of teshuva until now, the Malchut HaShomayim has been under violent attack and the violent seize it with coercion.

[13] For all the Neviim and the Torah prophesied until Yochanan.

[14] And, if you are willing it to be mekabel (accept, receive), he is the "Eliyahu," who is to come [MALACHI 3:23].

[15] The one having ears, let him hear.

[16] But to what will I compare this generation? It is like yeladim sitting in the marketplaces, calling out to one another,

[17] We played the chalil (flute) for you, but you did not dance; we sang a kina (lament, funeral dirge) for you, and you did not mourn.

[18] For Yochanan came neither eating nor drinking, and they say, He has a shed.

[19] The Bar Enosh [Moshiach] came eating and drinking, and they say, Hinei! A zolel (glutton) and a shikkor (drunkard), a friend of mochesim (tax collectors) and choheim (sinners). Yet, Chochmah (Wisdom) is vindicated by her maasim.

[20] Then he began to

reproach the shtetlach (villages) in which were accomplished most of his gevurot (mighty deeds), because they did not make teshuva.

[21] Oy l'chah (Woe to you!), Korazin! Oy l'chah, Beit Tzaidah! For if in Tzor and Tzidon were accomplished the gevurot that were accomplished among you, they would have made teshuva long ago in sackcloth and ashes.

[22] Nevertheless, I say to you, it will be more bearable for Tzor and Tzidon than for you on Yom HaDin.

[23] And you, Kfar-Nachum, were you lifted up as far as Shomayim? You shall be brought down as far as Sheol [YESHAYAH 14:13,15]. For if in Sdom were accomplished the gevurot that were accomplished among you, Sdom would have a sheerit (remnant) today!

[24] Nevertheless, I say to you, it will be more bearable for the land of Sdom on Yom HaDin than for you.

[25] At that time, Rebbe, Melech HaMoshiach said, Modeh Ani, Avi, Adon HaShomayim vHaAretz, (I thank you, Father, L-rd of Heaven and Earth), because you hid these things from the chachamim (wise) and those with seichel, and to them they are nistar (hidden, esoteric), and you made a hisgalus (revelation) of them unto ollelim (infants).

[26] Ken, Avi, for thus it was pleasing in your sight.

[27] All things were given to me by Avi, and no one has daas (knowledge) of HaBen except HaAv, nor does anyone have daas of HaAv, except HaBen, and anyone to whom HaBen chooses to unveil him.

[28] Come to me, all you who are burden-weary and heavy laden, and I will

give you Shabbos menuchah.
 [29] Take my ol (yoke) upon you and learn from me, for I am anav (humble) and have shiflut (lowliness) in lev (heart), and you will find menuchah (rest, security [RUTH 1:9]) for your nefashot (souls, YIRMEYAH 6:16).
 [30] For my [*Moshiach's*] ol (yoke) is easy and my burden is light. [See Mt 23:4]

12 At that time Rebbe, Melech HaMoshiach went on Shabbos through the grainfields. And his talmidim were hungry and began to pick the heads of wheat and to eat them.

[2] But the Perushim, seeing this, said to Moshiach: Hinei! Your talmidim are doing what is asur on Shabbos!

[3] But Moshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry,

[4] how he entered into the Beis Hashem and ate the Lechem HaPanim (the Bread of the Presence), which was not mutar (permissible) for him to eat nor the ones with him, but only the kohanim?
 [5] Or have you not read in the Torah that on Shabbos the kohanim are mechallel Shabbos

in the Beis Hamikdash and yet are blameless?

[BAMIDBAR 28:9-10]

[6] But I say to you that something greater than the Beis Hamikdash is here.

[7] But if you'd had daas what this means, CHESED CHAFATZTI VLO ZEVACH (I desire mercy and not sacrifice HOSHEA 6:6), you would not have condemned the innocent.

[8] For the Bar Enosh (Moshiach) is Adon HaShabbos.

[9] And having gone from

there, he went into their shul.
 [10] And hinei! There was a man with a withered hand. And they questioned Rebbe, Melech HaMoshiach, asking, Is it mutar (permissible) to bring refuah (healing) on Shabbos? They did this in order to bring accusation against him.

[11] But Rebbe, Melech HaMoshiach said to them, What man will there be among you, who owns a keves (lamb), and if it falls into a pit on Shabbos, will not take hold of it and lift it out?

[12] Therefore, how much more valuable is a man than a keves. For this reason, it is mutar (permissible) on Shabbos to do HaTov.

[13] Then Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched out his hand. And it was restored to health, as sound as the other hand.

[14] But the Perushim went out and took counsel against Rebbe, Melech HaMoshiach so that they might destroy him.

[15] But Rebbe, Melech HaMoshiach, having da'as of this, departed from there. And many multitudes followed Rebbe, Melech HaMoshiach, and he brought refuah to them all.

[16] And Rebbe, Melech HaMoshiach warned them that they should not make him manifest.

[17] This was to fulfill what was spoken through Yeshayah HaNavi, saying,

[18] HEN AVDI ETMACH BO, BECHIRI RATZTAH NAFSHI, NATATI RUCHI ALAV, MISHPAT LAGOYIM YOTZI

(Here is my Servant, whom I uphold, my Chosen One in whom my Soul delights, I will put my Spirit on him, he will

bring Justice to the Nations, YESHAYAH 42:1)

[19] LO YITZAK VLO YISSAH VLO YASHMIA BACHUTZ KOLO (He will not shout nor cry out nor raise the sound of his voice in the street.)

[20] KANEH RATZUTZ LO YISHBOR UFISHTAH CHEHAH LO YECHABENAH LE-EMET YOTZI MISHPAT (A bruised reed he will not break nor a smoldering wick will he snuff out) until Rebbe, Melech HaMoshiach leads mishpat (justice) to victory.

[21] And in his Name, HAGOYIM will put their tikvah (hope) [YESHAYAH 42:1-4; YESHAYAH 11:10 TARGUM HA-SHIVIM]
 [22] Then a man, blind and mute, who was possessed by shedim, was brought to Rebbe, Melech HaMoshiach, and he brought refuah to him, so that the mute man was able to speak and to see.

[23] And all the multitudes were amazed and they were saying, Surely this is not the Ben Dovid [*Moshiach*], is he?
 [24] But, having heard this, the Perushim said, This one does not cast out shedim except by Baal-zibbul, the Sar HaShedim (the Prince of Demons).

[25] But having daas of their thoughts, Rebbe, Melech HaMoshiach said to them, Every malchut that is divided against itself is made desolate, and every ir (city) and bais (house) that is divided against itself will not stand.

[26] And if Hasatan casts out Hasatan, he is divided against himself. How, therefore, will the Malchut Hasatan stand?

[27] And if by Baal-zibbul I cast out the shedim, by whom do your banim (sons) cast them out? Therefore, they will be your shofetim (judges).

[28] But if by the Ruach Hakodesh I [*Moshiach*] cast out the shedim, then upon you the Malchut Hashem has arrived.

[29] Or how is someone able to enter the Bayit HaGibbor and confiscate his furnishings unless he binds the Gibbor first. Then he will plunder the Bayit HaGibbor.

[30] The one not with me [*Moshiach*] is against me [*anti-Moshiach*]. And the one not gathering with me scatters.

[31] Therefore, I say to you, every chet (sin) and gidduf (blasphemy) will be forgiven men, but whoever commits Chillul Hashem against the Ruach Hakodesh will not be forgiven.

[32] And whoever speaks a word against the Bar Enosh [*Moshiach*] will be granted selicha (forgiveness), but whoever speaks against the Ruach Hakodesh, selicha will not be granted him either in the Olam Hazei or in the Olam Habah.

[33] Either make the etz (tree) tov (good) and its pri (fruit) will be tov, or make the etz nishchat (corrupt) and its pri will be rah; for by its pri the etz is known.

[34] You banim of nechashim (sons of snakes), how are you able to speak tovot (good things), for out of the abundance of the lev (heart) the mouth speaks.

[35] The ish tov (good man) out of the good otzar (treasure) brings forth good; and the ish rah out of the evil otzar brings forth evil.

[36] But I say to you, that for every careless lashon horah (evil speech) that men speak, they will be called to account on the Yom HaDin (the Day of Judgment).

[37] For by your dvarim you will be pronounced tzodek (righteous), and by your

dvarim you will be charged with guilt.

[38] Then some of the Sofrim and Perushim answered Rebbe, Melech HaMoshiach, saying, Rabbi, we desire to see an ot (miraculous sign) from you.

[39] But Rebbe, Melech HaMoshiach answered them, Dor rah umnaef (an evil and adulterous generation) seeks for an ot (miraculous sign), but no ot will be given it except the ot of Yonah HaNavi.

[40] For just as Yonah was in the belly of the great fish SHLOSHAH YAMIM USHLOSHAH LAILAH (three days and three nights, YONAH 1:17), so will be the Bar Enosh (Moshiach) in the heart of the earth SHLOSHAH YAMIM USHLOSHAH LAILAH (three days and three nights).

[41] The men of Nineveh will stand up at the Yom HaDin with this generation and they will condemn it, for the men of Nineveh made teshuva at the hatafah (preaching) of Yonah, and, hinei, something much greater than Yonah is here.

[42] The Queen of the South will be made to stand up alive at the Yom HaDin with this generation and will condemn it, for she came from the ends of the earth to listen to the chochmah of Shlomo and, hinei, something much greater than Shlomo is here.

[43] Now when the ruach hatameh (unclean spirit) goes out from the man, it goes through dry places seeking a manoch (resting place) and it does not find one.

[44] Then it says, Into my haunt I will return from where I came out. And having come out, it finds the bais standing empty, having been swept and having been put

beseder (in order).

[45] Then it goes and takes along with itself seven other ruchot more evil than itself and, having entered the residence, it sets up house there, and the last state of that man has become worse than the first. Thus it will be with this evil generation also.

[46] While he was still speaking to the multitudes, hinei, Moshiach's Em and achim stood outside, seeking to speak with him.

[47] And someone said to Rebbe, Melech HaMoshiach, Hinei! Your Em and your achim have stood outside seeking to speak with you.

[48] And Rebbe, Melech HaMoshiach said in reply to the one speaking with him, Who is my Em and who are my achim?

[49] And stretching out his hand upon his talmidim, Rebbe, Melech HaMoshiach said, Hinei, my Em and my achim.

[50] For whoever does the ratzon (will) of Avi shbaShomayim (see Mt6:10; 26:39) he is my ach (brother) and achot (sister) and Em (Mother).

13 On that day, having gone out of the bais, Rebbe, Melech HaMoshiach sat beside the lake.

[2] And many multitudes gathered together to him so that he got into a sirah (boat) to sit down, and the entire multitude stood along the shore.

[3] And Rebbe, Melech HaMoshiach told them many things in meshalim (parables), saying Hinei! The Sower went out to sow [seeds].

[4] And while he sowed, on the one hand, this [seed] fell along the road, and the birds having come, devoured them.

[5] And others fell upon the rocky places, where there is not much soil, and immediately it sprouts on account of the lack of the soil's depth.

[6] And when the shemesh (sun) arose, the zera (seed) was scorched, and because it did not have a root, it withered.

[7] And others fell among the thorns, and the thorns grew up and choked them.

[8] But others fell on the adamah tovah (good ground), and they yielded fruit: the one, one hundred, the other, sixty, the other, thirty.

[9] The one having oznayim (spiritual ears), let him hear!

[10] And, approaching, the talmidim said to Rebbe, Melech HaMoshiach, Why in meshalim (parables) are you speaking to them?

[11] And Rebbe, Melech HaMoshiach answered them, Because to you it has been granted to have daas of the razim (mysteries) of the Malchut HaShomayim, but to those it has not been granted.

[12] For whoever has, [more] will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken from him (see Mt 25:14-29).

[13] For this reason in meshalim I am speaking to them, for while seeing they do not see, and [while] hearing they do not hear, nor do they have binah (understanding).

[14] And in them is fulfilled the nevuah (prophecy) of Yeshayah HaNavi, saying, SHIMU SHAMOA VAL TAVINU UREU RAO VAL TEIDAU (In hearing you will hear and by no means understand, and seeing you will see and by no means perceive).

[15] HASHMEIN LEV HAAM HAZEH VAZNAV HACHBEID VEINAV HASHA,

PEN YIREH VEINAV UVEAZNAV YISHMAH ULEVAVO YAVIN, VSHAV NRAFAH LOH. (For the heart of this people has been made dull, and with [their] ears are hard of hearing, and their eyes are shut, lest they see with the their eyes and with [their] ears they hear, and with the lev (heart) they understand and they turn and I will give them refuah [healing] YESHAYAH 6:9-10).

[16] But ashrey are your eyes, for they see, and your ears, for they hear.

[17] For truly I say to you that many Neviim and tzaddikim desired to see what you see, and they did not see [it], and to hear what you hear, and they did not hear it.

[18] You, therefore, listen to the mashal of the sower.

[19] When anyone hears the Dvar HaMalchut and does not have binah, HaRah (the Evil one) comes and seizes that which was sown in his lev (heart). This is the zera (seed) sown along the path.

[20] And the zera sown upon the rocky places is the person listening to the Dvar Hashem and immediately with simcha receives it.

[21] Yet he has no root in himself but is short-lived, and when ES TZARAH comes or persecution on account of the Dvar Hashem, immediately he ceases being a maamin Meshichi (Messianic believer) and becomes meshummad (apostate), falling away and giving up the [true Orthodox Jewish] faith. [YIRMEYAH 30:7]

[22] And the [zera] sown among the thorns is the one hearing the dvar (word), and the rogez HaOlam Hazeh (the anxiety of this age, DEVARIM 28:65) and the mirmah (deceit) of riches, choke the Dvar Hashem and it becomes

unfruitful. [YESHAYAH 53:9]

[23] And the zera sown upon the adamah tovah (the good ground), this is the one who hears the Dvar Hashem and, understanding [it], indeed bears pri and, one produces a hundred, the other sixty, the other thirty.

[24] Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a man sowing zera tov (good seed) in his field.

[25] But while men slept, his oyev (enemy) came and oversowed weeds in between the wheat and went away.

[26] But when the wheat sprouted and produced pri, then the weeds also appeared.

[27] So the servants of the Baal Bayit said to him, Adoneinu, did you not sow zera tov (good seed) in your field? How then does it have weeds?

[28] And he said to them, An oyev did this. So the servants say to him, Do you want us to go and pull them all?

[29] But he says, No, lest gathering the weeds you should uproot the wheat together with them.

[30] Permit both to grow together until the Katzir (harvest); and in time of the Katzir, I will say to the kotzerim, Collect first the weeds, and bind them into bundles to burn them. But the wheat gather into my storehouse.

[31] Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a mustard seed, which a man took and sowed in his field.

[32] This that is indeed less than all the zeraim (seeds), but when it grows, it is larger than the garden vegetables and it becomes an etz (tree), so that the OPH HASHOMAYIM

IYOV 35:11) come and dwell in its branches.

[33] Another mashal Rebbe, Melech HaMoshiach spoke to them. The Malchut HaShomayim is like seor (leaven), which having taken, a woman hid in three sats of wheat flour until the whole was leavened.

[34] All these things Rebbe, Melech HaMoshiach spoke in meshalim to the multitudes. And apart from meshalim Rebbe, Melech HaMoshiach did not speak to them:

[35] So that might be fulfilled

what was spoken through the

Navi, saying, EFTCHA

VMASHAL PI AVIAH

CHIDOT (I will open my

mouth with parables, I will

utter things having been

hidden) from the foundation

of the world. -TEHILLIM 78:2

[36] Then having sent away

the multitudes, Rebbe, Melech

HaMoshiach came into the

bais (house). And Moshiach's

talmidim approached him,

saying, Explain to us the

mashal of the weeds of the

field.

[37] And answering, Rebbe,

Melech HaMoshiach said, The

Sower of the zera tov is the

Bar Enosh (Moshiach).

[38] The field is HaOlam

Hazeh. And the zera tov, the

good seed, these are the Bnei

HaMalchut, and the weeds,

these are the bnei HaRah

(sons of the Evil one,

BERESHIS 3:15).

[39] And the Oyev (the

Enemy) sowing them is

Hasatan. And the Katzir

(Harvest), this is HaKetZ

HaOlam (the end of the age).

And the kotzerim (reapers,

harvesters) are malachim

(angels).

[40] As the weeds are pulled

up and gathered and are

consumed with Eish (Fire), so

also it will be at the KetZ

HaOlam.

[41] The Bar Enosh

[*Moshiach*] will send forth his

malachim, and they will pull

up and gather out of the

Moshiach's Malchut all the

things making meshummad

(apostate) and the ones who

are without Torah and

antinomian.

[42] And Moshiach's

malachim will throw them

into the furnace of Eish; there

will be weeping and grinding

of teeth.

[43] Then the tzaddikim will

shine as the shemesh (sun) in

the Malchut of their Father.

The one having oznayim

(spiritual ears), let him hear.

[44] The Malchut

HaShomayim is like otzar

(treasure) hidden in the field,

which, having found, a man

hid. And from the simcha he

experienced, he goes away and

sells everything he has and

buys that field.

[45] Again, the Malchut

HaShomayim is like a

merchant searching for fine

pearls.

[46] And having found one

precious peninah (pearl), he

went away and liquidated

everything he had and

acquired it.

[47] Again, the Malchut

HaShomayim is like a reshet

(net) having been cast into the

lake, a reshet collecting and

gathering dagim (fish) of all

descriptions,

[48] which, when this reshet

(net) was filled, they hoisted

it upon the shore, sat down,

collected the tov (good) into a

creel, and the rah (evil), they

threw out.

[49] Thus it will be at HaKetZ

HaOlam Hazeh (The End of

This World). The malachim

will go out and they will

separate the resha'im from

among the tzaddikim.

[50] And they will throw the

resha'im into the furnace of

Eish. In that place there

will be weeping and gnashing of teeth.

[51] Did you have binah of all

these things? They say to

Rebbe, Melech HaMoshiach,

Ken.

[52] So Rebbe, Melech

HaMoshiach said to them,

Therefore, every sofer (scribe,

Torah teacher, rabbi) who

becomes a talmid of the

Malchut HaShomayim is like

a man [who is] a Baal Bayit,

who takes out of his otzar

(treasure), chadashot (new

things) and also yeshanot (old

things).

[53] And it came about when

Rebbe, Melech HaMoshiach

finished these meshalim, that

he went away from there.

[54] And having come into

Moshiach's shtetl, he began

ministering as a moreh

(teacher) in their shul, so that

they were amazed and said,

From where did this

chochmah come to this one,

this chochmah and these

moftim (miracles, wonders,

omens)?

[55] Is this not the ben

hanaggar (the carpenter's

son)? Is not his Em called

Miryam? And are not his

achim Yaakov*, Yosef, Shimon

and Yehuda**?

[56] And are not his achayot

(sisters) with us? From where,

therefore, came to this one all

these things?

[57] And they were taking

offense at Rebbe, Melech

HaMoshiach. But Rebbe,

Melech HaMoshiach said to

them, A Navi (prophet) is not

without honor except in his

hometown and in his bais.

[58] And Rebbe, Melech

HaMoshiach did not

accomplish in that place many

moftim, because of their lack

of emunah (faith) and

bitachon (trust).

[T.N. *This is the author of the

writing found p.1099. **See

p.1118.]

14 At that time reports about Rebbe, Melech HaMoshiach came to the oznayim (ears) of Herod the Tetrarch.
 [2] And he said to his servants, This one is Yochanan of the tevilah of teshuva. He has had his Techiyah (Resurrection) from HaMesim (the Dead) and for this reason the moftim (wonders) are working in him.
 [3] For Herod had Yochanan arrested and bound him and threw him into the beit hasohar (prison), on account of Herodias, the wife of his brother Philip.
 [4] For Yochanan kept on saying to him, It is asur for you to have her.
 [5] And [although] Herod was desiring to kill Yochanan, he feared the crowd, because they considered Yochanan a Navi.
 [6] Now at the yom huledet celebration of Herod, it came about that the daughter of Herodias danced before them and Herod was pleased.
 [7] Herod, therefore, with a shevuah, promised to give to her whatever she might ask.
 [8] So she, prompted by her mother, said, Give to me here upon a serving tray the rosh (head) Yochanan of the tevilah of teshuva.
 [9] And, although grieving, the king commanded [it] to be given, on account of the shevuot (oaths) and the fellow muzmanim (guests)
 [10] And he sent and had Yochanan beheaded in the beit hasohar.
 [11] And the rosh Yochanan of the tevilah of teshuva was brought upon a serving tray, and it was presented to the girl and she presented it to her mother.
 [12] And Yochanan's talmidim approached and carried away the nifter

(deceased person) and buried him. Then they went and reported [it] to Rebbe, Melech HaMoshiach.

[13] And when he heard [this], he withdrew from there in a sirah (boat) to a desolate place by himself. And when the multitudes heard [this], they followed Rebbe, Melech HaMoshiach by land from the shtetlach.

[14] And having gone out, Rebbe, Melech HaMoshiach saw a great multitude, and Rebbe, Melech HaMoshiach felt rachmei shomayim (heavenly compassion) for them and brought refuah (healing) to their cholim.

[15] Now when erev (evening) came, Moshiach's talmidim came to him, saying, This place is desolate and the time is late. Dismiss the multitude, so that, having gone into the shtetlach, they may buy for themselves okhel (food).

[16] But Rebbe, Melech HaMoshiach said to them, They have no need to go away. You yourselves give them something to eat.

[17] But Moshiach's talmidim say to him, We do not have here anything except five loaves and of dagim (fish), only two.

[18] But Rebbe, Melech HaMoshiach said, Bring them here to me.

[19] And having commanded the multitudes to recline on the grass [*as at tish*] and having taken the five loaves and the two dagim, and having looked up to Shomayim, Rebbe, Melech HaMoshiach said a bracha over the okhel, and having offered the betziat halechem (the breaking of the bread), Rebbe, Melech HaMoshiach gave the lechem to the talmidim, and Moshiach's talmidim served the lechem to the multitudes

[20] And everyone ate and they were satisfied, and they took away shirayim (Rebbe's remainders, leftovers), shneyem asar (twelve) baskets full.

[21] And the ones eating were about chamesh elafim (five thousand) men, apart from the nashim and yeladim.

[22] And immediately Rebbe, Melech HaMoshiach

compelled the talmidim to board a sirah (boat) and to go on ahead of him to the other side until he might send away the multitudes.

[23] And having sent away the multitudes, Rebbe, Melech HaMoshiach went up to the mountain by himself to daven. Now when erev had come, he was alone there.

[24] Now the sirah (boat), being tossed by the waves (for the wind was against them), was by this time many stadia distant from the land.

[25] Now in the fourth watch of the night (between three o'clock and six o'clock in the morning), Rebbe, Melech HaMoshiach came to them, walking on the lake.

[26] But Moshiach's talmidim, having seen him walking on the lake, were terribly shaken, saying, It is a ruach refaim (an apparition)! From pachad they cried out.

[27] And immediately Rebbe, Melech HaMoshiach spoke to them, saying, Chazak! Ani Hu. (I am he, SHEMOT 3:14) Do not be afraid.

[28] And Kefa said in reply to Rebbe, Melech HaMoshiach, Adoni, if it is really you, command me to come to you al pnei hamayim (on the surface of the waters).

[29] And Rebbe, Melech HaMoshiach said, Boh! (Come!) And having gone down from the sirah (boat), Kefa walked al pnei hamayim (on the surface of the waters) and came toward him.

[30] And seeing the strong wind, Kefa was afraid, and having begun to sink, Kefa cried out, saying, Azreini! Adoni, hoshieini! (Help! L-rd, save me!)

[31] And immediately Rebbe, Melech HaMoshiach, having stretched out (his) hand, took hold of Kefa and says to him, One of little emunah, why did you doubt?

[32] And as they were going up into the sirah (boat), the wind became still.

[33] And the ones in the sirah (boat) fell down before Rebbe, Melech HaMoshiach, saying, Beemes (Actually) you are the Ben HaElohim!

[34] And having crossed over, they came onto the land at Gennesaret.

[35] And having recognized him, the men of that place sent into all the surrounding region around, and they brought to Rebbe, Melech HaMoshiach all the cholim,

[36] and they were appealing to him that they might touch even the Moshiach's tzitzit on his garment, and all who did, received Moshiach's refuah (healing). [YESHAYAH 53:5]

15 Then Perushim and Sofrim (rabbonim) from Yerushalayim approach Rebbe, Melech HaMoshiach, saying,

[2] Why do your talmidim transgress the Masoret HaZekenim (the Tradition of the Elders)? For they do not do the netilat yadayim before meals.

[3] But Rebbe, Melech HaMoshiach, in reply to them, said, Why [do] also you transgress the mitzvah Hashem for the sake of your own masoros?

[4] For Hashem has said, KABED ES AVICHA VES IMMECHA (honor your father and your mother, SHEMOT

20:12; DEVARIM 5:16), and MKALEL AVIV VIMMO MOT YUMAT (the one cursing his father and mother to die he must die, SHEMOT 21:17; VAYIKRA 20:9).

[5] But you say, Whoever says to his abba or his em, whatever support you might have had from me, [it is] a gift [i.e., korban, dedicated to G-d].

[6] By no means does [anyone who says this] honor his abba or em. And you nullify the Dvar Hashem on account of your masoros.

[7] You tzevuim, well did Yesheyah give a dvar hanevuah concerning you, saying, [8] YAAN KI NIGASH HAAM HAZEH BEFIV UVISHFATAV KI-BDUNI VLIBO RICHAK MIMENI VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMADAH (This people with their lips honor me, but their heart is far away from me,

[9] and in vain do they worship me, teaching as doctrines the mitzvot of [mere] men, YESHAYAH 29:13.)

[10] And having summoned the multitude, Rebbe, Melech HaMoshiach said to them, Listen and understand!

[11] It is not the thing entering into the mouth that makes the man tameh (unclean), but the thing going out from the mouth this makes the man tameh.

[12] Then Moshiach's talmidim approached and say to him, Do you know that the Perushim took offense when they heard [this] dvar?

[13] But Rebbe, Melech HaMoshiach, in reply, said, Every plant which Avi shbaShomayim did not plant will be uprooted.

[14] Leave them. They are blind morei derech (guides, teachers) of [the] blind. And if the ivver (blind man) leads the ivrim (blind), both

will fall into a pit.

[15] And Kefa said in reply to Rebbe, Melech HaMoshiach, Explain to us the marshal.

[16] And Rebbe, Melech HaMoshiach said, Are you still devoid of binah (understanding)?

[17] Do you not have daas that everything which enters into the mouth goes into the stomach and passes into a latrine?

[18] But the things coming out from the mouth come out from the lev (heart), which makes tameh.

[19] For out of the lev comes evil machshavot (thoughts): retzichot (murders), niufim (adulteries), zenunim (fornications), genevot (thefts), eduyot sheker (false testimonies), giddufim (revilements).

[20] These are the things making the man tameh, but eating with hands lacking the netilat yadayim (ritual of the washing of the hands, *see Mt 27:24*), this does not make the man tameh.

[21] And having gone from that place, Rebbe, Melech HaMoshiach withdrew into the districts of Tzor and Tzidon.

[22] And a woman from Canaan came out from those regions, and was shouting, Have mercy on me, Adoni, Ben Dovid! My bat is in torment possessed by shedim.

[23] But Rebbe, Melech HaMoshiach did not answer her a word. And Moshiach's talmidim having approached, were asking him, saying, Send her away; she shouts after us.

[24] But, Rebbe, Melech HaMoshiach said in reply, I was not sent except to the Seh Oveid Beis Yisroel (the Lost Sheep of the House of Israel).

[25] But she came and fell down before him,

saying, Adoni, azreini (L-rd, help me).

[26] But, Rebbe, Melech HaMoshiach said in reply, It is not good to take the lechem of the Banim and throw it to the kelevim (dogs).

[27] But she said, Ken, Adoni, but even the kelevim eat the crumbs falling from the tish (table) of their masters.

[28] Then, in reply, Rebbe, Melech HaMoshiach said to her, O woman, great [is] your emunah. Let it be done for you as you wish. And the bat (daughter) of her was given refuah (healing) at that very hour.

[29] And having passed over from that place, Rebbe, Melech HaMoshiach came beside Lake Kinneret, and having gone up the mountain, Rebbe, Melech HaMoshiach was sitting there.

[30] And great multitudes approached Rebbe, Melech HaMoshiach, having with them pisechim (lame), ivrim (blind), the crippled, the mute, and many others, and they laid them at Moshiach's feet, and Rebbe, Melech HaMoshiach gave the cholim (sick persons) refuah (healing).

[31] The result was that the multitude was astounded, witnessing mute people speaking, cripples made whole, the pisechim (lame) walking, and the ivrim (blind people) seeing, and they gave kavod to Elohei Yisroel.

[32] And Rebbe, Melech HaMoshiach, having summoned his talmidim, said, I have rachmei shomayim for the multitudes, for already shloshah yamim (three days) they remain with me and they do not have anything they may eat, and I do not want to send them away famished, lest they might faint on the way.

[33] And Moshiach's talmidim say to him, From

where bamidbar (in the wilderness) is there enough lechem for us to feed such a vast multitude?

[34] And he says to them, How much lechem, how many loaves do you have? And they said, Sheva, and a few dagim.

[35] And when Rebbe, Melech HaMoshiach gave the command for the multitude to recline on the ground,

[36] Rebbe, Melech HaMoshiach took the loaves numbering sheva and the dagim, and, making a bracha, Rebbe, Melech HaMoshiach offered the betziat halechem (the breaking of the bread) and served them to the talmidim, and Moshiach's talmidim served them to the multitudes.

[37] And everyone ate and they were satisfied, and the Rebbe's farbrengen shirayim were numbering sheva baskets full.

[38] And the ones eating were arbaat elafim (four thousand) men, not counting nashim and yeladim.

[39] And having sent away the multitudes, Rebbe, Melech HaMoshiach embarked in the sirah (boat), and came to the region of Magadan.

16 And the Perushim and Tzedukim approached, to test Rebbe, Melech HaMoshiach, asking him to present them with an ot (sign) from Shomayim.

[2] But in reply, Rebbe, Melech HaMoshiach said to them, When it is erev, you say, It will be fair weather, for the sky is fiery red.

[3] And in the boker (morning) you say, There will be stormy weather today, for the sky is overcast fiery red and threatening. You have daas to distinguish the signs of the appearance of the sky, but you can't discern the signs of

the times? [T.N. See Ro 1:18]

[4] A dor rah umnaef (an evil and adulterous generation) demands an ot (sign), and no ot will be given it except the ot of Yonah HaNavi. And having left them, Rebbe, Melech HaMoshiach went away.

[5] When the Moshiach's talmidim arrived at the other side, they had forgotten to take lechem.

[6] But Rebbe, Melech HaMoshiach said to them, Take special precaution against the chametz (swelling leaven) of the Perushim and Tzedukim.

[7] But they began reasoning among themselves, saying, We took no lechem.

[8] But Rebbe, Melech HaMoshiach, aware of their machshavot (thoughts), said, You men of little emunah, why do you reason among yourselves that you have no lechem?

[9] Do you not yet have binah or remember the five loaves of the chamesh elafim (five thousand), and how many baskets full you took up?

[10] Or the shevah loaves of the arbaat elafim (four thousand), and how many large baskets full you took up?

[11] How is it that you do not chap (grasp mentally) that I did not speak to you concerning lechem? But beware of the chametz

(swelling [*like evil, like gaavah, pride*], all-permeating leaven) of the Perushim and Tzedukim.

[12] Then Moshiach's talmidim understood that Rebbe, Melech HaMoshiach did not say to beware of the chametz of the lechem, but of the chametz of the teaching of the Perushim and the Tzedukim.

[13] Now, having arrived in the district of

Caesarea Philippi, Rebbe, Melech HaMoshiach began asking his talmidim, saying, Who do men say that [I] the Bar Enosh am?

[14] And Moshiach's talmidim said, Some say Yochanan of the revilah of teshuva, and others say, Eliyahu HaNavi, but still others say, Yirmeyah or one of the Neviim.

[15] He says to them, But you, who do you consider me to be?

[16] And, Shimon Kefa said in reply, You are the Rebbe, Melech HaMoshiach, the Ben Elohim Chayyim!

[17] And Rebbe, Melech HaMoshiach said in reply to him, Ashrey atah (happy are you), Shimon Bar Yonah, because basar vadahm (flesh and blood) did not give you this hisgalus (revelation), but Avi shbaShomayim.

[18] And I also say to you that you are Shimon Kefa [Petros] and upon this TSUR I will build my Kehillah, my Chavurah (the Community of Moshiach) and the shaarei Sheol (gates of Sheol) shall not overpower it.

[19] I will give you the maftachot Malchut HaShomayim (keys of the Kingdom of Heaven); and whatever you shall bind as asur (prohibited) on haaretz shall be bound as asur (prohibited) in Shomayim, and whatever you shall loose as mutar (permitted) on haaretz shall be loosed as mutar (permitted) in Shomayim.

[20] Then Rebbe, Melech HaMoshiach gave the directive to his talmidim that they should tell no one that he was the Rebbe, Melech HaMoshiach.

[21] From that point he began to explain to his talmidim that it was necessary

that Rebbe, Melech HaMoshiach go to Yerushalayim, and suffer many things from the Zekenim (Elders), and the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) and it was necessary for Moshiach to be killed and have his histalkus (passing), that he would undergo the Techiyas HaMoshiach (Resurrection of Moshiach) on Yom HaShlishi.

[22] And Kefa took him aside and began to rebuke him, saying, Chas vshalom (G-d forbid!) Adoni, this shall never happen to you!

[23] But Rebbe, Melech HaMoshiach turned and said to Kefa, Get behind me, Hasatan! You are a michshol (stumbling block) to me; for you are not setting your mind on the things of Hashem, but the things of Bnei Adam!

[24] Then Rebbe, Melech HaMoshiach said to his talmidim, If anyone wishes to come after me, let him turn in hinnazrut (self-denial), and take up his etz shel mesiros nefesh (tree of self-sacrifice), and follow me.

[25] For whoever wishes to save his nefesh shall lose it; but whoever loses his nefesh on account of me [Moshiach] shall find it.

[26] For what will a man be benefited if he acquires the whole world and forfeits his neshamah, or what will a man give in exchange for his neshamah?

[27] For the Bar Enosh [Moshiach] is about to come in the kavod of his Av with his malachim and will then recompense every man according to his maasim.

[28] Omein, I say to you, there are some of those who are standing here who shall not taste death until they see the Bias of the Bar Enosh

[Moshiach] coming in his Malchut.

17 And after shisha yamim (six days), Rebbe, Melech

HaMoshiach took Kefa, Yaakov and Yochanan his brother; he brings them up to a high mountain in yechidus.

[2] And Rebbe, Melech HaMoshiach was transfigured before them, and Moshiach's face shone like the shemesh (sun), and his garments became brilliant like the ohr.

[3] And hinei! There appeared before them Moshe Rabbenu and Eliyahu HaNavi conferring with Rebbe, Melech HaMoshiach.

[4] And Kefa said in reply to Rebbe, Melech HaMoshiach, Adoni, it is good for us to be here. If you wish, I will make shalosh sukkot here: one for you, and one for Moshe Rabbenu, and one for Eliyahu HaNavi.

[5] While he was speaking, hinei! A brightly shining anan (cloud) overshadowed them, and hinei! A bat kol (a voice from heaven) out of the anan was saying, This is My Ben ahavi (beloved Son) with whom I am well-pleased. Listen to him.

[6] And having heard this, the talmidim fell on their faces and were filled with pachad.

[7] And Rebbe, Melech HaMoshiach came to them, and touched them, and said, Arise, and do not be afraid.

[8] And lifting their eyes, they saw no one except only Rebbe, Melech HaMoshiach himself, alone.

[9] And as Moshiach's talmidim were coming down from the mountain, Rebbe, Melech HaMoshiach gave them this directive saying, Tell the mareh (vision) to no one until the Bar Enosh [Moshiach] has undergone the Techiyas HaMoshiach.

[10] And Moshiach's talmidim asked him, saying, Why then do the Sofrim say that it is necessary for Eliyahu HaNavi to come first?

[11] And Rebbe, Melech HaMoshiach said in reply, Eliyahu HaNavi does indeed have his coming and will restore all things.

[12] But I say to you, that Eliyahu has come already, and they did not have daas of him, but did to him whatever they willed [Mt 6:10]. So also the Bar Enosh [*Moshiach*] is about to suffer by them.

[13] Then the Moshiach's talmidim had binah that he spoke to them about Yochanan of the tevilah of teshuva.

[14] And when they came to the multitude, a man came up to Rebbe, Melech HaMoshiach, falling down before him.

[15] And the man said, Adoni, grant rachamim (mercy) on this ben (son) of mine, for he is an epileptic, and suffers horribly; for often he falls into the eish, and often into the mayim.

[16] And I brought him to your talmidim, and they could not give him refuah.

[17] And Rebbe, Melech HaMoshiach said in reply, O perverted generation without emunah, how long shall I be with you? How long shall I put up with you? Bring him here to me.

[18] And Rebbe, Melech HaMoshiach rebuked it, and the shed came out of him, and the bocher received his refuah that hour.

[19] Then the talmidim came to Rebbe, Melech HaMoshiach in a yechidus (private meeting with the Rebbe), and said, Why were we not able to cast it out?

[20] And Rebbe, Melech HaMoshiach said to them, On

account of your little emunah, for, omein, I say to you, if you have emunah as a mustard seed, you shall say to this mountain, Move from here, and it shall be moved; and nothing shall be impossible for you.

[21] But this kind [*i.e., kind of mazikim (malicious spirits)*] do not come out except by tefillah and tzom.

[22] And as they were gathering together in the Galil, Rebbe, Melech HaMoshiach said to them, The Bar Enosh [*Moshiach*] is about to be handed over, even betrayed, into the hands of Bnei Adam.

[23] And they will kill him, and Rebbe, Melech

HaMoshiach will have a histalkus (passing) and will undergo the Techiyas HaMoshiach on the Yom HaShlishi. And Moshiach's talmidim were deeply moved with agmat nefesh (grief).

[24] And when they had come to Kfar-Nachum, those who collected the two drachma tax approached Kefa, and said, Does your rebbe not pay the two drachma tax?

[25] Kefa said, Ken. And when Kefa came into the bais (house), Rebbe, Melech HaMoshiach anticipated Kefa with this question, What think you, Shimon? From whom do the melechei haaretz (kings of the earth) collect customs or poll tax, from their banim (sons) or from zarim (strangers)?

[26] And upon Kefa's saying, From zarim, Rebbe, Melech HaMoshiach said to Kefa, Veha raya (consequently), the banim are patur (exempt, free).

[27] But, lest we give them offense, go to the yam (sea), and cast in a hook, and take the first dag (fish) that comes up; and when you open its

mouth, you will find a stater (coin). Take that and give it to them for you and for me.

18 At that time, the talmidim approached Rebbe, Melech HaMoshiach with this she'elah saying, Who then is greatest in the Malchut HaShomayim?

[2] And having called a yeled to himself, he set him before them,

[3] and said, Omein, I say to you, unless you change inwardly and have a complete turn around and become like yeladim, you shall never enter the Malchut HaShomayim.

[4] Therefore, whoever humbles himself as this yeled, he is the greatest in the Malchut HaShomayim.

[5] And whoever receives one such yeled in my Name receives me [*Moshiach*].

[6] But whoever causes a michshol (stumbling block) for one of these little ones, who have emunah in me, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.

[7] Oy Olam (Woe to the World) because of its michsholim (stumbling blocks)! For it is inevitable that michsholim come; but oy to that man through whom the michshol comes.

[8] And if your hand or your foot causes a michshol for you, cut it off, and throw it from you. It is better for you to enter Chayyim crippled or as one of the pisechim (lame), than, having two hands and two feet, to be cast into the Eish Olam (Eternal Fire).

[9] And if your eye causes a michshol for you, pluck it out and throw it from you. It is better for you to enter Chayyim one-eyed than, having two eyes, to be cast into the Gehinnom HaEish.

[10] See to it that you do not look down on one of these little ones, for I say to you that their malachim which are in Shomayim continually behold the face of Avi shbaShomayim (my Father who is in Heaven).

[11] For the Bar Enosh [*Moshiach*] came to save that which was lost.

[12] What do you think? If any man owns a hundred kevesim (sheep) and one of them has gone astray, does he not leave the ninety-nine on the hillsides and go and search for the one that is straying?

[13] And if it turns out that he finds it, beemes I say to you, he has more simcha (joy) over it than over the ninety-nine which have not gone astray.

[14] Thus it is not the ratzon Hashem, the will of your Av shbaShomayim, that one of these little ones perish.

[15] And if your Ach b'Moshiach sins against you, go and reprove him in private, just between the two of you; if he listens to you, you have gained your Ach b'Moshiach.

[16] But if he does not listen to you, take one or two more Achim b'Moshiach with you, so that by the PI SHNAYIM SHLOSHAH EDIM (by the mouth of two or three witnesses, DEVARIM 19:15) every word shall be established.

[17] But if he refuses to listen to them, speak to the shtiebel kehillah, and if he even refuses to hear the kehillah, let him be to you as the Goy (heathen, pagan) and the moches (tax-collector).

[18] Omein, I say to you, whatever you bind as asur (prohibited) on haaretz will have been bound in Shomayim, and whatever you permit as mutar on haaretz is mutar (permitted)

in Shomayim.

[19] Again, omein, I say to you, that if two of you will be in agreement about anything on haaretz that you petition for, it will be done for them by Avi shbaShomayim.

[20] For where two or three are gathered as a Chavurah and are a Kehillah in my name [*Moshiach*], there I am in the midst of them.

[21] Then, having approached, Kefa said to Rebbe, Melech HaMoshiach: Adoni, how often will my brother sin against me and I will grant to him selicha (forgiveness)? As many as shevah (seven) times?

[22] Rebbe, Melech HaMoshiach says to Kefa, I do not say to you as many as shevah, but as many as shivim (seventy) times shevah.

[23] Therefore, the Malchut HaShomayim is like a melech, a king, who wished to settle accounts with his servants.

[24] And having begun to settle accounts, a debtor owing ten thousand talents was brought to the melech.

[25] And, as this debtor did not have the means to pay what was owed his adon, the king commanded that he and his wife and children and everything he possessed be sold and the debt repaid.

[26] Therefore, crying out for rachamim (mercy) and falling down before him, the servant said, Have zitzfleisch (patience) with me and I will pay back to you everything!

[27] And out of rachamanut (compassion), the adon of that servant pardoned him and forgave the choiv (debt).

[28] Then the debtor went out and found one of the other fellow servants who happened to owe the debtor one hundred denarii. And seizing and choking the servant, the debtor said, Repay

what you owe me!

[29] And, falling down, the servant said to the debtor, Have zitzfleisch (patience) with me and I will repay you.

[30] But the debtor was not willing. Then the debtor went and threw the servant into the beitz hasohar (prison) until he should repay the debt.

[31] Therefore, when the man's fellow servants saw what had taken place, great was their agmat nefesh (grief), and they went and reported to their adon all that had taken place.

[32] Then having summoned the debtor, his adon said to him, Wicked servant, all that choiv (debt) I forgave you, because you begged me.

[33] Was it not necessary also for you to have rachamim (mercy) upon your fellow servant?

[34] And in charon af (wrath), his adon handed the debtor over to the keepers of the beitz hasohar until the debtor should repay the entire choiv (debt).

[35] Thus also Avi shbaShomayim will do to you, unless you grant selicha (forgiveness), each one to his brother from your lev (heart).

19 And it came to pass when Rebbe, Melech

HaMoshiach finished these dvarim, he departed from the Galil and came into the regions of Yehudah east of the Yarden River.

[2] And a great multitude followed Rebbe, Melech HaMoshiach, who brought refuah (healing) to them there.

[3] And the Perushim approached him with a she'elah to test him, and they asked him, Is it mutar (permissible) for a man to give a get (divorce) to his wife

for any and every reason?

[4] But Rebbe, Melech HaMoshiach said in reply, Have you not read that HaBoreh (The Creator, G-d) bereshis (in the beginning) created them zachar (male) and nekevah (female) [BERESHIS 1:27, 5:2]? [5] And he said, Because of this, YAAZAV ISH ES AVIV VES IMMO VDAVAK BISHTO VHAYU LVASAR ECHAD (a man will leave his father and his mother and will be joined to his isha (wife), and the two will be one flesh, BERESHIS 2:24).

[6] So they are no longer shnayim (two) but basar echad (one flesh). Therefore, whatever Hashem joined together, let no man divide asunder.

[7] They say to him, Why then did Moshe Rabbenu give the mitzvah to give the get, the sefer keritut, and send her away?

[8] He says to them, Moshe, because of your hardness of heart, permitted you to give the get to your wives; but from bereshis (in the beginning), however, it was not so.

[9] But I [*Moshiach*] say to you that whoever, the case of zenut (fornication) being excepted, gives the get to his wife and marries another, is guilty of niuf (adultery).

[10] Moshiach's talmidim say to him, If thus is the case of the man with the wife, nikhnas lchuppah (to be wed) is not advantageous.

[11] But Rebbe, Melech HaMoshiach said to them, Not everyone is able to accept this dvar torah, but rather those to whom it has been given.

[12] For there are sarisim (eunuchs) who from the womb of their Em were born thus, and there are sarisim who were made sarisim by men, and there are sarisim who

make sarisim of themselves for the sake of the Malchut HaShomayim. The one able to receive this, let him receive it.

[13] Then yeladim were brought to Rebbe, Melech HaMoshiach that he might place his hands on them and say a bracha. However, Moshiach's talmidim rebuked them.

[14] But he said, Permit the yeladim to come to me, and forbid them not, for of such is the Malchut HaShomayim.

[15] And having placed his hands on the yeladim, Rebbe, Melech HaMoshiach departed from there.

[16] And one, having approached Rebbe, Melech HaMoshiach, said, Rebbe, what mitzvah, what good may I do that I may have Chayyei Olam?

[17] And Rebbe, Melech HaMoshiach said to him, Why do you ask me about the good? There is only One who is good, nu? But if you wish to enter into Chayyim (Life), do not fail to be shomer mitzvot.

[18] He says to Rebbe, Melech HaMoshiach, Which mitzvah? And Rebbe, Melech HaMoshiach said, LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH VREIACHAH ED SHAKER, KABEID ES AVICHA VES IMMECHAH, VAHAVTAH LREACHA KAMOCHA (You shall not murder, commit adultery, steal, bear false witness;

[19] Honor your father and your mother, and you shall love your neighbor as yourself, SHEMAT 20:13(13:16); DEVARIM 5:17-20; SHEMOT 20:12; DEVARIM 5:16; VAYIKRA 19:18.

[20] The bocher (bachelor, young man) says to Rebbe, Melech HaMoshiach, I was shomer mitzvot and frum in

all these things, so where do I still fall short?

[21] Rebbe, Melech HaMoshiach said to him, If you wish to be tamim (perfect), if you wish to have shelemut (perfection, completeness), then go and sell your possessions and give to the aniyim (poor) and you will have otzar (treasure) in Shomayim. Then come and follow me [*Moshiach*].

[22] But having heard the divrei Moshiach, the young man went away with agmat nefesh (grief), for he was having many possessions. [23] And he said to his talmidim, Omein, I say to you that an oisher with difficulty will enter into the Malchut HaShomayim.

[24] And again I say to you, it is easier for a camel to go through the eye of a needle than for an oisher to enter into the Malchut HaShomayim.

[25] And when Moshiach's talmidim heard this, they were exceedingly astounded, saying, Who then is able to receive the Yeshuat Eloheinu?

[26] And having looked upon them, Rebbe, Melech HaMoshiach said to them, With Bnei Adam it is impossible; but with Hashem all things are possible.

[27] Then Kefa said in reply to him, Hinei! We have left everything and followed you [*as Moshiach*]! Where does that leave us?

[28] And Moshiach said to them, Omein, I say to you, that you, the ones having followed me, when the Bria (Creation) becomes Chadasha (New), when the Bar Enosh [*Moshiach*] sits upon his Kisei Kavod (Throne of Glory), you also will sit upon the Shneyim Asar Kisot (Twelve Thrones) judging the Shneyim Asar Shivtei Yisroel.

[29] And anyone who left bais or achim or achayot or Abba or Em or banim or sadot (fields) on account of me [*Moshiach*] and my Name (Yehoshua, Yeshua), will receive a hundred times over and will inherit Chayyei Olam.
 [30] And many who are Rishonim (first ones) will be Acharonim (last ones), and the Acharonim, Rishonim.

20 The Malchut HaShomayim is like a man, the Baal Bayit, who went out early in the boker, to hire poalim (workers) for his kerem.

[2] And having agreed with the poalim to salary them a denarius for their day's pay, the Baal Bayit sent them into his kerem.

[3] And having gone out around the third hour, the Baal Bayit saw others loitering in the marketplace,

[4] and he said to those, You go also into the kerem. And whatever is right, this is what your pay will be.

[5] And they left. And again, having gone out around the sixth and the ninth hour, the Baal Bayit did the same thing.

[6] And around the eleventh hour, having gone out, the Baal Bayit found others standing around, and he says to them, Why have you been standing here all the day not working?

[7] The idle workers say to the Baal Bayit, Because no one hired us. The Baal Bayit says to them, You go also into the kerem.

[8] And when erev had come, another man, the owner of the kerem, says to his foreman, Call the poalim and give to them the wage, beginning with the acharonim and going to the rishonim.

[9] And the ones that came around the eleventh hour each received a denarius.

[10] And when the rishonim came, they were under the impression that they would receive a larger sum; instead, they themselves each received a denarius.

[11] And when they received the denarius, they were complaining against the Baal Bayit,

[12] saying, These acharonim worked one hour, and you made them equal to us, the ones having endured the burden and the heat of the whole day.

[13] But the Baal Bayit said in reply to one of them, Chaver, I am not cheating you. Did you not agree that I would pay you the usual day's wage, a denarius?

[14] Take what belongs to you, your denarius, and go. But it is my ratzon, my good pleasure, to give to this one who is last also what I gave to you.

[15] Or is it not allowable for me to do what I wish with the things that are mine? Or do you look with a jealous ayin horo upon my goodness?

[16] Thus the Rishonim will be Acharonim, and the Acharonim will be Rishonim. For the invited ones are many, but the nivcharim (chosen ones) are few.

[17] And going up to Yerushalayim, Rebbe, Melech HaMoshiach took the Shneym Asar Talmidim aside in a yechidim and, on the way, Rebbe, Melech HaMoshiach said to them,

[18] Hinei! We are going up to Yerushalayim, and the Bar Enosh [*Moshiach*] will be handed over to the Rashei Hakohanim and the Sofrim (scribes, Torah-teachers, or rabbonim), and they will condemn him to death.

[19] And they will hand Rebbe, Melech HaMoshiach over to the Goyim in order to

mock and to whip and to hang him up TALUI AL HAETZ (being hanged on the Tree DEVARIM 21:23), and after his histalkus (passing), on the Yom HaShlishi (Third Day) there will be Techiyas HaMoshiach.

[20] Then the Em of Zavdai's banim, along with the sons, approached Rebbe, Melech HaMoshiach and, prostrating herself before him, she made a bakosha (request) of him.

[21] And Rebbe, Melech HaMoshiach said to her, What do you wish? She says to Rebbe, Melech HaMoshiach, Say that these, my two banim, may sit, one on your right, the other on your left, in your [*the Moshiach's*] Malchut.

[22] And Rebbe, Melech HaMoshiach said in reply, You do not have daas of what you are asking. Are you able to drink the Kos which I am about to drink? They say, We are able.

[23] Moshiach says to them, Indeed, you will drink my Kos, but to sit on the right and on the left of me, this is not mine to grant, but it is for those for whom it has been prepared by my [*Moshiach's*] Av.

[24] And having heard this, HaAsarah (The Ten) became indignant about the two achim (brothers).

[25] But Moshiach, having summoned them, said, You have daas that those who have the rule over the Goyim domineer them like tyrants.

[26] But it will not be thus among you. For whoever wishes to be gadol among you will become your mesharet (servant, minister).

[27] And whoever wishes among you to be rishon (first) will be your eved (servant).

[28] Just as the Bar Enosh [*Moshiach*] did not come to be served, to be ministered to, but to serve, to minister,

and to give his neshamah, his nefesh, as a kofer (ransom, pedut) LARABBIM (for the sake of many, for the Geulah Redemption of many, YESHAYAH 53:11).

[29] And, as they were going out from Yericho, a great multitude followed Rebbe, Melech HaMoshiach.

[30] And hinei! Two ivrim (blind men), sitting beside the road, having heard that Rebbe, Melech HaMoshiach is passing by, shouted, crying out, Adoneinu, Ben Dovid, chaneinu, yhi chasedcha aleinu (have mercy on us TEHILLIM 33:22)!

[31] However, the crowd rebuked the two ivrim, that they be silent, but they shouted even more, saying Chaneinu, Adoneinu Ben Dovid!

[32] And having stopped, Rebbe, Melech HaMoshiach called to them and said, What do you wish that I should do for you?

[33] They say to Rebbe, Melech HaMoshiach: Adoneinu, that our eyes may be opened!

[34] And having been filled with rachmei shomayim (heavenly mercy, compassion), he touched their eyes, and immediately their eyes were opened and they followed Rebbe, Melech HaMoshiach.

21 When they came near to Yerushalayim and arrived at Beit-Pagey on the Mount of Olives, then Rebbe, Melech HaMoshiach sent two talmidim,

[2] saying to them, Go into the shtetl ahead of you, and immediately you will find a donkey having been tied and a colt with her; untie them and bring them to me.

[3] And if anyone should say to you anything, you say, HaAdon has need of them.

And he will send them immediately.

[4] And this took place in order that might be fulfilled the thing spoken by the Navi (Prophet), saying:

[5] IMRU LBAT TZIYON! (Tell the Daughter of Zion!)

Hinei! Your Melech comes, ANI VROCHEV AL CHAMOR VAL AYIR BEN ATONOT (poor, humble and riding on a donkey and upon a colt, the foal of donkeys YESHAYAH 62:11; ZECHARYAH 9:9).

[6] And having accomplished just what Rebbe, Melech HaMoshiach had commanded them,

[7] they brought the donkey and the colt and they put their garments upon them, and Rebbe, Melech HaMoshiach sat upon them.

[8] And the very large multitudes spread out their garments on the road, and others were cutting lulavim from the trees, and were spreading them out on the road.

[9] And the multitudes going before him and the multitudes following after him were crying out, saying, HOSHAN NAH (Save now, TEHILLIM 118:25-26) to Ben Dovid! BARUCH HABAH BSHEM ADONOI! Hoshannah in the Highest!

[10] And when Rebbe, Melech HaMoshiach had entered into Yerushalayim, the whole city was stirred, saying, Who is this?!

[11] And the multitudes were saying, This is Yehoshua HaNavi! From Natzeret in the Galil.

[12] And Rebbe, Melech HaMoshiach arrived at the Beis Hamikdash and expelled the ones selling and buying in the Beis Hamikdash. And he turned over the tishen (tables) of the machalifei hakesafim (money changers) and the

chairs of those selling the yonim (doves).

[13] And Rebbe, Melech HaMoshiach says to them, It has been written, BEITI BEIT TEFILLAH YIKAREI (My House shall be called a House of Prayer, YESHAYAH 56:7), but you are making it into a MEARAT PARITZIM (den of robbers, YIRMEYAH 7:11).

[14] And ivrim (blind persons) and pisechim (lame persons) came to Rebbe, Melech HaMoshiach in the Beis Hamikdash, and he brought refuah to them.

[15] And the Rashei Hakohanim and the Sofrim were indignant, having seen the niflaot (wonders) which Rebbe, Melech HaMoshiach accomplished and the yeladim shouting in the Beis Hamikdash, Hoshannah to the Ben Dovid [*Moshiach*].

[16] And they said to Moshiach, Do you hear what these are saying? And Rebbe, Melech HaMoshiach says to them, Ken. Have you never read, MIPI OLLELIM VYONKIM YISSADETAH OZ (From the lips of children and infants You ordained strength, praise, TEHILLIM 8:3[2])?

[17] And having left them, he went out of the city to Beit-Anyah (Bethany) and spent the night there.

[18] Now going up early into the city, he was hungry.

[19] And observing the etz teenah (fig tree) on the way, he went up to it and found nothing on it, except leaves, and he says to it, No longer from you will there ever be pri (fruit)! And the etz teenah withered then and there.

[20] And observing this, the talmidim were astounded, saying, How did the etz teenah instantly wither?

[21] And he said in reply, Omein, I say to you, if you have emunah

and do not doubt, not only will you do what was done to the etz teenah, but also if you say to this mountain, Be lifted up and be thrown into the sea, it will happen.

[22] And, when you daven, all things whatever for which you may make techinnah (petition, supplication) with emunah, you will receive.

[23] And after Rebbe, Melech HaMoshiach had gone into the Beis Hamikdash, while he was bringing forth his torah, the Rashei Hakohananim and the Zekenim of the people approached him, saying, By what samchut (authority) do you do these things? And who granted you this samchut?

[24] And Rebbe, Melech HaMoshiach said in reply to them, I also will ask you a question, which, if you will tell me, I also will tell you by what samchut I do these things...

[25] The tevilah in the mikveh mayim of Yochanan...it was from where, from Shomayim or from Bnei Adam? And they were discussing it among themselves, saying, If we say, From Shomayim, he will say to us, Why then do you not believe him?

[26] But if we say, From Bnei Adam, we fear the multitude, for everyone considers Yochanan a Navi.

[27] And in reply to him, they said, We do not have daas.

And Rebbe, Melech HaMoshiach said to them, Neither will I tell you by what samchut I do these things.

[28] What do you think? A man had two banim (sons). And having approached the rishon (first), the man said, Beni (my son), go today and work in the kerem (vineyard).

[29] But the first son said in reply, I will not. But later, having changed his mind, he went.

[30] And having approached the other son, the man spoke similarly. But the second son, in reply, said, I will go, Adoni. Yet he did not go.

[31] Which of the two did the ratzon haAv (the will of the Father)? They say, The rishon (the first). Rebbe, Melech HaMoshiach says to them, Omein, I say to you, that the mochesim (tax-collectors) and the zonot (prostitutes) are going in ahead of you into the Malchut Hashem.

[32] For Yochanan of the tevilah of teshuva came to you in the Derech Tzidkat Hashem (Way of Righteousness), and you did not believe him. But the mochesim and the zonot believed him. But you, even after you saw, did not change your mind [*i.e., make teshuva*] and believe him.

[33] Listen to another mashal. There was a man, a Baal Bayit, who planted a kerem (vineyard). And he put a fence around it, and he dug a yekev (winepress) in it, and built a migdal (tower) and leased it to koremim (vine-keepers) and departed.

[34] And when the time of the Katsir (Harvest) came, the Baal Bayit sent his servants to the koremim to receive the pri (fruit).

[35] And the koremim, having seized his servants, one they beat, another they killed, and another they stoned.

[36] And the Baal Bayit sent other servants, more than the rishonim (first ones), and the koremim did the same thing to them.

[37] Lemaskana (finally, at last), the Baal Bayit sent to the koremim his Ben, saying, They will respect my Ben.

[38] And when the koremim saw the Ben, they said among themselves, This is the Bechor (Firstborn), the Yoresh (Heir). Come, let us kill him and let

us take possession of his bechorah (inheritance).

[39] And having seized the Ben, they threw the Ben out of the kerem and they killed him.

[40] Therefore, when the Baal HaKerem (Owner of the Vineyard) comes, what will he do to those koremim (vine keepers)?

[41] They say to Rebbe, Melech HaMoshiach, Those reshaim (evil-doers) the Baal HaKerem will bring to a terrible mavet, and the Kerem the Baal HaKerem will lease to other koremim, who will render unto the Baal HaKerem the PRI BITO (fruit in its season, TEHILLIM 1:3).

[42] Rebbe, Melech HaMoshiach says to them, Have you never heard in the Kitvei Hakodesh (Holy Scriptures), EVEN MAASU HABONIM HAYTAH LEROSH PINAH; MEIES HASHEM HAYTAH ZOT HI NIFLAT BEINEINU (The Stone which the Builders rejected, this one has become Head of the Corner; this came about from the L-rd, and it is marvelous in our eyes, TEHILLIM 118:22-23)?

[43] For this reason, I say to you, the Malchut Hashem will be taken from you and it will be given to a people that produces its pri.

[44] And the one having fallen on this EVEN (Stone, [*Moshiach*] DANIEL 2:35; YESHAYAH 8:14-15) will be crushed; and it will crush anyone on whom it falls.

[45] And having heard Moshiach's mashal, the Rashei Hakohananim and the Perushim understood that he spoke about them.

[46] And seeking to arrest him, they were afraid of the multitudes, vi-bahl't (since) the multitudes considered him a Navi.

22 And, in reply, Rebbe, Melech HaMoshiach again spoke in meshalim (parables) to them, saying,
 [2] The Malchut HaShomayim is like a man, a Melech (King), who prepared a feast for the chasunoh (wedding) of Bno.

[3] And the Melech sent out his servants to summon the Bnei HaChuppah (wedding invitees—Mt 9:15) to the chasunoh, and they did not want to come.

[4] Again, the Melech sent out other servants, saying, Tell the Bnei HaChuppah, the wedding invitees, Hinei! My Seudah I have prepared, my oxen and fattened calves have been slaughtered, and everything is ready: Come to the chasunoh!

[5] But the Bnei HaChuppah, the chasunoh invitees, having treated it all as a mere trifle, departed, one to his farmer's field, one to his business.

[6] Meanwhile, the others seized the Mesharetim HaMelech (Ministers of the King) and abused them and killed them.

[7] So the Melech was angry and, having sent his armies, the King destroyed those ratzchaniyot (murderers), and their city he burned.

[8] Then the King says to his ministers, The chasunoh is ready, but the invited ones were not worthy.

[9] Therefore, go to the intersections of the streets, and, whoever you find, invite as muzmanim (guests) to the chasunoh.

[10] And having gone out to the highways, those ministers congregated everyone they found, rah and tov, and the chasunoh was filled with muzmanim (guests).

[11] And the Melech, having entered to see the ones sitting

bimesibba (reclining at tish), spotted there a man lacking the attire proper for the chasunoh [see Yn 3:3,5].

[12] And the Melech says to him, Chaver, how did you get in here, not having the attire proper for the chasunoh? But the man had nothing to say.

[13] Then the King said to the servants, Bind him feet and hands and expel him into the outer choshech, where there will be weeping and grinding of teeth.

[14] For the invited ones are many, but the nivcharim (chosen ones) are few.

[15] Then, having departed, the Perushim took counsel together so that they might entrap Yehoshua in his own words.

[16] And they are sending to Rebbe, Melech HaMoshiach their talmidim with the Herodians, saying, Rabbi, we know that you are an ehrliche Yid (a good Jew) and of the Derech Hashem you give Divrei Torah in Emes, and you show no deference to flesh, for you are impartial toward Bnei Adam.

[17] Therefore, tell us what to you seems right: is it mutar (permissible) to pay poll tax to Caesar or not?

[18] But he, having known their rah (evil), said to them, Why do you test me, tzevuim?

[19] Show me the coin of the poll tax. And they brought to Rebbe, Melech HaMoshiach a denarius.

[20] And Rebbe, Melech HaMoshiach says to them, Whose image is this and whose title?

[21] They say to him, Caesar's. Then Rebbe, Melech HaMoshiach says to them, Give, therefore, unto Caesar the things of Caesar, and the things of Hashem, give unto Hashem.

[22] And having heard this,

they were amazed and, having left Rebbe, Melech

HaMoshiach, they went away.

[23] On that day some Tzedukim (Sadducees) approached Rebbe, Melech HaMoshiach, saying, There is no Tchiyas HaMesim! And they interrogated Rebbe, Melech HaMoshiach,

[24] Saying, Rabbi, Moshe Rabbenu said that if someone dies, not having banim, his brother shall marry his isha (wife) to raise up zera (seed) for his brother.

[25] Now there were among us shiva achim (seven brothers), and the first, having married, died. And not having zera (offspring), left his isha to his brother.

[26] Likewise, also the second brother, and the third, up to the seventh.

[27] And last of all, the isha died.

[28] In the Tchiyas HaMesim, therefore, she will be the wife of which of the seven? For all had her.

[29] And Rebbe, Melech HaMoshiach said in reply to them, You are in error, not having known the Kitvei Hakodesh or the gevurat Hashem (power of G-d).

[30] For in the Tchiyas HaMesim they neither marry nor are given in marriage, but are like the malachim in Shomayim.

[31] But concerning the Tchiyas HaMesim, have you not read the thing spoken to you by Hashem, saying,

[32] ANOCHI ELOHEI AVRAHAM ELOHEI YITZCHAK VEELOHEI YAAKOV (I am the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov, [SHEMOT 3:6])? Hashem is not the G-d of the Mesim (dead ones) but the G-d of the Chayyim (living).

[33] And having heard this, the multitudes were amazed at Moshiach's torah (teaching).

[34] But the Perushim, having heard that he silenced the Tzedukim, assembled together,

[35] And one of them, a Baal Torah (learned Torah scholar, a Ben Torah), tried to trip up Rebbe, Melech HaMoshiach with a she'elah (question):

[36] Rabbi, which mitzvah is gedolah (great) in the Torah?

[37] And Rebbe, Melech HaMoshiach gave this teshuva (answer) to the Baal Torah, VAHAVTAH ES ADONOI

ELOHECHA BCHOL

LEVAVCHA UVCHOL

NAFSHECHA UVCHOL

MODECHA (And thou shalt love the L-rd thy G-d with all thy heart and with all thy soul and with all thy might [DEVARIM 6:5]).

[38] This is the gedolah and rishonah mitzvah.

[39] And the second mitzvah is like it: VAHAVTAH LREIACHA KAMOCHA (And thou shalt love thy neighbor as thyself, [VAYIKRA 19:18]).

[40] On these two mitzvot hang the entire Torah and the Neviim.

[41] And, the Perushim, having been assembled, Rebbe, Melech HaMoshiach confronted with this she'elah,

[42] Saying, What do you think concerning the Rebbe, Melech HaMoshiach? Whose Ben is he? The Perushim gave this teshuva (answer) to him: Ben Dovid.

[43] Moshiach says to them, How then can Dovid, in the Ruach Hakodesh, call Rebbe, Melech HaMoshiach Adon?... saying

[44] NEUM HASHEM

LAADONI, SHEV LIMINI

AD ASHIT OYVECHA

HADOM LERAGLECHA

(Utterance of Hashem to my L-rd, Sit at My right hand

until I make your enemies a footstool for your feet TEHILLIM 110:1).

[45] Therefore, if Dovid calls him Adon [*i.e., Adoneinu*], how is Rebbe, Melech HaMoshiach [*merely*] Ben Dovid? [cf.

MALACHI 3:1; ZECHARYAH 4:14]

[46] And no one was able to give an answer to him, nor did anyone dare to pose another she'elah (question) to Rebbe, Melech HaMoshiach from that day on.

23 Then Moshiach spoke to the multitudes and to his Talmidim,

[2] Saying, Upon the Kisei Moshe (Chair of Moses) sit the Sofrim and the Perushim.

[3] Therefore, everything whatever they may tell you, be frum and be shomer, but according to their ma'asim (works) do not be shomer, for they do not practice what they preach.

[4] And they tie up heavy [*extra-Biblical, Mt 4:4; 15:3,6-9; 22:29*] loads, hard to bear, and they place them upon the shoulders of men, but they, with so much as a finger, are not willing to lift the oppressive burdens.

[5] And all their maasim hamitzvot (works of the commandments) they do in order to be seen by Bnei Adam, for they broaden their tefillin and lengthen their tzitziyot

[6] and they love the places of honor at the seudot (banquet dinners), and the shuls,

[7] And the [*obsequious*] Birkat Shalom greetings in the market places, and to be called by Bnei Adam, Rebbe.

[8] But you are not to have pretentious titles like Rebbe, for One is your Rebbe [*Rebbe Melech HaMoshiach*], and all of you are Achim b'Moshiach.

[9] And do not refer to

anyone in the Olam Hazeh as your Abba, for One is your Av shbaShomayim.

[10] Neither be called Moreinu, for One is your Moreh (teacher) the Rebbe, Melech HaMoshiach [*Moreinu*].

[11] And the greatest among you will be your eved mesharet (servant, minister).

[12] But whoever will lift up himself will be humbled, and whoever will humble himself will be lifted up.

[13] But oy to you, Sofrim and Perushim, tzevuim (hypocrites), for in front of Bnei Adam you shut the Malchut HaShomayim. You do not go in yourselves, and the ones entering, you do not permit to enter.

[14] Oy to you, Sofrim and Perushim, tzevuim! You devour the batim of almanot and for the sake of chashuve (importance) appearance you make long tefillot; therefore your gezar din (verdict) will be more severe.

[15] Oy to you, Sofrim and Perushim, tzevuim. You travel over the sea and the dry land for the giyyur (proselytization) of one proselyte; then, when he becomes one, you make him twice as much a son of Gehinnom as you.

[16] Oy to you, morei derech ivrim (blind guides), the, ones saying, Whoever swears by the Beis Hamikdash, it is a worthless shevuah (oath): but whoever swears by the gold of the Beis Hamikdash, he is obligated.

[17] Ivrim! (blind ones), for which is greater, the gold or the Beis Hamikdash which gives the gold its kedushah (holiness, sanctity)?

[18] And whoever swears by the Mizbeach (altar), it is worthless; but whoever swears by the korban upon it, he is obligated.

[19] Ivrim, blind ones, for which is greater, the korban or Mizbeach which gives the korban its kedushah (holiness, sanctity)?

[20] Therefore, the one having sworn by the Mizbeach swears by it and everything upon it.

[21] And the one having sworn by the Beis Hamikdash swears by it and by everything indwelling it.

[22] And the one having sworn by Shomayim swears by the kes malchut of Hashem and by the One sitting upon the kes malchut.

[23] Oy to you, Sofrim and Perushim, tzevuim, for you give maasros (tithe) of mint and dill and cumin, and you have neglected the matters of the Torah of greater consequence: mishpat, chesed, and emunah. These things it was necessary to do and those [others] not to neglect.

[24] Morei derech ivrim (blind guides), the ones that strain out a gnat and swallow a camel.

[25] Oy to you, Sofrim and Perushim, tzevuim, you cleanse the outside of the kos (cup) and the dish, but inside they are full of chamdanut (greed) and taavanut (lust).

[26] Blind Parush, first cleanse the inside of the kos, that perhaps also the outside may become clean.

[27] Oy to you, Sofrim and Perushim, tzevuim, for you are like kevarim (graves) having been whitewashed, which on the outside indeed appear ois vaist (ostensibly) shein (beautiful), but on the inside are full of the undead bones of the mesim (dead ones) and every trayfnyak.

[28] Thus on the outside you indeed appear tzodek (righteous) to Bnei Adam, but on the inside you are full of tzeviut (hypocrisy) and you are

lawlessly against the Torah.

[29] Oy to you, Sofrim and Perushim, tzevuim, for you build kevarim of the Neviim and decorate matsevot

(gravestones) of the tzaddikim, [30] And you say, If we were in the yamim (days) of Avoteinu (our Fathers), we would not have been shuttafim (partners) with them in the dahm haNeviim (blood of the Prophets).

[31] Therefore, you are edim (witnesses) against yourselves that you are the banim (sons) of the ratzchanivot (murderers) of the Neviim.

[32] And you fill up the measure of your Avot.

[33] Snakes, you banim of nachashim, how can you escape the Yom HaDin of Gehinnom?

[34] For this reason hinei! I send to you Neviim and Chachamim and Sofrim, some of whom you will kill and some you will make talui al haetz (being hanged on the Tree, DEVARIM 21:23) and some you will subject to the shot (whip) in your shuls, and you will drive them out from city to city,

[35] So that upon you may come all the dahm naki (innocent blood) shed upon the earth from the blood of Hevel to the blood of Zecharyah, whom you murdered between the Heikhal and the Mizbeach. [trans. note: cf. Lk 11:51 for Mt's probable original text here]

[36] Omein, I say to you, that all these things will come upon this generation.

[37] Yerushalayim, Yerushalayim, the ones that kill the Neviim and stone those having been sent to you! How often have I wanted to gather your yeladim, as a hen gathers her chickens under her wings, but you

were not willing!

[38] Hinei! Look! KI LECHARBAH YIH'YEH HABEIT HAZEH (for this House will become a ruin (i.e. churban) YIRMEYAH 22:5).

[39] For I say to you, by no means will you see me [Moshiach] from now until you say, BARUCH HABAH BSHEM ADONOI.

24 And having exited from the Beis Hamikdash, Rebbe, Melech HaMoshiach departed, and his talmidim approached to show him the buildings of the Beis Hamikdash.

[2] But he said in reply to them, Do you not see all these things? Omein, I say to you, by no means will be left here one stone upon another, for all will be demolished.

[3] And while Rebbe, Melech HaMoshiach was sitting upon the Mount of Olives, his talmidim approached him in a yechidus, saying, Tell us ad mosai (how much longer), when will these things be and what about the ot (sign) of the Bias Moshiach, of your Coming, and the Ketz HaOlam Haze?

[4] And Rebbe, Melech HaMoshiach said in reply to them, See to it that someone does not deceive you.

[5] For many will come in my Name, saying, I am the Rebbe, Melech HaMoshiach. And they will deceive many.

[6] But you are about to hear about milchamot (wars) and rumors of milchamot. See to it that you are not alarmed, for it is necessary for this to happen, but it is not yet HaKetz (the End).

[7] For there will be an intifada of ethnic group against ethnic group, and malchut against malchut. There will be famines, earthquakes in place after place.

[8] But all these things are but the beginning of the Chevlei [*Moshiach*].

[9] Then they will hand you over to tzoros and they will kill you and you will be hated by all the ethnic groups on account of the Name of me (Rebbe, Melech HaMoshiach Yehoshua, Yeshua).

[10] And then many will be led into chet (sin), and others they will hand over, and they will hate others.

[11] And many neviei sheker (false prophets) will arise and will deceive many.

[12] And because of the increased mukarat (lawlessness, anarchy—Mt 7:23), the agape (love) of many will become cold.

[13] But the one having endured to HaKetz (the End), the one will receive Yeshuat Eloheinu.

[14] And this Besuras HaGeulah of the Malchut will be announced in kol haOlam (all the world) as an edut to all the Goyim, and then will come HaKetz (the End).

[15] Therefore, when you see the SHIKUTS MESHOMEM [Mk 13:14] (Abomination of Desolation), the thing spoken through Daniel HaNavi, having stood in the Makom Kadosh (Holy Place, i.e., *the Beis Hamikdash*)—let the reader understand!

[16] Then the ones in Yehudah, let them flee to the mountains.

[17] The one upon the roof, let him not come down to carry away the things from his bais (house).

[18] And the one in the field, let him not turn back to get his kaftan.

[19] But oy to the ones with child and the ones with nursing infants in those days.

[20] But offer tefillos that your escape may not be in winter or on Shabbos.

[21] For then will be Tzarah Gedolah (Great Tribulation) such as has not been from Reshit HaOlam (Beginning of the World) until now nor will it by any means happen again.

[22] And if those days were not cut short, kol basar (all flesh) would not be saved. But, on account of the Kadoshim, the Bechirim (Chosen Ones), those days will be cut short.

[23] Then, if someone says to you, Hinei, here is the Rebbe, Melech HaMoshiach!, Or, Hinei! Here! Do not have emunah (faith) [*in that*].

[24] For meshichei sheker (false Moshiachs) will arise, and neviei sheker (false prophets), and they will give otot gedolim (great signs) and mofim (wonders), so as to deceive, if possible, even the Bechirim (Chosen ones).

[25] Hinei! I have told you beforehand!

[26] If, therefore, they say to you, Hinei! He [*Moshiach*] is in the desert! Do not go out [there]. Hinei! [*Moshiach*] is in the secret cheder (room)! Do not have emunah [*in that*].

[27] For as lightning goes out from the mizrach (east) and shines to as far as the maarav (west), thus will be the Bias HaMoshiach (coming of the Messiah, the Bar Enosh, Son of Man—DANIEL 7:13). [28] Wherever the place of the Geviya (Corpse) is, there will be gathered together the nesharim (vultures, eagles [popularly]).

[29] Immediately after the Tzarah (Tribulation Mt 24:21) of those days, the shemesh will be darkened, and the levanah will not give its light. And the kokhavim will fall from Shomayim, and the powers of the heavens will be shaken.

[30] And then will appear the Ot Bar Enosh (the Sign of the

Son of Man) in Shomayim. All the tribes of kol haaretz (all the earth) will see the Bar Enosh Moshiach and his Bias, his Coming, on the ananim of Shomayim (clouds of glory of Heaven) with gevurah (power) and great kavod (glory).

[31] Moshiach will send his malachim with a loud blast of the Shofar, and the malachim will gather together Moshiach's Bechirim from the four winds, from one end of Shomayim to the other.

[32] And from the etz teenah (fig tree), learn its parabolic lesson: when its branch has become tender already and sprouts leaves, you know that Kayitz (Summer) is near; [33] thus also you, when you see all these things, know that it is near, at the very doors.

[34] Omein, I say to you, that this dor (generation) will by no means pass away until all these things come about.

[35] Shomayim vHaAretz will pass away, but my Dvar will by no means pass away.

[36] But concerning that day and hour, no one has daas, not the malachim of Shomayim, but only HaAv (the Father) of me.

[37] For as in the days of Noach, thus will be the Bias HaMoshiach, the Coming of the Bar Enosh.

[38] For as they were in those days before HaMabbul (the Flood), eating and drinking, marrying and being given in marriage, until the day when Noach entered the Tevah, [39] and they did not have daas until HaMabbul came and took away everything—thus also will be the Bias HaMoshiach, the Coming of the Bar Enosh.

[40] Then two men will be in the field, one is snatched away, and one is left behind (not retained).

[41] Two women are grinding in the mill house, one is snatched away, one is left behind.

[42] So be shomer, be on your guard, because you do not have daas on which day will be the Bias of [*Moshiach*] Adoneichem (your L-rd).

[43] But understand this: if the Baal Bayit had known in which watch the ganav is coming, he would have stayed awake and would not have allowed his bais to be dug through.

[44] For this reason also you be shomer, for in the hour when you do not think, then will be the Bias HaMoshiach (the Coming of the Bar Enosh, DANIEL 7:13).

[45] Who then is the faithful and wise eved (servant), whom the Adon appointed over the household servants to give the other servants their okhel at the prescribed time?

[46] Ashrey (happy) is that eved whom, when his Adon comes, finds him so doing.

[47] Omein, I say to you, the Adon will ordain him to oversee all his possessions.

[48] But if that wicked slave says in his heart, Adoni (My Master) is dragging his feet,

[49] and that slave begins to beat his fellow avadim (slaves), and he eats and drinks with the ones getting drunk,

[50] the Adon of that slave will come on a day which he does not expect and at an hour of which he does not have daas.

[51] And the Adon will cut in two that slave, and the slave's portion he will put with the tzevum (hypocrites). There will be weeping and grinding of teeth.

25 Then the Malchut HaShomayim will be compared to ten alamot (young unmarried virgins), who, having taken their menorahs, went out to meet the Choson (Bridegroom).

[2] Now five of them were foolish and five were wise.

[3] When the foolish took their menorahs, they neglected to take shemen (oil).

[4] But the wise took shemen in containers with their menorahs.

[5] Now the Choson, being delayed, here is what happened: all the alamot became drowsy and were sleeping.

[6] And at chatsot halailah (midnight) there was a shout, Hinei! The Choson (Bridegroom)! Go out to meet him!

[7] Then all the ten alamot awakened and they trimmed their menorahs.

[8] But the foolish said to the wise, Give us from your shemen (oil), for our menorahs are going out.

[9] But the wise answered, saying, Perhaps there might not be enough for us and for you. Instead, you go to the ones selling and buy for yourselves.

[10] And as they were going away to buy, the Bias of the Choson (Bridegroom) occurred! The ones prepared entered with him into the Chasunoh (Wedding) feast and the door was shut.

[11] And later, here comes also the other alamot, saying, Adoneinu, Adoneinu, open the door for us.

[12] But he, in reply, said, Omein, I say to you, I do not know you.

[13] Be shomer, be on the alert, therefore, for you do not have daas of the Yom or the Shaah (hour, time).

[14] For it is as a man going on a journey, who called to his own avadim (slaves) and handed over to them his possessions.

[15] And to this one, he gave five talents, and to this one, two, and to this one, one, each according to his own ability. Then the man went on his journey. Immediately

[16] After the man had gone, the one having received the five talents, went to work with them, and gained five others.

[17] Likewise, the one having received the two talents, this one gained two others.

[18] But the one, having received one, went out and dug a hole in the ground and buried the gelt (money) of his Adon in a hiding place.

[19] And after much time, here comes the Adon of those servants. And he conducts a settling of accounts with them.

[20] Then the one who had received five talents came forward, bringing five more talents, saying, Adoni, five talents you gave me. Hinei! Five more talents I gained.

[21] And his Adon said to him, Shkoyach (well done), eved tov vneeman (good and faithful servant)! A few things you were faithful over, over many things I will ordain you. Enter into the simchah of your Adon.

[22] And having come forward, the one having received two talents, said, You bestowed upon me two talents. Hinei! Two more talents I gained.

[23] His Adon said to him, Shkoyach (well done), eved tov vneeman! A few things you were faithful over, over many things I will ordain you. Enter into the simcha of your Adon.

[24] And also the one who had received one talent stepped forward. He said, Adoni, I knew that you are a hard man, reaping where you did not sow and gathering from that which you did not scatter seed.

[25] And having been afraid and having gone away, I hid your talent by burying it in the ground. Here, see, you have that which belongs to you.

[26] And, in reply, his Adon said to him, You farbissener (mean) eved rah vatzel (wicked and lazy slave), so you had daas that I reap where I did not sow and I gather from which I did not scatter seed?

[27] Then why was it not necessary for you to deposit my gelt with the bankers, and having returned, I would have received back that which was mine with interest?

[28] Take, therefore, from him the talent and give it to the one having the ten talents.

[29] For to every one having, it will be given and he will have abundance; but from the one not having, even what he has will be taken from him.

[30] And as for the useless slave, throw him into the outer choshech, where there will be weeping and grinding of teeth.

[31] And when the Bar Enosh (Daniel 7:13) comes, in his kavod and all his malachim with him, then he will sit upon his Kissei Kavod (Glorious Throne).

[32] And there will be assembled all the Goyim, and he will separate them from each other as the Roeh (the Shepherd) separates the Kevasim (Sheep) from the Izzim (Goats).

[33] And he will put the Kevasim on the right of him, but the Izzim on his left.

[34] Then he will say to the ones on his right, Come! Baruchei Avi (Blessed of my Father), receive the bechorah (inheritance), the Malchut prepared for you from before Hivvased HaOlam (the establishing of the world).

[35] For I hungered and you gave me something to eat. I thirsted and you gave drink to me. I was a sojourner, and you extended hachnosas orchim (hospitality) to me.

[36] I was naked and you gave me malbish arumim (clothing the naked). I was ill; with bikkur cholim (visiting the sick) you ministered to me. I was in the beit hasohar (prison); you came to me.

[37] Then the tzaddikim will answer him, [*Moshiach*] Adoneinu, when did we see you hungering and we fed you, or thirsting and we gave you drink?

[38] And when did we see you a sojourner and we extended hachnosas orchim (hospitality) to you, or naked and we clothed you?

[39] And when did we see you ill or in the beit hasohar and we came to you?

[40] And in reply, HaMelech [*HaMoshiach*] will say to them, Omein, I say to you, in as much as you did it to one of the least of these achim of mine, you did it to me.

[41] Then Rebbe, Melech HaMoshiach will say also to the ones on his left, Depart from me, the ones having been cursed, into the Eish Olam having been prepared for HaSatan and his malachim.

[42] For I hungered and you did not give me something to eat; I thirsted and you did not give drink to me.

[43] I was a sojourner and you did not extend hachnosas

orchim to me; I was naked and you did not clothe me; ill and in the beit hasohar and you did not visit me.

[44] Then, also they will answer, saying, [*Moshiach*] Adoneinu, when did we see you hungering or thirsting or a sojourner or naked or sick or in the beit hasohar and we did not minister to you?

[45] Then he will answer them, saying, Omein, I say to you, in as much as you did not do it for one of these least ones, neither did you do it for me.

[46] And these will go away into Onesh Olam (Eternal Punishment), but the tzaddikim into Chayyei Olam (Eternal Life). YESHAYAYAH 66:24; DANIEL 12:2]

26 And it came about when Rebbe,

Melech HaMoshiach completed all these divrei torah, he said to his talmidim,

[2] You know, that after two days, there is Pesach, and the Bar Enosh is handed over for talui al HaEtz (DEVARIM 21:23; DANIEL 7:13).

[3] Then the Rashei Hakohanim and the Ziknei haAm (Elders of the People) were assembled in the courtyard of the residence of the Kohen Gadol (High Priest), the one being called Caiapha.

[4] And they planned to arrest Yeshoshua by a trap and kill him.

[5] But they were saying, Not during the Chag (Feast), lest a riot break out among the am haaretz.

[T.N. A careful reading of this book shows that the *Moshiach* pointed to the One in Ps 110:1, Dan 7:13, and Isa 53 and Ps 118:22 and declared that the same person is being referred to in all these Scriptures: *Moshiach Adoneinu*.]

[6] And, while Rebbe, Melech HaMoshiach was in Beit-Anyah in the bais of Shimon the leper,

[7] An isha approached him with an alabaster flask of costly perfume, and she poured it out on Moshiach's rosh, as he sat bimesibba (reclining at tish [table]).

[8] And having seen this, Moshiach's talmidim were angry, saying, For what is this waste?

[9] For it would have been possible to sell this for a generous sum and give to the aniyim (poor ones).

[10] Aware of this, Rebbe, Melech HaMoshiach said to them, Why are you bringing about difficulty for the isha for the ma'aseh tov (good deed) she does to me.

[11] For the aniyim you have with you always, but you do not always have me.

[12] For this isha (woman) has poured this ointment on my basar (body) in order to prepare me for kevurah (burial). [Isa 53:9 Ps 16:9-10]

[13] Omein, I say to you, wherever this Besuras HaGeulah is preached bchol HaOlam (in all the world), in her memory it will be spoken also what was done by her.

[14] Then, one of the Shneym Asar (Twelve), Yehudah from Kriot, went to the Rashei Hakohananim

[15] and said, What are you willing to give me? And I will hand him over to you. And they weighed out for him sheloshim shiklei kesef (thirty pieces of silver).

[16] And from then on he was seeking an opportunity that he might hand Rebbe, Melech HaMoshiach over.

[17] But at the onset of Chag HaMatzot, Moshiach's talmidim approached him, saying, Where do you wish we should prepare for

you your Seder?

[18] And he said, Go into the city to such and such person and say to him, Our Rebbe says, My time is at hand. With you I am observing Pesach with my talmidim.

[19] And the talmidim did as Rebbe, Melech HaMoshiach commanded them, and they prepared the Seder.

[20] When erev came, Rebbe, Melech HaMoshiach was sitting bimesibba (reclining) at tish with the Shneym Asar Talmidim.

[21] And as they were eating with their Rebbe, he said, Omein, I say to you that one of you will be my betrayer.

[22] And much distressed, each one began to say to him, Surely I am not the one, Adoni?

[23] But, in reply, he said, The one having dipped the hand into the bowl [SHEMOT 12:8] with me, this one is my betrayer.

[24] Indeed the Bar Enosh [Moshiach] goes as it was written concerning him, but oy to that man through whom the Bar Enosh is betrayed. It would have been better for that man if he had not been born.

[25] And, in reply, Yehudah the betrayer of Rebbe, Melech HaMoshiach, said, Surely I am not the one, Rabbi?

Moshiach says to Yehudah, You have said it.

[26] And at the Seudah, Rebbe, Melech HaMoshiach, having taken matzah, having made HaMotzi, he broke the [middle] matzah, giving the afikoman to the talmidim, and said, Take and eat, this is my basar.

[27] And having taken the Cup of Redemption and having made the bracha, he gave it to them, saying, Drink from it, all of you.

[28] For this is my

[Moshiach's, see Isa 53:7-8]

Dahm HaBrit HaChadasha [Isa 42:6; Jer 31:31-34], which is poured out LARABBIM (for many YESHAYAH 53:11-12) for the selicha (forgiveness) of chattaim (sins).

[29] And I say to you, I will by no means drink from now on of this pri hagefen (fruit of the vine) until that Day when I drink it with you chadash (new) in the Malchut Avi.

[30] And having sung the Hallel, they went out to the Har HaZeytim.

[31] Then Rebbe, Melech HaMoshiach says to them, All of you will be offended at me [Moshiach] during this night, for it has been written, HACH ES HAROEH UTEFUTSEN HATSON (Strike the Shepherd and the sheep will be scattered ZECHARYAH 13:7).

[32] But after I undergo Tchiyas HaMoshiach I will go ahead of you to the Galil. [Mt 28:7]

[33] And, in reply, Kefa said to him, If everyone will be offended at you, I never will be offended.

[34] He said to him, Omein, I say to you that balailah hazeh (during this night), before a tarnegol (cock) crows, you will make hakhchashah (denial) of me [as Moshiach] shalosh paamim (three times).

[35] Kefa says to him, Even if it is necessary for me to die al kiddush ha-Shem with you, by no means will I deny you. Likewise all the talmidim spoke also.

[36] Then Rebbe, Melech HaMoshiach comes with them to a place being called Cat-Shmanim, and Rebbe, Melech HaMoshiach says to the talmidim, Sit here until I go over there and daven.

[37] And having taken Kefa and the two sons of Zavdai, Rebbe, Melech

HaMoshiach began to be sorrowful and distressed with agmat nefesh (grief).

[38] Then he says to them, My nefesh is deadily grieved, even to the point of mavet. Remain here and stay awake with me.

[39] And having gone forward a short distance, Rebbe, Melech HaMoshiach fell upon his face, davening and saying, Avi, if it is possible, let this Kos pass from me. But not as I will, but as you will (Mt 6:10; 12:50).

[40] Then he comes to the talmidim and finds them sleeping, and he says to Kefa, So were you not strong enough to be awake for one hour with me?

[41] Stay awake and offer tefillos, lest you enter lidey nisayon (Mt 6:13). Indeed the ruach is willing but the basar is weak.

[42] Again, for a second time, having left, he davened, saying, Avi, if it is not possible for this to pass by except I drink it, let yeaseh rtzonechah (your will be done). [Mt 6:10]

[43] And having come again, Rebbe, Melech HaMoshiach found the talmidim sleeping, for their eyes were too heavy to stay open.

[44] And having left them again and having gone away, he was davening for the shlishit (third) time, saying the same words.

[45] Then he comes to the talmidim and says to them, Sleep on now and take your rest. Hinei! The hour is at hand, and the [Daniel 7:13] Bar Enosh is being betrayed into the hands of choteim (sinners).

[46] Arise, and let us go. Hinei! My betrayer has drawn near.

[47] And while he was still speaking hinei! Yehudah, one of the Shneym Asar, came and with him came a great

multitude with swords and clubs from the Rashei Hakohanim (Chief Priests) and the Ziknei HaAm (the Elders of the People).

[48] Now the betrayer had given them a signal, saying, Whomever I may give the neshikah (kiss), he is the one. Chap (grab) him!

[49] And immediately, he approached Rebbe, Melech HaMoshiach, and said, Shalom, Rebbe. And he gave him the neshikah.

[50] And Rebbe, Melech HaMoshiach said to him, Chaver, do what you came for. Then, having approached, they laid hands on Rebbe, Melech HaMoshiach and arrested him.

[51] And hinei! One of the ones with him stretched out his hand, drew his cherev, and struck the servant of the Kohen Gadol, cutting off his ear.

[52] Then Rebbe, Melech HaMoshiach says to him, Return your cherev into its place; for all who take the sword will die by the sword. [53] Or do you think that I am not able to call upon Avi, and He will provide me now more than Shneym Asar legions of malachim?

[54] But how then may the Kitvei Hakodesh be fulfilled that say it must happen thus?

[55] At that moment, he said to the crowd, Do you have the chutzpah (nerve) to come out, as against a revolutionary, with swords and clubs to arrest me? Daily in the Beis Hamikdash I was sitting saying my shiurim and you did not arrest me.

[56] But this all happened that the Kitvei Hakodesh of the Neviim might be fulfilled. Then the talmidim deserted Rebbe, Melech HaMoshiach and fled.

[57] But the ones having

arrested Rebbe, Melech HaMoshiach led him away to Caiapha the Kohen Gadol, where the Sofrim and the Zekenim (Elders) were gathered together.

[58] And Kefa was following Rebbe, Melech HaMoshiach from far away. He followed him as far as the courtyard of the Kohen Gadol and, having gone inside it, Kefa was sitting down with the servants to see the maskana (outcome).

[59] And the Rashei Hakohanim and the Sanhedrin all were seeking edut sheker (false testimony of false witnesses) against Yehoshua so that they might put him to death.

[60] And they found none, though many shakranim (liars) came forward. At last, two came forward

[61] and said, This one said, I am able to bring about a churban (destruction) of the Beis Hamikdash of Hashem and within shloshah yamim to rebuild it.

[62] And having got up, the Kohen Gadol said to Rebbe, Melech HaMoshiach, Do you answer nothing? For what do these men give edut (testimony) against you?

[63] But Rebbe, Melech HaMoshiach was silent. And the Kohen Gadol said to him, I adjure you by Hashem, Elohim Chayyim, to tell us if you are the Rebbe, Melech HaMoshiach Ben HaElohim.

[64] Rebbe, Melech HaMoshiach says to him, You said it. But I say to you, From now on you will see the Bar Enosh [*Moshiach*] sitting at the right hand of Gevurah (Power) and his Bias (Coming) will be with ANENEI HASHOMAYIM (clouds of Heaven, DANIEL 7:13-14).

[65] Then the Kohen Gadol made the keriah (rending, tearing of his

garments), saying, He has committed Chillul Hashem. What further need do we have of edut? Hinei! Now you have heard the Chillul Hashem.

[66] What does it seem to you? And, in reply, they said, He is deserving of mishpat mavet, the death penalty.

[67] Then they spat into his face and they struck him and they slapped him,

[68] saying, Give us a dvar nevuah, Rebbe, Melech HaMoshiach. Who is the one who hit you?

[69] Now Kefa was sitting outside in the courtyard. And one maid approached Kefa, saying, And you were with Yehoshua of the Galil!

[70] But Kefa denied it before everyone, saying, I do not have daas of what you are saying.

[71] And having gone out to the gate, another saw Kefa and says to the bystanders, There! This one was with Yehoshua of Natzeret!

[72] And again Kefa denied it with a shevuah (oath), I do not know the man!

[73] And after a little while the bystanders came and said to Kefa, Truly also you are one of them, for even your accent gives you away!

[74] Then Kefa began to curse and swear, I do not know the man! And immediately a tarnegol (cock) crowed.

[75] And Kefa remembered the word which Rebbe, Melech HaMoshiach had said: Before a tarnegol (cock) crows you will deny me shalosh paamim (three times). And Kefa went out and wept bitterly.

[T.N. Read the letters of this Kefa on p.1104-1112, both attested by early Kehillah tradition or manuscript evidence.]

27 Now when boker had come, all the Rashei Hakohenim and the Ziknei HaAm took counsel together against Yehoshua to put him to death. [2] And having performed the akedah (binding), they led him away, and delivered him up to Pilate the Governor.

[3] Then when Yehudah, who had betrayed Moshiach, saw that Yehoshua had been condemned, he felt remorse and returned the shelosim shikleis kesef (thirty pieces of silver) to the Rashei Hakohananim and the Zekenim,

[4] saying Chatati (I have sinned). I have betrayed dam naki (innocent blood). But they said, What is that to us? See to that yourself!

[5] And Yehudah threw the shikleis kesef (pieces of silver) into the Beis Hamikdash and departed; and, having gone away, Yehudah hanged himself.

[6] And the Rashei Hakohananim took the shikleis kesef and said, It is asur (forbidden) to put these into the Beis Hamikdash otzar (treasury), vi-bahlit (since) it is blood money.

[7] And they took counsel together and they bought the Potter's Field as a beis hakevoros (cemetery) for zarim (foreigners).

[8] For this reason that field has been called the Sadeh HaDahm (Field of Blood) to this day.

[9] Then that which was spoken through Yirmeyah HaNavi was fulfilled, saying, And they took the SHELOSHIM KASEF (thirty pieces of silver), HAYEKAR (the price) of the one whose price had been set by the Bnei Yisroel.

[10] And they gave them for the potters field as Hashem

directed —ZECHARYAH 11:12-13.

[11] Now Rebbe, Melech HaMoshiach stood before the Governor, and the Governor questioned Rebbe, Melech HaMoshiach saying, Are you the Melech HaYehudim? And Rebbe, Melech HaMoshiach said to him, It is as you say.

[12] And while Rebbe, Melech HaMoshiach was being accused by the Rashei Hakohananim and the Zekenim, he answered nothing

[YESHAYAH 53:7].

[13] Then Pilate said to Rebbe, Melech HaMoshiach Do you not hear how many things they give edut against you?

[14] And Rebbe, Melech HaMoshiach did not answer him with even one word, so that the Governor was quite amazed.[YESHAYAH 53:7]

[15] Now at the Chag (Festival, Pesach) the Governor was accustomed to release for the multitude any one prisoner they wanted.

[16] And they were holding at the time a notorious prisoner, called [Yeshua] Bar-Abba [son of the father].

[17] When, therefore, they were gathered together, Pilate said to them, Whom do you want me to release for you, Bar Abba or Yehoshua called Moshiach?

[18] For Pilate knew that because of kinah (envy) they had delivered Yehoshua up.

[19] And while Pilate was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that Tzaddik; for last night I suffered greatly in a chalom (dream) because of Yehoshua.

[20] However, the Rashei Hakohananim and the Zekenim persuaded the multitudes to ask for Bar-Abba, but Yehoshua they should destroy.

[21] But the Governor answered, saying to them, Which of the two do you want me to release for you? And they said, Bar-Abba.

[22] In reply, Pilate says to them, What, therefore, may I do with Yehoshua, the one called the Rebbe, Melech HaMoshiach? Everyone says, Let him be made TALUI AL HAETZ (being hanged on the Tree!) Be hanged on HAETZ! [DEVARIM 21:23]

[23] But Pilate said, Why? What rah (evil) has he done? But they kept shouting all the more, saying, Let him be hanged on HAETZ!

[24] And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, I am innocent of this man's blood; see to that yourselves.

[25] And, in reply, all the people said, His dahm be on us and on our yeladim.

[26] Then Pilate released Bar-Abba to them. But after having Rebbe, Melech HaMoshiach scourged, he handed him over to be hanged on HAETZ [DEVARIM 21:23].

[27] Then the soldiers of the Governor took him into the praetorium and gathered the whole cohort against Rebbe, Melech HaMoshiach. [TEHILLIM 2:1]

[28] And they stripped him and put a royal scarlet robe on him, and,

[29] After weaving a keter of thorns, they placed it on his head and put a reed in his right hand, and they fell down before him and mocked him saying, Hail, Melech HaYehudim!

[30] And they spat on Rebbe, Melech HaMoshiach and took the reed and began to beat him on the head.

[31] And after they had made

leitzonus (mockery) of Rebbe, Melech HaMoshiach, they took off his robe and put his garments on him, and led him away to hang him on HAETZ.

[32] And as they were coming out, they found a man from Cyrene named Shimon, whom they pressed into service to bear Moshiach's Etz.

[33] And when they had come to a place called Gulgolta, which means place of a skull,

[34] They gave him wine to drink mingled with gall. And, after tasting it, he was unwilling to drink.

[35] When they had hanged Rebbe, Melech HaMoshiach on HAETZ, they divided up Moshiach's garments among themselves, casting lots;

[36] And, sitting down, they began to keep watch over him there.

[37] They put up above his head the charge against him which read, THIS IS YEHOSHUA, MELECH HAYEHUDIM.

[38] At that time, two shodedim were each hanged on his own etz with Rebbe, Melech HaMoshiach, one on the right and one on the left.

[39] And those passing by were hurling insults at Rebbe, Melech HaMoshiach, wagging their heads,

[40] And saying, You who are going to cause the churban (destruction) of the Beis Hamikdash and rebuild it in shloshah yamim (three days), save yourself! If you are the Ben HaElohim, come down from HAETZ (the Tree).

[41] Likewise, also the Rashei Hakohanim along with the Sofrim and Zekenim, were mocking him, and saying,

[42] He saved others; yet himself he is not able to save. He is Melech Yisroel? Let him now come down from the Etz, and we shall have emunah in him.

[43] He trusts in Hashem; let Hashem be his Moshi'a (Deliverer) and deliver him now, if Hashem takes pleasure in him, for this one said, Ben HaElohim Ani!

[44] And the shodedim (robbers), hanging, each on his etz, with him, were casting similar insults at Rebbe, Melech HaMoshiach, reproaching him.

[45] Now, from the sixth hour, choshech fell upon all the land until the ninth hour.

[46] And about the ninth hour, Rebbe, Melech HaMoshiach cried out with a kol gadol, saying Eli, Eli, lemah sabachthani! (that is, My G-d, my G-d, why hast thou forsaken me? TEHILLIM 22:2[1]).

[47] And some of those who were standing there, when they heard, began saying, This one calls for Eliyahu HaNavi.

[48] And immediately one of them ran and, taking a sponge, filled it with sour wine and put it on a reed and gave him a drink.

[49] But the rest of them said, Wait. We will see whether Eliyahu HaNavi will come to save him.

[50] And Rebbe, Melech HaMoshiach cried out again with a loud voice, and dismissed his ruach.

[51] And hinei! The parochet of the Beis Hamikdash was torn in two from top to bottom, and the earth shook; and the rocks were split,

[52] And the kevarim (graves) were opened, and many gufot (bodies) of the kadoshim who had fallen asleep were made to stand up alive.

[53] And coming out of the kevarim after the Techiyas HaMoshiach, they entered the Ir Hakodesh (Holy City) and appeared to many.

[54] Now when the centurion, and those who

were with him keeping shomer (guard) over Rebbe, Melech HaMoshiach, saw the earthquake and the things that were happening, they became very frightened and said, Truly this was the Ben HaElohim.

[55] And many nashim were there, looking on from a distance, who had followed Rebbe, Melech HaMoshiach from the Galil and had ministered to him.

[56] Among them was Miryam of Magdala, Miryam the Em of Yaakov and Yosef, and the Em of Zavdai's sons.

[57] And when it was erev, there came an oisher (rich man) from Ramatayim named Yosef who himself had also become a talmid of Rebbe, Melech HaMoshiach.

[58] This man went to Pilate and asked for the gufat Yehoshua [TEHILLIM 16:9-10]. Then Pilate ordered it to be given over to Yosef.

[59] And Yosef took the gufat Yehoshua, and wrapped it in the tachrichim,

[60] and laid it in Yosef's own new kever, which he had hewn out in the rock; and he rolled a large stone against the entrance of the kever (tomb) and went away [Isa 53:9].

[61] And Miryam of Magdala, and the other Miryam, stayed there, sitting opposite the kever.

[62] Now on the next day [i.e., *Motzoei Shabbos*], which is the one after the Preparation, the Rashei Hakohanim and the Perushim gathered together with Pilate

[63] and said, Sir, we remember that when he was still alive that match (deceiver) said, After shloshah yamim I am to stand up alive.

[64] Therefore, give orders for the kever to be made secure until the Yom HaShlishi (the Third Day), lest his talmidim

come and steal him away and say to the people, He has stood up alive from the mesim. And the last deception will be worse than the first.

[65] Pilate said to them, You have a guard, go make the kever as secure as you know how.

[66] And they went and made the kever secure, and, along with the guard, they set a seal on the stone.

28 Now after Shabbos, at the time of Shacharis on Yom Rishon (the first day of the week), Miryam of Magdala and the other Miryam came to look at the kever.

[2] And hinei! a great earthquake had occurred, for a malach Adonoi (an angel of Hashem) descended from Shomayim and came and rolled away the stone and sat upon it.

[3] And his appearance was like lightning and his garment as white as snow.

[4] And the shomrim (guards) shook for fear of him and became like dead men.

[5] And the malach, in reply, said to the nashim, Do not be afraid, for I know that you are seeking Yehoshua, who has been hanged on HaEtz.

[6] He is not here. To him has come the Techiyas HaMesim, just as he said. Come, see the place where HaAdon was lying.

[7] And go quickly, tell his talmidim about the Techiyas HaMoshiach from HaMesim.

And, hinei! He is going ahead of you into the Galil. There you will see him. Hinei! I have told you!

[8] And they departed quickly from the kever with fear and great simcha and ran to report everything to Moshiach's talmidim.

[9] And hinei! Moshiach met them, saying Shalom

Aleicheim. And they came up and took hold of his feet and fell prostrate before him.

[10] Then he said to them, Do not be afraid; go and take word to my Achim that they may go away to the Galil, and there they shall see me.

[11] Now while they were on their way, hinei! Some of the shomrim came into the city and reported to the Rashei Hakohanim all the things that had happened.

[12] And when they had assembled with the Zekenim and counseled together, they gave a large sum of money to the soldiers,

[13] And said, You are to say, His talmidim came by night and stole him away while we were asleep.

[14] And if this should come to the Governor's ears, we will win him over and keep you out of trouble.

[15] And the ones who took the kesef did as they had been instructed and this story was widely spread among the Yehudim to this day.

[16] But the Achad Asar Talmidim proceeded to the Galil, to the mountain which Rebbe, Melech HaMoshiach had designated.

[17] And when they saw him, they prostrated themselves before him, but some were doubtful.

[18] And he came up and spoke to them, saying, All samchut (authority) has been given to me in Shomayim and on HaAretz.

[19] Go, therefore, make talmidim for Rebbe, Melech HaMoshiach of all the nations, giving them a tevilah in a mikveh mayim in Hashem, in the Name of HaAv, and HaBen, and HaRuach Hakodesh,
[20] Teaching them to observe all that I have

BESURAS HAGEULAH ACCORDING TO MARKOS

commanded you. And hinei! I [Moshiach] am with you always, even unto the Ketz HaOlam Hazeh.

1 The Beginning of the Besuras HaGeulah (the Good News of Redemption) of Yehoshua, Rebbe Melech HaMoshiach [the] Ben HaElohim.
 [2] Just as it has been written in Yeshayah HaNavi, HINNENI SHOLEIACH MALACHI (Behold, I send my messenger) before your face, UPINNAH DERECH LEFANAI (and he will prepare the way before me, [SHEMOT 23:20; MALACHI 3:1]), he will prepare your way.
 [3] KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, TARGUM HASHIVIM YESHAYAH 40:3): Prepare the Derech Hashem (the way of the L-rd). Make his paths yashar (straight)!
 [4] Yochanan came with a mikveh mayim in the midbar, preaching a tevilah of teshuva for the selichat avon.
 [5] And all Yehudah and all Yerushalayim were going out to him, and they were submitted to a tevilah using the Yarden River as a mikveh mayim, making vidduy [*to Hashem*] of their averos (sins).
 [6] And Yochanan had camel hair clothing and a leather belt around his waist, and his food was arbe and devash. [MELACHIM BAIS 1:8; VAYIKRA 11:22]
 [7] And he was preaching, crying out as a maggid [*for the Moshiach*], saying, Hu Habah (He who Comes, i.e. *Moshiach*) after me has more chozek (strength) than me. I am not worthy to stoop down and remove his sandals.
 [8] I give you a tevilah in a mikveh mayim, but he [*Moshiach*] will give you a tevilah in the Ruach Hakodesh.

[9] And it was during that period that Yehoshua from Natzeret of the Galil came and submitted to Yochanan's tevilah in the mikveh mayim of the Yarden.
 [10] And ofen ort Rebbe, Melech HaMoshiach came up out of the mikveh mayim, and he saw Shomayim being torn open, the Ruach Hakodesh of Hashem descending like a yonah on him.
 [11] And there was a bat kol out of Shomayim, ATAH BNI AHUVI ASHER BCHA CHAFATSTI (You are my Son, the beloved, with whom I am well pleased).
 [12] Then the Ruach Hakodesh ofen ort thrusts him out into the midbar.
 [13] And Rebbe, Melech HaMoshiach was in the midbar arba'im yom varbaim lailah, undergoing nisyonos by Hasatan; and he was with the chayyat hassadeh (wild beasts, IYOV 5:23), and the malachim were the meshartei Hashem ministering to Moshiach.
 [14] Now after Yochanan was arrested, Rebbe, Melech HaMoshiach came to the Galil, proclaiming the Besuras HaGeulah of Hashem,
 [15] And saying, The appointed time has been fulfilled and the Malchut Hashem has come near. Make teshuva, and have emunah in the Besuras HaGeulah.
 [16] And passing along beside Lake Kinneret, Rebbe, Melech HaMoshiach saw Shimon and Andrew, the brother of Shimon, casting a reshet into the sea, for they were daiyagim (fishermen).
 [17] And he said to them, Come, follow me [*as my talmidim*], and I will make you to become daiyagei adam
 [18] And ofen ort, leaving their nets, they

followed Moshiach.

[19] And going on a little, he saw Yaakov Ben Zavdai and Yochanan his brother, who were also in the sirah (boat) repairing the nets.
 [20] And ofen ort he summoned them; and, leaving Zavdai their father in the sirah with the sachirim (hired workers), they went away to follow Moshiach.
 [21] And they enter into Kfar-Nachum, and ofen ort on Shabbos, entering into the shul, Rebbe, Melech HaMoshiach exercised the ministry of moreh (teacher).
 [22] And they were astounded at Moshiach's torah (teaching), for he was teaching them as one having samchut, and not as the Sofrim.
 [23] And, ofen ort, there was in their shul a man with a ruach hatameh, and he shouted,
 [24] Saying, Yehoshua of Natzeret, mah lanu vlach? (What to us and to you?) Have you come to bring us churban (destruction)? I have daas [*of the raz, secret, mystery of*] who you are, HaKadosh of Hashem (the Holy One of G-d).
 [25] But he rebuked the shed, saying, Shekit! Gey zich! And come out of him.
 [26] And, the ruach hatumah, throwing him into convulsions, let out a shrai and came out of him.
 [27] And all were astounded so that they began to discuss with each other, saying, What is this? Torah Chadasha with samchut? He gives orders to the shedim and they obey him?
 [28] And the besuroh (news) of Rebbe, Melech HaMoshiach ofen ort (immediately) went forth everywhere into the surrounding region of the Galil.

[29] And ofen ort (immediately), coming out of shul, they went into the bais (house) of Shimon and Andrew with Yaakov and Yochanan.

[30] And the chamot (shviger, mother-in-law) of Shimon was bedridden and fever-stricken, and ofen ort (immediately) they tell Rebbe, Melech HaMoshiach about her.

[31] And approaching, holding her hand, Rebbe, Melech HaMoshiach lifted her up, and the kaddachat (fever, DEVARIM 28:22) left her, and she then began functioning as their mesharetet (servant, keli kodesh, lady minister), waiting on them.

[32] When erev (evening) came, with the setting of the shemesh (sun), they brought to Rebbe, Melech HaMoshiach all the cholim (sick persons) and all those possessed by shedim (demons).

[33] And the whole shtetl gathered together at the delet (door).

[34] And Rebbe, Melech HaMoshiach administered refuah (healing) to many cholim (sick persons) suffering from various machlot (illnesses), and he cast out many shedim (demons). And he did not permit the shedim to give utterance, for the shedim knew the raz (mystery, secret) of his identity, that he was the Rebbe, Melech HaMoshiach.

[35] And very early, while it was still dark, having got up, Rebbe, Melech HaMoshiach went out and away to a desolate place, and was davening shacharis there.

[36] And Shimon and those with him searched for Rebbe, Melech HaMoshiach.

[37] And they found Rebbe, Melech HaMoshiach and they say to him, Everyone is seeking you [SHIR

HASHIRIM 1:4; CHAGGAI 2:7].

[38] And Rebbe, Melech HaMoshiach says to them, Let us go elsewhere into the neighboring shtetlach, so that also there I may preach. For it was for this [purpose, tachlis] I came. [YESHAYAH 61:1]

[39] And he came preaching in their shuls (synagogues) and casting out shedim in [the] whole [region of] the Galil.

[40] And an ish metzorah (leper) comes to Rebbe, Melech HaMoshiach begging him and kneeling down and saying, If you are willing, you are able to make me tahor (clean).

[41] And being filled with rachmei Shomayim [and] stretching out his hand, Rebbe, Melech HaMoshiach touched [the man] and says to him, I am willing. Be made tahor.

[42] And ofen ort (immediately) the ish metzorah (leper) went away from Rebbe, Melech HaMoshiach and he was made tahor.

[43] And having sternly warned him, ofen ort (immediately) Rebbe, Melech HaMoshiach sent him away.

[44] And Rebbe, Melech HaMoshiach says to him, See [that] you say nothing to anyone, but rather go show yourself to the kohen and offer [the korban] for the tohorah (purification) of you which Moshe (Rabbeinu) gave mitzvah, for an edut (testimony) to them. [VAYIKRA 13:49, 14:1-32]

[45] But the one having gone out began to preach many things and to spread the dvar, so that no longer was Rebbe Melech HaMoshiach able to openly enter into [the] shtetl, but he was outside in desolate places. And they were coming

to Rebbe, Melech HaMoshiach from every direction.

[T.N. Ac 12:12,25;15:37,39; Co 4:10; PM 24; 2Ti4:11 1K5:13 attest to Markos' authorship credentials.]

2 And having entered again into Kfar-Nachum after [many] yamim, it was heard that Rebbe, Melech HaMoshiach is at home.

[2] And many were gathered together so that there was no longer any room at the delet, and Rebbe, Melech HaMoshiach was speaking the dvar Hashem to them.

[3] And they come bringing to Rebbe, Melech HaMoshiach a paralytic being carried along by arba'a anashim (four men).

[4] And not being able to bring [the paralytic] to Rebbe, Melech HaMoshiach on account of the multitude, they removed the roof where Rebbe, Melech HaMoshiach was, and having made an opening, they lowered the mat upon which the paralytic was lying.

[5] And Rebbe, Melech HaMoshiach, having seen the emunah of them, says to the paralytic, Beni, your averos are granted selicha.

[6] And there were some of the Sofrim (Scribes) sitting there and thinking about these things in their levavot (hearts),

[7] Why is this one speaking thus? He is guilty of Chillul Hashem gidduf (Desecration of the Name, blasphemy). Who is able to grant selicha (forgiveness) to averos (sins) except Hashem? [YESHAYAH 43:25]

[8] And, ofen ort (immediately), having had daas in his ruach that in this way they were thinking, Rebbe Melech HaMoshiach says to them, Why are you considering such things in your levavot?

[9] Which is easier? To say to the paralytic, Your averos are granted selicha, or to say, Stand and pick up your mat and walk?

[10] But in order that you may have daas that the Bar Enosh [*Moshiach*, DANIEL 7:13-14] has samchut (authority) on haaretz to grant that averos receive selicha, Rebbe, Melech HaMoshiach says to the paralytic

[11] To you I say, Stand, pick up your mat, and go to your bais.

[12] And the man arose, and, ofen ort (immediately), in front of everyone, taking the mat, he went outside. So everyone was astonished and gave kavod to Hashem saying, Never have we seen anything like this!

[13] And Rebbe, Melech HaMoshiach went out again beside the lake; and all the multitude was coming to him, and he was teaching them Torah.

[14] And as he was passing by, he saw Levi Ben Chalfai sitting in the tax office, and Rebbe, Melech HaMoshiach says to him, Follow me. And, getting up, Levi (Mattityahu) followed Rebbe, Melech HaMoshiach.

[15] And it came to pass that Rebbe, Melech HaMoshiach reclined at tish in Levi's house, and many mochesim (tax collectors) and choteim (sinners) were reclining at tish with Rebbe, Melech HaMoshiach and with his talmidim. For there were many, and they were following him.

[16] And the Sofrim (scribes) of the Perushim, seeing that Rebbe Melech HaMoshiach eats with choteim (sinners) and mochesim (tax collectors), were saying to his talmidim, With mochesim (tax collectors) and choteim (sinners)

does he eat?

[17] And having heard this, Rebbe, Melech HaMoshiach says to them, It's not the strong ones that have need of a rofeh (physician) but rather the cholim (sick persons). I did not come to call [the] tzaddikim (righteous ones) but the choteim (sinners) [to teshuva].

[18] And the talmidim of Yochanan and the Perushim came with tzomot (fasts). And they come and say to Rebbe, Melech HaMoshiach, Why [do] the talmidim of the Perushim and the talmidim of Yochanan come with tzomot, but your talmidim do not?

[19] And Rebbe, Melech HaMoshiach, said to them, Surely the Bnei HaChuppah of the Choson (Bridegroom) are not able to undergo tzomot as long as they have the Choson with them, nu? As long as they have the Choson with them, they are not able to undergo tzomot.

[20] But yamim (days) will come when the Choson is taken away from them, and then they will undergo tzomot HaYom HaHu.

[21] No one sews a patch of unshrunk cloth on an old garment; otherwise, the patch will pull away from it, the new from the old, and a worse tear results.

[22] And no one puts yayin chadash (new wine) into old wineskins; otherwise, the yayin will burst the wineskins and the yayin is lost and so are the wineskins. Instead yayin chadash (new wine) [is put] into new wineskins.

[23] And it came about [that] on Shabbos, Rebbe, Melech HaMoshiach was passing through the grainfields, and his talmidim began to make [their] way picking the heads of grain. [DEVARIM 23:25]

[24] And the Perushim said

to him, Look, why are they engaging in what is not mutar (permissible) in the Torah on Shabbos?

[25] And Rebbe, Melech HaMoshiach says to them, Have you never read in the Tanakh what Dovid HaMelech did when he was in need and he was hungry, he and the ones with him?

[26] How he entered into the Beis Hashem during the yamim of Evyatar the Kohen Gadol and the Lechem HaPanim he ate, which to be eaten it is not mutar (permissible) except by the Kohanim, and he gave [some] also to the ones with him.

[DIVREY HAYAMIM ALEF 24:6, SHMUEL BAIS 8:17, VAYIKRA 24:5 9, SHMUEL ALEF 21:1-6]

[27] And Rebbe, Melech HaMoshiach said to them, Shabbos was created for the sake of man and not man for the sake of Shabbos.

[SHEMOT 23:12; DEVARIM 5:14]

[28] Therefore, the Bar Enosh [*Moshiach*, DANIEL 7:13, 14] is even Adon HaShabbos.

[T.N. *This book, which depends heavily on the preaching of Kefa from earliest times has been dated in the late forties or fifties, C.E.*]

3 And Rebbe, Melech HaMoshiach entered again into the shul. And there was there a man having a withered hand.

[2] And they were watching Rebbe, Melech HaMoshiach [to see] if on Shabbos he will heal him, in order that they might accuse him.

[3] And he says to the man, the one with the withered hand, Stand up here in the center.

[4] And Rebbe, Melech HaMoshiach says to them, Is it mutar

(permissible) on Shabbos to do tov or rah, to restore nefesh or to destroy [it]? But they were silent.

[5] And having looked [at] them with ka'as and having agmat nefesh (grief) at the stubborn hardness of their levavot, Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched it out, and his hand was restored.

[6] And ofen ort (immediately) the Perushim went out and held consultation with the party of Herod against him, as to how they might destroy him.

[7] And Rebbe, Melech HaMoshiach with his talmidim went away to the lake, and a great multitude from the Galil and also from Yehudah followed Rebbe, Melech HaMoshiach.

[8] And from Yerushalayim and from Idumea and from the other side of the Yarden and from around Tzor-Tzidon area, a great multitude [followed], hearing everything that he was doing, and they came to Rebbe Melech HaMoshiach.

[9] And he said to his talmidim that a sirah (boat) should stand ready for him, lest the multitude might crush him.

[10] For he had brought refuah to many, with the result that as many as had afflictions pressed in on him in order to touch him.

[11] And the ruchot hatemeiot (unclean spirits), whenever they saw Rebbe, Melech HaMoshiach, were falling before him and were crying out, saying, You are the Ben HaElohim!

[12] And he sternly rebuked them, lest they should make him known.

[13] And Rebbe, Melech HaMoshiach goes up to the

mountain and summons those whom he wanted, and they came to him.

[14] And Rebbe, Melech HaMoshiach appointed and gave smichah to Shneym Asar (Twelve), whom also he designated Shlichim, that they might be with him [be mishtatef in Moshiach's chavurah], and that he might send them out as his Shlichim to preach,

[15] and to have samchut (authority) to cast out shedim.

[16] And Rebbe, Melech HaMoshiach appointed the Shneym Asar: Shimon, to whom he gave the name Kefa, [17] And Yaakov Ben Zavdai and Yochanan, Yaakov's brother. He gave to them the name Bnei Regesh, (Sons of Thunder).

[18] And Andrew and Philippos and Bar-Talmai, and Mattityahu, and Toma, and Yaakov Ben Chalfai, and Taddai, and Shimon the Zealot,

[19] And Yehudah from Kriot, the one who betrayed Rebbe, Melech HaMoshiach.

[20] And Rebbe, Melech HaMoshiach goes to his home shtetl; and again the multitude assembles, with the result that they were not able to have okhel (food).

[21] And when his own mishpochah heard of this, they went out to constrain him. For they were saying, He is meshuga.

[22] And the Sofrim (Scribes), the ones coming down from Yerushalayim, were saying, He is possessed by Baal-zibbul and by the Sar HaShedim he casts out shedim.

[23] But having called them, Rebbe, Melech HaMoshiach was speaking to them in meshalim: How can Hasatan cast out Hasatan?

[24] And if a malchut is divided against itself, it is not

possible for that malchut to stand.

[25] And if a bais is divided against itself, it will not be possible for that bais to stand.

[26] And if Hasatan has risen up against himself and is divided, it is not possible for him to stand, but his end has arrived.

[27] But no one is able, having entered into the house of the Gibbor to plunder his possessions, unless first, he binds HaGibbor, and then he will plunder the Bayit HaGibbor.

[28] Omein, I say to you that for everything—for the averos (sins) and the Chillul Hashem (Desecration of the Name), whatever blasphemies they may utter—the Bnei Adam will be granted selicha.

[29] But whoever commits Chillul Hashem gidduf against the Ruach Hakodesh, can never have selicha, but is guilty of a Chet Olam.

[30] For they were saying, He has a ruach hatumah (an unclean spirit).

[31] And the Em (Mother) of Rebbe, Melech HaMoshiach and his achim come and stand outside and they sent word to him.

[32] And a multitude was sitting around him, and they are saying to him, Hinei! Your Em (Mother)! And your achim (brothers)! And your achayot (sisters) are outside looking for you.

[33] And in reply to them, Rebbe, Melech HaMoshiach says, Who is immi? And my achim (brothers)?

[34] And having looked around at the ones sitting around him, Rebbe, Melech HaMoshiach says, Hinei! Immi and my achim!

[35] For whoever does the ratzon Hashem, this one is my brother and my sister and mother.

4 And again Rebbe Melech HaMoshiach began to say shiurim (Torah talks) beside the lake. And a huge multitude gathered together to him so that he got into a sirah (boat) on the lake and sat down. The whole multitude was by the lake on the shore.

[2] And Rebbe Melech HaMoshiach was giving them torah with many meshalim (parables) and in the shiurim he said, he was saying to them:

[3] Listen. Hinei! The Sower went out to sow (seeds).

[4] And it came about that when he went to sow, that some [seeds] fell beside the road. And the birds came and devoured it.

[5] And other [seeds] fell upon the rocky places where it did not have much soil, and often ort (immediately) it sprang up because it did not have depth of soil.

[6] And when the shemesh rose, it was scorched and, because it did not have a shoresh (root), it withered.

[7] And other seed fell among the thorns, and the thorns grew up and choked them, and it did not yield pri.

[8] And other seed fell into the adamah tovah (good ground) and it was giving pri (fruit), rising up and growing, thirty, sixty, and one hundredfold.

[9] And Rebbe, Melech HaMoshiach was saying, He who has ears to hear, let him hear.

[10] And when he was alone, the Shneyim Asar were asking him for a hezber (explanation) of the meshalim (parables).

[11] And he was saying to them, To you the raz (secret) of the Malchut Hashem has been given. But to the outsiders, everything remains in meshalim,

[12] In order that YIRU they may see and not have daas

VSHIMU they may hear and not have binah, lest they should turn and they should receive refuah and selicha. (YESHAYAH 6:9-10, TARGUM HASHIVIM)

[13] And Rebbe Melech HaMoshiach says to them, Do you not have daas of the meaning of this mashal? Then how will you have binah of all the meshalim?

[14] The one sowing sows the dvar Hashem.

[15] And these are the ones beside the road where the dvar Hashem is sown. And when they hear it, often ort Hasatan comes and takes the dvar that has been sown in them.

[16] And these are the ones sown upon the rocky places: when they hear the dvar, often ort with simcha they receive it.

[17] Yet they do not have a shoresh (root) in themselves but are transitory; then when ES TZARAH comes or redifah (persecution) on account of the dvar, often ort they fall away, they become shmad. [YIRMEYAH 30:7; Mattityahu 24:21-22]

[18] And others are the ones sown among thorns. These are the ones having heard the dvar,

[19] and the worries of the Olam Hazeh and the seduction of ashires (riches) and the desires for other things come in and choke the dvar Hashem and it does not bear pri.

[20] And these are the ones sown upon adamah tovah: they hear the dvar Hashem and are mekabel (receive) the dvar Hashem and bear pri, thirty, sixty and one hundredfold.

[21] And Rebbe, Melech HaMoshiach was saying to them, Surely a menorah is not brought out in order that it may be put under a measuring bucket or under

the couch? Rather, is it not brought out that it may be placed on the shulchan?

[22] For there is not [anything] nistar except that it may be made nikar nor has it become concealed but that it may come into [the] open. [YIRMEYAH 16:17]

[23] If anyone has ears to hear, let him hear.

[24] And Rebbe, Melech HaMoshiach was saying to them, Pay attention! By what measure you measure, it will be measured to you, and still more will be added to you.

[25] For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him.

[26] And he was saying, Thus is the Malchut Hashem: like a man who casts seed upon the soil,

[27] And goes to sleep blailah (at night) and arises byom (at day), and the seed sprouts up and grows in such a way that he does not have daas of how it does so.

[28] On its own, the soil bears pri: first the blade, then a head of grain, then full wheat in the head.

[29] But when the crop is ripe, often ort (immediately) he puts forth the MAGGAL, KI VASHAL KATZIR (sickle, for the harvest is ripe. [YOEL 3:13])

[30] And Rebbe, Melech HaMoshiach was saying, To what should we compare the Malchut Hashem or by what mashal (parable) may we present it?

[31] The Malchut Hashem is like a mustard seed, which, when it is sown on the soil, is smaller [than] all the seeds on the earth:

[32] But when it is sown, it grows up and becomes greater [than] all the plants of the garden and puts forth

large branches, so that the OPH HASHOMAYIM can nest under its shade.

[33] And with many such meshalim, Rebbe, Melech HaMoshiach was speaking to them the dvar Hashem as they were able to hear.

[34] But apart from meshalim, Rebbe, Melech HaMoshiach was not speaking to them. Only privately, in a yechidus, was Rebbe Melech HaMoshiach explaining everything to his own talmidim.

[35] And on that day, when erev had come, Rebbe Melech HaMoshiach says to them, Let us go over to the other side of the lake.

[36] And leaving the multitude, they took Rebbe, Melech HaMoshiach, just as he was, in the sirah (boat), and other sirot (boats) were with him.

[37] And there arose a fierce gale of wind and the waves were beating against the sirah (boat), so that it was already filling up.

[38] And Rebbe, Melech HaMoshiach was in the stern on the cushion sleeping, and they woke him up, and they say to him, Rebbe, does it not matter to you that we are perishing?

[39] And having been awakened, Rebbe Melech HaMoshiach rebuked the wind, and he spoke to the lake, Sha! Be still! And there was a great calm.

[40] And Rebbe, Melech HaMoshiach said to them, Why do you have morech lev (cowardliness)? Do you still not have emunah?

[41] And they were afraid with a terrible pachad (terror), and they were saying to one another, Who then is this that even the wind and the sea obey him?

5 And they came to the other side of the lake, to the country of the Gerasenes.

[2] And as soon as Rebbe Melech HaMoshiach stepped out of the sirah (boat), ofen ort (immediately), a man with a ruach hatumah from the kevarim (tombs) of the burial caves met him.

[3] This man had (his) dwelling among the kevarim. And no one could keep him tied any longer, even with sharsherot (chains, fetters);

[4] Because often he had been bound with shackles and the shackles had been torn apart by him, and no one had the koach (power) to subdue him.

[5] And constantly, yomam valailah (day and night), among the kevarim and in the mountains, he was crying out and beating himself with stones.

[6] And, having seen Rebbe, Melech HaMoshiach from afar, he ran and fell down before him.

[7] And having cried out with a kol gadol (loud voice), he says, Mah lanu valach, Yehoshua, Ben HaElohim HaElyon? I implore you by Hashem, [do] not torment me.

[8] For Rebbe, Melech HaMoshiach had been saying to him, Come out of the man, ruach hatumah (unclean spirit)!

[9] And Rebbe, Melech HaMoshiach was questioning him, saying, What is your name? And he says to him, Legion [is] my name, for we are many!

[10] And he begged Rebbe Melech HaMoshiach again and again not to exorcise him and banish him from that place.

[11] Now there was a large herd of chazirim feeding nearby on the hillside.

[12] And they (the ruchot hatemeiot, the shedim) implored Rebbe, Melech HaMoshiach, saying, Send us into the chazirim, so that we may go into them.

[13] And he permitted them. And having come out, the ruchot hatemeiot entered into the chazirim. And the herd of chazirim rushed down the slope into the lake, and there were about two thousand of them, and they were drowned in the lake. [MICHOH 7:19] [14] And the herdsmen feeding them fled and reported it in the village and in the sadot (fields), and the people came to see what had come to pass.

[15] And they come to Yehoshua, and they see the one that had been possessed by the shed sitting, clothed and in his right mind the very one having had the Legion! And they were afraid.

[16] And the edei reiyah (eyewitnesses) of what had happened to the man possessed by shedim and of what had happened to the chazirim reported it.

[17] Then they began to implore Rebbe, Melech HaMoshiach to depart from their region.

[18] And as Rebbe Melech HaMoshiach was stepping into the sirah (boat), the one who had been possessed by shedim was imploring him that he might accompany him.

[19] And Rebbe, Melech HaMoshiach did not permit him, but says to him, Go home to your people and report to them everything that Hashem has done for you and [that] Hashem had rachmanim (mercy) upon you.

[20] And the man left and began to preach in the Decapolis everything that Rebbe, Melech HaMoshiach had done for him, and

everyone was amazed.

[21] And when he had crossed over again in the sirah (boat) to the other side, a large multitude gathered together to him, and he was beside the lake.

[22] And one of the Roshei Beit HaKnesset comes name of Yair and, having seen Rebbe, Melech HaMoshiach,

he falls down at his feet,

[23] and he begs him earnestly saying, Biti (my daughter) is at the point of mavet. Come and put your hand on her that she may receive refuah and may live.

[24] And Moshiach went with Yair. And a large multitude were following him and they were pressing against Moshiach.

[25] And [there was] an isha having a flow of dahm for twelve years. [VAYIKRA 15:25-30]

[26] And having suffered much by many rofim (physicians) and having spent everything she had, instead of recovering, her condition deteriorated.

[27] And having heard about Rebbe, Melech HaMoshiach, she came up behind him in the multitude, and touched his garment.

[28] For she was saying, If I may touch even the garment of Rebbe, Melech HaMoshiach, I will receive refuah.

[29] And ofen ort the flow of her dahm was dried up and she felt in (her) basar that she has been given refuah from the shrekliche (terrible) machla (illness).

[30] And ofen ort Rebbe, Melech HaMoshiach, having perceived within himself that gevurah (miraculous power) had gone forth from him, turned around in the crowd and said, Who touched my garments?

[31] And the talmidim of Rebbe Melech HaMoshiach were saying to him, You see the multitude pressing against you, and you say, Who touched me?

[32] And Rebbe, Melech HaMoshiach was looking around to see the one having done this.

[33] Now the isha, BYIRAH (with fear) and BIRADAH (trembling), aware of what had happened to her, came and fell down before him and told him the emes (truth).

[34] And Rebbe, Melech HaMoshiach said to her, Bat (Daughter), your emunah has brought you refuah (healing). Go in shalom and receive refuah from your machla.

[35] While Rebbe Melech HaMoshiach was still speaking, some came from the Rosh Beit HaKnesset, saying, Your yaldah is a nifteret (deceased person); are you still causing a shtet (bother) for the rabbi?

[36] But Rebbe, Melech HaMoshiach, having overheard what was being spoken, says to the Rosh Beit HaKnesset, Do not be afraid; only have emunah.

[37] And Rebbe Melech HaMoshiach did not permit anyone to follow after him, except Kefa and Yaakov and Yochanan, the brother of Yaakov.

[38] And they come into the bais of the Rosh Beit HaKnesset, and Rebbe, Melech HaMoshiach beheld much commotion and weeping and loud wailing.

[39] And having entered, he says to them, Why are you distressed and weeping? The yaldah is not a nifteret but is only sleeping.

[40] And they began making leitzonus (mockery, fun) of him. But having put everyone out, Rebbe Melech

HaMoshiach takes the Abba of the naarah (girl) and the Em and the ones with him, and goes into where the naarah was.

[41] And having grasped the hand of the naarah, Moshiach says to her, Talitha Koum, which, being translated, means Little girl, to you I say, arise!

[42] And ofen ort the naarah got up and she was walking around. She was twelve years old. And ofen ort they were amazed with great wonder.

[43] And he gave orders to them earnestly that no one should have daas of this. And Rebbe, Melech HaMoshiach said to give her some okhel (food).

6 And Rebbe, Melech HaMoshiach came out from there and comes into his shtet and his talmidim follow him.

[2] And Shabbos having come, Rebbe, Melech HaMoshiach began to say shiurim in the shul, and many, listening, were amazed, saying, From where [did] this one get lernen (Torah learning), and what [is] the chochmah (wisdom) that has been given to this one? And what gevurot (mighty deeds) are being done by his hands?

[3] Is not this one the Naggat (Carpenter), Ben Miryam? The brother of Yaakov*, Yosef, Yehuda and Shimon? And, are not his achayot here with us? And they were taking offense at Rebbe, Melech HaMoshiach.

[4] And Rebbe, Melech HaMoshiach was saying to them, A navi is not without his kavod, except in his own shtet and among his own mishpochah and in his own bais.

[*T.N. See page 848]

[5] And he was not able there to do many nissim (miracles), except on a few cholim (sick people) he laid (his) hands and administered refuah (healing) to them.

[6] And he wondered on account of their lack of emunah. And he was going around the shtetlach in a circuit, saying shiurim.

[7] And Rebbe Melech HaMoshiach summons the Shneyim Asar, and he began to send them out two by two, and he was giving to them samchut [over] the ruchot hatumah.

[DEVARIM 17:6]

[8] And Rebbe, Melech HaMoshiach gave directives to them that they should take nothing on [the] derech except a mere walking stick, not lechem, not a schnorrer's sack, nor a money belt;

[9] But instead, to wear sandals, and not to take an extra kaftan.

[10] And he was saying to them, Wherever you enter into a bais, stay there until you leave that area.

[11] And whatever place does not give you the kabbalat panim (welcome), and does not listen to you, then, as you are leaving there, let it be NIER CHATZNO, shake off the dust of your feet, for an edut to them.

[12] And having gone out, they preached that Bnei Adam should make teshuva.

[13] And many shedim they were casting out, and they were anointing with shemen many cholim, and they were administering refuah to them.

[14] And Herod the king heard of it, for the name of Yehoshua had become bavust (famous), and some were saying, Yochanan of the tevilah of teshuva has been made to stand up alive from [the] mesim, and for this reason the nissim (miracles)

are at work in him.

[15] But others were saying, It is Eliyahu HaNavi. Still others were saying, He is a navi, like one of the neviim of old.

[MALACHI 4:5]

[16] But when Herod heard of it, he kept saying, Yochanan whom I beheaded has stood up alive from the mesim!

[17] For Herod himself had sent and had Yochanan arrested and bound in the beis hasohar, on account of Herodias, the wife of his brother, Philip, for he had married her.

[18] But Yochanan was saying to Herod, It is not mutar according to the Torah for you to have your brother's wife. [VAYIKRA 18:16, 20:21]

[19] And Herodias bore a grudge against Yochanan and desired to kill him. But she could not.

[20] For Herod feared Yochanan, knowing him [to be] a tzaddik and kadosh, and Herod was protecting Yochanan. And when Herod heard Yochanan, he was greatly disturbed, and [yet] gladly Herod was listening to Yochanan.

[21] And, an opportune day having come, when Herod, on his yom huledet (birthday), gave a mishteh for the court of his nobles, and the military commanders, and those of chashivut (prominence) of the Galil, [ESTHER 1:3, 2:18]

[22] And when his daughter entered and danced, she pleased Herod and the ones reclining at the seudah with him. And the king said to the girl, Ask me whatever you wish and I will give [it] to you.

[23] And he made a shevuah (oath) to her solemnly, Whatever you ask me, I will give you, up to half of my Malchut. [ESTHER 5:3,6, 7:2]

[24] And having gone out, she said to her mother, What

should I ask [for]? And her mother said, The rosh Yochanan of the tevilah of teshuva.

[25] And having entered, often ort, with haste before the king, she made a request, saying, You may give to me upon a platter the rosh Yochanan of the tevilah of teshuva.

[26] And having become very sad, the king, on account of his shevuah and on account of the ones reclining at the seudah [with him], was unwilling to refuse her.

[27] And, often ort, the king sent an executioner and commanded him to bring the rosh Yochanan. And having left, the executioner beheaded Yochanan of the tevilah of teshuva in the beit hasohar. [28] And he brought the rosh Yochanan upon a platter and gave it to the young girl, and the young girl gave it to her mother.

[29] And, having heard this, Yochanan's talmidim came and carried away his geviyah (body) and placed it in a kever (grave).

[30] And the Shlichim gathered together with Rebbe, Melech HaMoshiach and reported to him everything which they did and the torah which they had taught.

[31] And Rebbe, Melech HaMoshiach says to them, Come away a while, you yourselves, for a yechidus in a quiet place for a Shabbaton (rest from work). For there were many coming and going, and they did not even have time for okhel (food).

[32] And they departed in the sirah (boat) to a secluded place for a yechidus.

[33] And the people, recognizing them, saw them departing, and from all the shtetlach they ran there and arrived

ahead of them.

[34] And having gotten out of the sirah (boat), Rebbe, Melech HaMoshiach saw a large multitude and he had rachmei shomayim (heavenly mercy) on them, for they were KATSON ASHER AIN

LAHEM ROEH (like sheep without a shepherd), and he began with his torah to teach them many things.

(BAMIDBAR 27:17;

MELACHIM ALEF 22:17;

DIVREY HAYAMIM BAIS

18:16; YECHEZKEL 34:8)

[35] And when it was already a late hour, his talmidim came up to him and were saying, This place is desolate and already [it is] late.

[36] Send them away, that, having departed to the surrounding farms and shtetlach, they may buy for themselves okhel (food) they may eat.

[37] But in reply, Rebbe, Melech HaMoshiach said to them, You yourselves give them [something] to eat. And they say to him, Shall we go and spend two hundred denarii for lechem and give to them to eat? [MELACHIM BAIS 4:42-44]

[38] And Rebbe, Melech HaMoshiach says to them, How much lechem do you have? Go [and] see. And knowing, the talmidim of Rebbe, Melech HaMoshiach say, Chamesh (five), and dagim, shenayim (two). [39] And Rebbe, Melech HaMoshiach commanded them to recline at tish, as it were, everyone group by group, on the green grass.

[40] And they reclined, group by group, in hundreds and in fifties.

[41] And, having taken the chamesh loaves and the shnei hadagim (two fish) and looking up to Shomayim, Rebbe, Melech HaMoshiach

said a bracha. And having offered the betziat halechem, Moshiach was giving to his talmidim in order that they might set them before the people. And Moshiach divided the shnei hadagim (two fish) among them all.

[42] And everyone ate, and they were satisfied.

[43] And they picked up shirayim (Rebbe's remainders), shneyim asar (twelve) baskets full, and from the dagim.

[44] And those who had eaten the loaves numbered chamesh elafim (five thousand).

[45] And ofen ort Rebbe, Melech HaMoshiach compelled his talmidim to embark into the sirah (boat) and to go before [him] to the other side to Beit-Tzaidah, while he dismisses the multitude.

[46] And with a Shalom farewell to them, Rebbe Melech HaMoshiach departed to the mountain to daven.

[47] And erev having come, the sirah (boat) was in [the] middle of the lake, and Rebbe Melech HaMoshiach was alone on shore.

[48] And having seen them laboring at the oars, for the wind was against them, about the fourth watch of halailah, he comes to them, walking on the lake. And he wanted to go by them.

[49] But having seen him on the lake, they thought that it is a ruach refaim (an apparition). And they cried out;

[50] For everyone saw him. And ofen ort he spoke with them, and they were filled with pachad (terror).

Moshiach says to them, Chazak! (Be strong!) Ani hu. (I am He) Do not be afraid.

[51] And he got into the sirah (boat) with them. And the wind died down. And in themselves they were

exceedingly amazed.

[52] For they did not have binah concerning the loaves [See 6:43], but their levavot (hearts) had been hardened.

[53] And having crossed over onto the land, they came to Gennesaret and anchored.

[54] And when they disembark from the sirah (boat), the people ofen ort recognized Rebbe, Melech HaMoshiach.

[55] And the people rushed everywhere in that region, and they began carrying about on their mats cholim where they heard he was.

[56] And wherever Rebbe, Melech HaMoshiach was entering into the shtetlach or into towns or into the countryside, thy laid the cholim in the marketplaces, entreating him that they might just touch Moshiach's tzitzit. And as many as touched it were receiving refuah (healing). [BAMIDBAR 15:38-41; DEVARIM 22:12]

7 And, when they had come down from Yerushalayim, the Perushim and some of the Sofrim come together around Rebbe, Melech HaMoshiach, [2] And they had observed that some of his talmidim were eating their lechem with yadayim temeiot, that is, hands ritually unclean.

[3] [For the Perushim, and indeed this was the Jewish minhag, do not eat without doing netilat yadayim (ritual of the washing of the hands) and also observing the Masoret HaZekenim (the Torah Shebal peh, Oral Torah, see Ga 1:14).

[4] And when they come from [the] marketplace, unless they do so, they do not eat. And there are many other things which they have received in order to observe, such as the tevilah of cups and pitchers

and copper pots.

[5] And the Perushim and the Sofrim question Rebbe, Melech HaMoshiach, Why do your talmidim not follow the halakhah according to the Masoret HaZekenim, but eat their lechem with yadayim temeiot?

[6] And Rebbe, Melech HaMoshiach said to them, Yeshayah rightly gave a dvar nevuah of you tzevumim, as it has been written, HAAM HAZEHBISFATAVBIBDUNI VLIBO RIKHAK MIMENI VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMMADAH (This people with [their] lips honor me, but their heart is removed far away from me.

[7] And in vain do they worship me, teaching as doctrines the mitzvot of men.) [YESHAYAH 29:13]

[8] Abandoning the mitzvot Hashem, you are holding to the Masoret HaBnei Adam.

[9] And he was saying to them, You have a fine knack for setting aside the mitzvot Hashem in order that your own Masorot might stand undisturbed.

[10] For Moshe [Rabbeinu] said, KABED ES AVICHA VES IMMECHA (Honor your father and your mother), and, The one reviling AVIV VIMMO MOT YUMAT (father or mother let him be put to death. [SHEMOT 20:12, DEVARIM 5:16, SHEMOT 21:17, VAYIKRA 20:9]

[11] But you say, If a man says to his Abba or to his Em, whatever by me you might have benefited is Korban [that is, the taitsch (translation) of korban is an offering to Hashem],

[12] Then no longer do you permit him to do anything for his Abba or his Em.

[13] You nullify and make void the dvar Hashem by

means of your Masoret you received. And you do many similar things.

[14] And having summoned again the multitude, he was saying to them, Give ear to me and have binah (understanding).

[15] There is nothing outside of a ben Adam (human being) entering into him which is able to make him tameh, but it is the things coming out from the ben Adam that make him tameh.

[16] He who has oznayim to hear, let him hear.

[17] And when he left the multitude and entered a bais, his talmidim were asking him [about] the mashal.

[18] And he says to them, Are you so lacking in binah also? Do you not have binah that it is not what is outside and entering into the ben Adam that is able to make him tameh (unclean)?

[19] Because it does not enter into his lev, but into his stomach and goes out into the latrine, making all the okhel tohar [T.N. See Ro 14:14-23].

[20] And Rebbe, Melech HaMoshiach was saying, It is the thing proceeding out of the ben Adam that makes him tameh.

[21] For from within the lev of the ben Adam comes evil cravings and machshavot: then zenunim (fornications), gneyvot (thefts), retzichot (murders),

[22] Niufim (adulteries), chamdanut (greediness), rishah (wickedness), nechalim (scheming deceitfulness), zimmah (lewdness, sensuality), an ayin horo or roah ayin (an envious evil eye), lashon hora, gaavah (pride), and ivvelet (foolishness).

[23] All these evil things proceed from within and make the ben Adam tameh.

[24] And from there he got up

and departed to the district of Tzor and Tzidon. And having entered into a bais he wanted no one to know, [yet] he was not able to escape notice.

[25] But, after hearing about him, ofen ort, an isha, whose yaldah was having a ruach temeiah, came and fell down at his feet.

[26] Now the woman was a Yevanit (Greek), by birth a Syrophoenician, and she was asking him to cast the shed out of her bat (daughter).

[27] And he was saying to her, Rishonah allow the banim to be satisfied, for it is not tov to take the lechem of the yeladim and throw it to kelevim (dogs).

[28] But she replied, saying, Ken, Adoni, but even the kelevim under the shulchan eat from the crumbs of the yeladim.

[29] And he said to her, Because of this answer, go your way, the shed has gone out from the bat of you.

[30] And having departed to her bais, she found the yaldah lying on the bed, the shed having gone out.

[31] When he returned from the region of Tzor, and then went through Tzidon to Lake Kinneret within the region of the Decapolis,

[32] They bring to him [a man who was] cheresch illem (deaf and mute) and they entreated him to lay hands on him.

[33] And he took him aside from the multitude by himself and put his fingers into his ears, and spat, and with that touched the tongue of the mute man;

[34] And, looking up to Shomayim with a deep sigh, he says to him, Ephphatha, (which means, Be opened!).

[35] Ofen ort his ears were opened, and the impediment of his lashon

(tongue) was loosed and he was speaking properly.

[36] And Rebbe, Melech HaMoshiach was directing them not to tell anyone. But as much as he ordered them, they were proclaiming [it] all the more.

[37] And they were all astonished beyond all measure, saying, He has done all things tov meod (very well), and he makes even the chershim (deaf people) to hear and the illemim (mute) to speak. [YESHAYAH 35:5,6]

8 In yamim haheem (those days), again, when there was a great multitude and they had no okhel (food), Rebbe, Melech HaMoshiach called his talmidim, and says to them,

[2] I have rachmei shomayim (heavenly mercy, compassion) on the multitude, because they already shlosa yamim (three days) have remained with me and they do not have anything they may eat;

[3] And if I send them away hungry to their batim (houses), they will give out on the way; and some of them have come from far away.

[4] And his talmidim answered him, From where will anyone be able to find enough lechem to feed these ones here in the midbar? [BAMIDBAR 11:21]

[5] And Rebbe, Melech HaMoshiach was asking them, How many loaves do you have? And they said, Shevah.

[6] And Rebbe, Melech HaMoshiach directed the multitude to recline at tish, as it were, on the ground. And having taken the sheva kikrot (loaves), he made a bracha, saying the ha-Motzi, and offered the betziat halechem (the breaking of the bread) and was giving [them] to his talmidim to serve to them, and they served the multitude.

[7] And they also had a few small dagim. And after he had made the bracha over them, he directed these to be served as well.

[8] And they ate and were satisfied. And there was an abundance of shirayim (Rebbe's remainders), sheva baskets [full].

[9] And there were approximately arbaat elafim (four thousand [people]). And Rebbe, Melech HaMoshiach sent them away.

[10] And ofen ort (immediately), having embarked onto the sirah (boat) with his talmidim, Rebbe, Melech HaMoshiach came into the region of Dalmanutha.

[11] And the Perushim came out and began to argue with him, seeking from him an ot min HaShomayim (a sign from heaven), testing him.

[12] And sighing deeply in his ruach, Rebbe, Melech HaMoshiach said, Why does hador hazeh (this generation) seek for an ot? Omeim, I say to you, no ot shall be given to hador hazeh (this generation).

[13] And having left them, Moshiach again embarked and departed to the other side.

[14] And his talmidim had forgotten to take lechem and did not have anything except one kikar (loaf) in the sirah (boat) with them.

[15] And Rebbe, Melech HaMoshiach was giving orders to them, saying, Take care! Beware of the chametz (leaven) of the Perushim and the chametz of Herod.

[16] And the talmidim were beginning to discuss among themselves that they do not have [any] kikrot (loaves).

[17] And aware of this, Rebbe, Melech HaMoshiach says to them, Why are you discussing that you do not have kikrot? Do

you not yet have binah (understanding) nor comprehend? Have your levavot fallen into tintum halev (hardening of the heart), KESHI (hardness, stubbornness, DEVARIM 9:27)? [YESHAYAH 6:9,10] [18] EINAYIM LAKHEM VLO TIRU VOZNAYIM LAKHEM VLO TISHMAU (Having eyes, do you not see? And having ears, do you not hear? YIRMEYAH 5:21; YEchezkel 12:2) And do you not remember, [19] When I offered the beziat halechem with the chamesh kikrot (five loaves) for the chameshet elafim (five thousand), how many baskets of shirayim you picked up? And they say to him, Shneyim Asar.

[20] And when I offered the beziat halechem over the shevah (seven) for the arbaat haalafim (four thousand), how many baskets full of shirayim did you pick up? And they say to him, Shiva.

[21] And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah?

[22] And they come to Beit-Tzaidah. And they bring to him an ivver (blind man), and entreated him to touch him.

[23] And having grasped the hand of the ivver, he took him outside the shtetl; and, having put spittle on his eyes, [and] having laid hands upon him, he was questioning him, Do you see anything?

[24] And after looking up, the ivver was saying, I see bnei Adam— they look like trees walking!

[25] Then again Rebbe, Melech HaMoshiach placed his hands upon his eyes; and the man looked intently and was restored, and was seeing everything clearly.

[26] And Rebbe, Melech HaMoshiach sent the man to his bais, saying, Do not even enter the shtetl.

[27] And Rebbe, Melech HaMoshiach went out along with his talmidim, to the shtetlach of Caesarea Philippi; and on the way he was questioning his talmidim, saying to them, Who do Bnei Adam say that I am?

[28] And the talmidim spoke to him, saying, Yochanan of the tevilah of teshuva; and others say, Eliyahu HaNavi; but others, One of the neviim. [MALACHI 4:5]

[29] And he continued questioning them, But who do you say that I am? In reply, Kefa says to him, You are the Rebbe, Melech HaMoshiach. [30] And he warned them to tell no one about him.

[31] And Rebbe, Melech HaMoshiach began to teach them that it is necessary [for] the Bar Enosh [*Moshiach*, DANIEL 7:13-14] to suffer many things and to be rejected by the Zekenim and the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) [YESHAYAH 53:3], and to be killed and after his histalkus (passing) after Shlosa Yamim (Three Days) to undergo the Techiyas HaMoshiach.

[32] And Rebbe, Melech HaMoshiach was speaking about the matter plainly. And Shimon Kefa took him aside and began to rebuke him.

[33] But having turned around and having looked at his talmidim, Rebbe, Melech HaMoshiach rebuked Kefa, and says, Get behind me, Hasatan; for you are not putting your machshavot (thoughts) on the interests of Hashem but on that of Bnei Adam. [cf Mk 7:9]

[34] And having summoned the multitude along with his

talmidim, Rebbe, Melech HaMoshiach said to them, If anyone wishes to follow after me, let him make denial of himself, and take up his etz shel mesiros nefesh (tree of self-sacrifice), and follow me.

[35] For whoever wishes to save his nefesh will lose it; but whoever loses his nefesh for my sake and for the sake of the Besuras HaGeulah will save it.

[36] For how is the ben Adam (human being) benefited if he gain the kol haOlam, and forfeit his neshamah?

[37] For what shall a ben Adam give in exchange [for] his neshamah?

[38] For whoever feels bushah (shame) regarding me and my dvarim in this dor har umnaef (evil and adulterous generation), the Bar Enosh [*Moshiach*] will also be ashamed of him, when Moshiach comes in the kavod of his Av with the malachim hakedoshim.

9 And Rebbe, Melech HaMoshiach was saying to them, Omein, I say to you, there are some of those standing here who shall not taste mavet (death) until they see that the Malchut Hashem has come in gevurah.

[2] And after shishah yamim Rebbe, Melech HaMoshiach takes Kefa and Yaakov and Yochanan, and brought them up a high mountain by themselves. And Rebbe, Melech HaMoshiach was transfigured before them;

[3] And his garments became like a dazzlingly brilliant kittel, gantz (exceedingly) white, more white than anyone on earth could bleach them.

[4] And Eliyahu Hanavi appeared to them along with Moshe (Rabbeinu), and they were talking with Rebbe, Melech HaMoshiach.

[5] And in reply, to Rebbe, Melech HaMoshiach, Kefa says: Rebbe, it is tov [for] us to be here, and let us make shalosh sukkot, one for you and one for Moshe (Rabbeinu) and one for Eliyahu Hanavi.

[6] Kefa did not know what he was answering, for they were tzufloigen (dazed) with pachad (terror).

[7] And there came an anan (cloud) that was overshadowing them, and there came a bat kol out of the anan, ZEH BENI AHUVI, ELAV TISHMAUN (Listen to him!) (TEHILLIM 2:7) [SHEMOT 24:16]

[8] And suddenly, when they looked around, they saw no one in their company any more, except only Rebbe, Melech HaMoshiach.

[9] And [as] they were coming down from the mountain, he gave instructions to them that they should tell no one what they saw, except when the Bar Enosh [*Moshiach*, DANIEL 7:13-14] should stand up in his Techiyas HaMoshiach.

[10] And they retained Rebbe, Melech HaMoshiach's dvar, discussing among themselves what he might mean by the Techiyas HaMoshiach from HaMesim. [11] And they were questioning him, saying, Why is it that the Sofrim (Scribes) say it is necessary for Eliyahu Hanavi to come rishonah (first)?

[12] And Rebbe, Melech HaMoshiach said to them, Eliyahu Hanavi indeed does come rishonah and brings tikkun (restoration) to all things. And yet how is it written of the Bar Enosh [*Moshiach*] that he must suffer many things and be NIVZEH VACHADAL (despised and rejected YESHAYAH 53:3)?

[13] But I say to you, that Eliyahu Hanavi has indeed come, and they did to him whatever they pleased, just as it has been written concerning him. [MELACHIM ALEF 19:2, 10; MALACHI 3:23f (4:5f)]

[14] And when they returned to the talmidim, they saw a great multitude around them and [the] Sofrim (Scribes) arguing with Rebbe, Melech HaMoshiach's talmidim.

[15] And ofen ort, as soon as the multitude saw Rebbe, Melech HaMoshiach, they were surprised and began running up to [him] with Birkat Shalom greetings.

[16] And Rebbe, Melech HaMoshiach questioned them, About what are you arguing with them?

[17] And one of the multitude answered Rebbe, Melech HaMoshiach: Rabbi, I brought beni (my son) to you, because he has a shed that makes him illem (mute).

[18] And whenever it seizes him, it throws him into convulsions and he foams at the mouth, and grinds his teeth, and becomes rigid. And I told your talmidim in order that they might cast it out, and they did not have the koach.

[19] In reply to them, Rebbe, Melech HaMoshiach says, O dor without emunah, how long will I be with you? How long will I put up with you? Bring the bocher to me!

[20] They brought the bocher to him. And when the shed saw Rebbe, Melech

HaMoshiach, it threw the bocher into convulsions, and, falling to the ground, the bocher began rolling around foaming at the mouth.

[21] And Rebbe, Melech HaMoshiach questioned the bocher's abba, How long has this been happening to him? And he said, From kinder-yoren.

[22] And also it has often thrown him into the eish and into the mayim that it might destroy him. But if you can do anything, grant rachmei shomayim upon us and help us!

[23] Rebbe, Melech HaMoshiach said to him, If you can?!! All things are possible to him who has emunah!

[24] Ofen ort (immediately) the abba of the bocher cried out and began saying, Ani maamin (I believe)! Help my lack of emunah!

[25] And Rebbe, Melech HaMoshiach, having seen that a multitude was gathering, rebuked the ruach hatumah (unclean spirit), saying to it, You chersh-illem (deaf and mute) ruach hatemeiah, I command you, come out from him and do not ever enter into him again!

[26] And after shrieking a shrai (scream) and throwing the bocher into violent seizures, the ruach hatemeiah came out. And the bocher was so like a geviyah (corpse) that many exclaimed he was niftar.

[27] But Rebbe, Melech HaMoshiach, having grasped the hand of the bocher, lifted him up; and the bocher stood up.

[28] And, having entered into a bais, his talmidim began questioning Rebbe, Melech HaMoshiach in a yechidus: Why were we not able to perform the gerush shedim (exorcism)?

[29] And Rebbe, Melech HaMoshiach said to them, This kind of gerush shedim is accomplished only by davening with tzomot.

[30] And from there they went forth and were passing through the Galil, and Rebbe, Melech HaMoshiach did not want anyone to have daas.

[31] For Rebbe, Melech

HaMoshiach was teaching his talmidim and was saying to them, The Bar Enosh

[*Moshiach, DANIEL 7:13-14*] is to be betrayed into the hands of Bnei Adam, and MOSHIACH YIKARET

(Moshiach will be violently killed, DANIEL 9:26), and when he has been killed and has his histalkus (passing), he will rise in his Techiyas HaMoshiach from HaMesim on Yom HaShelishi (the Third Day).

[32] But they did not have binah concerning this dvar, and they were afraid to inquire further.

[33] And they came to Kfar-Nachum. And when Rebbe, Melech HaMoshiach was in the bais, he began questioning them, What were you arguing about baderech (on the road)?

[34] But they were keeping silent, for baderech they were discussing with one another which of the talmidim was hagadol.

[35] And sitting down, Rebbe, Melech HaMoshiach called the Shneym Asar and says to them, If anyone wishes to be Rishon (First), he shall be Acharon (Last), and mesharet (minister, servant) of all.

[36] And having taken a yeled, Rebbe, Melech HaMoshiach set him in [the] center of them, and, having taken the yeled into his arms, he said to them,

[37] Whoever receives one yeled such as this biShmi (in my Name) receives me, and whoever receives me, receives not only me but the One who sent me.

[38] Yochanan said to him, Rebbe, we saw someone performing a gerush shedim in your Name, and we were trying to stop him, because he was not one of your chasidim. [BAMIDBAR 11:27-29]

[39] But Rebbe, Melech HaMoshiach said, Do not stop him, for no one who will accomplish niflaot (wonders) biShmi (in my Name) will be able soon afterward to speak lashon hora about me.

[40] For the one who is not our mitnagged is for us.

[41] For whoever gives you to drink a kos of mayim (cup of water) biShmi (in my Name) because you are talmidim of Rebbe, Melech HaMoshiach, omein, I say to you, he shall not lose his sachar (reward).

[42] And whoever causes a michshol (stumbling block) for one of these little ones, the maaminim b'Moshiach who have emunah in me, it would be better for him if a heavy millstone, one turned by a donkey, were hung around his neck and he were cast into the sea.

[43] And if your yad causes you a michshol, cut off your yad; for it is better for you if you enter Chayyei Olam as an amputee, than, having both yadayim, you go away into Gehinnom, into the EISH LO TIKHBEH (fire not [ever] extinguished, YESHAYAH 66:24),

[44] Where their TOLAAT LO TAMUT (worm does not die YESHAYAH 66:24) and EISH LO TIKHBEH (the fire not [ever] extinguished YESHAYAH 66:24).]

[45] And if your regel (foot) causes you a michshol, cut off your regel; it is better for you to enter Chayyei Olam lame, than, having both raglayim, to be cast into Gehinnom,

[46] Where their TOLAAT LO TAMUT (worm does not die YESHAYAH 66:24) and EISH LO TIKHBEH (the fire not [ever] extinguished YESHAYAH 66:24).]

[47] And if your ayin (eye) causes you a michshol, take it out; for it is better for you to

enter the Malchut Hashem one-eyed, than, having both eynayim, to be cast into Gehinnom,

[48] Where their TOLAAT LO TAMUT (worm does not die YESHAYAH 66:24) and EISH LO TIKHBEH (the fire not [ever] extinguished YESHAYAH 66:24).

[49] For everyone will have eish as his melach (salt).

[VAYIKRA 2:13]

[50] Melach is tov, but if the melach becomes unsalty, by what [means] will you make it salty again? Have melach in yourselves. And among yourselves let there be shalom.

10 And from there, having got up, Rebbe, Melech HaMoshiach comes into the region of Yehudah and on the other side of the Yarden, and again multitudes gather to him, and as was his minhag (custom), once more he was teaching them Torah.

[2] And, having approached, the Perushim, testing him, were asking him, Is it mutar for a man to give a get (divorce) to his wife?

[3] But in reply, Rebbe, Melech HaMoshiach said to them, What mitzvah (commandment) did Moshe [Rabbeinu] give you?

[4] And they said, Moshe Rabbeinu made it mutar (permissible) for a man to write SEFER KERITUT (a get, bill of divorcement) and to send her away (dismiss her, divorce her). [DEVARIM 24:1-4]

[5] But Rebbe, Melech HaMoshiach said to them, Because of the hardness of your levavot, he wrote you this mitzvah. [TEHILLIM 95:8]

[6] But in the beginning of the Beriah (Creation) ZACHAR UNEKEVACH BARA OTAM (Hashem made them male and female).

[BERESHIS 1:27,5:2]

[7] AL KEN YAAZAV ISH ES AVIV VES IMMO VDAVAK BISHTO

[8] VHAYU LVASAR ECHAD (A man will leave his father and his mother and he will be joined to his isha (wife), and the two will be one flesh;)

[BERESHIS 2:24] For this reason, they are no longer Shnayim but Basar Echad.

[9] Therefore, what Hashem has joined together, let no ben Adam separate.

[10] And in the bais, the talmidim began to question Rebbe, Melech HaMoshiach about this again.

[11] And he says to them, Whoever gives a get to his isha and marries another, commits niuf (adultery) against his isha.

[12] And if she gets a get (divorce) from her baal (husband) and marries another, she commits niuf (adultery). [Mt 19:9]

[13] And they brought to Rebbe, Melech HaMoshiach yeladim that he might lay his hands on them. But the talmidim rebuked them.

[14] And having seen this, he became displeased and indignant, and said to his talmidim, Permit the yeladim to come to me, and do not hinder them, for of such as these is the Malchut Hashem.

[15] Omein, I say to you, Whoever is not mekabel Malchut Hashem (receives the Kingdom of G-d) as a yeled would be mekabel Malchut Hashem, will by no means enter it.

[16] And having taken the yeladim into his arms, Rebbe, Melech HaMoshiach laid his hands on them and made a bracha over them.

[17] And as Rebbe, Melech HaMoshiach was setting out to travel, one running and falling down before him, was

asking him, Rabbi haTov, what mitzvah may I do that I might inherit Chayyei Olam?

[18] And Rebbe, Melech HaMoshiach said to him, Why do you call me tov? No one [is] tov except echad, Elohim, nu?

[19] You have daas of the mitzvot, the Aseres HaDibros (The Decalogue), LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH VREIACHA ED SHAKER, KABEID ES AVICHA VES IMMECHAH (Do not murder, do not commit adultery, do not steal, do not bear false witness (do not defraud), honor your father and mother.) [SHEMOT 20:12-16; DEVARIM 5:16-20]

[20] And the man was saying to him, Rabbi, from kinderyoren I have been frum and shomer mitzvot, keeping all these things.

[21] And looking at him and having ahavah for his neshamah, Rebbe, Melech HaMoshiach said to him, One thing you lack: go and sell all your possessions and give to the aniyim, and you will have otzar (treasure) in Shomayim; and come, follow me.

[22] But at the dvar HaMoshiach, his face turned gloomy and he departed with agmat nefesh (grief), for he had many possessions.

[23] And Rebbe, Melech HaMoshiach, looking around, says to his talmidim, How difficult it will be for the oisher to enter the Malchut Hashem! [Psa 52:7, 62:10]

[24] And the talmidim were amazed at his dvarim. But again Rebbe, Melech HaMoshiach in reply, says to them, Yeladim, how difficult it is to enter into the Malchut Hashem.

[25] It is easier [for] a camel to go through the eye of a needle than for an oisher (rich person) to enter the

Malchut Hashem.

[26] And they were even more amazed, saying to one another, Then who with the Yeshuat Eloheinu is able to be saved?

[27] Having looked at them, Rebbe, Melech HaMoshiach says, With Bnei Adam [this is] impossible, but not with Hashem. For all things are possible with Hashem.

[28] Shimon Kefa began to say to Rebbe, Melech HaMoshiach, Hinei! We left everything and have followed you!

[29] Yehoshua said, Omein, I say to you, there is no one who left bais or achim or achayot or em or abba or banim or sadot (fields) for the sake of me and for the sake of the Besuras HaGeulah,

[30] But that he shall receive a hundredfold now in the Olam Hazeh, batim (houses) and achim and achayot and imahot and banim and sadot with redifot (persecutions); and in Olam Habah, Chayyei Olam.

[31] And many Rishonim (First Ones) will be Acharonim (Last Ones); and the Acharonim, will be Rishonim.

[32] And they were on the derech making aliyah leregel (pilgrimage) to Yerushalayim, and Rebbe, Melech HaMoshiach was leading out, walking ahead of them, and they were astounded, and the ones following were afraid.

And again Rebbe, Melech HaMoshiach took the Shneyim Asar aside for a yechidus and began to tell them what was to happen to him,

[33] Saying, Hinei, we are making aliyah leregel to Yerushalayim, and the Bar Enosh will be betrayed to the Rashei Hakohanim and the Sofrim and they will condemn him with onesh mavet (death penalty) and will hand him

over to the Goyim.

[34] And they will mock him and spit on him and scourge him and will kill [him], and after his histalkus (passing), on Yom HaShlishi, he in his Tchiyas HaMoshiach from HaMesim will stand up alive again.

[35] And Yaakov and Yochanan, the banim of Zavdai, approached Rebbe, Melech HaMoshiach, saying to him, Rebbe, we wish that whatever bakosha we may ask you, you may do for us.

[36] And Rebbe, Melech HaMoshiach said to them, What do you wish me to do for you?

[37] And they said to him, Grant to us that one may sit limin (at the right hand) of you and one lismol (at the left hand) in your kavod.

[38] But he said to them, You do not have daas of what you ask. Are you able to drink the kos which I drink or to undergo my tevilah? [IYOV 38:2]

[39] And they said to him, We are able. And he said to them, The kos which I drink you shall drink; and you shall have the tevilah in which I am submerged.

[40] But to sit limin or lismol of me is not mine to grant, but for the ones for whom it has been prepared.

[41] And hearing this, the Asarah (Ten) became indignant with Yaakov and Yochanan.

[42] And having summoned them, Rebbe, Melech HaMoshiach says to them, You have daas that among the Goyim those whom they recognize as their moshlim (rulers) domineer them and their Gedolim exercise authority over them.

[43] However, it is not so among you. He who wishes to become gadol among you must be your mesharet.

[44] And whoever wishes to be first among you must be eved of all.

[45] For even the Bar Enosh (*Moshiach*, *DANIEL 7:13-14*) did not come to be served but to serve and to give his NEFESH as a kofer (ransom, pedut) LARABBIM (for many, for the Geulah Redemption of many).

[YESHAYAH 53:10-11]

[46] And they come to Yericho. And as Rebbe, Melech HaMoshiach was going forth from Yericho with his talmidim and a great multitude, Bar-Timai [son of Timai], an ivver, a poor betler (beggar), was sitting beside the road.

[47] And when he heard that it was Yehoshua from Natzeret coming, he began to cry out and to shout, Ben Dovid Yehoshua, chaneini!

[48] And many were rebuking him that he should shekit, but

he kept crying out all the more, Ben Dovid, chaneini!

[49] Having stopped, Rebbe, Melech HaMoshiach said, Summon him here. And they called the ivver, saying to him, Chazak! Cheer up! He is calling you!

[50] And having tossed aside his kaftan, and having jumped up, he came to Rebbe, Melech HaMoshiach.

[51] And in reply, Yehoshua said, What do you wish that I may do for you? And the ivver said to Rebbe, Melech HaMoshiach, Rabboni, that I may see.

[52] And Rebbe, Melech HaMoshiach said to him, Go. Your emunah has brought you tikkun (restored you). And ofen ort (immediately) he regained his sight and he began following Rebbe, Melech HaMoshiach baderech (on the road).

11 And when they draw near to Yerushalayim at Beit-Pagey and Beit-Anyah near the Mount of Olives, Rebbe, Melech HaMoshiach sends two of his talmidim, [2] And says to them, Go into the shtetl ahead of you, and ofen ort (immediately) as you enter it, you will find an AYIR (colt, ZECHARYAH 9:9) tied there, on which no one of Bnei Adam yet has ever sat; untie it and bring it here.

[BAMIDBAR 19:2, DEVARIM 21:3, SHMUEL ALEF 6:7]

[3] And if anyone says to you, Why are you doing this? You say, HaAdon has need of it and will send it here again.

[4] And Rebbe, Melech HaMoshiach's talmidim left and found an AYIR (ZECHARYAH 9:9) tied at the shaar (gate) outside on the rekhov (street). And they untied him.

[5] And some by-standers were saying to them, What are you doing untying the AYIR?

[6] And the talmidim spoke to them just as Rebbe, Melech HaMoshiach had instructed them. And the by-standers permitted them.

[7] And the talmidim brought the AYIR to Rebbe, Melech HaMoshiach, and they lay upon it their garments, and he sat upon it.

[8] And many spread their garments on the derech, but others spread leafy branches they had cut from the sadot (fields).

[9] And the vanguard and rearguard of the procession were crying out, HOSHAN NAH (Save now, TEHILLIM 118:25-26) BARUCH HABAH BSHEM ADONOI!

[10] A bracha on the coming Malchut Dovid Avinu! Hoshan nah in the highest!

[11] And Rebbe, Melech HaMoshiach entered into

Yerushalayim into the Beis HaMikdash and, having looked around at everything, and, the hour now being late, he went out to Beit-Anyah with the Shneym Asar (Twelve).

[12] And on the next day, when they came from Beit-Anyah, Rebbe, Melech HaMoshiach was hungry.

[13] And having seen in the distance an etz te'enah (fig tree) in leaf, Rebbe, Melech HaMoshiach approached it to see whether he might find pri (fruit) on it. But when he came to it, he found nothing except leaves. For it was not the te'enim season.

[14] And in reply, Rebbe, Melech HaMoshiach said to it, May no one ever be nourished from pri from you again! And Rebbe, Melech HaMoshiach's talmidim were listening.

[15] Then they came to Yerushalayim. And having entered the Beis HaMikdash, Rebbe, Melech HaMoshiach began to drive out the ones buying and selling in the Beis HaMikdash, and he overturned the shulchanot (tables) of the machalifei hakesafim (money changers) and the chairs of the ones selling the yonim (doves).

[16] And he was not allowing anyone to carry things through the Beis HaMikdash.

[17] And he was teaching Torah and he was saying to them, Has it not been written, BEITI BEIT TEFILLAH YIKAREI LKHOL HAAMMIM (My House shall be called a House of Prayer [for] all peoples), but you have made it a MEARAT PARITZIM (den of robbers). [YESHAYAH 56:7; YIRMEYAH 7:11]

[18] And the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) heard this,

and they were seeking how they might destroy him, for they were afraid of him, for all the multitude were amazed at his torah (teaching).

[19] And when it became late, Rebbe, Melech HaMoshiach and his talmidim went out of the city.

[20] And in the boker (morning), early, as they passed by, they saw the etz teenah (fig tree) having been withered from [the] roots.

[21] And, having remembered, Shimon Kefa says to him, Rebbe, look, the etz teenah (fig tree) which you cursed has been withered.

[22] And in reply Rebbe, Melech HaMoshiach says to them, Have emunah in Hashem.

[23] Omein, I say to you, whoever says to this mountain, be lifted up and be thrown into the sea, and does not waver in his lev (heart) but has emunah that what he says happens, so it will be for him. [24] For this reason, I say to you, everything for which you daven (pray), everything you request in tefillos (prayers), have emunah (faith) that you have received it, and so it will be for you.

[25] And when you stand davening, grant selicha (forgiveness) if something you hold against someone, in order that your Avinu shbaShomayim may grant you selicha for your peyshaim (transgressions).

[26] [But if you do not give mechila (forgiveness) neither will your chattaim receive selicha (forgiveness) from your Av shbaShomayim.]

[27] And again they come into Yerushalayim. And in the Beis Hamikdash, [when] Rebbe, Melech HaMoshiach was walking about, the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) and

the Zekenim come to him.

[28] And they were saying to him, By what kind of samchut do you do these things? Or who gave to you this samchut that you may do these things? [29] But Rebbe, Melech HaMoshiach said to them, I will ask you one dvar, and you answer me and I will tell you by what kind of samchut I do these things:

[30] The tevilah [of teshuva] of Yochanan—was it from Shomayim or from Bnei Adam? Answer me!

[31] And they were discussing among themselves, saying, If we say, from Shomayim, he will say, Why then did you not believe him?

[32] But [if] we say from Bnei Adam, they were afraid of the multitude, for everyone was considering Yochanan beemes (in truth) a navi.

[33] And in reply to Rebbe, Melech HaMoshiach, they say, We do not have daas. And Rebbe, Melech HaMoshiach says to them, Neither will I tell you by what kind of samchut I do these things.

12 And Rebbe, Melech HaMoshiach began to speak to them in meshalim (parables). A man, a Baal Bayit, planted a kerem (vineyard), and he put around [it] a fence and dug a pit for the yekev (winepress) and built a migdal (tower), and he leased it to koremim (vine keepers) and then the man went on a journey. [YESHAYAH 5:1-7] [2] And the Baal Bayit sent an eved to the tenants, the koremim, in the season [of *katzir* (harvest)] in order that from the koremim he might receive from the perot (fruit) of

the kerem (vineyard).

[3] But they seized the eved and they beat him and sent him away empty.

[4] And again the Baal Bayit sent to the tenants, the koremim, another eved; and that one they struck on the rosh and insulted.

[5] And the Baal Bayit sent another; and that one they killed, and many others, some beating, and others killing.

[6] Still he had one BEN AHUV [T.N. see 9:7].

Lemaskana (finally), the Baal Bayit sent him to them saying, They will respect BENI.

[7] But those koremim said to themselves, This one is the Yoresh (Heir) the Bechor. Come, let us kill him, and the nachalah, the bechorah, will be ours.

[8] And having seized [him], they killed him and threw him out of the kerem.

[9] What then will the Baal Bayit of the kerem do? He will come and destroy the koremim and will give the kerem to others.

[10] Have you not read the Kitei Hakodesh? EVEN MAASU HABONIM HAYTAH LEROSH PINAH; MEIET HASHEM HAYTAH ZOT, HI NIFLAT BEINEINU (The stone which the ones building rejected, this one has come to be for [the] chief cornerstone.

[11] From Adonoi this came to be and it is wonderful in our eyes? [TEHILLIM 118:22,23]

[12] And they were seeking to seize him, and they were afraid of the multitude, for they knew that against them he told the mashal. And leaving him, they went away.

[13] And they sent to him some of the Perushim (Pharisees) and the Herodians in order that they might catch him in a dvar.

[14] And having come, they say to him: Rabbi, we have daas that you are an ish Emes and you do not show deference toward anyone. Ki ein masso panim (For there is no partiality) with you but rather on the Derech Hashem you give Divrei Torah in Emes. Is it mutar to give a poll tax to Caesar or not? Should we give or should we not give?

[15] But Rebbe, Melech HaMoshiach, having seen their tzeviut (hypocrisy), said to them, Why are you testing me? Bring me a denarius that I may look [at it].

[16] And they brought [one]. And Rebbe, Melech HaMoshiach says to them, Whose demut is this and whose inscription? And they said to him, Caesar's.

[17] And he said to them, The things of Caesar, give to Caesar, and the things of Hashem [give] to Hashem.

And they were amazed at Rebbe, Melech HaMoshiach.

[18] And [the] Tzedukim come to Rebbe, Melech HaMoshiach, the ones who say that there is not to be a Tchiyas HaMesim, and they were questioning him, saying,

[19] Rabbi, Moshe (Rabbeinu) wrote to us that if an ACH of someone should

die and leave behind an isha UVEN EIN LO (and there is no son to him) YEVAMAH YAVO ALEIHA ULEKAKHAH LO LISHA VHAYAH HABECHOR ASHER TELED YAKUM AL SHEM ACHIV HAMET (the brother of her husband must come to her and he must take her to him as wife and the Bechor she bears shall raise up the name of the dead brother. DEVARIM 25:5)

[20] Now there were shiva achim. And the first took a wife and, dying, did

not leave a descendant.

[21] And the second took her and he died, not having left behind a descendant. And the third likewise.

[22] And the seven did not leave a descendant.

[23] In the Tchiyas HaMesim, when they are made to stand up alive, of which of them will she be [the] isha? For seven had her as wife.

[24] Rebbe, Melech HaMoshiach, said to them, Is not this the reason you are in error, having daas neither of the Kitvei Hakodesh nor of the gevurat Hashem?

[25] But concerning the Mesim that are made to stand up alive, they do not marry nor are they given in nisuim, but are like the malachim in Shomayim.

[26] But concerning the Mesim, that they are made to stand up alive, have you not read in the sefer Moshe at the bush, how Hashem spoke to him, saying, ANOCHI ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI YAAKOV, SHEMOT 3:6)

[27] Hashem is not the G-d of the Mesim (Dead ones) but of the Chayyim (Living ones). You are greatly mistaken.

[28] And one of the Sofrim approached and heard them debating, and seeing that Rebbe, Melech HaMoshiach answered them well, asked him, Which mitzvah is rishonah of all the mitzvot?

[29] Rebbe, Melech HaMoshiach answered, SHEMA YISROEL ADONOI ELOHEINU ADONOI ECHAD is harishonah.

[30] VAHAVTA ES ADONOI ELOHECHA BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA. [DEVARIM 6:4,5]

[31] And the shneyah is this, VAHAVTA LREACHA

KAMOCHA [VAYIKRA 19:18]. There is not another mitzvah greater than these.

[32] And the Baal Torah said to him, Well spoken, Rabbi, beemes you have said that Hashem is ECHAD (one, DEVARIM 6:4), and EIN OD and there is no other [YESHAYAH 45:18] except him. [DEVARIM 4:35,39; YESHAYAH 45:6,14; 46:9]

[33] and to have ahavah for him BECHOL LVAVCHA (with all your heart) and with all your binah UVECHOL MODECHA (with all your strength DEVARIM 6:5) and LREACHA KAMOCHA (your neighbor as yourself, VAYIKRA 19:18) is greater [than] all of the burnt offerings and sacrifices. [SHMUEL ALEF 15:22; HOSHEA 6:6; MICHOSH 6:6 8]

[34] And Rebbe, Melech HaMoshiach, when he saw that this Torah teacher answered with chochmah (wisdom), said to him, You are not far from the Malchut Hashem. And no one was daring to put a she'elah (question) in front of Rebbe, Melech HaMoshiach again.

[35] While Rebbe, Melech HaMoshiach was saying shiurim (Torah talks) in the Beis Hamikdash, he was saying: How is it that the Sofrim say that Moshiach is [merely] ben Dovid?

[36] Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT OYVECHA HADOM LRAGLECHA [SHMUEL BAIS 23:2; TEHILLIM 110:1]

[37] Dovid himself calls Moshiach Adon; how then is Moshiach [merely] ben Dovid? And the large multitude found it a huge oneg (pleasure) to listen to him.

[38] And in his torah, Rebbe, Melech HaMoshiach was saying, Beware of the Sofrim (Scribes, Torah teachers, rabbonim), the ones enamored of strutting about in extremely long kaftans and with equally lengthy Birkat Shalom greetings in the marketplaces,

[39] And places of honor in the shuls and places of honor at the seudot (banquet dinners).

[40] Beware particularly of the ones devouring the batim (houses) of the almanot (widows) and making a grand show of davening long tefillos. Mishpat (Judgment) will fall more heavily on these.

[41] And having sat [down] opposite the Beis Hamikdash Otzar (Treasury), Rebbe, Melech HaMoshiach was observing how the multitude throws copper [coins] into the Otzar. And many ashirim (rich people) were throwing [in] much. [MELACHIM BAIS 12:9]

[42] And a poor almanah (widow) came and threw [in] two leptas, which is a kodrantes.

[43] And having summoned his talmidim, Rebbe, Melech HaMoshiach said to them: Omein, I say to you that this poor almanah has put in more tzedakah (charity contribution) than all those contributing to the Otzar, [44] For everyone threw in from their abundance, but this almanah from her need has put in everything she had, all her michyah (subsistence).

13 And as Rebbe, Melech HaMoshiach was going out from the Beis HaMikdash, one of his talmidim says to him, Hinei! Rebbe, what large stones and impressive binyanim (buildings)!

[2] And Rebbe, Melech HaMoshiach said to him, Do you see these great binyanim? Not one even (stone) will be left resting on another even (stone). All will be thrown down!

[3] And Rebbe, Melech HaMoshiach was sitting on the Mount of Olives opposite the Beis HaMikdash having a yechidus (private meeting) with Kefa and Yaakov and Yochanan and Andrew.

[4] Tell us when these things will be and what [will be] the ot (sign) when all these things are about to be consummated?

[5] And Rebbe, Melech HaMoshiach began to say to them, Beware lest anyone deceive you.

[6] For many will come in my name [*i.e., arrogating my title and authority as Rebbe, Melech HaMoshiach*] saying I am [here]. And they will deceive many. [YIRMEYAH 29:8]

[7] But when you hear of wars and rumors of wars, do not be troubled. It is necessary for these things to occur, but it is not yet HaKetz (the End [of the OlamHaze]).

[8] For there will be an intifada of ethnic group against ethnic group and malchut against malchut, there will be earthquakes in place after place, [and] there will be famines. These things are but the beginning of the Chevei [Moshiach].

[9] But as for yourselves, take heed and be careful. For they will hand you over to the sanhedrin and in the shuls you will be beaten and before moshlim (governors) and melachim (kings) you will take your stand for the sake of me [Moshiach] as a solemn edut (testimony) to them.

[10] And it is necessary that the Besuras HaGeulah first be proclaimed to all nations.

[11] And when they arraign you and hand you over for trial, do not be worried beforehand about what you might say; but whatever is given to you in that hour, this you shall say, for it is not you yourselves who are the ones speaking, but the Ruach Hakodesh.

[12] And ach will hand over ach to mavet, and Av [his] own yeled, and yeladim will rise up against horim (parents) and cause them to be condemned with onesh mavet (the death penalty). [MICHOH 7:6]

[13] And everyone will hate you with sinas chinom (baseless hatred) because of my Name [Yehoshua, Yeshua]. But the one having endured to HaKetz, this one will receive Yeshuat Eloheinu.

[14] And when you see the SHIKUTS MESHOMEM (the abomination of desolation, the abomination that causes desolation, DANIEL 9:27; 11:31; 12:11) standing where it ought not— let the one reading this, take heed— then let the ones in Yehudah flee to the mountains.

[15] And the one on the roof, let him not come down back inside, and let him not enter his bais to take anything away. [16] And the one in the sadeh (field) let him not turn back to get his kaftan.

[17] And oy to the ones with child and the ones with nursing infants in those days. [18] But daven tefillos that it may not occur in khoref (winter).

[19] For in those days will be Tzarah Gedolah (Great Tribulation) of such a kind as has not happened from [the] Reshit Yedei HaBriah (Beginning of the Days of Creation) which Hashem created until now, and never again will be. [DANIEL 9:26; 12:1; YOEL 2:2]

[20] And unless Hashem makes those yamim shortened, no one would be delivered in the Yeshuat Eloheinu. But for the sake of the Bechirim, whom Hashem chose, he shortened the yamim.

[21] And, then, if someone says to you, Hinei! Here [is] the Rebbe, Melech HaMoshiach! Hinei! There! do not have emunah in what they say.

[22] For meshichei sheker (false moshiachs) will arise, and neviei sheker (false prophets), and they will perform otot and moftim so as to deceive and lead astray, if possible, the Bechirim.

[DEVARIM 13:6,7,11,14]
[23] But you beware. I have forewarned you concerning all things.

[24] But after the Tzarah [13:19] of yamim haheim, the shemesh will be darkened, and the levanah will not give its ohr,

[25] And the kokhavim (stars) will be falling out of Shomayim, and the kochot (powers), the ones in Shomayim, will be shaken.

[YESHAYAH 13:10; 34:4; YEchezkel 32:7-8; AMOS 8:9; YOEL 3:3f (2:30f)]

[26] And then you will see the BAR ENOSH BA BAANANIM (the Son of Man [*Moshiach*] coming in clouds DANIEL 7:13-14) with gevurah rabbah (great power) and kavod (glory).

[27] And then he will send the malachim and he will gather together his Bechirim [13:20] from the four winds, from the ends (extremities) of haaretz to the ends (extremities) of Shomayim.

[ZECHARYAH 2:6]

[28] And from the etz teenah (fig tree) learn the mashal: when by that time its branch

has become tender and it puts forth the leaves, you have daas that Kayitz is near;

[29] So also you, when you see these things happening, have daas that it is near, at the doors.

[30] Omein, I say to you that by no means HaDor HaZeh passes away until all these things take place. [Mk 13:24; Mt 27:45]

[31] Shomayim and haaretz will pass away, but the dvarim of me [Rebbe, Melech HaMoshiach] will by no means pass away.

[YESHAYAH 40:8]

[32] But concerning HaYom HaHu or the shaah, no one has daas, neither the malachim in Shomayim nor HaBen, but only HaAv.

[33] Beware, stay shomer (on guard), for you do not have daas when the time is.

[34] It is like a man, when departing on a journey and leaving his bais (house) and, having put his avadim (servants) in charge, each with his assigned avodah (work), gives orders to the gatekeeper to be shomer.

[35] Therefore you be shomer, for you do not have daas when the Baal Bayit comes, either late in the yom or at chatzot halailah or at cockcrow or baboker,

[36] Lest having come PITOM (suddenly MALACHI 3:1) he finds you sleeping.

[37] And what I say to you, I say to all, be shomer.

14 Now it was two days before Pesach, the Chag HaMatzot. And the Rashei Hakohanim and the Sofrim were seeking how they might by ormah (cunning) do away with Rebbe, Melech HaMoshiach.

[2] For they were saying, Not at the Chag, for fear that a riot break out among the am

haaretz.

[3] And he was in Beit-Anyah at the bais of Shimon the leper, reclining at tish, and an isha (woman) came, having an alabaster flask of costly perfume, pure nard, and having broken open the alabaster flask, she poured [it on] the head of Rebbe, Melech HaMoshiach.

[4] Now some were there who in ka'as (anger) said to one another, For what reason has this waste of ointment taken place?

[5] For this was able to be sold for more than three hundred denarii and to be given to the aniyim. And they were reproaching her.

[6] But Rebbe, Melech HaMoshiach said, Leave her alone. Why are you bringing about difficulty for the isha?

Has she not performed one of the Gemilut Chasadim on me?

[7] For always the aniyim you have with you, and when you wish you are able to do maasim tovim for them, but me you do not always have.

[DEVARIM 15:11]

[8] With what she had she did all she could. She prepared ahead of time to anoint my basar for the kevurah (burial) [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:9].

[9] And, omein, I say to you, wherever the Besuras HaGeulah is proclaimed in kol haaretz, also what this isha did will be spoken in her memory.

[10] And Yehudah from Kriot, one of the Shneyim Asar, went to the Rashei Hakohanim in order that he might betray him to them.

[11] And there was chedvah (joy, gaiety, rejoicing) with the ones having heard and they gave the havtachah (promise) of a matnat kesef (gift of money) to Yehudah.

And he was seeking how he might conveniently betray Rebbe, Melech HaMoshiach.

[12] And at the rishon of the Chag HaMatzot, when it was customary to prepare the Pesach Korban for mo'ed zevach, his talmidim say to him, Where do you wish us to go and make the preparations for you to conduct the Seder? [SHEMOT 12:1-11; DEVARIM 16:1-4]

[13] And Rebbe, Melech HaMoshiach sends two of his talmidim and he says to them, Go into the city, and you will meet a man carrying a jar of water; follow him;

[14] And wherever he enters, tell the Baal Bayit that the Rebbe says, Where is my mekom linah where I can conduct the Pesach Seder with my talmidim?

[15] And he will show you a large aliyah having been furnished and ready. And there prepare for us.

[16] And the talmidim went out and they came into the city and found things just as Rebbe, Melech HaMoshiach told them, and they made preparations for Pesach.

[17] And erev having come, Rebbe, Melech HaMoshiach arrives with the Shneyim Asar.

[18] And while they were at tish in a yechidus, reclining and eating, Rebbe, Melech HaMoshiach said, Omein, I say to you, that one of you will betray me, OKHEL LACHEMI (the one eating my bread TEHILLIM 41:10 (9)).

[19] They began to have agmat nefesh (grief), and, one by one, to say to Rebbe, Melech HaMoshiach, Surely I am not the one?

[20] And Rebbe, Melech HaMoshiach said to them, It is one of the Shneyim Asar, the one dipping with me into the bowl [SHEMOT 12:8; TEHILLIM 41:10 (9)].

[21] For the Bar Enosh [*Moshiach*, DANIEL 7:13 14] goes just as it has been written concerning him [YESHAYAH 53:3; DANIEL 9:26; ZECHARYAH 12:10], but woe to that man through whom the Bar Enosh is betrayed. [It would have been] better for him if that man had not been born.

[22] And at [*Moshiach*'s] Seudah, while they were eating, Rebbe, Melech HaMoshiach, having taken the matzah, having made the HaMotzi, broke the middle matzah, giving the afikoman to Moshiach's talmidim, and said, Take and eat, this is my BASAR. [SHEMOT 12:8]

[23] And having taken the Cup of Redemption [and] having made the bracha, he gave it to Moshiach's talmidim, and everyone drank of it.

[24] And Rebbe, Melech HaMoshiach said to them, HINEI DAHM HABRIT (SHEMOT 24:8), the dahm of me (*Moshiach*, see *Isa 53:7*), which is being poured out lama'an RABBIM (for the sake of MANY YESHAYAH 53:11).

[25] Omein, I say to you, that no longer will I by any means drink of the p'ri hagefen (fruit of the vine) until Yom HaHu when I drink it chadash (new) in the Malchut Hashem.

[26] And having sung the Hallel, they went out to the Mount of Olives.

[27] And Rebbe, Melech HaMoshiach says to them, All of you will fall away, for it has been written, I will strike down ES HAROEH UTEFUTEN HATZON (the Shepherd and the sheep will be scattered). [ZECHARYAH 13:7]

[28] But after I am made to stand up alive in the Techiyas HaMoshiach, I will go before you into the Galil.

[29] But Shimon Kefa said to

him, Even if everyone will fall away, yet I will not.

[30] And he says to him, Omein, I say to you, that you today, balailah hazeh (during this night) before the tarnegol crows twice, you will make hakhchashah (denial) of me shalosh paamim (three times). [31] But Kefa kept saying with vehemence, If it is necessary for me to die al kiddush ha-Shem for you, by no means will I make hakhchashah of you. And so also everyone declared.

[32] And they come to a place of which the name [was] Cat Shmanim and Rebbe, Melech HaMoshiach says to his talmidim, Sit down here while I daven.

[33] And he takes Kefa and Yaakov and Yochanan with him and he began to be distressed and to be troubled.

[34] And Rebbe, Melech HaMoshiach says to them, My agmat nefesh (grief) is great, even to the point of mavet (death). Remain here and stay awake and shomer (on guard).

[35] And having gone forth a little, he was falling on the ground and was davening that, if it is possible, this shaah (hour) might pass from him.

[36] And Rebbe, Melech HaMoshiach was saying, Abba, Avi, all things [are] possible for you. Take away this KOS [YESHAYAH 51:17; 53:12] from me. But not what I will, but what you [will].

[37] And he comes and finds them sleeping, and he says to Shimon Kefa, Are you sleeping? Did you not have chozek (strength) to stay awake one hour?

[38] Stay shomer and daven that you may not enter into nisayon (trial, temptation). Indeed the ruach [is] ready but the basar [is] weak.

[39] And again he went away and davened the same dvarim (words) as before. [14:36]

[40] And once again he came and found them sleeping, for their eyes were falling shut, and they did not have daas of what they might answer him.

[41] And he comes the shlishit (third) time and says to them, Sleep [for] the remainder and take your rest. It is enough. The shaah (hour) has come. Hinei, the Bar Enosh [*Moshiach*] is betrayed into the hands of choteim (sinners).

[42] Get up, let us go. Hinei, the one betraying me has drawn near.

[43] And, ofen ort, bishas maise (at the same time) Rebbe, Melech HaMoshiach is speaking. Yehudah arrives, one of the Shneyim Asar, and with him a crowd with swords and clubs with Rashei Hakohanim and the Sofrim and the Zekenim.

[44] Now the one betraying Rebbe, Melech HaMoshiach had given a signal to them, saying, Whomever I may give the neshikah (kiss), he is [the one], chap him (seize him)! And lead [him] away under guard.

[45] And when he came, he ofen ort approached Rebbe, Melech HaMoshiach and says, Rebbe. And he gave him the neshikah (kiss).

[46] And they laid their hands on Rebbe, Melech HaMoshiach and arrested him.

[47] But one of those standing by drew his cherev and struck the servant of the Kohen Gadol and cut off his ear.

[48] And Rebbe, Melech HaMoshiach answered and said to them, Do you come out with swords and clubs as against a shoded (robber) to arrest me?

[49] Every day I was with you in the Beis HaMikdash teaching Torah and you did not arrest me; but let the Kitvei Hakodesh be fulfilled. [YESHAYAH 53:7-12]

[50] And, having left Rebbe, Melech HaMoshiach, everyone fled.

[51] And a certain bocher was following along with Rebbe, Melech HaMoshiach, and the bocher was wearing nothing but a linen garment around his naked body, and they seized the bocher.

[52] But the bocher ran away naked, leaving the linen garment behind.

[53] And they led away Rebbe, Melech HaMoshiach to the Kohen Gadol. And all the Rashei Hakohanim and the Zekenim and the Sofrim were assembled.

[54] And Shimon Kefa from a distance followed Rebbe, Melech HaMoshiach right into the courtyard of the Kohen Gadol. And Kefa was sitting together with the servants and warming himself near the ohr of the hadlakah (bonfire).

[55] And the Rashei Hakohanim and [the] whole Sanhedrin were seeking edut against Rebbe, Melech HaMoshiach in order to have him under the onesh mavet, and they were not finding any.

[56] For many gave edut sheker against Rebbe, Melech HaMoshiach, and the eduyot were not in agreement.

[57] And some, taking the stand, were giving edut sheker (false testimony) against him:

[58] We heard him saying, I will bring churban to this Beis HaMikdash made with human hands, and, after shlosa yamim, another, not made with hands, I will build.

[59] So their eduyot were not in agreement.

[60] And having stood up in their midst, the Kohen Gadol

questioned Rebbe, Melech HaMoshiach, saying, Do you not answer anything to what these bear solemn edut (testimony) against you?

[61] But Rebbe, Melech HaMoshiach was silent and did not answer anything. [YESHAYAH 53:7-8] Again the Kohen Gadol was questioning him and says to him, Are you the Rebbe, Melech HaMoshiach, HaBen Hamevorakh?

[62] And Rebbe, Melech HaMoshiach said, Ani hu, and you will see the BAR ENOSH [DANIEL 7:13-14] YOSHEV LIMIN HaCevurah [TEHILLIM 110:1] UVA IM ANENEI HASHOMAYIM (the Bar Enosh [*Moshiach*] sitting at the right hand of power and coming with the clouds of heaven).

[63] And the Kohen Gadol, making the keriah (ritual tearing) of his tunic, says, What further need do we have of edim (witnesses)? [VAYIKRA 10:6; 21:10; 24:16; BAMIDBAR 14:6]

[64] You heard him commit Chillul Hashem gidduf (blasphemy). How does it seem to you? And they all condemned Rebbe, Melech HaMoshiach to be deserving of mishpat mavet. [VAYIKRA 24:16]

[65] And some began to spit on him and to cover his face and to strike him and to say to him, Let's hear a dvar nevuah (word of prophecy)! And the shomrim (guards) took custody of him by slapping Rebbe, Melech HaMoshiach.

[66] And Shimon Kefa being below in the courtyard, one of the maids of the Kohen Gadol comes by.

[67] And having seen Kefa warming himself, having looked him over, she says, You also were

with the one from Natzeret, Yehoshua!

[68] But he denied [it], saying, I do not have daas (knowledge) or binah (understanding) of what you are saying. And he walked away and went outside into the entryway. And a tarnegol crowed.

[69] And the maid, having seen him, began again to say to the ones standing by, This is one of them!

[70] But again he made hakhchashah (denial). And after a little [while] again the ones having stood by were saying to Kefa, You are one of them, for indeed you are a Gelili (inhabitant of the Galil). [71] And Kefa began to speak a klalah (curse) and to swear, I do not have daas of this man I don't know the one of whom you speak!

[72] And ofen ort for a second time, a tarnegol crowed. And then Kefa remembered the dvar that Rebbe, Melech HaMoshiach had spoken to him, Before a tarnegol crows twice, shalosh paamim (three times) you will make hakhchashah (denial) of me. (Mk 14:30). And having broken down, Kefa was weeping.

15 And as soon as it was boker, the Rashei Hakohanim (the Chief Priests) with the Zekenim and Sofrim (Scribes) and [the] whole Sanhedrin, having performed the akedah (binding) of Rebbe, Melech HaMoshiach, led [him] away and handed [him] over to Pilate. [BERESHIS 22:9] [2] And Pilate questioned Rebbe, Melech HaMoshiach, Are you the Melech HaYehudim? And, in reply, he says, You say so. [3] And the Rashei Hakohanim were accusing

Rebbe, Melech HaMoshiach [of] many things.

[4] And Pilate again questioned him, saying, Do you not answer anything? Look how many things they accuse you [of].

[5] But Rebbe, Melech HaMoshiach no longer answered anything, so Pilate was astounded. [YESHAYAH 53:7]

[6] Now [at] every Chag he was releasing to them one prisoner for whom they were making bakosha (request).

[7] Now there was the one being called Bar-Abba, who had been imprisoned with his fellow insurrectionists and who, at the time of the Mered (Revolt, Uprising), had committed retzach (murder).

[8] So the crowd came and began to ask Pilate to do for them just as in the past was his custom.

[9] But Pilate answered them, saying, Do you wish [that] I should release to you the Melech HaYehudim?

[10] For Pilate knew that because of kinah (envy) the Rashei Hakohanim had handed him over to him.

[11] But the Rashei Hakohanim incited the crowd that Pilate should instead release Bar-Abba to them.

[12] But Pilate, in reply again, was saying to them, What then do you wish [that] I should do with the one whom you call the Melech HaYehudim?

[13] And again they cried out, Let him be talui al HaEtz (being hanged on the Tree)! [DEVARIM 21:23]

[14] But Pilate was saying to them, Why? What ra'ah has he committed? But they all the more cried out, Let him be talui al HaEtz (being hanged on the Tree)! [DEVARIM 21:23]

[15] So Pilate, desiring to

placate the crowd, released to them Bar-Abba, and handed over Rebbe, Melech HaMoshiach to be scourged [with the flagellum] and to be talui al HaEtz (to be hanged on the Tree, DEVARIM 21:23).

[16] And the chiyalim (soldiers) led away Rebbe, Melech HaMoshiach into the courtyard, which is [the] Praetorium, the governor's headquarters, and they called together [the] whole cohort. [17] And they clothe him in [royal] purple and place upon him a keter (crown) of thorns that they had woven together. [18] And they began to greet him, Hail, Melech HaYehudim!

[19] And they were striking him [on] the rosh with a staff and they were spitting on him and bending their knees and bowing down before him.

[TEHILLIM 22:8,17]

[20] After mocking him, they stripped him of [royal] purple and clothed him in his garments. And they lead him out that they might make him be talui al HaEtz (being hanged on the Tree).

[DEVARIM 21:23]

[21] And a certain Shimon from Cyrene was passing by, who was coming in from [the] countryside. He was the father of Alexander and Rufus. The chiyalim (soldiers) requisition him in order that he carry Moshiach's Etz. [DEVARIM 21:23; YESHAYAH 53:4-5]

[22] And they bring Rebbe, Melech HaMoshiach to a place called Gulgatha, which means, being translated, Place of the Skull.

[23] And they were giving to him yayin having been mixed with myrrh, but this one did not take it. [TEHILLIM 69:22 (21); MISHLE 31:6]

[24] And they hanged Rebbe, Melech HaMoshiach on HaEtz and YICHALLEKU VEGADAI (they divide the garments) of Rebbe, Melech HaMoshiach, and VAPPILU GORAL (they cast lots) for them, to decide what each might take.

[TEHILLIM 22:19 (18)]

[25] Now it was [the] third hour when they nailed and hanged Rebbe, Melech HaMoshiach on HAETZ. [DEVARIM 21:23]

[26] And the inscription of the charge against him was inscribed above his rosh, Melech HaYehudim.

[27] And with him they also nailed, each to his own etz, shnei shodedim, one on [the] right, one on [the] left of him.

[28] [And the Kitvei Hakodesh was fulfilled, VES POSHEIM NIMNAH (and with lawless persons he was numbered YESHAYAH 53:12).]

[29] And the ones passing by were reviling him and shaking their heads and saying, Ha! The one bringing churban on the Beis HaMikdash and rebuilding [it] in shloscha yamim, [TEHILLIM 22:7; 109:25]

[30] Save yourself! Come down from the etz!

[31] Likewise, also, the Rashei Hakohanim with the Sofrim were also mocking him, saying, He saved others, but himself he is not able to save. [TEHILLIM 22:7]

[32] Let the Moshiach, let Rebbe Melech HaMoshiach of Yisroel, let [him] come down now from the etz, in order that we may see and have emunah! And the ones having been hanged on the etz on either side of him were reproaching him. [Mk 8:31]

[33] And when the sixth hour came [high noon], it became choshech over kol haaretz until [the] ninth

hour. [AMOS 8:9]

[34] And at the ninth hour, he cried out in a kol gadol (loud voice), Eloi, Eloi lamah sabachthani? –which means, being translated, ELI ELI LAMAH AZAVTANI? (My G-d, my G-d, why have you forsaken me? [TEHILLIM 22:1])

[35] And some of the ones having been standing nearby and having heard, were saying, Hinei! He calls for Eliyahu HaNavi!

[36] And someone having run and having filled a sponge with CHOMETZ (vinegar TEHILLIM 69:21), and having placed it on a staff, gave a drink to him, saying, Leave him alone. Let us see if Eliyahu Hanavi comes to take him down.

[37] And Rebbe, Melech HaMoshiach, having uttered a kol gadol (loud voice) and having breathed his last, expired.

[38] And the Parochet in the Heikhal was torn in two from top to bottom.

[39] And the centurion, having stood nearby opposite him, and having seen that he expired this way, said Beemes (actually, in truth), this man was the Ben HaElohim!

[40] And there were also nashim (women) looking on from a distance, among whom [were] Miryam from Magdala, and Miryam the Em of the younger Yaakov and of Yosi, and Shlomit. [TEHILLIM 38:11]

[41] They were with Rebbe, Melech HaMoshiach in the Galil and they had been following him [as talmidat] and serving him, and there were many other Jewish women who, with Rebbe Melech HaMoshiach, had made their aliyah leregel (pilgrimage) up to Yerushalayim.

[42] And already, erev (evening) fast approaching, vibahlt (since) it was

Preparation Day, which is the day before Shabbos,

[43] Yosef of Ramatayim, a member of the Sanhedrin and a man of chashivut

(prominence) there, a man who was also himself looking forward to the Malchut Hashem, had the bold chozek to go into Pilate and ask for the gufat Yehoshua.

[44] And Pilate was amazed that Rebbe, Melech HaMoshiach was already niftar (deceased), and Pilate summoned the centurion to question him whether Yehoshua was niftar already.

[45] And having found out from the centurion, he gave the geviyah (body) to Yosef. [BERESHIS 47:18]

[46] And having bought linen cloth tachrichim (shrouds) and having taken Rebbe, Melech HaMoshiach down, he wrapped him in the tachrichim (shrouds) and placed him in a kever which had been cut from rock, and he rolled a stone against the entrance of the kever.

[47] And Miryam of Magdala and Miryam the Em of Yosi were observing [T.N. as chevra kadesha shomrim eye-witnesses] of where Rebbe, Melech HaMoshiach had been laid.

16 And when Shabbos had ended, Miryam Magdalene and Miryam Em of Yaakov, and Shlomit bought spices in order that they might go and anoint him.

[2] And at Shachrit on Yom Rishon, the first day of the shavua (week), the shemesh (sun) just coming up, they come to the kever.

[3] And they were saying to themselves, Who will roll away the stone for

BESURAS HAGEULAH ACCORDING TO LUKAS

us from the entrance of the kever?

[4] And having looked up they observe that the stone, which was extremely large, had already been rolled aside!

[5] And having entered into the kever, they saw a young man enrobed in white, sitting on the right side, and they were shocked with astonishment.

[6] But he says to them, Do not be alarmed. You seek Yehoshua/Yeshua from Natzeret, who has been made talui al HaEitz (being hanged on the Tree). He has been made to stand up alive. He is not here. Hinei the place where they laid him.

[7] But go tell his talmidim and Kefa that he goes before you into the Galil. There you will see him, just as he told you [*Mt* 26:32].

[8] And having gone out, they fled from the kever, and trembling and amazement seized them. And they told no one anything, for they were afraid.

The following verses are an integral portion of the inspired record delivered from early times to the Kehillah of Hashem and should be feared as the canonical, inspired and inerrant Word of G-d.

[9] And now after Rebbe, Melech HaMoshiach stood up alive early on Yom Rishon he appeared rishonah (first) to Miryam of Magdala, from whom he had cast out shiva shedim.

[10] She went out and announced to the ones who had been with Rebbe, Melech HaMoshiach while they were in avelut (mourning) and weeping.

[11] And those who heard that Rebbe, Melech HaMoshiach lives and he was seen by her, refused to have emunah.

[12] And after these things, Rebbe, Melech HaMoshiach appeared in another form to two of them walking along into the country.

[13] And those went and reported to the rest, but the rest did not have emunah either.

[14] But later Rebbe, Melech HaMoshiach appeared to the Achad Asar (The Eleven), themselves reclining at tish, and Rebbe, Melech HaMoshiach reproached them for their lack of emunah and the KESHI [stubbornness, hardness DEVARIM 9:27] of their levavot (hearts), because they had not believed those who saw Rebbe, Melech HaMoshiach after he had been made to stand up alive.

[15] And Rebbe, Melech HaMoshiach said to them, Go into kol haOlam (all the World), and proclaim the Besuras haGeulah to all HaBriah (the Creation).

[16] The one having had emunah (faith) and having submitted to a tevilah of teshuva (immersion of repentance) will be delivered in the Yeshuat Eloheinu (Salvation of our G-d), but the one not having emunah will come under the gezar din (verdict) of harshaah (condemnation as guilty).

[17] And these otot (signs) will accompany those that have emunah. BiShmi (In my Name) they will cast out shedim (demons); they will speak with leshonot chadashot (new tongues, Ac 2:4; 10:45-46);

[18] And with their hands they will pick up nechashim (snakes, Ac 28:3-5); and, if any deadly poison they drink, it will in no way harm them; upon [the] cholim (sick people) they will lay their hands and they will bring them refuah.

[19] And then Adoneinu Yehoshua, after speaking to them, was taken up into Shomayim and VYASHAV LIMIN HASHEM (sat down at the right hand of Hashem. {TEHILLIM 110:1})

[20] And those having gone forth preached the Hachrazah

(Proclamation, Kerygma) everywhere, [while] Adonoi was working with them, confirming the Besuras HaGeulah through the accompanying otot (signs). Omein.

1 Vi-bahlt (since) many Messianic Sofrim have attempted to compile a sefer, a historical narrative, about the momentous events that have been fulfilled among us, [2] Just as these [massoret haShluchim] have been handed down to us by those who from HaReshit [of the Besuras HaGeulah] were edei reiyah (eyewitnesses) and mesharetim [ministers] of the Dvar Hashem, [3] I thought it expedient also, having done an iyun (investigative research), accurately and carefully being meayen (engaged in research) in every source and making a medakdeke (pain-stakingly thorough) investigation of every aspect from HaReshit (the Beginning), to write for you and to mesader (arrange, place in succession) an orderly account, most noble Theophilus, [4] That you may have daas of HaEmes regarding the Divrei Moshiach about which you took shiurim (lessons). [5] At the time of Herod king of Yehudah, there was a certain kohen by the name Zecharyah, who belonged to the Aviyah division. His isha was of the banot Aharon, name of Elisheva. [DIVREY HAYAMIM ALEF 24:10] [6] And they were both tzaddikim before Hashem, walking a derech tamim in all the mitzvos and chukkim of the Torah of Adoneinu. [BERESHIS 6:9; DEVARIM 5:33; MELACHIM ALEF 9:4] [7] But they had no ben, because Elisheva was barren, and they were

both advanced in their yamin.

[8] And it came to pass in the performance of his avodas kodesh sherut as a kohen before Hashem in the appointed order of his division, [DIVREY HAYAMIM ALEF 24:19; DIVREY HAYAMIM BAIS 8:14]

[9] According to the minhag (custom) of the kehunah, Zecharyah was chosen by lot to enter the Beis Hamikdash and to offer ketoret (incense).

[SHEMOT 30:7,8; DIVREY HAYAMIM ALEF 23:13; DIVREY HAYAMIM BAIS 29:11; TEHILLIM 141:2]

[10] And when the hour of the offering of the ketoret came, all the multitude were davening outside. [VAYIKRA 16:17]

[11] And there appeared to Zecharyah a malach Hashem, standing on the right side of the Mizbeach of ketoret.

[SHEMOT 30:1-10]

[12] And, seeing the malach, Zecharyah was terrified, and pachad (fear) fell on him.

[SHOFETIM 6:22,23; 13:22]

[13] But the malach said to him, Do not have pachad (fear), Zecharyah. Your tefillah (prayer) was heard and your isha, Elisheva, will bear a ben to you and you will call his shem Yochanan.

[14] And he will be a simcha to you and sasson (joy), and there will be sasson rav (great joy) at his huledet (birth).

[15] And he will be gadol before Hashem, and he will not drink yayin or strong drink, and he will be filled with the Ruach Hakodesh from the womb of his Em (mother), [BAMIDBAR 6:3; VAYIKRA 10:9; SHOFETIM 13:4; YIRMEYAH 1:5]

[16] And many of the Bnei Yisroel he will turn back in teshuva to Hashem Eloheihem.

[17] And he will go forth before Adonoi in the ruach (spirit) and koach (power) of Eliyahu HaNavi, VEHESHIV LEV AVOT AL BANIM (And he will turn the heart of the fathers to the children MALACHI 3:24 [4:6]) and those without mishmaat (obedience) he will turn to the chochmah of the tzaddikim to prepare for Adonoi an Am (People) having been made ready. [MALACHI 4:5,6]

[18] And Zecharyah said to the malach, Just how will I have daas that this is so? For I am old and my isha is advanced in her yamin (days). [BERESHIS 15:8; 17:17]

[19] And in reply, the malach said to Zecharyah, I am Gavriel, I stand before Hashem. And I was sent to speak to you and to announce these things to you. [DANIEL 8:16; 9:21]

[20] And hinei! You will be illem (mute) and not be able to speak, until the yom (day) when these things come to pass, because you did not have emunah in my dvarim (words), which will be fulfilled in their time. [SHEMOT 4:11; YECHZEKEL 3:26]

[21] And the people were expecting Zecharyah and they were bewildered at his delay in the Beis HaMikdash.

[22] And when he came out, he was illem (mute) and not able to speak to them, and they had daas that he had seen a chazon in the Heikhal. He kept motioning to them and he remained illem.

[23] And it came about as the yamin of his sherut (service in the Beis HaMikdash) as a kohen were fulfilled, he went to his bais (house).

[24] And after these yamin, Elisheva, his isha, became with child, and she kept herself in hitbodedut for chamesh chodashim, saying,

[25] Hashem has done this for me. In these yamin he looked with Chen vChesed (favor and mercy, loving kindness) on me to take away my reproach among Bnei Adam. [BERESHIS 30:23; YESHAYAH 4:1]

[26] Now in the chodesh shishi the malach Gavriel was sent from Hashem to a shtetl in the Galil called Natzeret,

[27] To a betulah (virgin) given in erusin (betrothal, engagement) to an ish from the Beis Dovid named Yosef [ben Dovid], and the shem of the almah was Miryam.

[28] And when the malach approached her, he said, Shalom, favored one! Hashem is with you!

[29] But she was greatly perplexed at the message, and kept pondering what sort of Shalom greeting this might be.

[30] And the malach said to her, Do not have pachad (fear), Miryam, for you have found chen before Hashem.

[31] And in your womb you will conceive and bear BEN [YESHAYAH 7:14] and you will call SHMO YEHOSHUA. [ZECHARYAH 6:11-12]

[32] He will be gadol (great) and will be called Ben HaElyon (Son of the Most High). Adonoi Elohim will give him the kisse Dovid Aviv,

[33] And he will rule over the Beis Yaakov Olam vaed, and his Malchut will never come to an end. [SHMUEL BAIS 7:16; TEHILLIM 89:3,4; YESHAYAH 9:7; YIRMEYAH 33:17; DANIEL 2:44; 7:14,27; MICHOH 4:7]

[34] But Miryam said to the malach, How will this be, vi-bahlt (since) I do not have daas of an ish?

[35] And in reply, the malach said to her, The Ruach Hakodesh will come upon you and the gevurah of HaElyon will overshadow you.

Therefore, also, the one being born will be called HaKadosh (The Holy One), Ben HaElohim.

[36] And Elisheva your krovah also has conceived a ben in her old age, and this chodesh is hashishi (the sixth) for her who is called barren.

[37] For nothing will be impossible with Hashem.

[38] And Miryam said, Hinei! I am the shifcha of Hashem. May it be done to me

according to your dvar. And the malach departed from her.

[39] And in those yamim, Miryam got up and traveled into the hill country with haste to a shtetl of Yehudah.

[40] And she entered into the bais of Zecharyah and gave Birkat Shalom greetings to Elisheva.

[41] And it came about, when Elisheva heard the Birkat Shalom of Miryam, the yeled leaped in Elisheva's womb, and she was filled with the Ruach Hakodesh.

[42] And Elisheva cried out with a kol gadol (loud voice) and said, Brucha at miNashim (Blessed art thou among women), and baruch (blessed is) the pri (fruit) of your womb! [SHOFETIM 5:24]

[43] And why has this happened to me that the Em Adoni should come to me?

[44] For hinei! When the sound of your Birkat Shalom came into my ears, the yeled leaped with simcha in my womb.

[45] And ashrey is the one having had emunah that there will be a fulfillment to the things having been spoken to Miryam by Hashem.

[46] And Miryam said, My soul doth magnify Hashem [TEHILLIM 34:2,3]

[47] ALATZ LIBI

BAHASHHEM (My heart rejoices in Hashem SHMUEL ALEF 2:1) and my neshamah

exalts in Hashem Yishi (G-d my savior, Moshi'a)

CHABAKUK 3:18,

[TEHILLIM 18:46;

YESHAYAH 17:10; 61:10]

[48] For HASHEM

VISHAFAL YIREH

(TEHILLIM 138:6) looked upon the humble state of His shifcha (bond maid) for from now on kol hadorot ishruni

(all generations will call me happy, BERESHIS 30:13)

[TEHILLIM 138:6]

[49] For Shaddai (the Almighty) did gedolot for me

and Kadosh is Shmo,

[TEHILLIM 111:9]

[50] And the chesed of

Hashem is DOR VDOR

[TEHILLIM 100:5] to those

with yirat Shomayim.

[SHEMOT 20:6; TEHILLIM 103:17]

[51] Hashem has done niflaot (wonders) with his zeroa [arm,

YESHAYAH 53:1]. He

scattered those who in the machshavot (thoughts) of their levavot are the Gaayonim (the Haughty ones).

[52] He brought down shalitim (rulers) from their kisot (thrones) and lifted up the Anavim (Humble),

[53] The ones hungering, Hashem made full of tov, and the ashirim he sent away empty. [TEHILLIM 107:9]

[54] Hashem helped his servant Yisroel, in remembrance of his

rachamim (mercy),

[55] Just as Hashem spoke to Avoteinu, to Avraham Avinu and his Zera ad Olam.

[56] And Miryam remained with Elisheva about shlosa chodashim, and then Miryam returned to her bais.

[57] Now when the time of Elisheva to give birth was fulfilled, she bore a ben.

[58] And Elisheva's shchenim (neighbors) and krovim (relatives) heard that

Adoneinu greatly

demonstrated his rachamim to her, and they had much simcha with her.

[59] And it came about on the yom hashemini (the eighth day) they came for the bris milah of the yeled, and they were calling him by the name of his abba, Zecharyah.

[60] And in reply, his Em said: Lo, but he will be called Yochanan.

[61] And they said to her, There is no one from your krovim who is called by this shem.

[62] And they began motioning to the yeled's abba to find out what shem he wanted to give him.

[63] And having asked for a luach (tablet), Zecharyah wrote, saying, Yochanan shmo. And everyone was amazed.

[64] And Zecharyah's mouth was loosed at once and the lashon of him, and he began speaking, saying Baruch Hashem!

[65] And upon all their shchenim (neighbors) came much yirat Shomayim, and in the entire hill country of Yehudah everyone was shmoozing about these matters.

[66] All who heard these things pondered them in their levavot, saying, What then will this yeled become? For, indeed, the yad Hashem was on him. [BERESHIS 39:2]

[67] And Zecharyah, his abba, was filled with the Ruach Hakodesh and brought forth a dvar nevuah, saying, [68] BARUCH HASHEM ELOHEI YISROEL, for Adonoi has visited his Am Berit and accomplished a pedut kofer ransom for the Geulah of his people.

[69] And Hashem raised up a Goren Yeshuah (Horn of Salvation), a mighty Moshia, for us in the

Beis Dovid, His eved,
 [70] Just as Hashem spoke through the mouth of His neviim hakedoshim meOlam (holy prophets from long ago), [YIRMEYAH 23:5]
 [71] That we should have Yeshuat Eloheinu from our oyvim (enemies) and from the hand of all the ones who regard us with sinas chinom (baseless hatred).
 [72] Thus Hashem has demonstrated his rachamim (mercy) to Avoteinu (our Fathers) and has remembered his Brit HaKodesh (Holy Covenant), [MICHOH 7:20; TEHILLIM 105:8,9; 106:45; YECHEZKEL 16:60]
 [73] The Brit HaShevuah (the Covenant of the oath) which He swore to Avraham Avinu to grant us, [BERESHIS 22:16-18]
 [74] Having been delivered from the yad haoyvim (hand of enemies) of us to serve Hashem fearlessly,
 [75] In kedushah (holiness) and tzedek (righteousness) before Him all our yamim (days).
 [76] And you also, yeled (child), will be called Navi HaElyon (Prophet of the Most High); for you will go LIFNEI HAADON (before the L-rd) to prepare the DERECH HASHEM (The Way of the L-rd) [MALACHI 3:1; YESHAYAH 40:3]
 [77] To give daas (knowledge) of Yeshuat Eloheinu (the Salvation of our G-d) to Hashem's Am Berit (People of the Covenant) by the selichat (forgiveness) of their avon (sin) [YIRMEYAH 31:34]
 [78] Through the rav rachamim of Eloheinu (through the great mercy of our G-d), by which has visited us the rising SHEMESH [Sun, Moshiach] from Shomayim, [MALACHI 3:20 (4:2)]
 [79] To appear to the ones in

CHOSHECH (darkness) and YOSHVEI BERETZ TZALMAVET (sitting in the land of the shadow of death), to direct our feet into the Derech Shalom. [Psa 107:14; Isa 9:1-2; 59:9]
 [80] And the yeled was growing and was being given chizzuk (strengthening) in the Ruach Hakodesh, and Yochanan was in the desolate places until the day of his hisgalus (revelation, manifestation) to Yisroel.
2 And it came about at that time that a dvar malchut (decree) was sent out from Caesar Augustus to register everyone in the entire Roman Empire.
 [2] This mifkad (census) was before that taken while Quirinius was governor in Syria.
 [3] And everyone was traveling to register, each to his own shtetl.
 [4] Now Yosef [*ben Dovid*] also went up from the Galil, from the shtetl of Natzeret, to Yehudah, to the Ir Dovid (City of David), which is called Beit-Lechem, because he was of the mishpochah and Bais of Dovid.
 [5] And Yosef [*ben Dovid*] went up to register with Miryam, who had been given to him in erusin (betrothal) and who was with child.
 [6] And it came about, while they were there, the yamim (days) were fulfilled for Miryam to give birth.
 [7] And she bore her ben, her Bechor (firstborn); and she wrapped him in swaddling clothes, and laid him in an evus (animal feeding trough), because there was no place for them in the malon (inn).
 [8] And ro'im (shepherds) were in the same region, living outside in the open air, and keeping shomer over their eder (flock) balailah.

[9] And, suddenly, a malach Hashem stood before them, and the kavod Hashem shone around them; and they were afraid with a yirah gedolah (great fear).
 [10] And the malach said to them, Do not have pachad (fear, terror); for hinei I announce Besuras HaGeulah to you of great simcha (joy) which will be for kol Am Berit (all the People of the Covenant);
 [11] Because hayom, in Ir Dovid, has been born to you a Moshia (Go'el, Savior, Oisleizer), who is Rebbe Melech HaMoshiach HaAdon. [YESHAYAH 9:5(6)]
 [12] And this will be HaOt [The Sign] to you: you will find a small child, an infant, wrapped in swaddling clothes and lying in an evus.
 [SHMUEL ALEF 2:34; MELACHIM BAIS 19:29; TEHILLIM 86:17; YESHAYAH 7:14]
 [13] And, suddenly, there was with the malach a multitude of the Tzivos Hashem, the Tzivos HaShomayim (Armies or Hosts of Heaven) praising Hashem, and saying,
 [14] Kavod to Hashem in the Highest; and on haaretz shalom among Bnei Adam kavvanah tovah (of good intention). [YESHAYAH 9:5-6; 52:7; 53:5; MICHOH 5:4-5]
 [15] And it came about, when the malachim withdrew from them to Shomayim, the roim (shepherds) were saying to one another, Let us go now up to Beit-Lechem and let us see this thing that has come about which Hashem has made known to us.
 [16] And they came in haste and found both Miryam and Yosef [*ben Dovid*], and the child was lying in the evus (animal feeding trough, *see Isa 53:7 on Moshiach the Seh*).

[17] And when the roim saw this, they made known the dvar concerning this yeled which had been told them.

[18] And all who heard it were amazed about the things which were told them by the roim (shepherds).

[19] But Miryam was treasuring up all these things, pondering them in her lev.

[20] And the roim went back, and as they returned, they cried, Baruch Hashem! They gave kavod to G-d for all that they had heard and seen, just as it had been foretold to them.

[21] And when shemonah yamim were completed for his bris milah, YEHOSHUA was given as SHMO, which he was called by the malach, before he was conceived in the womb. [ZECHARYAH 6:11-12; 3:8]

[22] And when the yamim (days) for their tohorah (purification) according to the Torah of Moshe were completed, they brought him up to Yerushalayim to present him to Hashem [VAYIKRA 12:2-8; also see NUM 3 on *Pidyon haben*]

[23] As it has been written in the Torat Hashem, KHOL ZAKHAR opening the RECHEM KODESH to Hashem

[SHEMOT 13:2, 12, 15; BAMIDBAR 3:13]

[24] And to offer a korban according to the thing having been said in the Torat Hashem, SHTEI TORIM O SHNEI BENI YONAH (a pair of turtle doves or two young pigeons). [VAYIKRA 12:8]

[25] And there was an ish in Yerushalayim whose shem was Shimon, a tzaddik, a chasid, awaiting the Nechamat Yisroel (Consolation of Israel), and the Ruach Hakodesh was upon him. [YESHAYAH 52:9]

[26] And it had been revealed to him by the Ruach

Hakodesh that he was not to see mavet until he had seen Hashem's Moshiach.

[27] And Shimon came in the Ruach Hakodesh into the courts of the Beis HaMikdash; and when the horim (parents) brought in the yeled,

Yehoshua, to do concerning him the required mitzvah of the Torah [Lv 12:6-8],

[28] Then Shimon took him into his arms, saying, Baruch Hashem, and the following:

[29] And now, Adonoi, dismiss Your eved in shalom, according to Your dvar (word);

[30] Because my eynayim have beheld the Yeshu'at Eloheinu, [YESHAYAH 40:5; 52:10]

[31] Which You prepared in the presence of kol haammim (all the peoples),

[32] An Ohr (Light) to give hisgalus (revelation) to the Nations and the kavod (glory) of Your Am (people), Yisroel. [YESHAYAH 42:6; 49:6]

[33] And the Abba and Em of the yeled were amazed at the things being spoken about him.

[34] And Shimon said a bracha over them and said to Miryam his Em, Hinei this one is destined for the michshol (stumbling) and tekumah (revival) of RABBIM [YESHAYAH 53:11-12] in Yisroel and for an Ot (Sign) that will be opposed (against which there will be mitnaggedim, opponents). [YESHAYAH 8:14; 53:3]

[35] And a cherev (sword) will pierce the neshamah of you yourself also so that the machshavot of many levavot (hearts) will be revealed.

[36] And there was a neviah (prophetess) named Chanah Bat Pnuel, of the shevet (tribe) of Asher. This isha (woman) was advanced in age, having lived with her baal (husband) sheva shanim (seven years)

from her betulim (virginity),

[37] And then to the age of eighty-four she had lived as an almanah (widow) who was not departing from the Beis HaMikdash, serving yomam valailah (day and night) with tzomot (fastings) and tefillos.

[38] And at that very moment she came and stood nearby, exclaiming, Baruch Hashem.

And she continued speaking about him to all the ones anticipating the Geulah (Redemption) of Yerushalayim. [YESHAYAH 40:2; 52:9]

[39] And when they had been shomer mitzvot and completed everything according to the Torat Hashem, they returned to the Galil and to their own shtetl of Natzeret.

[40] And the yeled continued growing and was given chozek (strength), being filled with chochmah (wisdom), and the Chen vChesed Hashem was upon him.

[41] And his horim (parents) used to make aliyah leregel (pilgrimage) to Yerushalayim shanah bshanah (year by year) for Chag HaPesach (the Feast of Pesach). [SHEMOT 23:15; DEVARIM 16:1-8]

[42] And when he became a bocher of twelve years of age, they made aliyah leregel (pilgrimage), as usual, according to the mitzvah and minhag of the Chag.

[43] And as they were returning, having fulfilled the prescribed number of yamim (days), the bocher Yehoshua stayed behind in Yerushalayim. And his horim (parents) did not have daas (knowledge) of this,

[44] But supposed him to be in the caravan, and went a day's journey. And they began looking for him among the krovim (relatives) and acquaintances.

[45] And, not having found him, they returned to Yerushalayim, looking for him.

[46] And it came about, that after shlosa yamim (three days) they found him in the courts of the Beis HaMikdash, sitting in the midst of the rabbis, both listening to them and asking them she'elot (kashes, questions).

[47] And all the ones listening to him where amazed at his binah and at his teshuvot (answers).

[48] And when his horim (parents) saw him, they were astounded, and his Em (mother) said to him, Beni, why did you do thus to us? Hinei, your abba and I were anxiously looking for you.

[49] And he said to them, Why is it that you were looking for me? Did you not have daas that I must be in the Beis Avi [*i.e., dealing with His affairs*]?

[50] And they did not have binah of the dvar which he spoke to them.

[51] And he went down with them, and they came to Natzeret; and he continued in mishmaat (obedience) to his horim (parents). And his Em (mother) was treasuring all these things in her lev (heart).

[52] And Yehoshua kept increasing in chochmah
VGADEL VATOV GAM IM
HASHEM VGAM IM
ANASHIM (and stature and favor with Hashem and men,
SHMUEL ALEF 2:26).

3 In the shenat chamesh esreh (15th year) of the reign of Tiberius Caesar, while Pontius Pilate was governing Yehudah, when Herod [Antipas] was tetrarch of the Galil, and when Philip the brother of Herod Antipas was tetrarch of Iturea and Trachonitis, and at the same time Lysanias was

tetrarch of Abilene,

[2] And when, during the same historical period, Anan and Caiapha were Kohanim Gedolim, then it was that the dvar Hashem came to [*the kohen-navi*] Yochanan Ben Zecharyah bamidbar (in the wilderness).

[3] And Yochanan went into all the surrounding region of the Yarden preaching a tevilah of teshuva for the selichat avon,

[4] As it has been written in the sefer divrei Yeshayah Hanavi, KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, YESHAYAH 40:3): Prepare the Derech Hashem (the Way of the L-rd). Make his paths straight!

[5] KOL GEY YINNASE VKHOL HAR VGIVAH YISHPALU (Every valley will be filled in and every mountain and hill will be leveled off), VHAYAH HEAKOV LEMISHOR VHARKHASIM LVIKAH (The crooked will be made straight, the rough paths made into smooth roads);

[6] VRAU CHOL BASAR ES YESHUAT ELOHEINU (and all basar will see the salvation of our G-d). [YESHAYAH 40:3-5; TEHILLIM 98:2;

YESHAYAH 42:16; 52:10]

[7] Therefore, Yochanan was saying to the multitudes coming out to have the mikveh mayim's tevilah supervised by him, You banim of nachashim, who warned you to flee from the charon af [Hashem] habah (the coming burning wrath of Hashem)?

[8] Therefore, produce p'ri tov l'teshuva (fruit worthy of repentance), and do not begin to presume within yourselves, saying, We have the zechut Avot (merit of the Fathers) of Avraham Avinu, for, I say to you, that Hashem is able from

these avanim (stones) to raise up banim to Avraham Avinu.

[9] And already the ax is laid at the shores haetzim (the root of the trees). Therefore, every etz not producing pri tov is cut down and is thrown into the Eish.

[10] And the multitudes were questioning him, saying, What then should we do?

[11] And in reply, Yochanan was saying to them, Let the one having two kaftans share with the one having none, and let the one having okhel (food) do likewise.

[12] Now came also mochesim (tax collectors) to receive the tevilah of teshuva, and they said to him, Rabbi, what should we do?

[13] And Yochanan said to them, Collect nothing more than the amount having been commanded you.

[14] And chaiyalim (soldiers) as well were asking him, What should we do also? And Yochanan said to them, Extort kesef from no one, and let there be no lashon hora, and be satisfied with your loin (wages).

[15] As the Am [*Berit*] were filled with expectation, and all were wondering in their levavot (hearts) concerning Yochanan, whether perhaps he might be the Moshiach,

[16] Yochanan answered everyone, saying, I give you a tevilah with a mikveh mayim, but Hu HaBah (He Who Comes, *i.e., Rebbe, Melech HaMoshiach*) has more chozek (strength) than me; I am not worthy to untie the strap of his sandals. He will give you a tevilah with the Ruach Hakodesh and with Eish.

[17] The winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the

MOTZ (chaff) he will burn up with an EISH LO TIKHBEH (fire not [ever] extinguished.
 [18] Therefore, with many other dvarim Yochanan was exhorting them, preaching the Besuras HaGeulah to the Am [Berit].
 [19] Now Herod the tetrarch, when he was reproved by Yochanan about Herodias, the wife of his brother, and about all reshaim (evil) which he did,
 [20] Herod added this above all: he locked up Yochanan in the beit hasohar (prison).
 [21] And it came about while all the Am [Berit] were receiving the tevilah, and when Yehoshua also had been given the tevilah and was davening, Shomayim was opened,
 [22] And the Ruach Hakodesh descended in demut gashmit as a yonah upon Rebbe, Melech HaMoshiach; and then came a bat kol out of Shomayim, saying, ATAH BNI AHUVI ASHER BCHA CHAFATSTI
 [23] And Yehoshua himself was about shaloshim shanah, at the beginning of his avodas kodesh ministry, being the ben (as it was being thought of Yosef) ben Eli,
 [24] Ben Mattat, ben Levi, ben Malki, ben Yannai, ben Yosef,
 [25] Ben Mattityahu, ben Amotz, ben Nachum, ben Chesli, ben Naggai,
 [26] Ben Machat, ben Mattityahu, ben Shimi, ben Yosef, ben Yodah,
 [27] ben Yochanan, ben Reisha, ben Zerubavel, ben Shealtiel, ben Neri,
 [28] Ben Malki, ben Addi, ben Kosam, ben Elmadan, ben Er
 [29] Ben Yehoshua, ben Eliezer, ben Yorum, ben Mattat, ben Levi,
 [30] Ben Shimon, ben Yehudah, ben Yosef, ben

Yonam, ben Elyakim,
 [31] Ben Malah, ben Manah, ben Mattatah, ben Natan, ben Dovid,
 [32] Ben Yishai, ben Oved, ben Boaz, ben Salmon, ben Nachshon,
 [33] ben Amminadav, ben Admin, ben Arni, ben Chetzron, ben Peretz, ben Yehudah,
 [34] Ben Yaakov, ben Yitzchak, ben Avraham, ben Terach, ben Nachor,
 [35] ben Serug, ben Reu, ben Peleg, ben Ever, ben Shelah,
 [36] Ben Keinan, ben Arpachshad, ben Shem, ben Noah, ben Lemekh,
 [37] Ben Metushelach, ben Chanoch, ben Yered, ben Mahalalel, ben Keinan,
 [38] Ben Enosh, ben Shet, ben Adam, ben HaElohim.

4 Now Rebbe Melech HaMoshiach, full of the Ruach Hakodesh, returned from the Yarden, and was being led by the Ruach Hakodesh bamidbar
 [2] Where for ARBAIM YOM Rebbe, Melech HaMoshiach was undergoing nisayon by Hasatan. And he had no okhel in those yamim. And when the yamim had been completed, he was famished.
 [3] And Hasatan said to Rebbe Melech HaMoshiach, If you are the Ben HaElohim, command this even (stone) that it become lechem.
 [4] And Rebbe Melech HaMoshiach answered Hasatan, It has been written, LO AL HALECHEM LVADOH YCHE-YEH HAADAM, (Not by bread alone will man live Dt 8:3).
 [5] And Hasatan led Rebbe Melech HaMoshiach up and showed him, in a moment of time, all the mamlechet (kingdoms) of the Olam Hazei;
 [6] And Hasatan said to him, To you I will give all this

shilton (rule), this shlita (control), and their kavod, because it has been given to me; and to whomever I desire, I give it.
 [7] Therefore, if you will be KOREIA UMISHTACHAVEH (kneeling down and worship, ESTHER 3:5) before me, everything will be yours.
 [8] And in reply, he said to Hasatan, It has been written, ES HASHEM ELOHEICHA TIRAH VOTO TAAVOD (Hashem Eloheicha you shall fear and him alone you shall serve Dt 6:13)
 [9] And Hasatan led him to Yerushalayim and set him atop the pinnacle of the Beis HaMikdash, and said to him, If you are Ben HaElohim, throw yourself down from here;
 [10] For it has been written, MALACHAV YTZAVVEH LACH (His angels he will command concerning you to protect you,
 [11] And upon their hands they will lift you up, lest you strike your foot against a stone. [TEHILLIM 91:11,12]
 [12] And in reply, Rebbe Melech HaMoshiach said to Hasatan, It says, LO TENASSU ES HASHEM ELOHEICHEM, (Do not put to the test Hashem your G-d. Dt 6:16)
 [13] And after Rebbe, Melech HaMoshiach completed all nisayonos, Hasatan went away from him until an opportune time.
 [14] And in the gevurat HaRuach Hakodesh, Rebbe Melech HaMoshiach returned to the Galil. And a report went out throughout all the surrounding countryside about him.
 [15] And Rebbe Melech HaMoshiach was saying shiurim in their shuls and eliciting a peledike response (reaction of

marveling) from everyone.

[16] And he came to Natzeret, the shtetl of his guddal and he entered according to his minhag on Shabbos into the shul and was given an aliyah as the Baal Koreh.

[17] [*After the Hagbah*], he was presented with the megillat sefer Yeshayah and having unrolled the megillah, he found the dvar where it had been written,

[18] RUACH ADONAI
HASHEM ALAI YAAN
MASHACH ADONAI OTI
LEVASER ANAVIM
SHELACHANI LIKRO
LISHVUYIM DEROR, and to the blind PEKACH KOACH,
VSHALACH RETZUTZIM
CHAFSHIM, (The Spirit of the Sovereign L-rd is upon me because He anointed me to preach Besuras HaGeulah to the poor, He has sent me to preach to the captives release and to the blind the recovery of sight, to set the oppressed free [YESHAYAH 61:1-2; 58:6],

[19] LIKRO SHENAT
RATZON LAHASHEM (To preach the year of Hashem's favor,) [YESHAYAH 61:1,2
TARGUM HA-SHIVIM;
VAYIKRA 25:10; TEHILLIM 102:20, 103:6; YESHAYAH 42:7, 49:8,9]

[20] And doing the glilah ceremony, he rolled up the megillah; and, having given it back to the shammash, he sat down [*to teach*]. And all the eyes in the shul were focused on him.

[21] And Rebbe Melech HaMoshiach began to speak to them, Hayom (today) this dvar of the Kitvei Hakodesh has been fulfilled in your hearing.

[22] And everyone was speaking well of him, and they were amazed at the divrei Chen coming out of his mouth and they were saying,

Can this be Ben Yosef?

[23] And Rebbe, Melech HaMoshiach said to them, Muz zain (no doubt) you will speak this mashal to me: Rofeh, heal yourself. Everything we heard that happened in Kfar-Nachum, do also here in your shtetl.

[24] But he said, Omein, I say to you that no navi is welcome in his own shtetl, in his own eretz moledet (homeland).

[25] Omein, I tell you, there were many almanot in Yisroel in the yamim of Eliyahu HaNavi, when Shomayim was shut up for shalosh shanim and shishah chodashim (three years and six months), when a great famine occurred over all the land, [MELACHIM ALEF 17:1]

[26] And to not one of them was Eliyahu HaNavi sent except to Tzarfat of Tzidon to an isha, an almanah.

[27] And many metzoraim (lepers) were in Yisroel during the time of Elisha HaNavi, and not one of them was cleansed except Naaman the Syrian.

[28] And hearing these things, all in the shul were filled with ka'as (anger).

[29] And they got up and drove Rebbe Melech HaMoshiach outside the shtetl; and they led him up to the top of the hill upon which the shtetl had been built, and they were intending to throw him down. [BAMIDBAR 15:35]

[30] But having gone through the midst of them, Rebbe, Melech HaMoshiach was walking away.

[31] And Moshiach went down to Kfar-Nachum, a shtetl of the Galil. And he was saying them shiurim on the Shabbatot.

[32] And they were amazed at his torah, because Rebbe Melech HaMoshiach's dvar

torah was with samchut (authority).

[33] And in the shul there was a man having a ruach hatameh (unclean spirit, shed, demon) and it let out a shrai (scream).

[34] Ah, mah lanu vlach, Yehoshua of Natzeret? Did you come to destroy us? I have daas of who you are, HaKadosh of Hashem.

[35] And Rebbe Melech HaMoshiach rebuked him saying, Sha! Shekit! And come out of him! And right in front of them, when the shed threw him down, the ruach hatameh came out of him and did not do him any harm.

[36] And astonishment came upon everyone. And they were talking to one another saying, What is this dvar Torah, for with samchut (authority) and koach (power) he commands the ruchot hatemeiot (unclean spirits) and they come out!

[37] And a report was going out about him into every place of the surrounding region.

[38] And Rebbe, Melech HaMoshiach got up from the shul and entered into the bais of Shimon. And the chamot (mother-in-law, shviger) of Shimon was fever-stricken, and they asked him about her.

[39] And having stood over her, Rebbe Melech HaMoshiach rebuked the kaddachat (fever, DEVARIM 28:22) and it left her. And at once, having got up, she was functioning as their mesharetet (servant, keli kodesh, lady minister).

[40] And while the shemesh (sun) was setting, all who had cholim (sick people), all with various machlot (illnesses) brought them to Rebbe Melech HaMoshiach. And he, laying his hands upon each one of them, was giving refuah (healing) to them [*Ps 107:20*].

[41] And also shedim were coming out from many, shrieking a shrai and crying out, You are HaBen HaElohim! And rebuking them, he was not allowing them to speak, because they had daas of his identity as Rebbe Melech HaMoshiach.
 [42] And in the boker, having gone forth, he went out to a desolate place. And the multitudes were seeking him, and when they got to him, they wanted to prevent his departure from them.
 [43] But he said to them, It is necessary for me to preach the Malchut Hashem in the other shtetlach, because this is the tachlis for which I was sent.
 [44] And Rebbe, Melech HaMoshiach was preaching in the shuls of Yehudah.

5 Now it came about that while the multitude was listening to the dvar Hashem and pressing in upon Rebbe Melech HaMoshiach, he had been standing beside Lake Kinneret,

[2] And he saw two sirot (boats) having been beside the lake. But the daiyagim (fishermen) had left them and were cleaning the nets.

[3] And embarking into one of the sirot which was Shimon's, Rebbe Melech HaMoshiach asked Shimon to put out from the land a little; and having sat down, from the sirah (boat) to the multitudes Rebbe Melech HaMoshiach was saying shiurim.

[4] And when he stopped speaking, Rebbe, Melech HaMoshiach said to Shimon, Put out into the deep (water) and let down your nets for a catch.

[5] And in reply, Shimon said, Adoni, throughout the whole lailah we have labored and caught nothing. But on account of your dvar I will let down the nets.

[6] And having done this, they enclosed asach (a lot of) dagim, and their nets were being torn.

[7] And they signaled for their shuttafim (partners) in the other sirah to come and help them. And they came and they filled both sirot (boats) so much that they began to sink.

[8] And having seen this, Shimon Kefa fell down before Rebbe Melech HaMoshiach, saying, Depart from me, Adoni, for an ish choteh (sinful man) am I.

[BERESHIS 18:27; IYOV 42:6; YESHAYAH 6:5]

[9] For astonishment seized Shimon Kefa and all the ones with him on account of the catch of dagim which they took;

[10] And likewise also Yaakov and Yochanan the banim of Zavdai, who were business shuttafim (partners) with Shimon. And Rebbe Melech HaMoshiach said to Shimon, Do not be afraid. From now on you will catch bnei Adam.

[11] And having left behind the sirot on the shore, they forsook all, and followed him [as *talmidim*].

[12] And it came about, while he was in one of the shtetlach, hinei, there was an ish metzorah full of leprosy. And having seen Rebbe Melech HaMoshiach, and having fallen on his face, he begged him saying, Adoni, if you are willing, you are able to make me tahor (clean).

[13] And having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And, ofen ort (immediately), the leprosy departed from him.

[14] And Rebbe, Melech HaMoshiach gave orders to him to tell no one, but go and show yourself to the kohen and make a korban for your

tohorah (purification) as Moshe Rabbeinu gave mitzvah; do this for an edut (solemn testimony) to them.

[VAYIKRA 14:2-32]

[15] But the man was spreading even more the dvar about Rebbe, Melech HaMoshiach, and many multitudes were assembling to listen and to receive refuah (healing) from their machlot (illnesses).

[16] But Rebbe, Melech HaMoshiach was withdrawing in hitbodedut (seclusion, aloneness with G-d) into the wilderness places and was davening.

[17] And it came about, on one of the yamim when he was teaching Torah, that the Perushim and Sofrim had come from every shtetl of the Galil and Yehudah and Yerushalayim and were sitting by. And the power of Hashem was with Rebbe Melech HaMoshiach to bring refuah (healing).

[18] And hinei, anashim were carrying on a mat a man who had been paralyzed, and they were seeking to carry in the paralytic and to place him before Rebbe Melech HaMoshiach.

[19] And not having found by what way they might carry him, because of the multitude, and having gone up onto the roof, they let the man down with the mat through the tiles so that he was right in the center in front of Rebbe Melech HaMoshiach.

[20] And having seen their emunah, Rebbe Melech HaMoshiach said, Ben Adam, your chatta'im (sins) have received selicha (forgiveness).

[21] And the Sofrim began to raise kashes (questions), and also the Perushim, saying, Who is this who is speaking Chillul Hashem

gidduf? Who is able to grant selicha to chatta'im but Hashem alone?

[22] But he having had daas of their machshavot (thoughts), said to them in reply, Why are you reasoning in your levavot?

[23] Which is easier: to say, Your chatta'im have been granted selicha, or to say, Get up and walk?

[24] But in order that you may have da'as that the Bar Enosh [*Moshiach*, DANIEL 7:13] has samchut on HaAretz to grant selicha to chatta'im, Rebbe Melech HaMoshiach said to the one having been paralyzed, To you I say, Get up, pick up your mat, and go to your bais (house, home).

[25] And at once the man arose in front of them, picked up the mat upon which he was lying, and departed to his bais, shouting, Baruch Hashem!

[26] And astonishment seized everyone, and they were shouting, Baruch Hashem!

And they were filled with yirat Shomayim, saying, Hayom (today) our eyes have beheld niflaot (wonders)!

[27] And after these things Rebbe Melech HaMoshiach went out and saw a moches (tax collector) named Levi [*Mattityahu*] sitting in the tax office, and he said to him, Follow me.

[28] And having forsaken all and having got up, Levi was following Rebbe Melech HaMoshiach.

[29] And Levi arranged a large seudah in his bais for Rebbe Melech HaMoshiach, and there was a great number of mochesim and others who were with them, reclining at tish.

[30] And the Perushim and their Sofrim were murmuring against Rebbe Melech HaMoshiach's

talmidim, saying, Why with the mochesim and choteim are you eating and drinking?

[31] And in reply, Rebbe Melech HaMoshiach said to them, It is not the bariim who have need of a rofeh, but the cholim (sick persons); [32] I have not come to call the tzaddikim but choteim (sinners) to teshuva (repentance).

[33] But they said to Rebbe, Melech HaMoshiach, Yochanan's talmidim undergo tzomot (fasts) often and offer tefillos; likewise also the ones of the Perushim; but your talmidim eat and drink.

[34] But Rebbe Melech HaMoshiach said to them, You are not able to make the Bnei HaChuppah undergo tzomot while the Choson is with them, are you?

[35] But yamim will come when the Choson is taken away from them; then, in those yamim, they will undergo tzomot.

[36] Now Rebbe, Melech HaMoshiach was telling also a mashal to them: No one tears a piece from a new garment, and sews it as a patch on an old garment. Otherwise, both the new will be torn, and the patch from the new will not match the old.

[37] And no one puts yayin chadash (new wine) into old wineskins; otherwise, the new wine will burst the wineskins, it will be spilled, and the wineskins will be destroyed.

[38] Rather, yayin chadash must be put into new wineskins.

[39] And no one having drunk the old desires the chadash (new), for he says, The alter (old) is besere (better).

[*T.N. Lukas wrote this book sometime around 63 B.C.E.*]

6 And it came about on Shabbos that the Moshiach is passing through grain fields, and his talmidim were plucking and eating the heads of grain and rubbing them in their hands. [DEVARIM 23:25]

[2] Now some of the Perushim said, Why are you doing what is asur (impermissible) on Shabbos?

[3] And in reply, Rebbe Melech HaMoshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry, [SHMUEL ALEF 21:6]

[4] How he entered into the Beit Hashem and took the Lechem HaPanim (the Bread of the Presence), and he ate and gave to the ones with him, which is mutar (permissible) to eat only by the kohanim? [VAYIKRA 24:5,9]

[5] And he was saying to them, The Bar Enosh [*Moshiach*, DANIEL 7:13-14] is Adon HaShabbos.

[6] And it came about on another Shabbos that Rebbe, Melech HaMoshiach entered into the shul and taught Torah. And there was a man there also whose right hand was withered.

[7] Now the Sofrim and Perushim were watching Rebbe, Melech HaMoshiach to see if he brings refuah on Shabbos, in order that they might find something to accuse him.

[8] But he knew their machshavot (thoughts), and said to the man having the withered hand, Rise and stand in the midst. And the man got up and stood.

[9] And Rebbe Melech HaMoshiach said to them, I ask you whether it is mutar on Shabbos to do hatov or to do harah, to save nefesh or destroy it?

[10] And having looked around at all of them, he said to the man, Stretch out your hand. And he did. And his hand was restored.

[11] But they (the Sofrim and the Perushim) were filled with ka'as (anger), and they were discussing with one another what they might do to him.

[12] Now it came about in those yamim that Rebbe Melech HaMoshiach went forth to the mountain to daven, and he was spending the whole night b'tefillah to Hashem.

[13] And when boker came, Rebbe Melech HaMoshiach summoned his talmidim, and chose from them Shney Asar (Twelve), whom he also named Shlichim:

[14] Shimon, whom also he called Kefa; Andrew his brother; Yaakov, Yochanan, Philippos, Bar-Talmai,

[15] Mattityahu, Toma, Yaakov Ben-Chalfai, Shimon, the one being called the Zealot,

[16] Yehudah Ben Yaakov, and Yehudah from Kriot, who became the boged (traitor, betrayer) of Rebbe, Melech HaMoshiach.

[17] And having come down with them, he stood on a level place, and a great multitude of his talmidim, and a great multitude of the Am Berit from all Yehudah and Yerushalayim and the coastal region of Tzor and Tzidon

[18] Came to hear him and to receive refuah (healing) from their machlot (illnesses), and the ones being troubled by ruchot hatemeiot (unclean spirits, shedim) were given refuah,

[19] And all were seeking to touch Rebbe, Melech HaMoshiach because koach (power) was going out from him, and he was giving refuah to everyone.

[20] And lifting up his eyes to look at his talmidim, Rebbe Melech HaMoshiach said, Ashrey are the aniyim (poor), for yours is the Malchut Hashem.

[21] Ashrey are the ones hungering now, for you will eat your fill. Ashrey are the ones weeping now, for you will laugh [YESHAYAH 55:1,2; 61:2,3].

[22] Ashrey are you when Bnei Adam have sinas chinom (baseless hatred) for you and when they ostracize you and they reproach you and cast out your name as rah (evil) on account of the Bar Enosh [*Moshiach, DANIEL 7:13-14*].

[23] Have simcha in that day and leap for chedvah (rejoicing), for your sachar (reward) is gadol in Shomayim. According to the same their Avot were doing to the Neviim.

[24] But oy to you, you ashirim, for you have already received in full your nechamah (comfort).

[25] Oy to you, the ones having been well fed now, for you will hunger. Oy, the ones laughing now, for you will mourn and weep.

[YESHAYAH 65:13; MISHLE 14:13]

[26] Woe when all Bnei Adam speak well of you. For according to the same things were their Avot doing to the neviei hasheker (false prophets).

[27] But to you I say, to the ones listening, show ahavah to your oyvim (enemies), do mitzvahs for the ones with sinas chinom for you,

[28] Say a bracha for the ones cursing you, daven for the ones mistreating you.

[29] To the one hitting you on the cheek, offer also the other, and from the one taking away your kaftan (coat), also the tunic and gartel

do not withhold.

[30] To everyone asking you, give tzedakah; and from the one taking away your things, do not demand them back. [DEVARIM 15:7,8; MISHLE 21:26]

[31] And just as you want that Bnei Adam may do to you, do to them similarly.

[32] And if you show ahavah to the ones showing ahavah to you, what kind of shvakh (commendation) to you is that? For even the chote'im (sinners) show ahavah to the ones showing ahavah to them.

[33] For even if you do mitzvahs for the ones doing mitzvahs for you, what kind of shvakh to you is that?

[34] And if you lend to those from whom you hope to receive, what kind of shvakh to you is that? Even chote'im lend to chote'im, that they receive in return the same amount.

[35] But show ahavah to your oyvim and do mitzvahs and Gemilut Chasadim, expecting nothing in return. And your sachar will be rav. And you will be bnei Elyon (sons of the Most High), because He is kind to anashim ra'im and those without hodayah.

[36] Be anashim of rachamanut (compassion) just as also your Elohim HaAv is merciful. [TEHILLIM 103:8]

[37] Judge not, lest you be judged. And do not condemn, and by no means may you be condemned. If you pardon with mechila (forgiveness), you will be pardoned with selicha (forgiveness).

[38] Give, and it will be given to you. A good measure, having been pressed down and having been shaken, overflowing, will be put into your kheyk (lap). For by what measure you measure it will be measured in return to you. [Ps 79:12; Isa 65:6,7]

[39] Now he told also a mashal to them. Surely an ivver is not able to guide an ivver, is he? Will not both fall into a pit?

[40] A talmid is not above his moreh. But everyone, having been fully trained, will be like his moreh (teacher).

[41] And why do you see the speck in the eye of your ach, but the log in your own eye you do not notice?

[42] How are you able to say to your ach, Ach, let me remove the speck in your eye, while you yourself are not seeing the log in your own eye? Tzeva, remove first the log from your eye, and then you will see clearly to take out the speck from your ach [b'Moshiach].

[43] For there is no etz tov producing pri rah, nor again an etz rah producing pri tov.

[44] For each etz by its own pri will be known. For not from thorns do they gather figs nor from a thorn bush do they pick grapes.

[45] The ish tov from the good storehouse of the lev produces tov, and the ish rah out of the evil storehouse produces rah. For from the abundance of the lev the peh (mouth) speaks.

[46] And why do you call me Adoni and yet you do not do what I say?

[47] Everyone coming to me and hearing my divrei Torah and putting them into practice, I will show you to whom he is likened.

[48] He is likened to the man building a bais who dug and went down deep and laid a yesod upon the av sela (bedrock). And a flood having come, the river struck against that bais, and the flood was not strong enough to shake it, because its binnuy was firm.

[49] Now the one having heard [Rebbe Melech HaMoshiach's divrei Torah], and not having put them into

practice, is like a man having built a bais (house) upon the ground without a yesod (foundation), which the river struck against, and ofen ort (immediately) the bais collapsed, and gadol (great) was the churban of that bais.

7 When he completed all his divrei Torah in the oznei haAm (ears of the people), Rebbe, Melech HaMoshiach entered into Kfar-Nachum.

[2] Now a certain eved of a centurion, an eved dear to him, was having a machla (illness) and was near mavet. [3] And having had daas of Rebbe Melech HaMoshiach, the centurion sent to him Zekenim (Elders) of the Yehudim, asking him to come and to give refuah to his eved.

[4] And when they had come to Rebbe Melech HaMoshiach, they were earnestly entreating him, saying, He is a worthy man that you grant this for him.

[5] For he is one of the chasidei ummot haOlam (*i.e. non-Jews who treat Jews kindly*) who loves our Jewish people and he built for us our shul.

[6] And Rebbe Melech HaMoshiach was starting out on his derech with them; and when he was already not far from the bais, the centurion sent beloved re'im (friends), saying to him, Adoni, do not trouble yourself further, for I am not worthy for you to come under my roof;

[7] Therefore, I did not consider myself worthy to come to you. But just say the dvar, and my eved will receive refuah. [TEHILLIM 107:20]

[8] For I too am a man placed under the yad memshalah (the governing authority), having chaiyalim (soldiers) under myself, and I say to this one, Go, and he goes, and to

another, Come, and he comes, and to my eved, Do this, and he does it.

[9] And having heard these things, Rebbe Melech HaMoshiach was mispoyel (deeply impressed) at him, and, having turned to the multitude following him, he said, I say to you, nowhere even in Yisroel have I found such great emunah.

[10] And when the ones having been sent returned to the bais, they found the eved being shalem bguf (healthy). [11] And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shtetl called Naim, and his talmidim were traveling along with him as well as a great company of people.

[12] Now as Rebbe Melech HaMoshiach approached the shaar of the shtetl, hinei, an ish met (dead man) was being carried out for kevurah (burial); he was the ben yachid (only son) of his Em, and she was an almanah (widow), and a considerable crowd from the shtetl was with her.

[13] And when Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (heavenly compassion) on her and said, Do not weep.

[14] And having approached, he touched the aron met (coffin); and the bearers stood still, and he said, Bocher, to you I say, get up.

[15] And the niftar (deceased person) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (mother).

[16] And everyone was filled with yirat Shomayim and they were shouting, Baruch Hashem! And they were saying, A navi gadol (great prophet) is among us, and Hashem has visited His people.

[17] And this report about him went out into all Yehudah and into all the surrounding countryside.

[18] And Yochanan's talmidim reported to him about all these things. And when he had summoned a certain two of his talmidim, Yochanan

[19] Sent them to Rebbe, Melech HaMoshiach Adoneinu, saying, Are you Hu HaBah [*Moshiach*] or should we be looking for another?

[20] And when the men had come to him, they said, Yochanan of the tevilah of teshuva sent us to you, saying, Are you Hu HaBah [*Moshiach*] or should we be looking for another?

[21] Genoi at that time Rebbe, Melech HaMoshiach gave refuah to many with machlot and afflictions and ruchot raot and to many ivverim he granted sight.

[22] And in reply he said to them, Go and tell Yochanan what you have seen [*as edei reiyah, eyewitnesses*]. IVRIM TIRENAH, pisechim (lame persons) walk, the metzorim are cleansed, and chereshim hear, the mesim are restored to life, ANIYIM have the Besuras HaGeulah preached to them. [YESHAYAH 29:18,19; 35:5,6; 61:1,2]

[23] And ashrey is whoever does not find a michshol (stumbling block, obstacle, YESHAYAH 57:14) in me [*as Rebbe Melech HaMoshiach*].

[24] And when the messengers of Yochanan had departed, he began to say to the multitudes about Yochanan, What did you go out bamidbar to see? A reed shaken by the wind?

[25] But what did you go out to see? A man dressed in a dandy's soft clothing?

The ones with glorious apparel are living in luxury as

courtiers in the palaces.

[26] But what did you go out to see? A navi? Ken, I say to you, and one more than a navi.

[27] This one is he about whom it has been written, HINENI SHOLEIACH MALAKHI (Behold, I send my messenger before Your face, who will prepare Your derech in front of You [Mal 3:1]).

[28] I say to you, among those born of isha there is no one greater than Yochanan, yet he who is least in the Malchut Hashem is greater than he.

[29] (And when kol haAm [all the People] and the mochesim heard this, they acknowledged the Tzidkat Hashem

[Righteousness of G-d], having been submitted to the tevilah of teshuva of Yochanan.

[30] But the Perushim and the Baalei HaTorah rejected the tachlis [purpose] of Hashem for their lives, refusing the tevilah of teshuva of Yochanan.)

[31] Therefore, to what will I compare the people of hador hazeh (this generation) and what are they like?

[32] They are like yeladim sitting in the marketplace and calling out to one another; and they say, We played the chalil (flute) for you and you did not dance; we sang a kina (lament, funeral dirge) and you did not weep.

[33] For Yochanan of the tevilah of teshuva has come not eating lechem nor drinking yayin, and you say, He has a shed (demon)!

[34] The Bar Enosh [*Moshiach, DANIEL 7:13-14*] has come eating and drinking, and you say, Hinei, a man who is a zolel (glutton) and a shikkor (drunkard), a re'a (friend) of mochesim and chote'im.

[35] Yet chochmah is justified by all of her yeladim.

[36] Now a certain one of the Perushim was requesting Rebbe Melech HaMoshiach at tish, and, he, having entered into the bais of the Parush, reclined to eat.

[37] And an isha (woman) was in the shtetl, an isha chotet (a woman of sin), and, when she had daas that Rebbe, Melech HaMoshiach reclines at tish in the bais of the Parush, she brought an alabaster flask of costly perfume.

[38] She stood behind him, and then she began weeping at his feet, and with her tears she began to wash the feet of Rebbe, Melech HaMoshiach and she was drying them with her hair, and she was kissing his feet and was anointing them with perfume.

[39] But when the Parush who had invited Rebbe, Melech HaMoshiach saw this, he said to himself, If this one were a navi, he would have had daas who and what sort of isha is touching him, because she is an isha chotet (woman of sin).

[40] And in reply, Rebbe Melech HaMoshiach said to him, Shimon, I have something to say to you. And the Parush said, Speak, Rabbi.

[41] Two persons were debtors to a certain creditor; the one owed a choiv (debt) of chamesh meot (five hundred) denarii and the other a choiv (debt) of chamishim (fifty).

[42] Not being able to repay, the creditor graciously forgave both debts. Therefore which of them will have more ahavah for him?

[43] In reply, Shimon said, I suppose the one whom the creditor forgave more. And Rebbe Melech HaMoshiach said to him, Your judgment is gantze nachon.

[44] And having turned to the isha, Rebbe, Melech

HaMoshiach said to Shimon, Do you see this isha? I

entered your bais, you did not give me mayim for my feet, but she has washed my feet with her tears, and wiped them with the hairs of her rosh. [BERESHIS 18:4; SHOFETIM 19:21]

[45] You did not give me neshikah (kiss), but she, from the time I entered, did not stop kissing my feet.

[46] With oil my rosh (head) you did not anoint. But she with perfume anointed my feet. [TEHILLIM 23:5; KOHELET 9:8]

[47] Oib azoi (consequently), I say to you, her chatta'im, which are many, have been granted selicha (forgiven), for with rabbah ahavah she loved. But he who is mekabel selicha (accepting forgiveness) only a little, has ahavah only a little. [48] And he said to her, Your averos have been granted selicha.

[49] And the ones reclining at tish with Rebbe Melech HaMoshiach began to say to themselves, Who is this who even grants selicha to averos?

[50] And Rebbe Melech HaMoshiach said to the isha, Your emunah has gained you Yeshuat Eloheinu. L'chi L'shalom. (Go in shalom!)

8 And it came about afterwards that he was traveling through every shtetl and village preaching and proclaiming the Besuras HaGeulah of the Malchut Hashem; and the Shneyim Asar were with Rebbe Melech HaMoshiach.

[2] And there were some nashim who had received

refuah from ruchot raot and machlot: Miryam (called Magdalit), from whom shivah shedim had gone out;

[3] And Yochanah the wife of Kuza, the steward of Herod; Shoshanah, and many others who were giving maamadot (contributions) for Rebbe, Melech HaMoshiach from their private means.

[4] Now when a large multitude was coming together and the ones in every shtetl were making their derech to him, Rebbe, Melech HaMoshiach spoke by way of a mashal:

[5] The one sowing went out to sow his seed; and as he sows, some [seeds] fell beside the road; and it was trampled upon, and the birds of the air devoured it.

[6] And other seed fell upon the rock, and as soon as it grew up, it dried up because it has no moisture.

[7] And other seed fell among the thorns, and the thorns grew up with it and choked it.

[8] And other seed fell in the adamah tova (good ground) and, having grown up, produced pri a hundredfold.

As Rebbe, Melech HaMoshiach said these things, he was calling out, The one having oznayim (ears) to hear, let him hear.

[9] Now Rebbe Melech HaMoshiach's talmidim began questioning him as to what this mashal might be.

[10] And he said, To you it has been granted to have daas of the razei Malchut Hashem (mysteries of the Kingdom of G-d), but to the others I speak in mashalim, in order that YIRU they may not see and VSHIMU they may not have binah. [YESHAYAH 6:9]

[11] Now the mashal is this: The seed is the dvar Hashem.

[12] The ones beside the road are the ones having heard,

then Hasatan comes and takes away the dvar Hashem from their levavot, so that they may not have emunah (faith) and come to Yeshua'at Eloheinu.

[13] Now the ones upon the rock are those who when they hear, with simcha they receive the dvar; but these have no shoresht (root). They have emunah for a while, but in time of nisayon (trial, temptation), they become shmad and they fall away.

[14] Now the seed which fell among thorns, these are the ones who have heard, and as they go on their derech, they are choked by the deagot (worries, anxieties) and ashires (riches) and taanugot (pleasures) of the Olam Hazei and they bring no pri to maturity.

[15] Now the one in the adamah tova (good ground), these are those who have heard the dvar Hashem with a lev (heart) tov and yashir (straight), and retain the dvar Hashem and bear pri with zitzfleich (patience).

[16] Now no one having lit a menorah covers it with a jar or places it under a bed; but he places the menorah on the shulchan, in order that the ones entering may see the ohr (light).

[17] For nothing is nistar (hidden) which will not become nikar (evident), nor anything hidden which shall not be made known and come to ohr (light).

[18] Therefore, be shomer how you listen, for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him.

[19] And the Em of Rebbe, Melech HaMoshiach and his achim came to him, and they were not able to get to him because of the multitude.

[20] And it was announced to him, Your Em and your achim have been standing outside waiting to see you.

[21] But in reply, Rebbe Melech HaMoshiach said to them, My Em and my achim are these: the ones who are shomei dvar Hashem (hearers of the word of Hashem) and also shomrei dvar Hashem (keepers guarding, doing the word of Hashem).

[22] Now it came about on one of those yamim when he and his talmidim embarked into a sirah that he said to them, Let us go over to the other side of the lake. And they launched out.

[23] But as they were sailing, he fell asleep; and a driving storm of wind descended upon the lake, and they began to be swamped and began to be in a situation of pikuah nefesh (a matter of life and death).

[24] And they came and woke him up, saying, Adoneinu, Adoneinu, we are perishing! And having been awakened, he rebuked the wind and the rough waves, and the storm ceased. And all became calm. [TEHILLIM 107:29]

[25] And Moshiach said to them, Where is your emunah? And they were fearful and amazed, saying to one another, Who then is this, that he commands even the winds and the sea and they obey him? [MISHLE 30:4]

[26] And they sailed down to the country of the Gerasenes, which is opposite the Galil.

[27] And as Rebbe Melech HaMoshiach disembarked upon the shore, he was met from the town by a certain ish possessed by shedim; and the ish had not worn clothing for a long time and was not living in a bais but among the kevarim (graves).

[28] And having seen Rebbe Melech HaMoshiach and

having cried out, he fell down before him and said in a kol gadol, Mah li ulchah, Yehoshua Ben El Elyon? (What to me and to you, Yehoshua Son of the Most High G-d?) I beg you, do not torment me.

[29] For Rebbe Melech HaMoshiach had been commanding the ruach hatumah (unclean spirit, shed) to come out of the ish. For many times it had seized him; and he was restrained with chains and imprisoned by shackles and, breaking apart the bonds, he was being driven by the shed into the wilderness places.

[30] And Rebbe Melech HaMoshiach questioned him, What is your name? And he said, Legion. For many shedim had entered him.

[31] And the shedim were entreating Rebbe Melech HaMoshiach, lest he might command them to depart into the abyss.

[32] Now there was a herd of many chazirim feeding there on the mountain. And the shedim begged him that he might permit them to enter into those chazirim. And Rebbe Melech HaMoshiach permitted the shedim.

[33] And the shedim came out from the ish, and entered the chazirim, and the herd of chazirim rushed down the bank into the lake, and were drowned.

[34] And when the herdsmen saw what had happened, they fled and reported it in the ir (town) and countryside.

[35] And the people went out to see what had happened; and they came to him and found the ish from whom the shedim had gone out, and the ish was clothed and in his right mind, sitting at the feet of Rebbe, Melech HaMoshiach; and

they were afraid.

[36] And the edei reiyah reported to the people how the one possessed with shedim was given refuah.

[37] And all the multitude of the surrounding country of the Gerasenes asked Rebbe Melech HaMoshiach to depart from them; because they were being filled with pachad gadol. So he embarked into a sirah and returned.

[38] And the ish from whom the shedim had gone out was begging Rebbe Melech HaMoshiach that he might accompany him. But he sent him away, saying, Return [39] to your bais and tell what great things G-d has done for you. And the man went away, preaching throughout the whole town, what great things Rebbe Melech HaMoshiach had done for him.

[40] Now Moshiach returns, and the multitude gave him kabbalat panim, for they had all been expecting him.

[41] And hinei there came an ish named Ya'ir and this one was one of the Roshei Beit HaKneset, and he fell at the feet of Rebbe Melech

HaMoshiach, pleading with him to come to his bais;

[42] For he had a bat yachidah (only daughter) about twelve years in age, and she was dying. But as Rebbe, Melech HaMoshiach went, the multitudes were pressing around him,

[43] And an isha having a flow of dahm for twelve years, and who had spent all she had on rofim (physicians) but could not receive refuah from anyone, [VAYIKRA 15:25-30]

[44] Approached Rebbe, Melech HaMoshiach from behind, and she touched the tzitzit of his garment; and ofen ort (immediately) the flow of her dahm stopped.

[45] And Rebbe Melech HaMoshiach said, Who is the one who touched me? And while everyone was denying it, Kefa said, Adoneinu, the multitudes surround you and are pressing against you.

[46] But he said, Someone did touch me, for I had daas that koach had gone out from me.

[47] And when the isha saw that she had not escaped notice, she came trembling and fell down before him, and declared before the people the reason she touched him, and how ofen ort (immediately) she received refuah.

[48] And he said to her, Biti (my daughter), your emunah brought your refuah. L'chi l'shalom (Go in shalom).

[49] While he was still speaking, someone comes from the bais (house) of the Rosh Kehillah [*Yair*], saying, Your bat has died. Do not cause a shtet (brother) for the rebbe.

[50] But when he heard this, he answered him, Do not be afraid; only have emunah, and she will receive refuah.

[51] And having come to the bais, Rebbe Melech HaMoshiach did not permit anyone to enter with him, except Kefa and Yochanan and Yaakov, and the yaldah's Abba and Em.

[52] And all were weeping and mourning for the yaldah; but he said, Stop weeping, for she has not died, but is sleeping.

[53] And they were making leitzonus (fun) of him, having had daas that she was a nifteret (a deceased person).

[54] But Rebbe Melech HaMoshiach took her by the hand and called out, saying, Yaldah, get up!

[55] And her ruach returned, and she got up ofen ort and Rebbe Melech HaMoshiach

gave orders that something be given to her to eat.

[56] And her horim (parents) were amazed; but Rebbe Melech HaMoshiach instructed them to tell no one what had happened.

9 And having called together the Shneyim Asar, Rebbe Melech HaMoshiach gave to them koach (power) and samchut (authority) over all the shedim and to give refuah (healing) to their illnesses.

[2] Rebbe Melech HaMoshiach sent them out as his Shlichim to preach the Malchut Hashem and to give refuah to the cholim, [3] And Rebbe Melech HaMoshiach said to them, Take nothing for the journey, neither walking stick nor a schnorrer's (beggar's) sack nor lechem nor kesef, nor an extra kaftan.

[4] And into whatever bais you may enter, remain there, and from there go out.

[5] And as many as do not receive you, going out from that shtet, shake off the dust from your feet for an edut against them.

[6] And they departed and were itinerating throughout the shtetlach, preaching the Besuras HaGeulah and healing everywhere.

[7] Now Herod the Tetrarch heard all the things happening and he was perplexed because it was said by some that Yochanan had experienced his Techiyah from HaMesim and come back;

[8] by some also that Eliyahu Hanavi had appeared; but by others that some navi of the ancients arose.

[9] But Herod said, Yochanan I beheaded. Who then is this about whom I hear such things? And he was seeking to see him.

[10] And having returned, Rebbe Melech HaMoshiach's Shlichim told him what things they did. And having taken them for a yechidus, Rebbe Melech HaMoshiach withdrew to a shtet being called Beit-Tzaidah.

[11] But the multitudes, having realized this, followed him. And having given them a kabbalat panim (welcome), Rebbe Melech HaMoshiach was speaking to them about the Malchut Hashem, and to the ones having need of it, Rebbe Melech HaMoshiach was giving refuah.

[12] Now the day began to decline. And having approached, the Shneyim Asar said to Rebbe Melech HaMoshiach, Send away the multitude, so that having gone into the surrounding shtetlach and farms, they may find lodging and may find provisions, for here we are in a desolate place.

[13] And Rebbe Melech HaMoshiach said to them, You give them [something] to eat. But they said, There are not to us more than chamesh kikrot (loaves) and dagim, shenayim, unless we go and buy for all this people okhel (food).

[14] For there were about chamesh elafim anashim (five thousand). But Rebbe Melech HaMoshiach said to his talmidim, Have them recline [*as at a farbrengen* (inspirational gathering)], and chamishim (fifty) in a group. [TEHILLIM 23:2]

[15] And Rebbe Melech HaMoshiach's talmidim did so, and all reclined [*as at tish*].

[16] And having taken the chamesh kikrot and the shnei hadagim, and having looked up to Shomayim, Rebbe Melech HaMoshiach said a bracha over them, and offered the betziat halechem,

and was giving to the talmidim to set before the multitude.

[17] And they ate and all were satisfied, and they picked up shirayim, shneyim asar baskets full.

[18] And it came about while he was davening alone, with only his talmidim with him, he questioned them, saying, Whom do the multitudes declare me to be?

[19] And in reply they said, Yochanan of the tevilah of teshuva; but others, Eliyahu Hanavi; and others, that a certain navi of the ancients has come back to life.

[20] And he said to them, And you, who do you declare me to be? And in reply, Kefa said, The Rebbe, Melech HaMoshiach of Hashem.

[21] And having warned them, he gave orders to tell no one this,

[22] Saying, It is necessary for the Bar Enosh [*Moshiach*, DANIEL 7:13-

14] to suffer much and to be rejected by the Ziknei HaAm and Rashei Hakohananim and Sofrim and to be killed, and after his histalkus (passing), on Yom HaShelishi to undergo the Tchiyas HaMoshiach.

[23] And Rebbe Melech HaMoshiach was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel mesiros nefesh yom yom and let him follow me.

[24] For whoever wishes to save his nefesh will lose it. But whoever loses his nefesh on my account will save it.

[25] For what is the revach (profit) to a ben Adam who has gained the whole of the Olam Haze, but has lost his own self, forfeited his neshamah?

[26] For whoever has bushah (shame) toward me and my

dvarim, this one the Bar Enosh (*Moshiach*, DANIEL 7:13-14) will be ashamed of, when Moshiach comes in his Kavod and the Kavod of HaAv of him and of the malachim hakedoshim (holy angels).

[27] But I say to you, Omein, there are some standing here who will by no means taste mavet until they see the Malchut Hashem.

[28] And it came to pass, about a week after these divrei Moshiach, that when he had taken Kefa and Yochanan and Yaakov, Rebbe Melech HaMoshiach went up to the har to daven.

[29] And it came about that while Rebbe Melech HaMoshiach davens, the appearance of his face became different and his kaftan and all his clothing became dazzling white.

[30] And two men were conversing with Rebbe Melech HaMoshiach, and these two men were Moshe Rabbeinu and Eliyahu HaNavi,

[31] Who appeared in kavod and were speaking of Moshiach's Litziat Exodus, which he was about to fulfill in Yerushalayim.

[32] But Kefa and the ones with him had been weighed down with sleep. And having awakened fully, they saw his kavod and the two men standing with him.

[33] And it came about, just as the men departed from Rebbe Melech HaMoshiach, Kefa said, Adoni, it is good for us to be here; let us make shalosh sukkot, one for you and one for Moshe Rabbeinu and one for Eliyahu HaNavi. (Kefa did not know what he was saying.)

[34] And while Kefa was saying these things, an anan (cloud) came and was overshadowing them, and while they entered into the

anan they were afraid.

[35] And a bat kol came from the anan (cloud), saying ZEH BENI BECHIRI, ELAV TISHMAUN (This is my Son the Chosen One, listen to him. [YESHAYAH 42:1; TEHILLIM 2:7])

[36] When the bat kol became silent, Rebbe Melech HaMoshiach was found alone. And they were silent, and reported to no one in those yamim anything of what they had seen.

[37] And it came about on the following day, when they had descended from the har (mountain), a large throng met Rebbe Melech HaMoshiach.

[38] And an ish from the multitude cried out, saying, Rabbi, I beg you to look at beni (my son), for to me he is a ben yachid (only son),

[39] And a shed seizes him and suddenly shrieking and lets out a shrai and throws the bocher into a convulsion with foam at the mouth and it mauls him and will scarcely depart from him.

[40] And I begged your talmidim that they might cast out the shed, and they were not able.

[41] And in reply, Rebbe Melech HaMoshiach said, O perverse dor (generation) without emunah, until when will I be with you, and until when will I put up with you? Bring your ben here.

[DEVARIM 32:5]

[42] Even now as the bocher was approaching Rebbe Melech HaMoshiach, the shed threw him down and convulsed him. But Rebbe Melech HaMoshiach rebuked the shed (the ruach hatumah) and gave refuah to the bocher, and gave him back to his abba.

[43] And all were amazed at the gedulat Hashem.

And while all were beholding the peledike way he was doing everything, he said to his talmidim,

[44] Let these divrei Hashem lodge in your ears: for the Bar Enosh [*Moshiach*, *DANIEL*

7:13] is about to be delivered into the hands of Bnei Adam.

[45] But they had no binah concerning this dvar of Rebbe Melech HaMoshiach, and it had been nistar from them in order that they might not have binah, and they were afraid to ask him about this dvar.

[46] Now an argument arose among his talmidim, as to who would be the greatest.

[47] And Moshiach, having perceived the machshavah of their levavot, took a yeled into his arms and stood the yeled next to him.

[48] And Rebbe Melech HaMoshiach said to them, Whoever receives this yeled in ha-Shem of me [*Moshiach*], is mekabel (receiving, accepting) of me. And whoever is mekabel of me is mekabel of the One [*Hashem*] who sent me. For whoever is the least among all of you, this one is the Gadol.

[49] And in reply Yochanan said, Adoni, we saw someone casting out shedim b'Shem of you and we were trying to stop him, because he is not following as one of the anshei shlomeinu (men of our fraternity).

[50] But Rebbe Melech HaMoshiach said to him, Do not stop him. For whoever is not against you, is for you.

[51] And it came about that as the Yom of Rebbe Melech HaMoshiach's aliyah ascent to Shomayim approaches, he set his face bedavka (deliberately) and resolutely to go up to Yerushalayim.

[52] And Rebbe Melech HaMoshiach sent messengers ahead of him. And having

gone, they entered into a village of Shomron in order to make arrangements for him.

[53] And the people of Shomron were not mekabel Rebbe Melech HaMoshiach, because his face was set to go to Yerushalayim.

[54] And when Rebbe Melech HaMoshiach's talmidim, Yaakov and Yochanan, witnessed this, they said, Adoneinu, do you want that we should call eish to come down from Shomayim to consume them? [MELACHIM BAIS 1:10,12]

[55] And, having turned around, Rebbe Melech HaMoshiach rebuked them.

[56] And they went to another village.

[57] And as they were going baderech (on the road), a certain one said to Rebbe Melech HaMoshiach, I will follow you wherever you go.

[58] And Rebbe Melech HaMoshiach said to him, Foxes have dens, and the OPH HASHOMAYIM (birds of heaven, IYOV 7:13-14) have nests, but the Bar Enosh (*Moshiach*, *DANIEL* 7:13-14) does not have a place where he may lay down his head.

[59] And he said to another, Follow me. But the ish said, Adoni, allow me to go first and bury the Av of me.

[60] But Rebbe Melech HaMoshiach said to him, Leave the mesim (dead ones, spiritually unregenerate ones without hitkhdshut) to bury their mesim (dead ones), but you go and proclaim the Malchut Hashem.

[61] And another said also, I will follow you, Adoni. But first allow me to say lhitraot to the ones in my bais.

[MELACHIM ALEF 19:20]

[62] But Rebbe Melech HaMoshiach said to him, No one having put his hand upon the plow yet looking back to

the things behind is fit for the Malchut Hashem. [BERESHIS 19:26]

10 And after these things, Rebbe Melech

HaMoshiach Adoneinu gave smichah to shivim (seventy) others and sent them on ahead of him shnayim shnayim (two by two) into every shtetl and place where he was about to arrive.

[2] And Rebbe Melech HaMoshiach was saying to them, Indeed the Katzir is plentiful, but the poalim of the Katzir are few; therefore, ask the Adon of the Katzir that he might send out poalim into his Katzir.

[3] Go I send you as kevasim (sheep) into the midst of ze'evim (wolves).

[4] Do not carry a bag for kesef, nor a schnorrer's sack (beggar's bag), nor sandals, and, along the derech, dispense with time-consuming Birkat Shalom's.

[5] Into whatever bais you enter, first say, Shalom to this bais.

[6] And if there is a ben hashalom there, your shalom will rest upon him. Otherwise, on you it will return.

[7] Remain in the same bais eating and drinking the things with them. For worthy is the poel (worker) of his loin (wages). Do not move from bais to bais.

[8] And into whichever shtetl you enter and they receive you, eat the okhel (food) being set before you,

[9] And give refuah (healing) to the cholim (sick people) and say to them, The Malchut Hashem has come near you.

[10] And into whatever shtetl you enter and they do not receive you,

having gone out into the rekhovot (streets) of that shtetl,

[11] Say, Even the [*Goyishe unclean*] dust from your shtetl, which clings to us, we shake off from our feet as an omen of din (judgment) against you. But have daas of this, that the Malchut Hashem has come near.

[12] I [Rebbe, Melech HaMoshiach] say to you, that for Sdom in Yom HaHu [*Yom HaDin, the Day of Judgment*] it will be more bearable than it will be for that shtetl.

[13] Woe to you, Korazin, oy to you, Beit-Tzaidah, because if in Tzor and Tzidon had occurred the gevurot that have happened in you, long ago, they, sitting in sackcloth and ashes, would have made teshuva.

[14] But for Tzor and Tzidon it will be more bearable in the Yom HaDin than for you.

[15] And you, Kfar-Nachum, surely not up to Shomayim will you be exalted? To Gehinnom you will descend!

[16] The one listening to you listens to me [*Rebbe Melech HaMoshiach*], and the one rejecting you, rejects me [*Rebbe Melech HaMoshiach*]. But the one rejecting me [*Rebbe Melech HaMoshiach*], rejects the One [*the G-d of Yisroel*] who sent me.

[17] And the Shivim returned with simcha, saying, Adoneinu, even the shedim submit to us bShem of you [*Rebbe, Melech HaMoshiach Yehoshua, Yeshua*].

[18] And he said to them, I was seeing Hasatan falling like lightning from Shomayim. [YESHAYAH 14:12]

[19] Hinei I have given to you the koach and the samchut to walk on nechashim (snakes) and akrabim (scorpions), and on all the koach of HaOyev, and nothing may by any

means injure you.

[20] But in this do not have a lev sameach, on account of the ruchot submitting to you, but have lev sameach that your shemot have been inscribed in Shomayim.

[21] In the same hour Rebbe Melech HaMoshiach was full of simcha by the Ruach Hakodesh. And he said, Baruch Hashem, Avi, Adon HaShomayim vHaAretz, that You concealed these things from those with chochmah and seichel and You revealed them to yeladim. Ken, Avi, for thus it was well pleasing in Your sight.

[22] Everything was handed over to me by Avi, and no one has daas of HaBen except HaAv. And no one has daas of HaAv except HaBen, and whomever HaBen wishes to reveal Him.

[23] And, having turned to the talmidim in a yechidus, Rebbe, Melech HaMoshiach said, Ashrey [are] the eyes seeing what you see.

[24] For I say to you that many neviim and melachim wanted to see what you see and they did not see them, and to hear what you hear and they did not hear them.

[25] And a certain Talmid Chacham, a Baal Torah, stood up, testing Rebbe Melech HaMoshiach, saying, Rabbi, what mitzvah must I do to inherit Chayyei Olam?

[26] And Rebbe, Melech HaMoshiach said to him, In the Torah what has been written? How do you read it?

[27] And in reply the Baal Torah said, VAHAVTA ES ADONOI ELOHECHA BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA [DEVARIM 6:4,5] and L'REACHA KAMOCHA [DEVARIM 6:5; VAYIKRA 19:18]

[28] And Rebbe, Melech HaMoshiach said to him, Your answer is frum. Richtik. Do this and you will live.

[29] But because the Baal Torah wanted to justify himself, to be yitzdak im Hashem (justified with G-d, IYOV 25:4) on the basis of his own zchus (merit) he said to him, And who is my REA (neighbor)?

[30] In reply, Rebbe Melech HaMoshiach said, A certain ish was coming down from Yerushalayim to Yericho, and he encountered shodedim. They stripped him and inflicted a klap, more than one, and they went away and left him half dead.

[31] It so happened that a certain kohen was coming down by that derech, and, having seen him, he passed by on the other side. [VAYIKRA 21:1-3]

[32] And likewise also a Levi happened upon the place, but when he came and saw him, he passed by on the other side.

[33] But a certain Shomroni, traveling along on the derech, came upon him; and when he saw him, he was filled with rachmei shomayim.

[34] And when this Shomroni approached, he bandaged the man's wounds, pouring shemen and yayin over them; and when he had placed him upon his own donkey, he brought the man to a malon and cared for him.

[35] And on the next day he produced two denarii and gave them to the inn keeper of the malon and said, Take care of him, and whatever you spend additionally, I will take care of, when I return.

[36] Who of these shalosh seems to you to have become a re'a to the one having fallen among the shodedim?

[37] And the Baal Torah answered, The one having

shown the man rachamim.

And Rebbe Melech

HaMoshiach said to him, Go and do likewise.

[38] And while they were on the derech, he entered into a certain shtetl. And a certain isha by name of Marta received him.

[39] And this isha had an achot named Miryam, who sat down at the feet of Rebbe, Melech HaMoshiach Adoneinu listening to his dvar.

[40] But Marta was distracted with much badinen. And having stood by, she said, Adoneinu, is it of no concern to you that my achot has left me alone to serve? Speak, then, to her to help me.

[41] And in reply Rebbe, Melech HaMoshiach Adoneinu said to her, Marta, you are anxious and worried about many things, [42] But one is necessary. For Miryam chose HaTov which will not be taken away from her.

11 And it came about while he was in a certain place davening that, when he concluded, a certain one of his talmidim said to him, Adoneinu, teach us to daven, just as also Yochanan taught his talmidim.

[2] And Rebbe, Melech HaMoshiach said to them, When you daven, say, Avinu, yitkadash shmecha (hallowed be Thy Name). Tavo malchutechah (Thy kingdom come).

[3] Es lechem chukeinu ten lanu yom yom (Give us day by day the bread we need).

[4] U slach lanu es chovoteinu (And forgive us our debts, sins) ki solechim gam anachnu lekhol hachayav lanu (for also we ourselves are forgiving all that are the debtor to us) val tevieinu lidei

nisayon (And lead us not into temptation).

[5] And Rebbe Melech HaMoshiach said to them, Who among you will have a chaver and will come to him at chatzot halailah (midnight), and say to him, Chaver, lend me shalosh kikrot (loaves); [6] Because a chaver of mine has come from a journey to me and I have nothing to set before him; [7] And from inside he shall reply, saying, Do not bother me; the delet has already been shut, and my yeladim and I are already in bed; I cannot get up and give to you anything.

[8] I say to you, even if he will not get up and give him anything, because he is his chaver, at least because of his keseder (constantly) persistent importunity he will get up and give to him as much as he needs.

[9] And I tell you [when you daven], ask, and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

[10] For everyone asking receives; and he who is seeking, finds; and to the one knocking, it shall be opened.

[11] And what Abba among you is there who, if his ben asks for a dag (fish), instead of a dag (fish) will give to him a nachash (snake)?

[12] Or if the ben will ask for a beytzah (egg), will the av give him an akrav (scorpion)?

[13] If, therefore, you, though you are ra'im (evil ones), have da'as (knowledge) of how to give matanot tovot (good gifts) to your yeladim, how much more will HaAv shbaShomayim give the Ruach Hakodesh to the ones asking him.

[14] And Rebbe Melech HaMoshiach was casting out a shed from an ish illem (mute

man). And it came to pass when the shed had come out, the ish illem spoke, and the multitudes were amazed.

[15] But some of them said, He casts out the shedim by Baal-zibbul Sar HaShedim.

[16] And others, to test him, were demanding of Rebbe, Melech HaMoshiach an ot (sign) from Shomayim.

[17] But Rebbe Melech HaMoshiach, having had daas of their machshavot (thoughts), said to them, Every Malchut divided against itself is laid waste; and a bais (household) divided against itself falls.

[18] And if Hasatan also was divided against himself, how shall Hasatan's Malchut (Kingdom) stand? Because you say by Baal-zibbul I cast out shedim.

[19] But if I by Baal-zibbul cast out the shedim, by whom do your banim cast them out? Oib azoi (consequently), they shall be your shofetim (judges).

[20] But, if I, by the finger of Hashem, cast out the shedim, then the Malchut Hashem has come upon you. [SHEMOT 8:19]

[21] When a Gibbor (Strong Man), fully armed, is shomer over his armon (palace), his possessions are left in shalom; [22] But when someone stronger than he overpowers him, he takes away from him all his shiryon kaskasim (coat of scale armor) on which he had depended, and distributes his plunder.

[23] The one who is not with me is against me (anti-Moshiach); and he who does not gather with me, scatters.

[24] When the ruach hatameh (unclean spirit) goes out from the ben Adam, it goes through waterless places seeking a menuchah (resting place) and, not finding

any, it says, I will return to my bais from where I came out.

[25] And when it comes, it finds the bais having been swept and put beseder.

[26] Then it goes and takes another sheva shedim more ra'ot (evil) than itself, and they enter it and dwell there; and the acharit (last) condition of that ish becomes worse than the reshit (first).

[27] And it came about while Rebbe Melech HaMoshiach was saying these shiurim, a certain isha in the multitude, having lifted up her voice, said to him, Ashrey is the womb having carried you and the breasts that nursed you.

[28] But Rebbe Melech HaMoshiach said, Aderaba (to the contrary); ashrey are the ones hearing the dvar Hashem and being shomer mitzvot! *[T.N. Notice refusal here of Moshiach to allow his Em to be given Goyishe veneration]*

[29] And as the multitudes are gathering even more, Rebbe Melech HaMoshiach began to say, HaDor HaZeh (this generation) is a Dor Rah! It is seeking an ot, and an ot will not be given to it except the Ot HaYonah (the Sign of Jonah).

[30] For just as Yonah became to the Ninevites an ot, so also the Bar Enosh will be an ot to HaDor HaZeh.

[31] The Queen of the South will be made to stand up alive at the [Yom HaDin] Mishpat (Judgment) with the men of HaDor HaZeh and she will declare a gezar din (verdict) of harshaah (condemnation as guilty), because she came from the ends of the earth to hear the chochmah of Shlomo, and one greater than Shlomo is here. [MELACHIM ALEF 10:1; DIVREY HAYAMIM BAIS 9:1; Ro 8:1]

[32] Men of Nineveh will stand up at the Mishpat

(Judgment of the Yom HaDin) with HaDor HaZeh and will condemn it, because they made teshuva at the preaching of Yonah, and one greater than Yonah is here.

[33] No one having lit a menorah puts it in a hidden place, nor under the measuring bucket, but on the shulchan, in order that the ones entering may see the ohr.

[34] The menorah of the basar is your ayin (eye). When your ayin is sound, then your entire basar is full of ohr. But when it is rah, then your basar is full of choshech.

[35] See to it, then, that the ohr in you is not choshech (darkness).

[36] If therefore, your whole basar is full of ohr and not having any part choshech, it will be all full of ohr as when the menorah with the ohr (light) shines on you.

[37] Now while he spoke, a Parush asks him that he might have betziat halechem (have a meal, breaking of bread) with him. And, having entered, Rebbe Melech HaMoshiach reclined at tish.

[38] And the Parush, having seen this, was amazed that Rebbe Melech HaMoshiach did not first do netilat yadayim before the meal.

[39] But Rebbe, Melech HaMoshiach Adoneinu said to him, Now you Perushim wash the outside of the kos and the dish you clean, but the inside of you is full of gezel (robbery) and resha.

[40] Goilomim (Foolish people)! Did not the One having made the outside also make the inside?

[41] But as far as what is inside, give tzedakah, and everything is tahor to you.

[42] But oy to you, Perushim, because you give as ma'aser (tithe) the mint and the rue and every herb and you

disregard the mishpat and the ahavah of Hashem. But these things it was necessary to do and those not to disregard.

[DEVARIM 6:5; MICHOH 6:8]

[43] Oy to you Perushim! Because your ahavah is for the moshavot harishonim (first seats) in the shuls and the [obsequious] Birkat Shalom greetings in the market places.

[44] Woe to you, because you are like the unmarked kevarim (graves), and bnei Adam walk over them without having daas.

[45] And, in reply, one of the Baalei Torah says to him, Rabbi, by saying these things you insult us also.

[46] But Rebbe, Melech, HaMoshiach said, Also woe to you Baalei Torah, because you burden men with [halachic] loads difficult to carry, and you yourselves with so much as one of your fingers do not touch the loads [with a heter].

[47] Woe to you, because you build the matsevot (tombstone monuments) for the Kivrei HaNevim (the sepulchers of the Prophets), but it was your avot who killed them.

[48] Therefore, you are edim (witnesses) and in agreement with the deeds of your avot, because they do the killing of nevi'im part and you do the providing of the matsevot part.

[49] Therefore, also the Chochmah of Hashem said, I will send to them Nevi'im and Shlichim, some of whom they will kill and persecute, [Lk 20:9-19]

[50] That the Dahm of all the Neviim that has been poured out from the hivvased haOlam (foundation of the world) may be charged to HaDor HaZeh, [51] From the blood of Hevel (Abel) to the blood of Zecharyah who was killed al Kiddush ha-Shem between the

Mizbe'ach and the Beis Hashem; ken, I tell you, it will be required of HaDor HaZeh.

[BERESHIS 4:8; DIVREY HAYAMIM BAIS 24:20,21]

[52] Woe to you Ba'alei Torah, because you took the mafeach of da'as; you yourselves did not enter in; and the ones entering in you hindered.

[53] And when he went from there, the Sofrim and the Perushim began to be terribly hostile and to hock (pose questions one right after the other) Rebbe, Melech HaMoshiach and to subject him to a wide ranging cross-examination,

[54] Plotting to catch him in something from his mouth.

12 Meanwhile, when the multitudes by the thousands assembled, to the point of trampling one another, Rebbe, Melech HaMoshiach said this in a yechidus first to his talmidim, Be shomer regarding the chametz of the Perushim, which is their tzeviut (hypocrisy). [2] And nothing that men hide in a cover up is concealed which will not be revealed, and nothing held nistar (hidden) which will not be laid bare.

[3] So then, what things you said in the choshech, will be heard in the ohr; and what you whispered in the ear bchadrei chadarim (in a most secret place) will be shouted from the roof tops.

[4] I say to you, my chaverim, do not have pachad (terror) of the killers of the basar, who after that have nothing more they can do.

[5] But I will show you someone of whom you should have yirah; fear the One who after killing the basar has the samchut to throw into Gehinnom. Ken, I say to you,

have yirah (fear) of this One.

[6] Are not chamesh sparrows sold for two assarion? And not even one of them has been overlooked in the eynayim of Hashem.

[7] But even the hairs of your rosh have all been inventoried. Never fear. You are of more worth than many sparrows.

[8] And I say to you, whoever will declare the Ani Maamin public hoda'ah

(acknowledgement) of me [*as Moshiach*] before Bnei Adam, the Bar Enosh [*Moshiach*, DANIEL 7:13-14] will make

public hodaah (acknowledgement) of him before the malachim of Hashem.

[9] But the one having made hakhchashah (denial) of me [*as the Bar Enosh Moshiach*, DANIEL 7:13-14] before Bnei Adam will be denied before the malachim of Hashem.

[10] And everyone who will say a dvar against the Bar Enosh [*Moshiach*, DANIEL 7:13-14], he will be given selicha (forgiveness). But the one having committed Chillul Hashem gidduf (blasphemy) against the Ruach Hakodesh will not be given selicha.

[11] And when they bring you in before the shuls and the rulers and the manhigim, do not have a lev rogez about what you should speak in your own hitstaddekut (defense), or about your legal brief.

[12] For the Ruach Hakodesh will be your rabbi teaching you in the same hour what it is necessary to say. [SHEMOT 4:12]

[13] And someone out of the multitude said to him, Rabbi, speak to my ach to share with me the yerushah (inheritance).

[14] But he said to him, Ben Adam, who appointed me a shofet or an

arbitrator over you?

[15] And Rebbe, Melech HaMoshiach said to them, Take care and be shomer against all chamdanut (covetousness), because the Chayyei HaAdam does not consist in the abundance of his possessions. [IYOV 20:20; 31:24; TEHILLIM 62:10]

[16] And Rebbe, Melech HaMoshiach spoke a mashal (parable) to them saying, An aza (certain) oisher (rich man) had land that produced a good crop.

[17] And he was thinking to himself, saying, What should I do? Because I do not have a place where I will store my crops.

[18] And he said, This I will do. I will tear down my asim (granaries, storehouses) and I will build larger asim. And there I will gather all my grain and my produce.

[19] And I will say to my neshamah, Neshamah, you have an ample store of goods for many years to come. Take your ease, LEEKHOL, VLISHTOT, VLISHMOACH (to eat, to drink, and to be merry [KHOELET 8:15])

[20] But Hashem said to him, Goilem! Halailah hazeh your nashamah is required of you. Now to whom will be given what you prepared?

[YIRMEYAH 17:11; IYOV 27:8; TEHILLIM 39:6; 49:10]

[21] Such is the one hoarding up for himself and not having osher toward Hashem.

[22] And Rebbe, Melech, HaMoshiach said to his talmidim, Therefore, I say to you: do not have a LEV ROGEZ (DEVARIM 28:65) for your Chayyim, about your okhel (food) or your basar (body), what you might put on.

[23] For the neshamah is more than okhel and the basar more than gartel (belt) and shtreimel

(expensive hat). BERESHIS 47:18; TEHILLIM 16:9 10; IYOV 19:25 27, YESHAYAH 53:11

[24] Consider the ravens! They do not sow nor reap, they have no storeroom or asam (granary), yet Hashem feeds them. Of how much more worth are you than the OPH HASHOMAYIM [IYOV 38:41; TEHILLIM 147:9]

[25] And can any of you by means of a LEV ROGEZ add one cubit to your span of Chayyim?

[26] If then you are not able to do even a small thing, why have a LEV ROGEZ about the rest?

[27] Consider the lilies! How they grow! A lily does not labor nor spin. But I say to you, not even Shlomo HaMelech in all his kavod was arrayed like one of these.

[MELACHIM ALEF 10:4 7]

[28] And if Hashem so enrobes the grass of the field, which is here hayom (today) and thrown into the eish makhar (tomorrow), how much more will Hashem enrobe you, you ones of little bitachon.

[29] And don't keep striving after okhel (food) and skikuy (drink), and don't have a lev rogez (anxious heart).

[30] For all these things the Goyim of the Olam Hazei strive after, but your Av [*shbaShomayim*] has daas (knowledge) that you need these things.

[31] But seek the Malchut Hashem, and these things will be added to you as well.

[32] Do not have pachad (terror, fear), Eder Katan (Little Flock), because it is the ratzon, the cheftetz (desire) of your Av [*shbaShomayim*] to give you the Malchut.

[33] Sell your possessions and give tzedakah. Make for yourselves the baitel (wallet)

that doesn't wear out, an inexhaustible otzar (treasure) in Shomayim, where no ganav (thief) comes near nor moth destroys.

[34] For where your otzar (treasure) is, there also will be your lev (heart).

[35] Tighten your gartels for action and have your menorahs lit.

[36] And you should be like bnei Adam who expectantly khakeh l'vo'o shel (await the arrival of) their Adon when he returns from the Chasunoh, in order that, when he comes and knocks, often ort they may open the delet for him.

[37] Ashrey are those avadim (servants), whom, having come, the Adon will find keeping shomer. Omein, I say to you, that he will fasten his gartel, and have those avadim (servants) sit down to tish, and he will come and serve them.

[38] And if in the second or if in the third watch he comes and finds it thus, ashrey (happy, blessed) are those.

[39] But have daas of this, that if the Baal Bayit had had da'as in what hour the ganav (thief) comes, he would not have allowed his bais to be broken into.

[40] So you be shomer, for the Bar Enosh [*Moshiach*, DANIEL 7:13-14] comes in an hour you do not think.

[41] And Kefa said, Adoneinu, are you speaking this mashal for us or for all?

[42] And HaAdon said, Who then is the sochen haneeman and navon (faithful and wise steward) whom HaAdon will appoint over his avadim to give them their okhel (food) allowance at the proper time?

[43] Ashrey is that eved, whom, having come, his Adon will find doing thus.

[44] Omein, I say to you, that he will appoint him over all that he has.

[45] But if that eved says in his lev, Adoni delays to come to me, and if that eved begins to beat the avadim (servants) and the shfakhot (maid servants), and to gluttonize and get down in his schnapps, [46] HaAdon of that eved will come on a day which he does not expect and at an hour of which he does not have da'as, and will cut him in pieces and assign him the portion of the Apikoros with the koferim (unbelievers).

[47] That eved, who had daas of the ratzon of his Adon and did not get prepared or do according to his ratzon, will be beaten with a klap (blow) and not a few. [DEVARIM 25:2]

[48] But the one not having had daas, but having done things worthy of a klap, will receive but a few. But to everyone to whom much was given, much will be required from him, and to whom was entrusted much, even more achrai'us (accountability) will be required. [VAYIKRA 5:17; BAMIDBAR 15:27-30]

[49] I came to throw Eish on the earth, and how I wish it was already kindled!

[50] And I have a tevilah I have to undergo, and how I am distressed until it is completed.

[51] Do you think that I came to bring Shalom on the earth? No, I tell you, but rather machaloket (division, controversy).

[52] For there will be from now in one bais (household) chamesh (five) having been divided, shaloshah against shenayim and shenayim against shaloshah,

[53] AV will be divided against BEN and BEN against AV, EM (mother) against BAT and BAT against EM, KALLAH BACHAMOT (daughter-in-

law against mother-in-law) and CHAMOT against KALLAH. [MICHOH 7:6]

[54] And he was saying also to the multitudes. When you see the anan rising over the maarav (west), ofen ort you say, Geshem (rain) is coming, and so it happens.

[55] And when there is a south wind blowing, you say, It will be kham (hot), and it happens.

[56] Tzevu'im! You have daas how to interpret the appearance of the earth and the sky; how is it, then, that you do not have daas of how to interpret HaZman HaZeh (This Time)?

[57] And why also for yourselves do you not judge what is yashar (straight, right)?

[58] For as you go with your ish riv (opponent in a lawsuit) to appear before the magistrate, on the derech make an effort to settle with him, lest he drag you to the shofet, and the shofet will hand over you to the shoter, and the shoter will throw you into the beit hasohar.

[59] I say to you, by no means may you come out, until even the last peruta (small coin) you pay back.

13 Now on the same occasion there were some present reporting to Rebbe, Melech HaMoshiach about the men of the Galil whose blood Pilate mixed with their zevakhim (sacrifices).

[2] And, in reply, Moshiach said, Do you think that these men of the Galil were greater chote'im (sinners) than all others of the Galil, because they suffered this shud (misfortune)?

[3] Lo (no), I say, but unless you make teshuva, you will all likewise perish.

[4] Or do you think that those shmonah asar (eighteen) upon

whom the migdal (tower) in Shiloach fell and killed them, do you think that they were greater chote'im (sinners) than all the Bnei Adam living in Yerushalayim?

[5] Lo (no), I tell you, but unless you make teshuva, you will all likewise perish.

[6] And Rebbe, Melech HaMoshiach was speaking this mashal. A certain man had an etz te'enah (fig tree) which had been planted in his kerem, and he came seeking pri (fruit) on it, and he did not find any. [YESHAYAH 5:2; YIRMEYAH 8:13]

[7] So he said to the keeper of the kerem, Hinei shalosh shanim (three years) I come seeking pri on this etz te'enah (fig tree) and I do not find any. Therefore, cut it down! Why is it even using up the adamah (ground)?

[8] But in reply he says to him, Adoni, leave it also this year, until I may dig around it and may throw fertilizer on it, [9] And if indeed it produces pri in the future, tov me'od (very well); otherwise, you will cut down it [Ro 11:23].

[10] Now in one of the shuls Rebbe, Melech HaMoshiach was saying shiurim on Shabbos.

[11] And an isha which had a ruach hamachla (a spirit of an infirmity, illness) shmonah asar (eighteen) years was bent double and was not able to straighten up at all.

[12] And when he saw her, Rebbe, Melech HaMoshiach called out to her and said, Isha (Woman), you have been set free from your machla (illness).

[13] And Rebbe, Melech HaMoshiach placed his hands upon her. And ofen ort (immediately) she was straightened and she was crying, Baruch Hashem!

[14] And in reply the Rosh of

the Beit HaKnesset, being indignant that Rebbe, Melech HaMoshiach had given refuah (healing) on Shabbos, was saying to the multitude, There are sheshah yamim (six days) in which melachah (work) should be done; therefore, come during those sheshah yamim and get your refuah; but not on Shabbos!

[SHEMOT 20:9]

[15] But Rebbe, Melech HaMoshiach Adoneinu answered him and said, Tzevu'im! Does not each of you on Shabbos untie his ox or his donkey from the evus (animal feeding trough) and lead it away to water him?

[16] But ought not this isha, a bat Avraham Avinu as she is, whom Hasatan has bound hinei, nebbach (regrettably) these shmonah asar (eighteen) long years—should she not have been set free from this bond on Shabbos?

[17] And as Rebbe, Melech HaMoshiach said these things, all his mitnaggedim (opponents) were put to bushah (shame), and all the multitude was having simcha with chedvah (rejoicing) over all the things of kavod being accomplished by him.

[YESHAYAH 66:5]

[18] Therefore, Rebbe, Melech HaMoshiach was saying, What is the Malchut Hashem like? And to what shall I make a tzushtel (comparison) of it?

[19] It is like a mustard seed, which a man took and threw into his own garden, and it grew and became an etz (tree), and the OPH HASHOMAYIM nested in its branches.

[20] And again Rebbe, Melech HaMoshiach said, To what shall I compare the Malchut Hashem?

[21] It is like se'or (leaven), which an isha

took and hid in shalosh (three) measures of wheat flour until the whole batch was leavened.

[22] And Rebbe, Melech HaMoshiach was itinerating throughout the shtetlach (towns) and villages saying shiurim and heading on toward Yerushalayim.

[23] And someone said to him, Adoni, are there only a few coming to Yeshuati Eloheinu? And Rebbe, Melech HaMoshiach said to them,

[24] Strive to enter through the sha'ar hatzarut (gate of narrowness), because many, I say to you, will seek to enter and they will not be able to.

[25] After the Baal Bayit gets up and shuts the delet, and you begin to stand outside and to knock on the delet, saying, Adoneinu, open up for us! And in reply, he will say to you, I do not have daas of you; from where are you from?

[26] Then you will begin to say, We ate and drank in your presence, and in our rekhovot (streets) you taught.

[27] And he will speak, saying to you, I do not know you, from where are you from? Go away from me, kol po'alei resha (all workers of evil)!

[28] There will be weeping and gnashing of teeth, when you will see Avraham Avinu and Yitzchak and Yaakov and all the Neviim in the Malchut Hashem, but you yourselves being thrown out.

[29] And they will come from mizrach (east) and maarav (west) and from tzafoon (north) and darom (south) and they will be the ones bimesibba (reclining at tish) in the Malchut Hashem.

[30] And there are some acharonim who will be rishonim and there are some rishonim who will be acharonim.

[31] In the same hour some Perushim approached Rebbe,

Melech HaMoshiach, saying to him, Depart and go from here, because Herod wants to kill you.

[32] And Rebbe, Melech HaMoshiach said to them, Go and tell that fox, Hinei, I cast out shedim and I accomplish refuot (healings) hayom (today) and makhar (tomorrow) and Yom HaShlishi (The Third Day) I reach my goal.

[33] Nevertheless, it is necessary for me to travel on hayom (today) and makhar (tomorrow) and the yom following, because it cannot be that a navi should have his violent death and his histalkus (passing) outside Yerushalayim.

[34] O Yerushalayim, Yerushalayim, she who kills the Neviim and stones the ones sent to her! How often I wanted to gather your yeladim just as a hen gathers her chicks under her wings, and you were not willing!

[35] Hinei your Beis [HaMikdash] is left to you desolate; and I say to you, you shall by no means see me until the zman (time) comes when you say, BARUCH HABAH BSHEM ADONAI!

[YIRMEYAH 12:17; TEHILLIM 118:26; RO 11:26]

14 And it came to pass when he went into a bais of a certain one of the Rashei HaPerushim on Shabbos for betziat halechem, and they were watching him closely,

[2] And there in front of Rebbe, Melech HaMoshiach was a certain ish suffering from dropsy,

[3] And in reply, Rebbe Melech HaMoshiach spoke to the Baalei Torah and Perushim, saying, Is it mutar (permissible) on Shabbos to give refuah or not?

[4] But they kept silent. And

having taken hold of him, Rebbe, Melech HaMoshiach granted him refuah and sent him away.

[5] And to them Rebbe, Melech HaMoshiach said, Who of you having a ben or an ox fall into a well and will not open ort (immediately) pull him out on Shabbos?

[6] And they were not able to make a counter argument keneged (against) this.

[7] And Rebbe, Melech HaMoshiach began speaking a mashal to the seudah (banquet supper) invitees, when he noticed how they had been picking out the rashei hamoshavot (chief seats) at the tish, saying to them,

[8] When you are invited by someone to a Chasunoh (wedding), you should not recline at tish in the rashei hamoshavot (chief seats), lest a more distinguished person than you may have been invited by him,

[9] And he who invited you both shall come and say to you, Give place to this one, and then in bushah (shame) you proceed to occupy the seat of humiliation, the low seat.

[10] But when you are invited, go and recline at tish in the moshav hashafel (low seat), so that when the one who has invited you comes, he may say to you, Chaver, move up to a higher place; then you will have kavod in the sight of all with you at the tish.

[11] For everyone exalting himself shall be humbled, and the one humbling himself shall be exalted.

[12] And Rebbe, Melech HaMoshiach was speaking also to the one who invited him, When you prepare a seudah or a Melave Malkah, do not invite your chaverim or your achim or your krovim mishpochot (relatives) or your shchenim haashirim, lest they

also should invite you in return and repayment come to you.

[13] But when you prepare a seudah (feast), invite the aniyim (the poor), the baalei hamum (the maimed), the pisechim (the lame), the ivrim (blind),

[14] And Birkat Shomayim (the Blessing of Heaven) will befall you, because they do not have the means to repay you; for you will be repaid in the Yom Tekumat HaTzadikim (Day of the Resurrection of the Righteous, Rev 20:5).

[15] And when a certain one of those reclining at tish with Rebbe, Melech HaMoshiach heard these things, he said to him, Ashrey is he who will eat lechem in the Malchut Hashem! [YESHAYAH 25:6] [16] But Rebbe, Melech HaMoshiach said to him, A certain man was preparing a big seudah, and he invited many;

[17] And at the dinner hour, he sent his eved to say to the seudah invitees, Come, because everything is ready now.

[18] But each began to come up with a teretz (excuse). The rishon (first) said to him, I bought a sadeh (field) and I am compelled to go out and look at it. Please be mekabel (receive, accept) my teretz.

[19] And another said, I have bought chamesh pair of oxen, and I am going to try them out. Please be mekabel my teretz (excuse).

[20] And another said, I took a wife and therefore I am not able to come.

[21] And the eved returned and reported this to his Adon. Then the Baal Bayit became angry and said to his eved, Go out quickly into the rekhovot (streets) and lanes of the shtetl and bring in here the aniyim

(the poor) and the baalei hamum (the maimed) and the ivrim (blind) and the pisechim (the lame).

[22] And the eved said, Adoni, what you commanded has been done, and still there is room.

[23] And the Adon said to the eved, Go out to the rekhovot and along the boundaries and urge them to come in, in order that My Beis may be filled.

[24] For I say to you that no one of those Bnei Adam who were invited will taste my seudah.

[25] And large multitudes were accompanying him, and Rebbe, Melech HaMoshiach turned and said to them,

[26] If someone comes to me, and does not hate

[hyperbolically, in comparison to Moshiach] his own Abba and Em (mother) and isha and yeladim and achim and achayot and in addition also his own life *[in the Olam Haze]*, he is not able to be my *[Moshiach's]* talmid.

[27] Whoever does not carry his own etz shel mesiros nefesh following Me *[Rebbe, Melech HaMoshiach]* is not able to be my *[Moshiach's]* talmid.

[28] For who among you, wanting to build a migdal (tower), will not first sit down and rechen (calculate) the cost, to see if he has enough to complete it?

[29] Otherwise, having laid his yesod (foundation) and not being able to finish it, everyone seeing it may begin to make leitzonus (fun, mockery) of him,

[30] Saying, This man began to build and was not able to finish.

[31] Or what melech, going out to make milchamah (war) against another melech, will not first sit down and consider if he is able with aseret alafim (ten thousand) to meet the one

with esrim elef (twenty thousand) coming against him?

[32] Or else, while the other is noch (yet) far away, he sends an embassy delegation and seeks terms for shalom.

[33] So, then, none of you can become my talmid if you do not renounce all your *[idolatrours]* holdings.

[34] Therefore, melach (salt) is tov; but if even melach should become tasteless, with what will it be seasoned?

[35] It is useless either for the land or for the dung hill; they throw it away. The one who has ears to hear, shema!

15 Now all the mochesim (tax-collectors) and the chote'im (sinners) were coming near Rebbe, Melech HaMoshiach to listen to him.

[2] And both the Perushim and the Sofrim were grumbling, saying, This one gives a kabbalat panim reception to chote'im (sinners) and eats at tish with them.

[3] And Rebbe, Melech HaMoshiach told them this mashal, saying,

[4] What man of you, if he has meah kevasim (a hundred sheep) and has lost from them one, does not leave the tishim vteshah (ninety-nine) in the open pasture, and go for the one which has been lost until he finds it?

[5] And when he has found it, he puts it on his shoulders with lev same'ach.

[TEHILLIM 23:119; YIRMEYAH 31:10; YECHZKEL 34:11-16]

[6] And when he returns to his bais, he calls together his chaverim and his shchenim (neighbors), saying to them, Make a simcha with me, because I have found my keves (sheep), the one that was lost!

[7] I say to you that in the same way there will be more simcha in Shomayim over one choteh (sinner) who becomes a baal teshuva than over tishim vteshah tzaddikim who have no need of teshuva.

[8] Or what isha having asaret (ten) drachmas, if she loses one drachma, will not light a licht (light) and sweep the bais and search carefully until she finds it?

[9] And having found it, she calls together chaverim and shchenim saying, Have simcha with me, for I have found the drachma which I lost.

[10] In the same way, I say to you, there is simcha in the presence of the malachim Hashem over one choteh (sinner) who becomes a baal teshuva.

[11] And Rebbe, Melech HaMoshiach said, A certain ben Adam had shnei banim (two sons).

[12] And the younger of them said to his Abba, Avi, give to me the share of the estate that falls to me. And his Abba divided his wealth between them.

[13] And not many yamim later, having gathered together everything, the younger ben went on a journey to a far away country, and there he squandered his osher (riches) with gilui arayot (sexual immorality) and loose living. [YESHAYAH 59:2]

[14] And when he had spent everything, there came a severe ra'av (famine) throughout that aretz, and he began to be nitzrach (needy).

[15] And he went and became associated with one of the citizens of that aretz, and he sent him into his fields to feed chazirim, [VAYIKRA 11:7]

[16] And he was longing to fill his mogen (stomach) with the pods which the chazirim

were eating, and no one was giving anything to him.

[17] When he came to his senses, his seichel told him, How many of my Abba's sachirim (hired workers) have more than enough okhel (food) and I am perishing here with hunger.

[18] I will get up and go to my Abba, and I will say, Avi, I sinned against Shomayim and in your sight. [VAYIKRA 26:40; TEHILLIM 51:6(4)]

[19] I no longer have the zchus (merit) worthy to be called a ben of my Abba. Make me as one of your sachirim (hired workers).

[20] And when he got up he came home to his own Abba. And while he was still a long way off, his Abba saw him, and was filled with rachmei Shomayim (heavenly mercy, compassion) and tears, and fell upon his neck and kissed him. [Gn 45:14]

[21] And bno said to the Abba, Avi, I sinned against Shomayim and in your sight. No longer do I have the zchus (merit) to be worthy to be called your ben. [Psa 51:6(4)]

[22] But his Abba said to his avadim, Shnel! (Quick!) Bring out the best kaftan and clothe him, and put a ring on his hand and sandals for his feet, [ZECHARYAH 3:4; BERESHIS 41:42]

[23] And bring the fattened calf, and slaughter it, and let us eat and have a simcha,

[24] Because this ben of mine was dead and now he has returned l'Chayyim! He had been lost and now he is found. And they began to make a simcha.

[25] But the Abba's alterer ben (older son) was in the sadeh (field). And as he was coming, he drew near to the bais, and he heard the zemirot (table songs), and the sound of the klezmer (musician) and

the [chasidic] dancing,

[26] And having summoned one of the avadim (servants), the alterer ben (older son) was inquiring what these things might be.

[27] And the eved said to him, Your ach is present, and your Abba sacrificed the fattened calf, because your Abba received him back bari v'shalem (safe and sound).

[28] And the alterer ben was filled with ka'as (anger), and he did not want to enter. But his Abba came out and was pleading with him.

[29] But in reply the alterer ben said to his Abba, Hinei, so many years I serve you and never a mitzvah of you I disobeyed, and never for me did you give even a young goat that with my chaverim I might make a simcha.

[30] But when shows up this ben of yours, the one having devoured your property with zonot (prostitutes), you sacrificed for him the fattened calf. [MISHLE 29:3]

[31] And the Abba said to him, Beni, you are always with me, and everything which is mine is yours.

[32] But now it was necessary for us to have lev samei'ach and make a simcha, because the ach of you was dead and he has returned l'Chayyim! He has been lost and now is found. [MALACHI 3:17]

16 And Rebbe, Melech HaMoshiach was saying also to the talmidim, A certain oisher (rich man) had a sochen (steward, estate manager or agent), and the charge brought against him was that he was squandering the property of the oisher (rich man).

[2] And having called him, the oisher said to the sochen, What is this I hear about you? Submit to a bikoret beshbonot

(audit) for that which is under your pekuddat (stewardship care), for you are no longer able to be sochen.

[3] And the sochen said to himself, What may I do, because Adoni takes away the pekuddat from me? I am not strong enough to dig, I am ashamed to beg.

[4] Oh! I have daas of what I may do, that when I am removed from the work of the sochen, they may receive me into their batim.

[5] And having summoned his Adon's debtors one by one, he was saying to the first, How much do you owe Adoni?

[6] And he said, One hundred jugs of olive oil. And the sochen said to him, Take your bill, sit down, quickly write fifty.

[7] Then to another he said, And you, how much do you owe? And he said, One hundred containers of wheat. He says to him, Take your bill and write eighty.

[8] And the Baal Bayit praised the unrighteous sochen because he acted with chochmah. Because the Bnei HaOlam HaZeh have more seichel in dealing with their own generation than the Bnei HaOhr. [Psa 17:14; 18:26]

[9] And I say to you, use the mammon (the wealth of the Olam HaZeh) to make for yourselves yedidim (friends, chaverim), so that when unrighteous mammon fails, they may welcome you into the mishkenot olam (eternal dwellings of the Olam HaBah).

[10] The one oisgehalten in little, also is neeman in much, and the one who is unrighteous in little, also in much is unrighteous.

[11] If, then, you were not ne'eman with unrighteous mammon, who will entrust you with hon emes?

[12] And if you were not

neeman with that which belongs to another, who will give you what is your own?

[13] No eved is able to serve two adonim; for either he will have sinah (hatred) toward the one and he will have ahavah (love) toward the other, or one he will be devoted to and the other he will despise. Your avodas service cannot be for both Hashem and Mammon.

[14] And the Perushim, who were ohavei kesef (lovers of money), heard all this and they made leitzonus (fun) of Rebbe, Melech HaMoshiach.

[15] And Rebbe, Melech HaMoshiach said to them, You are the ones who in the sight of Bnei Adam credit yourself as being yitzdak im Hashem (justified with G-d, IYOV 25:4), but Hashem has daas (knowledge) of your lavavot. Because the thing highly esteemed among Bnei Adam is a to'eva

(abomination) before Hashem. [16] The Torah and the Neviim were proclaimed until Yochanan; since then it is the Malchut Hashem that is being preached as Besuras HaGeulah, and anyone entering it must strive to do so.

[17] But it is easier for HaShomayim and HaAretz to pass away than for one tag (ornamental flourish) of the Torah to fail.

[18] Anyone giving the get to his isha and taking another wife commits ni'uf (adultery), and the one marrying a gerusha (divorcee) commits ni'uf (adultery).

[19] Now there was a certain oisher (rich man). He was dressed in purple and fine linen, and yom yom (daily) he feasted sumptuously and every day for him was to make a simcha. [YECHZKEL 16:49]

[20] And there was a certain ish oni (poor man) covered

with sores, Elazar by name, who had been laid at the oisher's sha'ar (gate).

[21] And the ish oni Elazar longed to fill his mogen (stomach) with what fell from the oisher's tish. But even the kelevim (dogs) were coming and licking the sores of the ish oni (poor man).

[22] And it came to pass that Elazar died, and he was carried away by the malachim to the tish at the kheyk (bosom) of Avraham Avinu. And then the oisher (rich man) died also, and he was buried.

[23] And lifting up his eynayim in Sheol, where he was in the torments of agony, he sees Avraham Avinu off in the distance and Elazar at tish at his kheyk (bosom).

[24] And he called, Avraham Avinu! Chaneini na and send Elazar that he may dip the tip of his finger into the mayim and cool my tongue, because I am in torment in this moked (fire). [YESHAYAH 66:24]

[25] But Avraham Avinu said, Beni, have zikaron (recollection) that you received your tov in the span of your days, and Elazar likewise received the ra'ah. But now he is given nechamah

(comfort) here, but you, yisurim (sufferings, torments).

[TEHILLIM 17:14]

[26] And, in addition to all these things, there has been fixed between us and you a tehom gedolah (a great abyss, chasm), so that the ones wishing to come over from here to you are not able, neither from there to us may they cross over.

[27] And the oisher said, I ask you then, Avraham Avinu, that you may send Elazar to the bais of Avi,

[28] for I have chamesh achim (five brothers)

that he may warn them,

lest also they may come to this place of yisurim (torments).

[29] But Avraham Avinu says, They have Moshe Rabbeinu and the Neviim. Let them listen to them.

[30] But the oisher said, Lo (no), Avraham Avinu, but if someone from the Mesim should go to them, they will make teshuva.

[31] But Avraham said to him, If Moshe Rabbeinu and the Neviim they do not listen to, neither if someone should make his Techiyah from the Mesim should they be persuaded.

17 And Rebbe, Melech HaMoshiach said to his talmidim, It is impossible for the nisayon (temptation) to sin not to come, but oy through whom it comes.

[2] It is better for him if a millstone is hung around his neck and he had been thrown into the sea than that he should cause a michshol for these little ones.

[3] Pay attention to yourselves. If your ach sins and you rebuke him, and if he makes teshuva, grant him selicha (forgiveness).

[4] And if shevah paamim during the yom he sins against you and shevah paamim he turns around to you saying, I make teshuva, you will grant him selicha.

[5] And the Shlichim said to Rebbe, Melech HaMoshiach, Adoneinu, increase our emunah.

[6] And Rebbe, Melech HaMoshiach Adoneinu said, If you have emunah like a mustard seed, you would have said to this mulberry etz, be uprooted and be planted in the sea, and it would have given you mishma'at.

[7] But who among you, having an eved plowing or tending kevesim, when the

eved comes in from the sadeh, will say to him, Here, come ofen ort (immediately) and recline at tish.

[8] Rather, would he not say, Prepare something that I may have okhel; gird up your tunic and serve me until I am satisfied, and, after that, you may have okhel?

[9] There is no obligatory effusive todah, when the eved only did his chiyuv (duty).

[10] So also you, when you do all these things which are given you as mitzvot, say, We are useless avadim, we only did our chiyuv.

[11] And it came about while Rebbe, Melech HaMoshiach goes to Yerushalayim, he was traveling through the middle of Shomron and the Galil.

[12] And entering into a certain shtetl, some anashim metzoraim (leprous men) met Rebbe, Melech HaMoshiach, and there were ten of them.

Keeping their distance, [VAYIKRA 13:45,46]

[13] They shouted, saying, Yehoshua, Rabbi, chaneinu!

[14] And having seen this, he said to them, Go and show yourselves to the kohanim.

And it came about while they were going away that they were made metoharim (clean). [VAYIKRA 14:3]

[15] And one of them, having seen that he had received refuah, returned with a kol gadol (loud voice), saying Baruch Hashem!

[16] And he fell on his face at the feet of Rebbe, Melech HaMoshiach, giving hodayah (thanksgiving). And he was a Shomroni (Samaritan).

[17] And in reply Rebbe Melech HaMoshiach said, Were there not ten who were made metoharim? Now the tishah (nine), where are they?

[18] Was none of them found to turn around and return and give kavod (glory) to Hashem

except this nokhri (foreigner)?

[19] And Rebbe, Melech HaMoshiach said to him, Get up and go. Your emunah (faith) has delivered you.

[20] Now having been asked by the Perushim, Ad mosai? (How much longer?) When comes the Malchut Hashem? Rebbe, Melech HaMoshiach replied, The Malchut Hashem is not coming with things observable,

[21] nor will they say, Hinei, here it is, or There it is, for hinei, the Malchut Hashem is within you.

[22] And he said to the talmidim, Yamim are coming when you will long to see one of the yamim of the Bar Enosh (*Moshiach, Dan 7:13*). And you will not see it.

[23] They will say to you, Hinei, there it is! Or, hinei, here it is! Do not go out after them nor pursue them.

[24] For as the lightning flashing out of one part under Shomayim lights up the other part under Shomayim, thus will be the Bar Enosh (*Moshiach, DANIEL 7:13-14*) in his Yom.

[25] But brishonah it is necessary for him to suffer many things and to be rejected by HaDor HaZeh.

[26] And just as it was in the yamim of Noach, thus will it be also in the yamim of the Bar Enosh (*Moshiach, DANIEL 7:13-14*). [BERESHIS 6:5-8; 7:6-24]

[27] They were eating, drinking, marrying, and being given in marriage, until the Yom when Noach entered into the Tevah (Ark) and HaMabbul (the Flood) came and destroyed everything.

[28] Likewise, just as it was in the yamim of Lot: they were eating, drinking, buying, selling, planting, and building. [Cn 19:1-28]

[29] But on the Yom when Lot went out from Sdom, from Shomayim it rained down eish and gofrif and destroyed everything.

[30] So it will be on the Yom when the Bar Enosh

(*Moshiach*, DANIEL 7:13-14)

has his hisgalus (revelation).

[31] On that yom let not anyone on the housetop come back down inside for any of his property in the bais, and the one in a sadeh (field) likewise let him not turn back for things left behind.

[32] Remember eshet Lot (Lot's wife). [BERESHIS 19:26]

[33] Whoever seeks to preserve his nefesh will lose it; but whoever loses it, will preserve it.

[34] I say to you, in lailah hazeh there will be two in one bed: one will be taken; and the other will be left.

[35] There will be shtayim (two) grinding at the same place: one will be taken, but the other will be left.

[36] Shtayim will be in the sadeh (field); one will be taken and the other left.

[37] And in reply they say to him, Where, Adoneinu? But Rebbe, Melech HaMoshiach said to them, Where the NEVELAH (DEVARIM 21:23) is, there also the nesharim (vultures, eagles [popularly]) will be gathered together.

18 Now he was speaking a mashal to them about how it is necessary always for them to daven and not to lose chozek, [YESHAYAH 40:31] [2] Saying, An aza (certain) Shofet was in a certain town. Now this Shofet had no fear of Hashem nor any respect for Bnei Adam.

[3] Now an almanah was in that town and she was coming to him saying, Grant me yashrus (justice) against my

ish riv (opponent in a lawsuit). [YESHAYAH 1:17]

[4] And for a zman (time) the Shofet was not willing. But after these things, he said to himself, If indeed Hashem I do not fear nor do Bnei Adam I respect,

[5] Yet because this almanah (widow) causes me tzoros and is such a nudzh (pest), I will grant yashrus (justice) to her, lest in the end she may wear me out by her constant coming.

[6] Now Rebbe, Melech HaMoshiach Adoneinu said, Listen to what the unrighteous shofet says.

[7] Now will not Hashem by all means do mishpat for his Bechirim crying out to him yomam valailah? Will he delay long in bringing them help? [Ex 22:23; Ps 88:1]

[8] I say to you that Hashem will bring about their yashrus (justice) swiftly, but when the Bar Enosh (*Moshiach*, DANIEL 7:13-14) comes, will he then find emunah (faith) on haaretz?

[9] And he said this mashal also to some, who have become soimech (confident, putting their trust and being dependent) on themselves that they are tzaddikim and who are despising others.

[YESHAYAH 65:5]

[10] Shnei anashim (two men) went up to the Beis Hamikdash to daven, one was a Perush and the other, a moches (tax collector).

[11] The Perush was standing by himself, shawkling (ritual swaying while davening), and his tefillah went like this: Adonoi, Modeh Ani that I am not like other men, swindlers, reshaim, menaafim, or even this moches.

[12] I undergo a tzom (fast) twice during the week, I give the ma'aser (tithe) of everything as much as I get.

[YESHAYAH 58:3, MALACHI 3:8]

[13] But the moches (tax collector) stood at a distance and was not willing even to lift up his eynayim to Shomayim but was beating his chest, saying, Adonoi, rachem na al choteh kamoni! (L-rd, have mercy on a sinner like me!)

[YESHAYAH 66:2; YIRMEYAH 31:19]

[14] I say to you, this one, rather than the other one, went down to his bais having been made yitzdak im Hashem (justified with G-d). Because everyone lifting himself up will be brought low, but the one bringing himself low will be uplifted.

[15] Now also they were bringing to Rebbe, Melech HaMoshiach yeladim that he might place his hands on them. But having seen this, the talmidim were rebuking them.

[16] But Rebbe Melech HaMoshiach called for them saying, Permit the yeladim to come to me and do not hinder them, for of such ones is the Malchut Hashem.

[17] Omein, I say to you, whoever does not welcome the Malchut Hashem as a yeled would, may by no means enter into it.

[18] And a certain one of the manhigim (leaders, one of the wealthier Baale-Battishe Jews) questioned Rebbe, Melech HaMoshiach, saying, Mori HaTov (Good Teacher), what mitzvah must I do to inherit Chayyei Olam?

[19] And Rebbe Melech HaMoshiach said to him, Why do you call me tov? No one is tov except Hashem alone, nu?

[20] You have daas of the Mitzvot. LO TINAF, LO TIRTZACH, LO TIGNOV, LO TAANEH VREIACHAH ED SHAKER, KABEID ES AVICHA

VES IMMECHAH. [SHEMOT 20:12-16; DEVARIM 5:16-20]

[21] And he said, In all these things I have been shomer mitzvot and frum from my kinder-yoren.

[22] And having heard, Rebbe Melech HaMoshiach said to him, Still one thing for you is lacking. Everything as much as you have, sell and distribute to the aniyim, and you will have otzar in Himel; and come follow me.

[23] But having heard these things, he fell into agmat nefesh (grief, sadness). For he had much kesef.

[24] And Rebbe, Melech HaMoshiach, when he saw him fall into agmat nefesh, said, How difficult it is for the ones having osher (riches) to enter into the Malchut Hashem. [MISHLE 11:28]

[25] For it is easier for a camel to go through the eye of a needle than for an oisher (rich man) to enter into the Malchut Hashem.

[26] But the ones, having heard, said, Then who is able to come to Yeshu'at Eloheinu?

[27] And he said, The things impossible with Bnei Adam are possible with Hashem.

[28] And Kefa said, Hinei, we have left everything to follow you.

[29] And he said to them, Omein, I say to you, that there is no one who left bais or isha or achim or horim (parents) or yeladim because of the Malchut Hashem,

[30] Who will not receive many times as much in this zman (time) and in the Olam HaBah, Chayyei Olam.

[31] And having taken the Shneyim Asar (Twelve) aside in a yechidus, he said to them, Hinei, we are making another aliyah leregel (pilgrimage) to Yerushalayim, and all the things having been written by the Nevi'im about the Bar

Enosh (*Moshiach*, DANIEL 7:13-14) will be fulfilled.

[TEHILLIM 118:22]

[32] For he (the Bar Enosh Moshiach) will be delivered up to the Goyim and he will be ridiculed and he will be mistreated and he will be spat upon,

[33] And, having laid the shot (whip) on him, they will kill him and after his histalkus (passing), on the Yom HaShlishi there will be Techiyas HaMoshiach.

[34] And they had binah (understanding, comprehension) regarding none of these things, and this dvar was nistar (concealed) from them, and they had no understanding of the things being said.

[35] And it came about while Rebbe, Melech HaMoshiach drew near to Yericho, a certain ivver (blind man) was sitting beside the road begging.

[36] And having heard a multitude traveling through, he was asking what this might be.

[37] And they reported to him that Yehoshua from Natzeret is passing by.

[38] And he cried out saying, Ben Dovid! Chanen! (Have mercy on me!)

[39] And the ones going past him were rebuking him that he should be silent, but he just so much the more was crying out, Ben Dovid, chaneni!

[40] And stopping, Rebbe Melech HaMoshiach commanded the ivver to be led to him. Having drawn near, Rebbe, Melech HaMoshiach asked him, What do you wish that I may do for you?

[41] And he said, Adoni, that I may regain my sight.

[42] And Rebbe Melech HaMoshiach said to him, Regain your sight; your emunah (faith) has brought you refuah (healing).

[43] And at once he saw again and was following Rebbe, Melech HaMoshiach, shouting, Baruch Hashem! And all the people, who were edei reiyah (eyewitnesses) of this, shouted, Baruch HaShem!

19 And having entered, Rebbe, Melech

HaMoshiach was passing through Yericho.

[2] And, hinei, a man by name Zakkai was there and he was a chief moches (tax collector) and he was an oisher (rich man).

[3] And he was seeking to catch a look at Rebbe Melech HaMoshiach and was not able to do so, because of the multitude, and because he was komah (short of stature).

[4] And having run ahead to the front, he climbed up onto an etz (tree), a sycamore, that he might see Rebbe, Melech HaMoshiach, because by that derech (way) he was about to pass by. [MELACHIM ALEF 10:27, DIVREY HAYAMIM ALEF 27:28, YESHAYAH 9:10]

[5] And as he came to the place, having looked up, Rebbe Melech HaMoshiach said to him, Zakkai, hurry and come down, for hayom (today) in your bais (house) it is necessary for me to remain.

[6] And having hurried, Zakkai came down and welcomed with Kabbalas HaMalchus (accepting his sovereignty as king) Rebbe, Melech HaMoshiach with simcha (joy).

[7] And all, having seen this, were beginning to kvetch (complain), saying, With a choteh (sinner) he entered to rest?

[8] And Zakkai stood there and said to Rebbe, Melech HaMoshiach

Adoneinu: Hinei, half of my possessions, Adoni, I give as tzedakah (contribution to charity) to the aniyim, and if from someone I defrauded of anything, I am paying back arbatayim (four times). [Ex 22:1, Lv 6:4,5; Num 5:7; 2Sm 12:6; Ezek 33:14,15]
 [9] And he said to him, Hayom (Today) Yeshu'at Eloheinu has come to this bais, because he also is a Ben Avraham.
 [10] For the Bar Enosh (*Moshiach*, *DANIEL 7:13-14*) came to seek and to save the lost. [Ezek 34:12,16]
 [11] Now as they were hearing these things, Rebbe, Melech HaMoshiach added a mashal (parable), because he was near to Yerushalayim and they had the havamina (assumption) that the Malchut Hashem was about to appear immediately.
 [12] Then Moshiach said, A certain man of noble birth traveled to a distant country to get for himself royal power for his malchut and to return.
 [13] And having summoned ten avadim (servants) of his, he gave them ten minas and he said to them, Conduct business until I come.
 [14] But his subjects were hating the man of noble birth and they sent a delegation after him saying, We do not want this one to rule over us.
 [15] And it came about when he returned, having received the royal power of his malchut, he summoned to his presence these avadim to whom he had given the kesef, that he might have daas of what they had gained by trading.
 [16] And the rishon (first) came, saying, With your mina, Adoni, ten minas more were gained.
 [17] Yafeh! Eved tov! Because you have been

ne'eman (faithful) in a very small thing, have shlita (authority) over ten towns. [MISHLE 27:18]
 [18] And the sheni (second) came saying, Your mina, Adoni, made five minas.
 [19] And the man of noble birth said also to this one, And you have shlita (authority) over five towns.
 [20] And the other came saying, Adoni, hinei! Your mina which I had put away in a tichel (kerchief).
 [21] For I was fearing you, because you are a big machmir (stickler), you take what you did not deposit, and you reap what you did not sow.
 [22] He says to him, From your own mouth I will judge you, eved rasha (bad servant). You had daas that I am a big machmir (stickler), taking what I did not deposit and reaping what I did not sow?
 [23] Why then did you not put my kesef on deposit? Then when I came I would have collected ribit (interest).
 [24] And to the ones having stood nearby he said, Take from him the mina and give it to the one having ten minas.
 [25] And they said to him, Adoneinu, he has ten minas!
 [26] I say to you, that to everyone having, more will be given, but from the one not having, even what he has will be taken away.
 [27] But these oyevim of mine, the ones refusing me the Kabbalas HaMalchus (refusing my sovereignty as king, cf 70 C.E.) over them, bring here and execute them before me.
 [28] And having said these things, he was traveling ahead, making his aliyah leregel to Yerushalayim.
 [29] And it came about as he came near to Beit-Pagey and Beit-Anyah, by the Mount of

Olives, Rebbe, Melech HaMoshiach sent two of the talmidim,
 [30] Saying, Go to the shtet ahead of you, in which entering you will find an AYIR (ZECHARYAH 9:9) having been tied, upon which none among Bnei Adam ever sat, and having untied it, bring it here.
 [31] And if someone asks you, Why are you untying it?—you will say this: HaAdon has need of it.
 [32] And having departed, the ones having been sent found it just as Rebbe, Melech HaMoshiach told them.
 [33] And while untying the AYIR, its owners said to them, Why are you untying the AYIR?
 [34] And they said, Rebbe, Melech HaMoshiach Adoneinu has need of it.
 [35] And they led it to him and, having thrown their kaftans on the AYIR, they put Rebbe Melech HaMoshiach on it.
 [36] And as Moshiach rode along, the people were spreading their garments on the road. [MELACHIM BAIS 9:13]
 [37] And as Rebbe, Melech HaMoshiach was now approaching the path that makes the descent from the Mount of Olives, all the multitude of the Rebbe's talmidim began with simcha (joy) and with a kol gadol (a loud voice) to shout Baruch Hashem for all the nifla'ot (wonders) and gevurot (mighty deeds) of Hashem! For they had been edei reiyah (eyewitnesses) of these,
 [38] Saying, BARUCH HABAH, HaMelech B'SHEM ADONOI! Shalom b'Shomayim! And kavod in the Highest! [TEHILLIM 118:26]

[39] And some of the Perushim from the multitude said to him, Rabbi, rebuke your talmidim!

[40] And in reply he said, I say to you, if these will be silent, the avanim (stones) will cry out. [CHABAKUK 2:11]

[41] And as he came near, having seen the Ir (City [of Yerushalayim]), Rebbe,

Melech HaMoshiach wept over it, [YESHAYAH 22:4]

[42] Saying, If you had only had daas in HaYom HaZeh of the things leading to shalom, but now it was nistar from your eyes.

[43] Because yamim (days) will come upon you when your oyeivim (enemies) will

construct a siege against you and they will surround you and will hem you in from all directions. [Isa 29:3; Jer 6:6; Ezek 4:2; 28:6]

[44] And they will dash you to the ground, you and your yeladim with you. And they will not leave an even (stone) upon an even (stone) within you, because you did not have daas of the zman (time) of your YOM PEKUDDAH (visitation, reckoning) [YESHAYAH 10:3].

[45] And having entered into the Beis HaMikdash, Moshiach began to throw out the sellers,

[46] Saying to them, It has been written, BEITI BEIT TEFILLAH YIKAREI, but you made it a MEARAT PARITZIM. [YESHAYAH 56:7; YIRMEYAH 7:11]

[47] And he was saying shiurim yom yom in the Beis Hamikdash. But the Rashei Hakohanim and the Sofrim were seeking to kill him, and also the Rashei HaAm,

[48] And they were not finding what they might do, for HaAm were all hanging on his every dvar.

20 And it came about on one of the yamim Rebbe,

Melech HaMoshiach was saying shiurim to HaAm (the People) in the Beis

Hamikdash and was preaching the Besuras HaGeulah, the Rashei Hakohanim and the Sofrim with the Ziknei HaAm stood by;

[2] They spoke, saying to him, Tell us by what shlita (authority) you do these things, or who is the one having given to you this shlita?

[3] In reply, Rebbe, Melech HaMoshiach said to them, I will also confront you will a she'elah, and you tell me:

[4] The tevilah of teshuva of Yochanan—was it from Shomayim or from Bnei Adam?

[5] And they reasoned to themselves saying, If we say, from Shomayim, he will say, why did you not believe him?

[6] But if we say, from Bnei Adam, HaAm (the People) all will subject us to sequilah (stoning), for HaAm Yisroel are all convinced that Yochanan is a navi.

[7] And they answered that they did not have daas of the origin of the tevilah of teshuva of Yochanan.

[8] And Rebbe Melech HaMoshiach said to them, Neither am I telling you by what shlita (authority) I do these things.

[9] And he began to tell this mashal to HaAm Yisroel. A certain ish planted a kerem and leased it to koreimim (vine keepers) and he went away for a long time. [YESHAYAH 5:1-7]

[10] And in season he sent to the koreimim (vine keepers) an eved (servant) that from the pri of the kerem they will give to him. But the koreimim (vine keepers) sent the eved away empty, having beaten him.

[11] And he proceeded to send another eved. But him also, when they had beaten and dishonored him, they sent him away empty.

[12] And he proceeded to send an eved shlishi (a third servant). And also this one, having wounded, they threw out.

[13] And the Adon of the kerem, said, What should I do? I will send Beni Ahuvi. Perhaps this one they will respect.

[14] But having seen him, the koreimim (vine keepers) were reasoning with one another saying, This one is the Bechor, the heir. Let us kill him, that the bechorah may become ours.

[15] And having driven him outside the kerem, they killed him. What then will the Baal HaKerem do to them?

[16] He will come and will destroy these koreimim (vine keepers) and will give the kerem to others. And having heard this, HaAm Yisroel said, Chas vShalom!

[17] But having looked at them, Rebbe, Melech HaMoshiach said, What then is this which has been written: EVEN MAASU HAYTAH LEROSH PINAH (The Stone they rejected became the capstone)? [TEHILLIM 118:22]

[18] Everyone having fallen upon that even (stone) will be DAKU (broken into pieces, DANIEL 2:34), and upon whomever it falls, it will crush him [YESHAYAH 8:14,15; DANIEL 2:34f].

[19] And the Sofrim and the Rashei Hakohenim sought to lay their hands upon him in the same hour, but they were afraid of HaAm Yisroel, for they knew that he spoke this mashal (parable) against them.

[20] And having watched carefully, they sent spies pretending themselves to be tzaddikim, that they might catch him in his dvar, so as to deliver him to the rulers and the manhigim under the Moshel (Governor).

[21] And they set a she'elah (question) before him, saying, Rabbi, we have daas that you speak beemes in the shiurim you say and you show no deference toward anyone, but on the basis of HaEmes you give torah about HaDerech Hashem.

[22] Is it mutar for us to pay tax to Caesar or not?

[23] But having noticed the ORMAH (cunning, craftiness, BERESHIS 3:1) in their manner, Rebbe, Melech HaMoshiach said to them, [24] Show me a denarius.

Whose demut (likeness) has it? And whose inscription? And they said, Caesar's.

[25] And he said to them, Then give the things of Caesar to Caesar and the things of Hashem to Hashem.

[26] And they were not able to catch him in his dvar before the people and, having been mishpoyel (marveled) at his teshuva (answer), they were silent.

[27] And some of the Tzedukim—the Tzedukim are the ones speaking against the Techiyas HaMesim, who say there is none—approached Rebbe, Melech HaMoshiach. They set a she'elah (question) before him,

[28] Saying, Rabbi, Moshe Rabbenu laid it down in writing to us, if someone's ach dies and has an isha, and UVEN EIN LO (and there is no son to him), that he should take the almanah of his ach and he should raise up a zera (seed) to his ach. [Dt 25:5]

[29] Now there were shiva achim. And the first took an

isha, and died UVEN EIN LO (and there is no son to him).

[30] And the second took her to be his isha, and he died childless.

[31] And the third took her; and likewise also the seventh did not leave behind a ben and they all died.

[32] And lemaskana (finally) the isha died.

[33] The isha, then, in the Techiyas HaMesim, of which of them does she become the wife? For shiva had her as isha (wife).

[34] And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazei marry and are given in marriage:

[35] But the ones having been considered worthy to attain to the Olam HaBah and the Techiyas HaMesim neither marry nor are given in marriage.

[36] For neither is it possible any longer for them to die, for they are like malachim and they are bnei haElohim, being bnei haTechiyas HaMesim.

[37] But that the Mesim are made to stand up alive, even Moshe revealed at the burning bush, as he calls Adonoi ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI YAAKOV. [SHEMOT 3:6]

[38] But Hashem is not the G-d of Mesim but is Elohei HaChayyim, for to Hashem all are alive.

[39] And, in reply, some of the Sofrim said, Rabbi, you spoke well.

[40] For no longer were they daring to set a she'elah (question) before him regarding anything.

[41] And he said to them, How do they say that the Rebbe Melech HaMoshiach is to be [merely] Dovid's ben?

[42] For Dovid himself says in the book of Tehillim, NEUM HASHEM

LADONI: SHEV LIMINI,

[43] AD ASHIT OYVECHA L'RAGLECHA. [TEHILLIM 110:1]

[44] Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?

[45] In the hearing of all the people, Rebbe, Melech HaMoshiach said to his talmidim,

[46] Beware of the Sofrim (Rabbonim), the ones wanting to strut around in long kaftans and loving [obsequious] Birkat Shalom greetings in the marketplaces and the rashei hamoshavot (chief seats) in the shuls and the places of kavod at seudos tishen, [47] Which devour the batim (houses) of the almanot (widows) and for the sake of appearance daven lengthy tefillos (prayers): the same shall receive greater damnation.

21 And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (rich people) putting into the Beis Hamikdash Otzar (Treasury) their matanot (gifts).

[2] And he saw a certain poor almanah (widow) putting in there two leptas.

[3] And Rebbe, Melech HaMoshiach said, Omein, I say to you that this poor almanah (widow) put in more tzedakah than everyone.

[4] For all these put in matanot (gifts) out of their abundance, but this almanah (widow), out of her need, put in her michyah (subsistence).

[5] And as some were speaking about the Beis Hamikdash, that with beautiful avanim (stones) and with matanot (gifts) it has been decorated, Rebbe, Melech HaMoshiach said, [6] Yamim (Days) will come in which of these things which you see there will not be left

an even (stone) upon an even (stone) which will not be thrown down.

[7] And they questioned him, saying, Rebbe, ad mosai? (how much longer?) When will these things be, and what will be the ot when these things are about to take place?

[8] And he said, Beware, you should not be deceived. For many will come Bishmi (in my Name [Moshiach]) saying, "I am he [*I am the Rebbe, Melech HaMoshiach*]. And, the time [*of the Geulah*] has drawn near." Do not follow after them.

[9] But whenever you hear about wars and intifadas, do not be a pachdan (coward). For it is necessary for these things to occur barishonah, but it is not immediately HaKetz.

[10] Then he was saying to them, Ethnic group will have an intifada against ethnic group, and malchut against malchut, [2Ch 15:6; Isa 19:2]

[11] There will be great earthquakes and in various places, raav (famine) and makkot (plagues), both horrible portents and great moftim (signs) in Shomayim. [YESHAYAH 29:6; YOEL 2:30]

[12] But before all these things, they will lay their hands on you and bring redifot (persecutions) on you, handing you over to the shuls and the batei hasohar (prisons), being led away before melachim (kings) and moshelim (governors) because of my Name (Yehoshua, Yeshua).

[13] It will turn out for you to be an opportunity for being an eidut (witness) to the edut (testimony).

[14] Therefore, keep in your levavot (hearts) not to prepare to defend yourselves.

[15] For I will give to you a peh (mouth) and chochmah

which none of your mitnaggedim will be able to resist or to contradict.

[16] And you will be handed over also by horim and achim and krovey mishpachot (relatives) and chaverim (friends), and they will have some of you executed and you will die al kiddush ha-Shem, [17] And you will be the focus of sinas chinom (baseless hatred) from everyone because of my Name (Yehoshua, Yeshua).

[18] And not even a hair of your rosh will by any means perish.

[19] In your savlanut (patience) and endurance you will gain your nefashot (souls).

[20] But when you see Yerushalayim being surrounded by machanot (encamping armies), then have daas that the sho'ah of it has drawn near.

[21] Then the ones in Yehudah, flee to the mountains, and the ones inside HaIr (the City), let them get out, and the ones in the sadot (fields), let them not enter into HaIr (the City), [22] Because these are the Yemei Nekamah (Days of Vengeance), as a fulfillment of all the Kitvei Hakodesh. [Isa 63:4; Dan 9:24-27; Hos 9:7]

[23] Oy to the ones with child and to the ones nursing in yamim haheim (those days). For there will be Tzarah Gedolah (Great Tribulation) upon Eretz Yisroel and kaas (anger) against this people, [24] And they will fall by the edge of the cherev (sword) and they will all be led captive into the Golus, and Yerushalayim will be trampled down by the Goyim, until the times of the Goyim are fulfilled.

[YESHAYAH 5:5; 63:18; DANIEL 8:13]

[25] And there will be otot (miraculous signs) in the shemesh (sun) and the

levanah (moon) and the kochavim (stars), and upon the earth there will be dismay among the Goyim, in perplexity at the sound of the sea and the waves;

[26] Bnei Adam will be fainting from pachad (terror) and from expectation of the things coming upon the Olam Haze, for the kochot (powers) of the heavens will be shaken. [27] And then you will see the Bar Enosh (*Moshiach*, *DANIEL 7:13-14*) and his Bias HaMoshiach on an Anan

(Cloud) with gevurah (miraculous power of Hashem) and kavod rav (great glory). [28] And when the Reshit (the Beginning) of these things occurs, stand erect and lift up your roshim (heads), because your Geulah (Redemption) draws near.

[29] And Rebbe, Melech HaMoshiach told a mashal (parable) to them. You see the etz te'enah (fig tree) and all the etz.

[30] When they sprout leaves already, you see for yourselves and you have daas that Kayits (Summer) is already near. [31] So also you, when you see these things happening, you have daas that the Malchut Hashem is near.

[32] Omein, I say to you, that HaDor HaZeh will not pass away until all these things may occur.

[33] HaShomayim and HaAretz will pass away, but my Dvarim will by no means pass away.

[34] And be shomer regarding yourselves lest your levavot (hearts) may be burdened with dissipation and drunkenness and the cares of the Olam HaZeh and Yom HaHu (That Day) may come upon you PITOM

(suddenly, MALACHI 3:1).

[35] For as a mokesch (trap) it will come upon all the ones dwelling on the pnei kol haAretz (the face of all the Earth).

[36] But be shomer (on guard, alert), always davening that you may be able to escape all these things that are about to happen and that you may be able to stand before the Bar Enosh (*Moshiach* DANIEL 7:13-14).

[37] Now in those days Rebbe, Melech HaMoshiach was saying shiurim in the Beis Hamikdash, and balailah (at night) he was going out into the Har HaZeytim.

[38] And all the people were getting up early in the boker to come to Rebbe, Melech HaMoshiach in the Beis Hamikdash to hear him.

22 And the Chag HaMatzot was approaching, the feast called Pesach.

[2] And the Rashei Hakohananim and the Sofrim were seeking how they might destroy him, for they were afraid of the people.

[3] And Hasatan entered into Yehudah, the one being called Yehudah from Kriot, being one of the Shneyim Asar.

[4] And having departed, Yehudah spoke with the Rashei Hakohananim and Ketzinim (Officers) of the Beis Hamikdash how he might hand him over to them.

[5] And they got a lot of geshmak out of this, and they agreed to pay him kesef.

[ZECHARYAH 11:12]

[6] And Yehudah consented and he was seeking an opportunity to betray him when there was no multitude with them.

[7] Shoim (already) now came the Yom HaMatzot, in which it was necessary to sacrifice the Pesach Korban, the Seh (Lamb, Isa 53:7). [Ex 12:18-

20; Dt 16:5 8]

[8] And he sent Kefa and Yochanan, having said, Go and make our preparations that we may eat and have the Pesach Seder.

[9] And they said to Rebbe, Melech HaMoshiach, Where do you wish that we should prepare it?

[10] And Rebbe, Melech HaMoshiach said to them, Hinei. When you enter into HaIr, you will meet a man carrying a jar of mayim.

Follow him into the bais (house) into which he enters,

[11] And you will say to the Baal Bayit, The Rebbe says to you, Where is the mekom linah (guest room) where I may conduct the Pesach Seder with my talmidim?

[12] And that one will show you a large aliyah having been furnished: there prepare the Seder.

[13] And having departed, they found things just as he had told them, and they prepared the Seder.

[14] And when the hour came, he reclined at tish and the Moshiach's Shlichim were with him.

[15] And Rebbe, Melech HaMoshiach said to them, With great tshuka (deep and sincere desire, longing) I have desired to eat this Pesach with you before I suffer.

[16] For I say to you, I may by no means eat it until it is fulfilled in the Malchut Hashem.

[17] And having taken the Cup of Redemption, having made the bracha, Rebbe, Melech HaMoshiach said, Take this, and share it among yourselves.

[18] For I say to you, from now on by no means shall I drink from the p'ri hagefen until the Malchut Hashem comes.

[19] And having taken the

Afikoman and having made the hamotzi, Rebbe, Melech HaMoshiach broke the matzah and gave it to them, saying, This is my BASAR (SHEMOT 12:8) being given for you: this do in zikaron (remembrance) of me. [Lv 5:7; 6:23; Ezek 43:21; Isa 53:8]

[20] And Rebbe, Melech HaMoshiach took the kos (cup) similarly after they ate, saying, This kos (cup) is HaBrit HaChadasha in my dahm, being shed for you. [Ex 24:8; Isa 42:6; Jer 31:31-34; Zech 9:11; 53:10-12]

[21] Nevertheless, hinei, the hand of the one betraying me is with me on the tish (table) [TEHILLIM 41:9]

[22] Because the Bar Enosh (*Moshiach*, DANIEL 7:13-14) indeed goes according to the thing having been determined: but oy to that man through whom he is betrayed.

[23] And they began to discuss among themselves who then it might be among them that would do this.

[24] And there came about also a dispute among them, as to which of them seemed to be the Gadol.

[25] And Rebbe, Melech HaMoshiach said to them, The melachim (kings) of the Goyim domineer them and the ones having shlita (control) over the Goyim are called benefactors.

[26] But with you it is not so, but he of the Gedolim among you, let him be as the youngest, and he of the Manhigim, as the one serving.

[27] For who is HaGadol? The one reclining at tish or the one serving? Is it not the one reclining at tish? But I am in your midst as one serving.

[28] But you are the ones having remained with me in my nisyonos (temptations).

[29] And I assign shlita (authority) to you, just as Avi assigned shlita to me; a Malchut (Kingdom),
 [30] That you may eat and drink at my tish in my Malchut, and you will sit upon kissot (thrones) judging the Shneyim Asar Shivtei Yisroel (Twelve Tribes of Yisroel).
 [31] Shimon, Shimon, hinei, Hasatan asked for you, to sift you like wheat [IYOV 1:6-12; AMOS 9:9]
 [32] But I davened for you, that your emunah may not fail: and when you have made teshuva, give chizzuk to your Achim bMoshiach.
 [33] But Shimon Kefa said to him, Adoni, with you I am prepared even to go to the beis hashohar, even to die al kiddush ha-Shem.
 [34] But Rebbe, Melech HaMoshiach said, I say to you, a targel will not crow hayom until shalosh paamim you, Kefa, will make hakhchashah (denial) of your daas of me.
 [35] He said to them, When I sent you without a money belt and a bag and sandals, did you lack anything? And they said, Nothing.
 [36] Rebbe, Melech HaMoshiach said to them, But now the one having a money belt, let him take it; likewise also a bag; and the one not having, let him sell his kaftan and let him buy a cherev.
 [37] For I say to you, that it is necessary that what stands written be fulfilled in me, VES POSHEIM NIMNAH (and with lawless persons he was numbered YESHAYAH 53:12). For indeed what was written about me is being fulfilled.
 [38] And they said, Adoni, hinei, here are shte charavot (two swords). And Rebbe, Melech HaMoshiach said to them, It is enough.
 [39] And having gone out, he went according to his kvius

(regimen) to the Har HaZeytim, and his talmidim followed him also.
 [40] And having come to the place, Rebbe, Melech HaMoshiach said to them, Daven and offer tefillos, lest you enter lidey nisayon (into temptation, Mt.6:13).
 [41] And Rebbe, Melech HaMoshiach had withdrawn from them about a stone's throw, and, having fallen down, he was davening.
 [42] Saying, Avi, im yirtzeh Hashem, if You are willing, take this kos (cup) away from me. Nevertheless not the ratzon of me but rtzonechah (Thy will) be done. (Mt. 6:10)
 [43] And a malach min HaShomayim appeared to him, strengthening him.
 [44] And having been in agony, Rebbe, Melech HaMoshiach was davening more fervently; and his sweat became like drops of dahm falling down upon the adamah.
 [45] And having got up from davening and having come to the talmidim, he found them sleeping, because of agmat nefesh (grief).
 [46] And Rebbe, Melech HaMoshiach said to them, Why are you sleeping? Get up, daven, lest you enter lidey nisayon (into temptation).
 [47] Yet as he was speaking, hinei, a multitude! And going at their head was the one being called Yehudah, one of the Shneyim Asar, and he drew near to Rebbe Melech HaMoshiach to give him a neshikah (kiss).
 [48] And Rebbe Melech HaMoshiach said to him, Yehudah, do you with a neshikah the Bar Enosh (*Moshiach*, DANIEL 7:13-14) betray?
 [49] But having seen what was coming, the ones around Rebbe, Melech HaMoshiach

said, Adoni, should we strike with the cherev (sword)?
 [50] And a certain one of them struck the eved (servant) of the Rashei Hakohananim and cut off his right ear.
 [51] And, in reply, Rebbe Melech HaMoshiach said, Blaib shtein! (Stop!) No more of this! And having touched the ear, he healed him.
 [52] And Rebbe Melech HaMoshiach said to the ones having come against him, the Rashei Hakohananim and the Beis Hamikdash shomrim and the Ziknei HaAm, Do you have the chutzpah to come out as against a ganav (thief) with charavot and clubs?
 [53] Yom Yom (Daily) I was with you in the Beis Hamikdash and you did not stretch out your hands against me, but this is your hour and the shlita of choshech (power of evil, sitra ahra).
 [54] And having seized Rebbe, Melech HaMoshiach, they led him away and brought him into the bais of the Rashei Hakohananim. And Kefa was following from a distance.
 [55] And some kindled a hadlakah (bonfire) in the middle of the courtyard, and having sat down together, Kefa was sitting in their midst.
 [56] And a certain shifcha, seeing him sitting in the light of the hadlakah (bonfire), staring intently at Kefa, said, And this one was with him.
 [57] But Kefa denied it, saying, I do not have daas of him, isha.
 [58] And after a short while, another, having seen him, said, And you are of them! But Kefa said, Man, I am not!
 [59] And about one hour had passed, and still another was insisting, saying, Beemes (in actuality) this one was with him also, for he also is a Gelili (inhabitant of the Galil)!

[60] But Kefa said, Ben Adam, I do not have daas what you are saying. And immediately, while Kefa was speaking, a tarnegol crowd. [61] And having turned, Adoneinu looked at Kefa, and Kefa was reminded of the dvar of Moshiach Adoneinu when he said to him, Before the tarnegol crows hayom (today) you will make hakhchashah (denial) of me shalosh paamim. [62] And having gone outside Kefa wept bitterly. [63] And the men, the ones having Rebbe, Melech HaMoshiach in custody, were ridiculing and beating him. [64] And having blindfolded him, they were setting a she'elah in front of him, saying, Give a dvar nevuah, who is the one having given you a klap (blow)? [65] And with much other Chillul Hashem gadfanut they were speaking against Rebbe, Melech HaMoshiach. [66] And when boker came, the Ziknei HaAm were gathered together, both the Rashei Hakohanim and the Sofrim, and they led him away to their Sanhedrin, [67] Saying, If you are the Rebbe Melech HaMoshiach, tell us. But he said to them, If I say this to you, you will by no means have emunah. [68] And if I set a she'elah before you, you will by no means give answer. [69] But from now on the Bar Enosh (*Moshiach*, DANIEL 7:13-14) will be YOSHEV LIMIN as the gevurat Hashem. (TEHILLIM 110:1) [70] And everyone said, Then you are the Ben HaElohim? Rebbe, Melech HaMoshiach said, You are saying that I am. [71] And to them they said, Why still do we have need of an eidus (witness)? For we ourselves heard

from his peh (mouth).

23 And the whole multitude of them got up and led Rebbe, Melech HaMoshiach before Pilate. [2] And they began to accuse him saying, This one we found misleading our nation and making it asur to pay taxes to Caesar and calling himself Moshiach and that he is to be a Melech. [3] And Pilate cross-examined him, saying, Are you the Melech HaYehudim? And in reply, he said to him, You say so? [4] And Pilate said to the Rashei Hakohanim and the multitudes, I find no ashmah (guilt) in this man. [5] But they were insisting, saying, He incites the people, from where he began with his torah (teaching), throughout all of Yehudah, from the Galil even to this place. [6] And when Pilate heard this, he asked whether the man was a Gelili (an inhabitant of the Galil). [7] And having learned that he is under the jurisdiction of Herod, he sent him to Herod, who was also in Yerushalayim during those days. [8] And Herod, having laid eyes on Rebbe Melech HaMoshiach, had great simcha. For he was for a long time wanting to see him, because he keeps hearing things about him and was hoping to watch some ot (miraculous sign) being performed by him. [9] And Herod was questioning him with many words, but he answered him nothing. [10] And the Rashei Hakohenim and the Sofrim had stood by vehemently accusing Rebbe, Melech HaMoshiach. [11] And having treated him

with contempt, Herod with his chaiyalim also ridiculed him, having clothed him in an elegant royal robe. So they thus sent back him to Pilate. [12] And Herod and Pilate became fast friends with one another on that very day, for they were previously at enmity toward each other. [13] And Pilate, when he had assembled the Rashei Hakohanim and the manhigim and the people, [14] Said to them, You brought to me this man causing the people to rise up in mered (revolt), and, hinei, I have cross-examined him before you and I found nothing in this man of the crime of which you make accusations against him. [15] And neither did Herod, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him. [16] Therefore, having disciplined him, I will release him. [17] [Now he was obliged to release to them one at the Chag (Festival).] [18] But they cried out with one kol, saying, Away with this one! And release to us Bar-Abba! [19] (Bar-Abba was a man who was thrown into the beis hasohar, because of some insurrection which occurred in HaIr as well as a retzach.) [20] And again Pilate addressed them, wishing to release Rebbe Melech HaMoshiach. [21] But they were crying out saying, Let him be talui al HaEtz! Let him be hanged on HaEtz! [DEVARIM 21:23] [22] And a paam shlishit (third time), Pilate said to them, But what raah did this one do? No crime worthy of mavet did I find in him.

Therefore, having disciplined him, I will release him.

[23] But they insisted with a kol gadol demanding him to be hanged on HaEtz and their voices were roiv (the larger portion) prevailing.

[24] And Pilate decided that their demand be accomplished.

[25] And Pilate released the one they were requesting, the one who had been thrown into the beis hasohar on account of an insurrection and retzach, but Rebbe Melech

HaMoshiach he delivered over to their ratzon.

[26] And as they led him away, having seized a certain Shimon, a Cyrenian, coming in from the country, they put upon him Moshiah's Etz to carry, following Rebbe Melech HaMoshiach.

[27] And a great multitude of HaAm were following him and nashim, who were acting as avelim, lamenting for him.

[28] And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim (Daughters of Yerushalayim), stop weeping for me; weep for yourselves and for your yeladim,

[29] Because, hinei, yamim are coming in which they will say, Ashrey are the barren and the wombs which did not bear and the breasts which did not nurse.

[30] Then they will begin to say to the mountain, Fall on us! And to the hills, Bury us.

[Hos 10:8; Isa 2:19]

[31] Because if while an etz (tree) is green they do these things, what may happen when it is dry? [Ezek 20:47]

[32] And two POSHA'IM (criminals, resha'im, YESHAYAH 53:9,12) were also being led away with Rebbe, Melech HaMoshiach to be executed.

[33] And when they came upon the place being called The Skull, there they hanged each on his etz, Rebbe, Melech HaMoshiach and the POSHA'IM (criminals, YESHAYAH 53:12), one on the right, and one on the left.

[34] But Rebbe Melech HaMoshiach was saying, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU GORAL (they cast lots).

[TEHILLIM 22:19(18)]

[35] And HaAm had stood watching. And the manhimim were mocking him also, saying, Others he saved, let him save himself, if this one is the Rebbe Melech HaMoshiach of Hashem, the Bechir Hashem. [Psa 22:17; Isa 42:1]

[36] And the chaivalim also ridiculed him as they approached, offering CHOMETZ (wine vinegar Psa 69:21) to him, [Psa 22:7] [37] and saying, If you are HaMelech HaYehudim, save yourself.

[38] And there was also an inscription over him, THIS IS HAMELECH HAYEHUDIM.

[39] And one of the POSHA'IM (criminals, YESHAYAH 53:12) having been hanged with him was speaking Chillul Hashem gadfanut against him, saying, Are you not the Rebbe Melech HaMoshiach?

[40] Save yourself and us. And in reply the other, rebuking him, said, Do you not have yirat Shomayim? For you are under the same gezar din (verdict) of harshaah (condemnation as guilty).

[41] And this is a just gezar din against us, for we deserve what we are getting for our ma'asim (deeds). But this one did nothing rah.

[42] And he was saying,

Adoni, remember me when you come into your Malchut.

[43] And Rebbe, Melech HaMoshiach said to him, Omein, I say to you, hayom (today) you will be with me in Gan Eden.

[44] It was already the sixth hour [noon] and choshech was over the whole land until the ninth hour. [Amos 8:9]

[45] The shemesh being obscured; and the Parochet [between the Kodesh

HaKodashim and HaKodesh] in the Beis Hamikdash was torn in two. [Ex 26:31-33]

[46] And having cried out with a kol gadol, he said, Abba, BYADCHA AFKID RUCHI (into your hands I commit my ruach TEHILLIM 31:6[5]). And this having said, he breathed out his last.

[47] And the centurion who saw the thing that happened was saying, Baruch Hashem, surely this man was a Tzaddik.

[48] And when all the hamon (crowd) that had assembled at this spectacle had observed the things that had happened, they went away beating their chests.

[49] And all his acquaintances stood at a distance and the nashim, the ones following him from the Galil, observed these things.

[50] And, hinei, a man by name Yosef being a member of the Sanhedrin, and an ish tov and a tzaddik

[51] (This one had not consented to their cheshbon and action) came from Ramatayim, a shtetl of Yehudah. He was waiting expectantly for the Malchut Hashem.

[52] He approached Pilate, and asked for the gufat Yehoshua. [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[53] And, having taken down geviyyato (his body), he wrapped it in a linen [*tachrichim*] and placed it in a hewn kever (tomb) where not anyone had yet been laid. [Psa 16:9-10; Job 19:25-27; Isa 53:11]

[54] And it was nearly Erev Shabbat, Shabbos was drawing near.

[55] And following along after, the nashim who had come out of the Galil with him, saw the kever (tomb) and how his NEVELAH (body, DEVARIM 21:23) was laid. [Cn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11]

[56] And having returned, they prepared spices and ointments. And on Shabbos they rested according to the mitzvah (commandment). [SHEMOT 12:16; 20:10]

24 But on Yom HaRishon, the first day of the shavua (week), very early in the boker, they went to the kever (tomb) bringing what spices they prepared.

[2] But they found the even (stone) having been rolled away from the kever (tomb),

[3] and, having entered, they did not find geviyyato (his body, DEVARIM 21:23; BERESHIS 47:18) of the Rebbe Melech HaMoshiach Adoneinu. [TEHILLIM 16:9-10; IYOV 19:25-27;

YESHAYAH 26:19; 53:11]

[4] It came about while they were perplexed about this, indeed, hinei, shnayim (two), who were garmented in dazzling robes, stood by them.

[5] And having become terrified, the nashim bowed their faces to the ground. They said to the nashim, Why are you seeking HaChai (the One living) among HaMesim?

[6] He is not here, he kam (stood up) litechiyyah (to come to life again). Have zikaron

(recollection) how he spoke to you while he was still in the Galil,

[7] Saying, It is necessary for the Bar Enosh (*Moshiach*, DANIEL 7:13-14) to be delivered over into the hands of anashim choteim and to be talui al HaEtz [to be hanged on the Tree, DEVARIM 21:23] and on HaYom HaShlishi to stand up alive again.

[8] And they remembered the words of Rebbe, Melech HaMoshiach.

[9] And having returned from the kever (tomb), they reported all these things to the Achad Asar (the Eleven) and to all the others.

[10] Now there were Miryam of Magdala and Yochanah and Miryam the Em (mother) of Yaakov, and the others with them. They were telling the Moshiach's Shlichim these things,

[11] And these words of theirs appeared to the Moshiach's Shlichim as utter narrishkait, and the Shlichim had no emunah in what they said.

[12] Kefa got up and ran to the kever (tomb). And when he bent over, Kefa sees the tachrichim linen clothes only, and he departed wondering to himself with tzorich iyun (unresolved puzzlement) about the thing that had happened.

[13] And, hinei, shnayim (two) of them that same day were traveling to a shtetl being distant sixty stadia from Yerushalayim, a shtetl the name of which is Ammaus.

[14] And they were speaking to one another concerning all these things that had happened.

[15] And it came about while they were talking and discussing these things that also Rebbe Melech HaMoshiach himself had come near and was traveling

along with them,

[16] But the enayim (eyes) of them were prevented from recognizing Rebbe, Melech HaMoshiach.

[17] And he said to them, What dvarim (words) are these which you are exchanging with one another as you are walking along? And they stood with a look of agmat nefesh (tzubrochen, broken-hearted).

[18] And in reply one, Cleopas by name, said to him, Are you the only one visiting Yerushalayim that does not have daas of the things that have happened in it in these days?

[19] And he said to them, What things? And they said to him, The things about Yehoshua from Natzeret, who was a man, a navi, powerful in ma'aseh and dvar before Hashem and all HaAm,

[20] And how both our Rashei Hakohananim and minhagim delivered him over to a mishpat mavet and how on HaEtz they hanged him. [DEVARIM 21:23]

[21] But we were holding the tikvah that he is the one to bring the Geulah of Yisroel. Ken, and besides all this, it is now HaYom HaShlishi vi-bahlt (since) these things took place.

[22] Also some nashim (women) in our number astounded us. They came to the kever (tomb, Rebbe's ohel) early this morning,

[23] And not having found geviyyato (his body, cf *Bereshis 47:18; nevelah, corpse*),

[DEVARIM 21:23], the nashim (women) came saying also to have seen a chazon (vision, appearance) of malachim (angels) who say he lives.

[24] And some of the ones with us departed to the kever (tomb), and they found it so, just as also the nashim (women) said, but him

they did not see.

[25] And Moshiach said to them, O foolish ones and slow in lev (heart) to have emunah in all which the Neviim spoke.

[26] Was it not necessary for the Rebbe, Melech

HaMoshiach to suffer these things and to enter into his kavod (glory)?

[27] And having begun from Moshe Rabbenu and from all the Neviim, he explained to them in all the Kitvei Hakodesh the things concerning himself.

[BERESHIS 3:15; BAMIDBAR 21:9; DEVARIM 18:15;

YESHAYAH 7:14; 9:6; 40:10,11; 53; YECHEZKEL 34:23; DANIEL 9:24;

TEHILLIM 22; MALACHI 3:1]

[28] And they drew near to the shtetl where they were traveling and he acted as though to travel vaiter (farther).

[29] And they strongly urged him saying, Stay with us, because it is towards erev and the yom has declined already. And he entered to stay with them.

[30] And it came about, while he was reclining at tish with them, having taken the matzot, he made the hamotzi, and, with the betziat halechem (the breaking of the bread) he handed it to them.

[31] And the eynayim of them were opened, and they had daas, recognizing him. And just then he became invisible to them.

[32] And they said to one another, Were not our levavot burning within us as he was speaking to us on the derech, as he was opening to us the Kitvei Hakodesh?

[33] And getting up that very hour, they returned to Yerushalayim, and they found the Achad Asar (Eleven) gathered

together and those with them,

[34] Saying that beemes (really) Rebbe, Melech

HaMoshiach Adoneinu was mamash (definitely) made to stand up alive and he tahke (actually) appeared to Shimon.

[35] And they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.

[36] And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem.

[37] But having been startled and having been terrified, they were thinking they saw a ruach (spirit).

[38] And he said to them, Why have you been troubled, and why do doubts arise in your levavot?

[39] You see my hands and my feet that I am myself.

Touch me and see, because a ruach does not have basar and atzamot (bones) as you see me having.

[40] And having said this, he showed them his hands and his feet.[TEHILLIM 22:17(16) TARGUM HASHIVIM]

[41] And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?

[42] And they gave him part of a broiled dag (fish).

[43] And having taken it, in front of them, he ate it.

[44] And he said to them, These are my dvarim which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe and the Neviim and the Tehillim about me [Moshiach] to be fulfilled. [TEHILLIM 2; 16; 22; 69; 72; 89; 110; 118;]

[45] Then he opened their minds to have binah

(understanding) of the Kitvei Hakodesh.

[46] And he said to them, Thus it has been written, that the Rebbe, Melech

HaMoshiach must suffer his histalkus (passing) and come back to life again from

HaMesim on HaYom HaShlishi,

[47] And teshuva for the selicha (forgiveness) of chattaim (sins) is to be preached bShem of Rebbe, Melech HaMoshiach Yehoshua to all the Nations, beginning from Yerushalayim.

[48] You are to be edim (witnesses) of these things.

[49] And, hinei, I send the havtachah of Avi to you; but you sit in HaIr (the City) until you may be clothed with oz (power) from on High.

[50] And he led them outside as far as Beit-Anyah, and having lifted up his hands, he said a bracha over them.

[51] And while he said the bracha over them, he departed from them, being taken up in an aliyah ascent to Shomayim.

[52] And they, having revered him in worship [DANIEL 7:14; cf. DANIEL 3:18], returned to Yerushalayim with simcha gedolah.

[53] And they were continually in the Beis Hamikdash praising Hashem.

[T.N. From the "we" sections of Acts (16:10-17, 20:5-21:18; 27:1-28:16), Lukas intimates he had opportunity to obtain independent corroboration of the veracity of what came to be included in the other synoptic Gospels and that Luke had opportunity also to interview living eye-witnesses in the early pre-Churban Bayis Sheni period of his travels to Jerusalem with Rav Sha'ul, making his writings, Luke-Acts, of inestimable historical value to Messianic believers today.]

BESURAS HAGEULAH ACCORDING TO YOCHANAN

1 Bereshis (in the Beginning) was the Dvar Hashem [YESHAYAH 55:11; BERESHIS 1:1], and the Dvar Hashem was agav (along with) Hashem [MISHLE 8:30; 30:4], and the Dvar Hashem was nothing less, by nature, than Elohim! [Psa 56:11(10); Yn 17:5; Rev. 19:13 i.e., the Ma'amar Memra] [2] Bereshis (in the Beginning) this Dvar Hashem was with Hashem [Prov 8:30]. [3] All things through him came to be, and without him came to be not one thing which came into being. [Ps 33:6,9; Prov 30:4] [4] In him was Chayyim (Life) and the Chayyim (Life) was the Ohr (Light) of Bnei Adam. [TEHILLIM 36:10 (9)] [5] And the Ohr shines in the choshech [TEHILLIM 18:28], and the choshech did not grasp it. [YESHAYAH 9:1] [6] There came an ish haElohim (a man of G-d), having been sent from Hashem. His name was Yochanan. [7] This Yochanan came for an eidus (witness), that he might give solemn edut (testimony) about the Ohr, that kol Bnei Adam might have emunah through him. [8] This ish haElohim was not the Ohr, but he came that he might give solemn edut (testimony) about the Ohr. [9] The Ohr, the Ohr HaAmitti (the True Light), which gives rational haskalah (enlightenment) to kol Bnei Adam (all mankind), was coming into the Olam Hazeh. [10] He was in the Olam Hazeh, the Olam (world) came to be through him [Ps 33:6,9]; yet the Olam Hazeh did not recognize him. [11] He came to his own, and his own were not mekabel (accepting) the Kabbalus HaMalchus of him

[YESHAYAH 53:3]. [12] But as many as him lekabel pnei Moshiach (receive him as Moshiach), to them he gave the tokef (authority) to become in fact yeladim haElohim [DEVARIM 14:1]. [13] He gave this tokef to the ones whose being born was not by the agency of natural descent, nor by the ratzon (will) of basar (fallen human nature), nor by the ratzon of a gever (male)—rather, to the ones born of G-d (Yn 3:3,7). [14] And the Dvar Hashem did mitgashem (become bodily) and made his Sukkah, his Mishkan (Tabernacle) among us [YESHAYAH 7:14], and we [Shlichim, 1Y 1:1-2] gazed upon his Shekhinah [SHEMOT 33:18; 40:34; YESHAYAH 60:1-2], the Shechinah of the Ben Yachid from Elohim HaAv, full of Hashem's Chesed v'Emes. [15] And Yochanan gives solemn edut (testimony) about him and has cried out, This was he about whom I said, Hu HaBah (He who comes [Gn 49:10; Ezek 21:27]) after me is really before me in priority, because, before I came to be, he was (Yn 8:58). [16] For from the kol melo (all the plentitude) of him we all received Chesed upon Chesed. [17] Because the matan Torah (giving of the Torah) was graciously bestowed through Moshe [*Rabbeinu*] [DEVARIM 32:46 SHEMOT 31:18; 34:28], but Chesed and Emes of Hashem came through [*Rebbe*,] Melech HaMoshiach Yehoshua [Ex 34:6; Ps 25:10; 40:11; 85:11; Yochanan 1:49]. [18] No one has ever seen Hashem [Ex 33:20]. It is Elohim the Ben Yachid [*who shares the nature of Hashem, the Chochman Ben Elohim at*

his side, see very importantly Mishle 8:30; 30:4], it is he, the one being in the kheyk (bosom) of HaAv, this one is Hashem's definitive midrash (exegesis). [19] And this is the solemn edut (testimony) of Yochanan, when those of Yehudah sent kohanim and Lviim from Yerushalayim to him that they might ask him, Mi atah? (Who are you?). [20] Yochanan made hoda'a (confession, admission)—he did not fail to make hoda'a—and said clearly, I am not the [*Rebbe*,] Melech HaMoshiach. [21] And they asked Yochanan, What, then? Are you Eliyahu HaNavi? And Yochanan says, I am not. Are you the Navi? (DEVARIM 18:15,18) And he answered, Lo (No). [22] They said then to him, Mi atah? That we may give a teshuvah (answer) to the ones who sent us. What do you say about yourself? [23] Yochanan said, I am a KOL KOREY BAMIDBAR, make straight the DERECH HASHEM! (YESHAYAH 40:3, TARGUM HASHIVIM), as Yesayah HaNavi said. [24] And the ones that had been sent were of the Perushim. [25] And the Perushim asked Yochanan, If you are not the [*Rebbe*,] Melech HaMoshiach nor Eliyahu nor the Navi, then why do you administer the mikveh mayim's tevilah? [26] Yochanan answered the Perushim, I give a tevilah in a mikveh mayim; among you is standing one of whom you do not have da'as. [27] Hu HaBah (he who comes, i.e., the *Rebbe, Melech HaMoshiach who is coming into the Olam Hazeh*), that is, He who comes after me, is one that I am not worthy even to untie the thong of his sandal.

[28] These events took place in Beit-Anyah (Bethany), beyond the Yarden River, which Yochanan was using as a mikveh mayim in which to administer the tevilah.

[29] On the next day, Yochanan sees Yehoshua coming to him, and Yochanan says, Hinei! The Seh HaElohim (Gn 22:8; Ex 12:5-13; Isa 53:7), the one carrying away the avonot HaOlam Hazeh (sins of this world *i.e.*, as the *sa'ir l'Azazel kapporah*,

[30] This is he about whom I said, After me comes an ISH (ZECHARYAH 6:12) who is really before me in priority, because, before I came to be, he was (Yochanan 8:58).

[31] And I did not recognize him, but that he might be manifested to Klal Yisroel, I came, therefore, administering the mikveh mayim's tevilah.

[32] And Yochanan gave solemn edut, I have seen the Ruach Hakodesh descending like a yonah out of Shomayim and remaining upon him. (YESHAYAH 11:2)

[33] And I did not recognize him, but the One who sent me to give the mikveh mayim's tevilah said to me, Upon whomever you see the Ruach Hakodesh descending and remaining, this is the One giving the tevilah in the Ruach Hakodesh. [YOEL 3:1 (2:28)]

[34] And I have seen and I have given solemn edut (testimony) that this One is the Ben HaElohim. [2Sm 7:14; Ps 2:7; 1Ch 17:10-14; Prov 8:30; 30:4]

[35] On the next day, Yochanan was standing with two of his talmidim.

[36] And as Yochanan watched Yehoshua walking by, Yochanan says, Hinei the Seh HaElohim! (Gn 22:8; Ex 12:5-13; Isa 53:7)

[37] And the two talmidim

heard Yochanan speaking, and they followed after him.

[38] When he turned and saw them following, he says to them, Mah tevakkeshun?

(What do you seek?) And they said to him, Rebbe (which means, being translated, my Master Moreh [teacher]), where is your mekom

megurim (dwelling place)? [39] And he says to them, Bo'u u're'u! (Come and see!) They went, therefore, and saw his mekom megurim, and remained with him that day.

The hour was about the tenth (four o'clock in the afternoon).

[40] One of the two was the achi Shimon Kefa. His name was Andrew. He was one of the two who heard Yochanan and followed him.

[41] Andrew first finds his own achi Shimon Kefa and says to him, We have found the Rebbe, Melech HaMoshiach!—the word, being translated, means 'Messiah'.

[DANIEL 9:25; TEHILLIM 2:2; SHMUEL ALEF 2:10]

[42] Andrew led Shimon to Yehoshua. When Yehoshua gazed at Shimon, he said, You are Shimon Bar Yonah. You will be called Kefa, which is translated Petros [Rock].

[BERESHIS 17:5,15; 32:28; 35:10]

[43] On the next day he wanted to go out into the Galil, and he finds Philippos, and says to Philippos, Follow me [*as my talmid*].

[MELACHIM ALEF 19:19]

[44] Now Philippos was from Beit Tzaidah, the shtetl of Andrew and Kefa.

[45] Philippos finds Natan'el and says to him, He whom Moshe [Rabbeinu] wrote of in the Sefer Torah, he whom the Nevi'im also wrote of—Yehoshua ben Yosef [*ben David*], from Natzeret we have found! [DEVARIM 18:18; YESHAYAH 7:14;

9:5[6]; YECHEZKEL 34:23]

[46] And Natan'el said to Philippos, Can anything good come out of Natzeret? [7:41; YESHAYAH 11:1;

ZECHARYAH 6:11 12]

Philippos says to Natan'el, Bo'u u're'u! (Come and see!)

[MELACHIM BAIS 6:13]

[47] Yehoshua saw Natan'el coming to him, and he says, Hinei a genuine Ben Yisroel, in whom is no MIRMAH (deceit). [TEHILLIM 32:2; TZEFRANYAH 3:13;

YESHAYAH 53:9]

[48] Natan'el says to him, How do you have da'as of me? In reply, Yehoshua said to him, Before you received your kri'ah (call) from Philippos, while you were beneath the etz hate'enah (fig tree, MICHOH 4:4; ZECHARYAH 3:10), I watched you.

[49] In reply, Natan'el said to him, Rebbe, you are the Ben HaElohim [SHMUEL BAIS 7:14; TEHILLIM 2:7; 89:26-27], the Rebbe, Melech HaMoshiach of Yisroel.

[50] In reply, Yehoshua said to Natan'el, Because I told you that I watched you beneath the etz hate'enah, do you have emunah (faith)? Greater than these things you will see.

[51] And he says to Natan'el, Omein, omein, I say to you, you will see Shomayim having been opened and malachim (angels) of Hashem ascending and descending on the Bar Enosh (*i.e.*, *Moshiach*) DANIEL 7:13-14; TZEFRANYAH 3:15; BERESHIS 28:12].

2 On Yom HaShelishi, there was a Chasunoh (Wedding Feast) in Kanah in the Galil; and the Em (Mother) of Rebbe, Melech HaMoshiach was there. [2] He and his talmidim were also invited to the Chasunoh (Wedding Feast).

[3] And when yayin (wine) was lacking, the Em of Rebbe, Melech HaMoshiach says to him, They do not have yayin.

[4] And Rebbe, Melech HaMoshiach says to her, Mah lanu valach, Isha?

[BERESHIS 3:15] My sha'ah (hour, time) has not yet come. [Mt 26:18, 27-28]

[5] The Em of Rebbe, Melech HaMoshiach says to the mesharetim, Asher yomar lakhem ta'asu (Do whatever he tells you). [BERESHIS 41:55] [6] Now there were shesh (six) stone water jars lying there. These were for the Jewish tohorot, each holding twenty to thirty gallons.

[7] Rebbe, Melech HaMoshiach says to them, Fill with yayim. And they filled them up to the top.

[8] And he says to them, Draw now and bring to the Rosh HaMesibba (Head of the Reception, Feast). And they brought it.

[9] And when the Rosh HaMesibba tasted the yayim having become yayin, and when he did not have da'as of where it came from—but the mesharetim had da'as, the ones having drawn the water—the Rosh HaMesibba summoned the Choson (Bridegroom).

[10] And the Rosh HaMesibba says to him, Everyone sets out the yayin hatov first, and when they have become drunk, he sets out the inferior; you have kept the yayin hatov until now.

[11] This was the reshit (beginning) of the otot (miraculous signs) Rebbe, Melech HaMoshiach accomplished in Kana of the Galil, and he manifested the kavod (glory) of him, v'ya'aminu bo (and they put their faith in him) [SHEMOT 14:31].

[12] After this he went down

to Kfar-Nachum and the Em of Rebbe, Melech HaMoshiach and the achim and his talmidim also, and there they remained not many yamim (days).

[13] And Pesach was fast approaching, and Rebbe, Melech HaMoshiach went up to Yerushalayim [DEVARIM 16:1-6].

[14] And he found in the Beis Hamikdash the ones selling oxen and sheep and doves [VAYIKRA 1:14; DEVARIM 14:26] and the coin-dealers sitting [DEVARIM 14:25].

[15] And having made a shot (whip) out of ropes Rebbe, Melech HaMoshiach drove all of them out of the Beis Hamikdash, both the sheep and the cattle. He also poured out the coins of the machalifei hakesafim (money-changers) and overturned their tishen (tables).

[16] And to the ones selling doves, Rebbe, Melech HaMoshiach said, Take these things from here. Do not make the Bais Avi a bais hasokharim (house of merchants). [ZECHARYAH 14:21]

[17] The talmidim of Rebbe, Melech HaMoshiach remembered that it had been written, KINAT BETECHA AKHALATNI (The zeal for Your bais will devour me [TEHILLIM 69:9].

[18] In reply, those of Yehudah then said to Rebbe, Melech HaMoshiach, What ot (miraculous sign) do you show us for these things you do?

[19] In reply, Rebbe, Melech HaMoshiach said to them, Bring churban to this heikhal and in shloshah yamim [YONAH 1:17; HOSHEA 6:2] I will raise it.

[20] Those of Yehudah then said, In forty and six years this Heikhal was built and you in shloshah yamim will raise it?

[21] But that one was speaking about the heikhal of Rebbe, Melech HaMoshiach's basar. [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:10-11]

[22] Therefore, when he underwent the Techiyas HaMoshiach (Resurrection of the Moshiach), his talmidim remembered that this he was saying and v'ya'aminu (and they put their faith SHEMOT 14:31) in the Kitvei Hakodesh [TEHILLIM 16:9-10] and the dvar which Rebbe, Melech HaMoshiach said.

[23] And when Rebbe, Melech HaMoshiach was in Yerushalayim during Pesach at the Chag (Feast), many from Yehudah had emunah (faith) in ha-Shem of Rebbe, Melech HaMoshiach, seeing his otot (miraculous signs) which he was doing.

[24] But Rebbe, Melech HaMoshiach was not entrusting himself to them, because he had da'as of kol Bnei Adam.

[25] And he had no need that anyone should give solemn edut (testimony) about them [YESHAYAH 11:3], for he knew what was in Bnei Adam [Dt 31:21; 1Kg 8:39].

3 Now there was a man of the Perushim. His name was Rav Nakdimon, a [Sanhedrist] katzin (leader) of the Yehudim.

[2] This one came to Rebbe, Melech HaMoshiach under cover of lailah and said to him, Rabbi, we have da'as that you are a moreh from Hashem having come, for no one is able these otot (miraculous signs) to do, which you do, unless Hashem is with him.

[3] In reply, he said to him, Omein, omein, I say to you, unless someone is born anew [born again, Yn 1:13; Dt 10:16; 30:6; Jer 4:4; Isa 52:1; Ezek 44:7,9], he is not able to see the Malchut Hashem.

[4] Rav Nakdimon says to Rebbe, Melech HaMoshiach, How is a man, being old, able to be born? Surely he is not able into the womb of immo a second time to enter and to be born? afii.org/bornrtwice.htm

[5] In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you: unless someone is born of mayim (TEHILLIM 36:10 [9]) and Ruach Hakodesh (YECHAZEL 36:25-27; 37:14), he is not able to enter into the Malchut Hashem [Lk 17:21].

[6] That which is born of basar is basar, and that which is born of the Ruach is ruach.

[7] Do not marvel that I said to you, It is necessary for you to be born again, born anew.

[8] The ruach (wind, Spirit) blows where it wishes, and the sound of it you hear, but you do not have da'as of where it comes from and where it goes [KOHELET 11:5]; so it is with everyone having been born of the Ruach Hakodesh. [YECHAZEL 37:9]

[9] In reply, Rav Nakdimon said to Rebbe, Melech HaMoshiach, How is it possible for these things to happen?

[10] In reply, he said to him, You hold the teaching office of rabbi, of moreh b'Yisroel and of these things you do not have da'as?

[11] Omein, omein, I say to you, that of which we have da'as we speak, and of that which we have seen, we give solemn edut (testimony), and the solemn edut of us you [pl.] do not receive.

[12] If I told you [pl.] about things of the Olam Hazeh and you have no emunah, how will you have emunah if I tell you about the things of the Olam Haba?

[13] And no one has ascended into Shomayim except the one having descended out of

Shomayim, the Bar Enosh [Dan 7:13-14; Prov 30:4; Dt 30:12].

[14] And as Moshe lifted up the nachash in the wilderness [Num 21:8-9], so it is necessary for there to be a hagbah (lifting up) of the Bar Enosh [Ps 22; Isa 53].

[15] That everyone having emunah [Gn 15:1-6; Num 14:11; Ex 14:31] in him may have Chayyei Olam [Dan 12:2; Isa 52:13].

[16] For Hashem so had ahavah (agape) for the Olam Hazeh that Hashem gave the matanah (gift) [Isa 9:5 (6)] of Hashem's Ben Yechid [Gn 22:12; Prov 30:4; 8:30] so that whosoever has emunah in him may not be ne'evad (lost, perish, be ruined with destruction), but find Chayyei Olam [Daniel 12:2].

[17] For Hashem did not send the Ben HaElohim into the Olam Hazeh that he might judge the Olam Hazeh, but that the Olam Hazeh might be brought to the Geulah (Redemption) of the Olam Haba through him (Rebbe, Melech HaMoshiach). [YESHAYAH 53:11]

[18] The one of emunah who is mekabel Moshiach (accepting the person of the Bar Enosh, Rebbe, Melech HaMoshiach) is not judged; but the one without emunah who is not mekabel Moshiach, already has been judged and given the psak din (verdict) of "condemned," because he has no emunah in the Shem of the Ben Yachid of Hashem.

[19] And this is the psak din, that the Ohr has come into the Olam Hazeh, and Bnei Adam had ahavah for the choshech rather than for the Ohr, for their ma'asim were ra'im (evil). [TEHILLIM 52:3]

[20] For everyone walking in the derech resha'im has sin'as chinom (baseless hatred) for

the Ohr and does not come to the Ohr, lest his ma'asim be exposed. [Ps 1:6; Job 24:13-17]

[21] But the one doing HaEmes comes to the Ohr that his ma'asim hamitzot may be manifested, that they have been wrought in Hashem.

[22] After these things Rebbe, Melech HaMoshiach and his talmidim came into the land of Yehudah, and there he was staying with them and was giving the mikveh mayim's tevilah.

[23] And Yochanan was also giving the tevilah near Shalem at Einayim, because there was plenty of water there for a mikveh, and the Yehudim were coming and submitting to the tevilah.

[24] Yochanan had not yet been incarcerated in the beit hasohar (prison).

[25] There was then a discussion of Yochanan's talmidim with one of the Yehudim about the subject of tohorah (purification).

[26] And they came to Yochanan and said to him, Rabbi, he who was with you beyond the Yarden, the one to whom you have given solemn edut, hinei, this one gives the mikveh mayim's tevilah and kol Bnei Adam come to him.

[27] In reply, Yochanan said, A man is not able to receive anything, unless it has been given to him from Shomayim.

[28] You yourselves stand as eidus (witness) to me, that I said I am not the Rebbe, Melech HaMoshiach, but I have been sent gevorn forois before him (forerunner) [MALACHI 3:1].

[29] The one having the Kallah (bride) is the Choson (Bridegroom, i.e., Rebbe, Melech HaMoshiach) but the Shoshvin (the Choson's best man), the one

having stood and hearing him with simcha, rejoices because of the kol (voice) of the Choson (Bridegroom). Therefore, this simcha of mine has been made sheleimah (complete).

[30] It is necessary for that one [*Rebbe, Melech HaMoshiach*] to increase, but for me to decrease.

[31] The one coming from above (Moshiach) is over all; the one being from Olam Hazei is of Olam Hazei and of the Olam Hazei he speaks; Hu Habah (He who comes, i.e., *Moshiach*) from Shomayim is over all.

[32] Rebbe, Melech HaMoshiach gives solemn edut (testimony) to that which he has seen and heard, yet no one receives his eidus.

[33] The one who is mekabel Moshiach's eidus has thereby set his chotam of attestation that Hashem is Emes.

[34] For he whom Hashem sent speaks the Divrei Hashem, for He gives the Ruach Hakodesh without measure. [YESHAYAH 42:1]

[35] Elohim HaAv (the Father) has ahavah (love) for HaBen [MISHLE 30:4; 8:30] and has given all things into his hand.

[36] The one with emunah in the Ben [*HaElohim*] has Chayyei Olam; but the one disobeying the Ben [*HaElohim*] will not see Chayyim, but the Charon Af Hashem remains on him.

4 Therefore when Rebbe, Melech HaMoshiach knew that the Perushim heard that he makes more talmidim and administers the tevilah of teshuva to more talmidim than Yochanan, [2] Although Rebbe, Melech HaMoshiach himself did not personally administer the mikveh mayim's tevilah—this was administered by his

talmidim,

[3] Then Rebbe, Melech HaMoshiach left the land of Yehudah and departed again into the Galil.

[4] And it was necessary for him to pass through Shomron.

[5] Therefore, he comes into a city of Shomron being called Sh'khem near the field which Ya'akov Avinu had given to Yosef Ben Ya'akov. [Gn 33:19; 48:22; Josh 24:32]

[6] Now a be'er (well) of Ya'akov was there. Rebbe, Melech HaMoshiach, having become weary from his journey was sitting there at the be'er. The sha'ah (hour, time) was about hashishit (the sixth, noon).

[7] An isha of Shomron comes to draw mayim. Rebbe, Melech HaMoshiach says to her, Give me a drink.

[8] For Rebbe, Melech HaMoshiach's talmidim had gone away into the city that they might buy okhel.

[9] Therefore, the isha of Shomron says to Rebbe, Melech HaMoshiach, How can you, being a Yehudi, ask to be given a drink from me, an isha (woman) from Shomron (Samaria)? (For those who are Yehudim do not associate with those of Shomron) [EZRA 4:3-6; 9:1-10:44].

[10] In reply, Rebbe, Melech HaMoshiach said to her, If you knew the matanah (gift) of Hashem and who it is saying to you, Give me a drink,

[BERESHIS 26:19] you would have asked him and he would have given you Mayim Chayyim (Living Water).

[YESHAYAH 44:3; 55:1;

YIRMEYAH 2:13; 17:13;

ZECHARYAH 14:8].

[11] The isha (woman) says to Rebbe, Melech HaMoshiach, Adoni, you have no bucket and the be'er is deep. From where then do you have the Mayim Chayyim?

[BERESHIS 21:19]

[12] Surely you are not greater than Ya'akov Avinu who gave the matanah to us of the be'er (well) and drank from it himself as did his banim (sons) and his tzon (flock)?

[13] In reply, Rebbe, Melech HaMoshiach said, Everyone drinking from this mayim (water) will thirst again,

[14] But whoever drinks of the mayim (water) which I will give to him will never thirst again, but the mayim (water) which I will give him will become in him a makor

(fountain, TEHILLIM 36:10 [9]) of mayim (water, YESHAYAH 12:3; 58:11)

springing up unto Chayyei Olam.

[15] The isha (woman) says to Rebbe, Melech HaMoshiach, Adoni, give me this mayim that I may not thirst nor come here to draw mayim.

[16] Rebbe, Melech HaMoshiach says to her, Go, call your ba'al (husband), and come back here.

[17] In reply, the isha (woman) said to Rebbe, Melech HaMoshiach, I do not have a ba'al. He says to her, Well you spoke, I do not have a ba'al.

[18] For beetzem (in fact) chamisha be'alim (five husbands) you had, and the one you have now is not your ba'al (husband). What you have said is emes.

[MELACHIM BAIS 17:24; HOSHEA 2:7]

[19] The isha says to Rebbe, Melech HaMoshiach, Adoni, I see that you are a navi.

[20] Avoteinu on this mountain (*Gerizim*) worshiped [DEVARIM 11:29; 27:12; YEHOShUA 8:33] and you say that in Yerushalayim is the place where it is necessary to worship. [DEVARIM 12:5-14; TEHILLIM 122:1-5]

[21] Rebbe, Melech HaMoshiach says to her, Have emunah (faith), believe me, Isha. A sha'ah (hour, time) comes when neither on this mountain nor in Yerushalayim [Mal 1:11; 1Kg 8:27; Isa 66:1] will you worship HaAv. [Isa 63:16]
 [22] You worship that of which you do not have da'as [MELACHIM BAIS 17:28-41]; we worship that of which we have da'as, because Yeshu'at Eloheinu (salvation) is from the Yehudim [Isa 2:3; Ro 9:3].
 [23] But a sha'ah is coming, and now is, when those of the true avodas kodesh will worship HaAv in the Ruach Hakodesh and in Emes, for indeed [*Elohim*] HaAv is seeking such to worship Him.
 [24] Hashem is Ruach (Spirit) and it is necessary for the ones worshipping Him to worship in Ruach and Emes. [Ezek 36:26-27; 37:14]
 [25] The isha says to him, I have da'as that Rebbe, Melech HaMoshiach is coming, the one being called the Messiah. When Rebbe, Melech HaMoshiach comes, he will proclaim to us everything.
 [26] Yehoshua says to her, Ani Hu (I am He), the one speaking to you.
 [27] And at this very moment, the Moshiach's talmidim arrived, and they were marveling that he was speaking with an isha. No one said, however, What are you seeking? Or, Why do you speak with her?
 [28] Therefore, the isha left her waterpot and went away into the city and says to the bnei Adam of the city,
 [29] Come, see an ish who told me everything I have ever done. Surely this one is Moshiach, is he not?
 [30] They came out of the city and were coming to him.
 [31] Divaile (meanwhile),

Moshiach's talmidim were asking him, Rebbe, eat.
 [32] But Rebbe, Melech HaMoshiach said to them, I have okhel (food) to eat [IYOV 23:12] of which you have no da'as.
 [33] Therefore, Moshiach's talmidim were saying to one another, Surely no one brought him anything to eat?
 [34] Rebbe, Melech HaMoshiach says to them, My okhel (food) is that I may do the ratzon (will) of the One having sent me and may complete ma'aseh HaElohim [his work, KOHELET 11:5].
 [35] Do not say, Yet arba'ah chodashim (four months) and then comes the katzir (harvest). Hinei, I say to you, Lift up your eyes and see the sadot (fields) that they are white for the katzir (harvest).
 [36] The one harvesting receives wages and gathers p'ri (fruit) unto Chayyei Olam, that the one sowing and the other one harvesting may have simcha together.
 [37] For in this the saying is true, One sows and another reaps. [Job 31: 8; Mic 6:15]
 [38] I sent you to harvest that upon which you have not labored; others have labored and you have entered into their labor.
 [39] And from that city of Shomron many had emunah in him, because of the solemn dvar of the isha giving edut: He told me everything I have ever done.
 [40] Then when those of Shomron came to Rebbe, Melech HaMoshiach, they were asking him to remain with them, and he remained with them there two yamim.
 [41] And many more put their emunah [*in Rebbe, Melech HaMoshiach*], because of his dvar (word).
 [42] And to the isha they were saying, No longer because of

what you spoke do we have emunah (faith), for we ourselves have heard and we have da'as that his one is be'emes the Moshi'a HaOlam (the Savior, Go'el HaOlam).
 [43] And after two yamim (days), he went out from there into the Galil.
 [44] For Rebbe, Melech HaMoshiach himself gave solemn edut (testimony) that a Navi does not have kavod (honor) in his own country.
 [45] Therefore, when he came into the Galil, those of the Galil received Rebbe, Melech HaMoshiach, vi-bahlt (since) they had seen all which he did in Yerushalayim during the Chag, for they also went to the Chag.
 [46] Then Rebbe, Melech HaMoshiach came again into Kanah of the Galil where he made the mayim (water) into yayin (wine). There was a certain royal official whose ben was choleh (ill) in K'far-Nachum.
 [47] This man, having heard that Yehoshua comes from the land of Yehudah into the Galil, went to him and was asking him to come down and cure the ben of him. For the yeled was about to die.
 [48] Therefore, Rebbe, Melech HaMoshiach said to him, Except you see otot (miraculous signs) and moftim (wonders), you will never have emunah (faith). [DANIEL 4:2-3,37]
 [49] The royal official says to Rebbe, Melech HaMoshiach, Adoni, come down before my yeled dies.
 [50] Rebbe, Melech HaMoshiach says to him, Go! Bincha chai (your son lives)! [MELACHIM ALEF 17:23]
 The man had emunah (faith) in the dvar that Rebbe, Melech HaMoshiach had said to him, and the man departed.

[51] And as the man was going, his avadim met him, saying that the man's yeled lives.

[52] Therefore, the man inquired from them the sha'ah (hour, time) in which the yeled began to recover. Then they said to him, Etmol (yesterday) at the sha'ah hashevi'it (seventh hour) the fever left him.

[53] Therefore, the abba knew that it was the same sha'ah (hour, time) in which Rebbe, Melech HaMoshiach said to him, Bincha chai! And the man had emunah and all his bais.

[54] Now this was ot hasheni (the second miraculous sign) that Rebbe, Melech HaMoshiach did after having come from the land of Yehudah to the Galil.

5 After these things, there was a Chag (Feast) in Yehudah and Rebbe, Melech HaMoshiach went up to Yerushalayim.

[2] Now there is in Yerushalayim at the Sha'ar HaTzon (Sheepgate) [NECHEMYAH 3:1,32; 12:39] a pool, the one being called in Aramaic, Beit-Zata, having chamasha colonnades.

[3] In these lay a multitude of invalids— ivrim (blind men), pisechim (lame persons), paralyzed.

[4] [For a malach Hashem from time to time descended into the berekhah (pool) and agitated the mayim; therefore, he who entered first after the agitation of the mayim, became whole, whatever choli (disease, sickness) he was held by.]

[5] And there was a certain man there SHELOSHIM USHEMONEH SHANAH [DEVARIM 2:14] having been in his machla (illness).

[6] Rebbe, Melech HaMoshiach, seeing this man

lying there, and having da'as that the man had been in this condition for a long time already, says to him, Do you want to have refuah

[YESHAYAH 53:5]?

[7] In reply, the choleh (sick one) said, Adoni, I have no one, when the mayim is disturbed, to put me into the pool. While I am coming, someone steps into the pool ahead of me.

[8] Rebbe, Melech

HaMoshiach says to him, Rise up, take your mat and walk.

[9] And immediately the man received his refuah (healing) and took his mat and was walking around. And that day was Shabbos.

[10] So those of Yehudah were saying to the one having been granted refuah (healing), It is Shabbos, so it is asur (prohibited), it is chillul Shabbos [desecration of Shabbat] for you to carry your mat. [NECHEMYAH 13:15 22; YIRMEYAH 17:21]

[11] But the man in reply said to them, The one having given me refuah, that one said to me, Take up your mat and walk!

[12] They asked him, Who is halsh (the man) telling you to take up your mat and walk?

[13] But the one having been granted refuah (healing) did not have da'as who it is, for Rebbe, Melech HaMoshiach slipped away, there being a multitude in the place.

[14] After these things Rebbe, Melech HaMoshiach finds him in the Beis Hamikdash, and said to him, Hinei, you have received your refuah. No longer commit averos, for fear that something worse happen to you.

[15] The man went away and reported to the Yehudim that Yehoshua is the one having granted him his refuah,

[16] And, because of this,

those of Yehudah brought redifah (persecution) upon Rebbe, Melech HaMoshiach, because these things he was doing on Shabbos.

[17] But Rebbe, Melech HaMoshiach in reply, said to them, Avi until now is working and I am working. [BERESHIS 2:3]

[18] Because of this, therefore, those of Yehudah were seeking all the more to kill Rebbe, Melech HaMoshiach, because not only was he mechallel Shabbos, but also Rebbe was saying that his own Av was Hashem, thereby making himself equal with Elohim [Yochanan 1:1].

[19] In reply, therefore, Rebbe, Melech HaMoshiach was saying to them, Omein, omein, I say to you, HaBen is not able to do anything from himself except what he sees HaAv doing, for what things that One is doing, these things also HaBen likewise is doing. [20] For HaAv has ahavah for HaBen and all things He shows to him which He does and ma'asim gedolim (greater works) than these He will show him that you may marvel.

[21] For just as HaAv raises the Mesim (dead ones) and makes them alive, so also HaBen makes alive whom he wills. [DEVARIM 32:39; SHMUEL ALEF 2:6; MELACHIM BAIS 5:7; HOSHEA 6:2; RUTH 4:5]

[22] For not even HaAv judges anyone, but all Mishpat Hashem has given to HaBen [BERESHIS 18:25; SHOFETIM 11:27; DANIEL 7:10,13-14]

[23] That kol Bnei Adam may honor HaBen as they honor HaAv. The one not honoring HaBen does not honor HaAv who sent him [Dan 7:13-14].

[24] Omein, omein, I say to you, that the one, hearing my dvar and

having emunah in the One who sent me, has Chayyei Olam and does not come into the Mishpat Hashem, but has been transferred out of mavet (death) into Chayyim (Life).

[25] Omein, omein, I say to you, that a sha'ah (hour) is coming and now is, when the Mesim (dead ones) will hear the kol (voice) of the Ben HaElohim and the ones having heard will live.

[26] For just as HaAv has Chayyim (Life) in himself [DEVARIM 30:20; IYOV 10:12; 33:4; TEHILLIM 36:10 (9)], so also HaBen He gave to have Chayyim (Life) in himself.

[27] And samchut (authority) He gave to him to make mishpat (judgment) because he is the Bar Enosh [DANIEL 7:13-14].

[28] Do not marvel at this. For a sha'ah (hour, time) is coming in which all the ones in the kevarim (graves) will hear the kol of Rebbe, Melech HaMoshiach, [YESHAYAH 26:19; YECHEZKEL 37:12] [29] And will come out, the ones having practiced HaTov to a Techiyas HaMesim of Chayyim (Life), the ones having practiced HaRah to a Techiyas HaMesim of Mishpat (Judgment). [DANIEL 12:2]

[30] I am not able to do from myself anything. As I hear I judge, and mine is mishpat tzedek [YESHAYAH 28:6], because I do not seek my own ratzon (will) but the ratzon (will) of the One having sent me. [BAMIDBAR 16:28]

[31] If I give solemn edut (testimony) about myself, the edut of mine is not ne'emanah (reliable).

[32] There is Another giving solemn edut about me, however, and I have da'as that the edut He testifies about me is ne'emanah (reliable).

[33] You (*pl.*) have sent to Yochanan and he has given

solemn edut (testimony) to HaEmes (the Truth).

[34] Not that I accept edut from Bnei Adam, but I say these things that you may come to Yeshu'at Eloheinu. [35] He [*Yochanan*] was a menorah burning and shining and you chose to exult for a time in his Ohr (Light); [TEHILLIM 132:16; DANIEL 12:3]

[36] but I have edut (testimony) greater than Yochanan's. For the ma'asim (works) which HaAv has given to me that I should accomplish, these ma'asim which I do give solemn edut (testimony) about me, that HaAv has sent me.

[37] And HaAv who sent me has Himself given solemn edut (testimony) about me. You have neither heard His kol (voice) nor the mareh of Hashem have you seen [DEVARIM 4:12],

[38] and the dvar Hashem you do not have abiding and dwelling in you, because you have no bitachon (trust), no emunah (faith) in the one whom Hashem has sent. [YESHAYAH 26:10; 53:1; YIRMEYAH 8:8]

[39] You search the Kitvei Hakodesh because you think in them you have Chayyei Olam. And those are the ones giving solemn edut about me. [40] And you do not want to come to me that you may have Chayyim.

[41] I do not accept kavod (glory) from Bnei Adam. [42] But I have had da'as of you, that the ahavas Hashem (the love of G-d) you do not have in yourselves.

[43] I have come b'Shem Avi and you do not accept me. If another comes in his own name, him you will accept. [44] How are you able to have emunah, when you receive kavod from one another, and

the kavod from the only Elohim HaEchad you do not seek? [MELACHIM BAIS 19:15,19; YESHAYAH 37:20; DANIEL 3:45 TARGUM HASHIVIM]

[45] Do not think that I will accuse you before HaAv; however, there is one accusing you: Moshe, in whom you have set your tikvah. [Dt 31:26-27]

[46] For if you were having emunah in Moshe, you would have had emunah in me, for he himself wrote concerning me. [BERESHIS 3:15; 45:4-9; DEVARIM 18:15]

[47] But if in the Kitvei Hakodesh of that one you lack emunah, how will you have emunah in my dvar?

6 After these things, Rebbe, Melech HaMoshiach departed beyond Lake Kinneret (Lake Tiberias).

[2] And a riezige (sizable) multitude was following him, because they were seeing the otot (miraculous signs) which he was doing on the cholim (the ones being ill).

[3] And Rebbe, Melech HaMoshiach went up to the mountain, and there he was sitting with his talmidim.

[4] Pesach was near at hand, the Chag (Jewish Feast).

[5] Therefore, having lifted up his eyes, Rebbe, Melech HaMoshiach saw that a great multitude is coming to him, and he says to Philippos, From where may we buy lechem that these ones may eat?

[6] But he was saying this to test Philippos, for he himself knew what he was about to do.

[7] In reply, Philippos said, Two hundred denarii worth of lechem would not be enough that each one may take a little okhel.

[8] One of his talmidim, Andrew, ach of Shimon Kefa, says to him,

[9] There is a na'ar (lad) here who has five barley loaves and two dagim (fish), but what are these for so many? [2Kg 4:43]

[10] Rebbe, Melech HaMoshiach said, Instruct the anashim (men) to recline. Now there was much grass in the area. Therefore the anashim reclined, their number being about chameshet alafim.

[11] Therefore, Rebbe, Melech HaMoshiach took the loaves and, having made the bracha, distributed to the ones bimesibba (reclining); likewise also he distributed of the dagim (fish) as much as they were wanting.

[12] Now when they were filled, he tells his talmidim, Gather the shirayim (Rebbe's leftovers), that nothing may be lost.

[13] Therefore, what they gathered from the five barley loaves filled Sheneym Asar (Twelve) baskets of shirayim left over by the ones having eaten.

[14] Therefore, the anashim, having seen what ot (miraculous sign) he did, were saying, This one is beemes the Navi, Hu HaBah, the one coming into the Olam Hazeh. [DEVARIM 18:15,18]

[15] Therefore, Yehoshua, having had da'as that they are about to come and to seize him that they might make him king by force, departed alone again to the mountain, withdrawing by himself.

[16] And as erev came, his talmidim went down to the sea.

[17] And having embarked into a sirah, they were going across the sea to Kfar-Nachum. And choshech already had come and Yehoshua had not yet come to them.

[18] And the sea, as a great wind blew, was becoming aroused.

[19] Therefore, having rowed about esrim v'chamash or sheloshim stadia, they see Rebbe, Melech HaMoshiach walking on the sea and coming near the sirah, and they were gefeirlich (horribly) frightened. [YOV 9:8]

[20] But he says to them, Ani Hu. Do not be afraid.

[21] Therefore, the talmidim were willing to receive him into the sirah. And immediately the sirah came to the shore to which they were going. [TEHILLIM 106:30 TARGUM HASHIVIM]

[22] On the next day the multitude that had stayed on the other side of Lake Kinneret saw that there had been only one sirah with which to cross the sea. They knew that Yehoshua had not embarked with his talmidim in that sirah, but that his talmidim had departed by themselves.

[23] Then some sirot (boats) came ashore from Tiberias and landed near the area where they ate the lechem after Rebbe, Melech HaMoshiach Adoneinu had made the bracha.

[24] Therefore, when the multitude saw Rebbe, Melech HaMoshiach is not there, nor his talmidim, they embarked into the sirot and came to Kfar-Nachum, seeking Yehoshua.

[25] And having found him across the sea, they said to him, Rebbe, when did you come here?

[26] In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you, you are seeking me not because you saw otot (miraculous signs), but because you ate of the loaves and were gluttons.

[27] Do not work for the okhel that is perishing, but for the okhel remaining to Chayyei Olam, which the Bar

Enosh [*Moshiach*] will give to you, for Elohim HaAv has set His chotam (seal) on this one [YESHAYAH 55:2].

[28] Therefore, they said to Rebbe, Melech HaMoshiach, What may we do that we may work the pe'ulot Hashem? [29] In reply, Rebbe, Melech HaMoshiach said to them, This is the mitzvah of Hashem, that you may believe in Rebbe, Melech HaMoshiach whom Hashem has sent.

[30] They said, therefore, to him, What ot (sign) then do you perform that we may see and may have emunah in you? What work do you do?

[31] Avoteinu ate the manna in the wilderness [BAMIDBAR 11:7-9; SHEMOT 16:4,15; NECHEMYAH 9:15], as it has been written, LECHEM from SHOMAYIM he gave them to eat. [TEHILLIM 78:24; 105:40]

[32] Therefore, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, it was not Moshe who has given you the lechem out of Shomayim, but HaAv of me gives you the lechem ha'amitti (the true bread) out of Shomayim.

[33] For the lechem of Hashem is that which comes down out of Shomayim and giving Chayyim (Life) to HaOlam.

[34] Therefore, they said to Rebbe, Melech HaMoshiach, Adoni, always give us this lechem.

[35] Rebbe, Melech HaMoshiach said to them, Ani Hu [SHEMOT 3:14] the lechem haChayyim; the one coming to me never hungers, and the one with emunah in me will never thirst again.

[36] But I said to you that you have seen me and yet you do not have bitachon, you lack emunah.

[37] All which HaAv gives to me will come to me, and the one coming to me I will never turn away.

[38] For I have come down from Shomayim not that I may do my ratzon, but the ratzon of the One having sent me.

[39] Now this is the ratzon of the One Who sent me, that I should lose nothing of all which He has given me, but I will raise him up on the Yom HaAcharon (Last Day). [Isa 27:3; Jer 23:4]

[40] For this is the ratzon of Avi: that everyone seeing the Ben [*HaElohim Moshiach*] and believing in him may have Chayyei Olam, and on Yom HaAcharon I will raise him up.

[41] Therefore, those of Yehudah were murmuring about Rebbe, Melech HaMoshiach, because he said, Ani Hu [SHEMOT 3:14] the lechem having come down out of Shomayim. [SHEMOT 16:4]

[42] And they were saying, Is this man not Yehoshua Ben Yosef [*Ben Dovid*], and do we not know his Av and his Em? Now how does he say, Out of Shomayim I have come down. [Yochanan 1:1,14]

[43] Rebbe, Melech HaMoshiach answered and said to them, Do not grumble among yourselves.

[44] No one is able to come to me unless HaAv Who sent me should draw him, and I will raise him up on the Yom HaAcharon. [Jer 31:3; Hos 11:4]

[45] It has been written in the Nevi'im, V'CHOL they LIMUDI HASHEM (They shall all be taught of G-d [Isa 54:13; see Jer 31:33, 34]. Everyone having heard from HaAv and having learned comes to me.

[46] Not that anyone has seen HaAv except the one being

sent from Hashem; this one has seen HaAv.

[47] Omein, omein, I say to you, the one having emunah has Chayyei Olam.

[48] Ani Hu the lechem haChayyim. [BAMIDBAR 14:23; DEVARIM 1:35]

[49] Your Avot ate in the wilderness the manna and died.

[50] This is the lechem coming down out of Shomayim, so that anyone may eat of it and not die. [Gn 3:22]

[51] Ani hu the lechem haChai (the living bread) having come down out of Shomayim. If anyone eats of this lechem he will live l'olam v'ed. And, indeed, the lechem which I will give on behalf of the Chayyim (life) of HaOlam is the basar of me [Ex 12:8].

[52] Therefore, those of Yehudah were arguing with one another, saying, How is this man able to give us the basar of him to eat?

[53] Therefore, he said to them, Omein, omein, I say to you, unless you eat the [*Seudas Moshiach Seh*] basar of the Bar Enosh and drink [*the Kiddush Cup of the Brit Chadasha in*] his dahm, you do not have Chayyim (Life) in yourselves [Ex 12:3; Isa 53:7].

[54] The one feeding on my [*Seh Elohim*] basar and drinking [*Cup of Redemption in*] dahmi has Chayyei Olam and I will raise him up on the Yom HaAcharon [Ruth 4:5,10].

[55] For my basar is okhel emes (true food) and dahmi is shikuy emes (true drink).

[56] The one feeding on my basar and drinking dahmi abides in, [*YESHAYAH 53:7; SHEMOT 12:3*] dwells in me and I in him [Ex 12:22].

[57] As HaAv HaChai sent me and I live because of HaAv, so also whoever is feeding on me even that one

will live because of me.

[58] This is the lechem out of Shomayim having come down, not as the Avot ate and died; the one feeding on this lechem will live l'olam v'ed.

[59] These things he said in a shul while teaching in K'far-Nachum.

[60] Therefore, many of Moshiach's talmidim, having heard, said, Hard is this dvar Torah. Who is able to hear it? [YESHAYAH 53:1]

[61] And Rebbe, Melech HaMoshiach, having da'as in himself that his talmidim are grumbling about this, said to them, Does this cause a michshol for you?

[62] What if you behold the Bar Enosh ascending where he was Bereshis?

[63] The Ruach Hakodesh is that which is making alive, the basar does not profit anything. The dvarim which I have spoken to you are as Ruach and they are as Chayyim (Life).

[64] But there are of you some who do not have emunah. For from Bereshis, he had da'as of whom are the ones not having emunah and who is the one betraying him.

[65] And he was saying, Because of this, I have told you that no one is able to come to me unless it has been bashert to him from HaAv.

[66] From this time, many of his talmidim fell away and no longer followed him as talmidim.

[67] Therefore, he said to the Sheneym Asar, Surely you do not want to depart also?

[68] In reply, Shimon Kefa said to Rebbe, Melech HaMoshiach, Adoni, to whom will we go? You have the divrei haChayyei Olam.

[69] And we have bitachon and have trusted with emunah and we have da'as that you are HaKadosh of Hashem

(the Holy One of G-d,
YESHAYAH 49:7).

[70] In reply, Rebbe, Melech HaMoshiach said to them, Did I not choose you Sheneym Asar (Twelve)? And is one of you not a Satan?

[71] Now he was speaking of Yehudah Ben Shimon from Kriot, for, though he was one of the Sheneym Asar, this one was about to betray Rebbe, Melech HaMoshiach.

7 And after these things Rebbe, Melech HaMoshiach itinerated in the Galil, for he was not wanting to move about in Yehudah, because those of Yehudah were seeking to kill him.

[2] Now the Chag of Sukkot was near. [VAYIKRA 23:34; DEVARIM 16:16]

[3] His achim then said to him, Leave here and go away into the land of Yehudah, that also your talmidim will see your ma'asim which you do.

[4] For no one who seeks public notice does anything besod (secretly). If these things you do, then manifest yourself to HaOlam.

[5] For not even the achim of Rebbe, Melech HaMoshiach were believing in him.

[TEHILLIM 69:8]

[6] Therefore, Rebbe, Melech HaMoshiach says to them, My sha'ah has not yet come, but your time is always ready.

[7] The Olam Hazeh is not capable of sin'ah (hatred) toward you, but the Olam Hazeh hates me, and for this reason: I give solemn edut (testimony) about it because the ma'asim of the Olam Hazeh are ra'im (evil).

[8] You make aliyah leregel up to the Chag (Feast). I am not going up to this Chag (Feast), because my time has not yet been fulfilled.

[9] And having said these things, Rebbe, Melech

HaMoshiach remained in the Galil.

[10] But when the achim of him made aliyah leregel to the Chag (Feast), then also Rebbe, Melech HaMoshiach went up [Yochanan 5:30] not publicly but besod (secretly).

[11] Then those of Yehudah were seeking Rebbe, Melech HaMoshiach in the Chag (Feast) and were saying, Where is that man?

[12] And there was much telunnah (murmuring) about Rebbe, Melech HaMoshiach among the multitudes. Some were saying, He is tov (good), but others were saying, Lo (no), he deceives the multitude.

[13] No one, however, was speaking openly about Rebbe, Melech HaMoshiach because of the fear of those of Yehudah.

[14] But around the middle period of the Chag (Feast), Rebbe, Melech HaMoshiach went up to the Beis Hamikdash and was saying shiurim (teaching torah).

[15] Therefore, those of Yehudah were marveling, saying, How has this man binah (understanding) of a Yeshiva yode'a sefer (scholar), not having learned?

[16] Therefore, in reply, Rebbe, Melech HaMoshiach said, My Torah (teaching) is not mine but of the One having sent me.

[17] If anyone wants to do the ratzon Hashem, he will have da'as about my Torah, whether it is of Hashem or I speak only from myself.

[TEHILLIM 25:14; 92:16; BAMIDBAR 16:28]

[18] The one speaking from himself seeks his own kavod (glory), but he who is seeking the kavod of the One having sent him, this one is ne'eman and there is no avlah (injustice) in him.

[19] Has not Moshe given you the Torah? None of you is able to be shomer chukkat Torah. Why are you seeking to kill me? [DEVARIM 32:46; MISHLE 20:9; KOHELET 7:20; YESHAYAH 53:6]

[20] The multitude said, You have a shed (demon). Who is seeking to kill you?

[21] In reply, Rebbe, Melech HaMoshiach said to them, Of the Pe'ulot of Hashem, I accomplished echad, one pe'ulah, and everyone marvels.

[22] Moshe has given you bris milah not that bris milah is of Moshe, but it is of the Avot, and on a Shabbos you perpetually perform bris milah. [BERESHIS 17:10-14; 21:4; VAYIKRA 12:3]

[23] If a man receives bris milah on Shabbos and lo tufar Torat Moshe (the Torah of Moses may not be broken, BERESHIS 17:14) are you angry with me because I gave a man refu'ah shleimah on Shabbos?

[24] Do not judge according to appearance but judge with mishpat tzedek.

[ZECHARYAH 7:9; SHMUEL ALEF 16:7; YESHAYAH 11:3 4; VAYIKRA 19:15]

[25] Therefore, some of the ones of Yerushalayim were saying, Is it not this man whom they are seeking to kill?

[26] And, hinei, he speaks publicly and they say nothing to him. Perhaps the manhigim (the gedolim of Judaism) have da'as that this man is the Rebbe, Melech HaMoshiach?

[27] But this man, we have da'as where he is from; but the Rebbe, Melech HaMoshiach, whenever he comes, no one has da'as where he is from.

[28] Therefore, in the Beis Hamikdash while teaching, Rebbe, Melech HaMoshiach cried out, saying, You have da'as of me, and you have

da'as of where I am from. I have not come on my own, but the One Who sent me is ne'eman. He is the One of Whom you do not have da'as. [29] I have da'as of Him, because from Him Ani Hu, and He is the One Who sent me.

[30] Therefore, they were seeking to arrest him, and no one laid a hand on him, because his sha'ah (hour, time) had not yet come.

[31] From the multitude, however, many put their emunah, their bitachon, in him, and were saying, The Rebbe, Melech HaMoshiach, whenever he comes, surely he will not do more otot (miraculous signs) than the things which this man did?

[32] The Perushim heard the telunnah (murmuring) of these things from the multitude, the talk about Rebbe, Melech HaMoshiach, and they sent the Rashei Hakohanim and the mesharetim of the Perushim that they might arrest him.

[33] Therefore, he said, Yet a little time I am with you and I go away to the One having sent me.

[34] You will seek me and not find me and where Ani Hu you are not able to come.

[35] Therefore, those of Yehudah said to themselves, Where is this man about to journey that we will not find him? Surely he is not about to sojourn to the Golus of the Yevanim (Greeks) to teach the Yevanim? [MISHLE 1:28]

[36] What is this dvar which he said, You will seek me and will not find me and where Ani Hu, you are not able to come?

[37] Now on the last day of the Chag, Hoshana Rabbah, Rebbe, Melech HaMoshiach cried out, saying, If anyone thirsts let him come to me and

drink. [Lv 23:36; Isa 55:1; 12:3; 49:10]

[38] The one with emunah in me, as the Kitvei Hakodesh said, 'Out of the midst of him, rivers of MAYIM CHAYYIM [Zech 14:8] will flow.' [Prov 18:4; Isa 44:3; 58:11; 43:19f, Ezek 47:1-12; Joel 4:18; Song 4:15].

[39] But this he said about the Ruach Hakodesh which the ones having emunah (faith) in him were about to receive, for the Ruach Hakodesh had not yet been given, because he had not yet received kavod. [YOEL 2:28 (3:1)]

[40] Some of the multitude, therefore, having heard these dvarim were saying, This man is beemes the Navi.

[41] Others were saying, This man is the Rebbe, Melech HaMoshiach. But some were saying, Surely the Rebbe, Melech HaMoshiach comes not from the Galil, does he?

[42] Has not the Kitvei Hakodesh said that the Rebbe, Melech HaMoshiach is from the zera Dovid and from Beit-Lechem, the shtetl where Dovid lived? [2Sm 7:12; Psa 89:3-4; Mic 5:1(2); Jer 23:5]

[43] A machloket (controversy), therefore, occurred among the multitude because of Rebbe, Melech HaMoshiach.

[44] And some of them were wanting to arrest him, but no one laid his hands on him.

[45] Then the avadim of the Rashei Hakohanim and Perushim came and the Rashei Hakohanim and Perushim said to them, Why did you not bring him?

[46] In reply, the avadim said, Never Ish spoke like this Ish.

[47] In reply, therefore, the Perushim said, Surely not you also have been deceived?

[48] Has any of the

manhigim put their emunah (faith) in him, or any of the Perushim [T.N. *but cf Yn 7:50; 19:39*]?

[49] But this am ha'aretz crowd has no da'as of Torah and is cursed. [DEVARIM 27:26]

[50] Rav Nakdimon, the one having come to Rebbe, Melech HaMoshiach earlier, being one of their own, says to them,

[51] Surely Torateinu (Our Torah) judges not the Man unless it hears first from the Man himself and has da'as of what he does, does it? [Dt 1:16; 17:6; Ex 23:1]

[52] They answered and said to Rav Nakdimon, Surely not you also are from the Galil, are you? Search [*the Kitvei Hakodesh*] and see that from the Galil a Navi does not arise. [T.N. *but cf 2Kgs 14:25; Isa 9:1,2*]

[53] And they went each one to his bais.

8 But Rebbe, Melech HaMoshiach went to the Har HaZeytim (Mount of Olives).

[2] And at the beginning of Shacharis, Rebbe, Melech HaMoshiach came again into the Beis Hamikdash and kol haAm (all the people) were coming to Rebbe, Melech HaMoshiach, and having sat, for them he was saying a shiur.

[3] And the Sofrim and the Perushim led an isha (woman) having been caught in ni'uf (adultery) and, having stood her in the midst [VAYIKRA 20:10],

[4] They say to Rebbe, Melech HaMoshiach, Rabbi, this isha (woman) has been caught in the act of committing ni'uf (adultery).

[5] Now in our Torah Moshe Rabbeinu gave us a mitzvah to stone such nashim. You, therefore, what do you say? [Lv 20:10; Dt 22:22-

24; Job 31:11]

[6] But this they were saying to put a nissayon before Rebbe, Melech HaMoshiach that they might have something about which to accuse him, but he, having stooped down with his finger, was writing on the ground.

[7] But as they were remaining, questioning him, he stood up and said to them, The one without chet (sin) among you, at her let him be first to throw a stone. [Dt 17:7; Ezek 16:40]

[8] And again, having stooped down, he was writing on the ground.

[9] And the ones having heard were departing, one by one, beginning with the zekenim, and he was left alone with the isha standing before him.

[10] And having stood up, he said to her, Isha, where are they? Does no one condemn you?

[11] And she said, No one, Adoni. And Rebbe, Melech HaMoshiach said, Neither do I condemn you. Go and practice chet no more.

[12] Then again he spoke to them, saying, Ani Hu HaOhr HaOlam Hazeh. The one following me will never walk in choshech, but will have the Ohr HaChayyim. [Isa 9:1; 42:8; 49:6, 60:1,3 Prov 4:18]

[13] Therefore, the Perushim said to him, You give solemn edut (testimony) about yourself. But your edut is not ne'emanah.

[14] In reply, he said to them, Even if I give solemn edut about myself, my edut is ne'emanah, because I have da'as of where I came from and where I go, but you have no da'as of where I come from or where I go.

[15] You judge according to the basar; I do not judge anyone. [1Sm 16:7]

[16] But even if I judge, my psak din, my mishpat, is emes, because it is not I alone but the One having sent me, HaAv.

[17] And it has been written even in your Torah, that the edut (testimony) of two is ne'emanah. [Dt 17:6; 19:15]

[18] Ani Hu the one giving solemn edut (testimony) about myself and the One having sent me, HaAv, gives solemn edut about me.

[19] Therefore, they were saying to Rebbe, Melech HaMoshiach, Where is HaAv of you? In reply, he said, You have da'as of neither me nor HaAv of me. If you had had da'as of me, you would have had da'as of HaAv of me.

[20] These dvarim, Rebbe, Melech HaMoshiach spoke in the Beis HaOtzar while saying shiurim in the Beis Hamikdash, and no one arrested him, because his sha'ah had not yet come.

[21] Rebbe, Melech HaMoshiach said, therefore, again to them, I go away and you will seek me, and in your chet you will go to your mavet. Where I go you are not able to come. [Dt 24:16; Ezek 3:18]

[22] Therefore, those of Yehudah were saying, Does he mean he will commit suicide, because he says, Where I go you are not able to come?

[23] And Rebbe, Melech HaMoshiach was saying to them, You are from mattah (below); Ani Hu from ma'lah (above). You are of the Olam Hazeh; I am not of the Olam Hazeh.

[24] I said, therefore, to you that you will go to your mavet in your averos (sins), for if you do not have emunah (faith) that Ani Hu [YESHAYAH 41:4; SHEMOT 3:14-16], you will die in your chatta'im.

[25] They were saying, therefore, to him, Who are

you? Rebbe, Melech

HaMoshiach said to them, Why should I even speak to you at all?

[26] I have much to speak regarding you, much about you worthy of harsha'ah (condemnation), but the One having sent me is ne'eman and what I heard from Him these things I speak in the Olam Hazeh.

[27] They did not have da'as that Rebbe, Melech

HaMoshiach was speaking to them about Elohim HaAv.

[28] Therefore, Rebbe, Melech HaMoshiach said to them, When you perform the hagbah (lifting up) of the Bar Enosh, you will have da'as that Ani Hu [YESHAYAH 41:4; SHEMOT 3:14-16], and from myself I do nothing, but as HaAv of me taught me, these things I speak.

[29] And the One having sent me is with me [MISHLE 8:30]. He did not leave me alone, because I always do the things that please Him. [Prov 8:30; Isa 50:5; 43:10 TARGUM HASHIVIM]

[30] As Rebbe, Melech HaMoshiach was saying these things, many put their emunah in him.

[31] Therefore, Rebbe, Melech HaMoshiach was saying to the Yehudim who had emunah in him, If you remain in the dvar of me [*Rebbe, Melech HaMoshiach*], then you are my talmidim indeed.

[32] And you will have da'as of HaEmes (the Truth) and HaEmes will give you cherut (freedom). [VAYIKRA 25:10; YESHAYAH 61:1-3; 53:4-12]

[33] They answered Rebbe, Melech HaMoshiach, We are of the zera Avraham and to no one have we ever been enslaved. How do you say, You will become Bnei Chorin (freedmen)? [Neh 9:36]

[34] In reply, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you that everyone practicing Chet is an eved HaChet.

[BERESHIS 4:7]

[35] But the eved does not remain in the Bais ad Olam. HaBen remains ad Olam.

[BERESHIS 21:10; SHEMOT 21:2; DEVARIM 15:12]

[36] If therefore HaBen makes you Bnei Chorin, you shall be Bnei Chorin indeed.

[37] I have da'as that you are zera Avraham, but you seek to kill me, because my dvar has no place in you [Jer 31:31-34].

[38] What I have seen in the presence of HaAv of me, of that, I make solemn declaration. Therefore, the things you have heard from your father you do.

[39] They answered and said unto him, Avinu hu Avraham. Rebbe, Melech HaMoshiach says to them, If you were yeladim of Avraham, you would have been doing the ma'asei Avraham.

[40] But now you are seeking to kill me, a man who has told you HaEmes, which I heard from Hashem; this was not a ma'aseh that Avraham did.

[TEHILLIM 15:2]

[41] You are doing the ma'asim of your Av. They said, therefore, to Rebbe, Melech HaMoshiach, We are not mamzerim who have been born of zenunim (fornication). We have Av Echad, Hashem. [Gn 38:24; Isa 63:16; 64:8; Mal 2:10; Dt 32:6].

[42] He said to them, If Hashem were the Av of you, you would have had ahavah for me, for I came forth from Hashem, and now I am present here, for I have not come on my own, but HaAv sent me [Isa 55:11].

[43] Why do you not understand my dvarim? Because you are not able to

give obedient shemah (hearing) to my dvar.

[44] You are from the Av of you, Hasatan [BERESHIS 3:4-5; TEHILLIM 58:4(3)], and the ta'avot of your Av you want to do, for that one was a rotze'ach from Bereshis, and he has not taken a stand in HaEmes, because HaEmes is not in him. When he speaks the sheker, he speaks naturally, because he is a shakran (liar) and the av of it. [Gn 3:4 2Ch 18:21; Ps 5:6; 12:2]

[45] But because I speak HaEmes, you do not have bitachon (trust) in me.

[46] Who among you convicts me of chet (sin)? If I speak HaEmes, why do you not have emunah in me?

[47] The one who is of Hashem hears the divrei Hashem. Therefore, you do not hear because you are not of Hashem.

[48] In reply, those of Yehudah said to Rebbe, Melech HaMoshiach, Did we not rightly say that you are a Shomroni (Samaritan) and that you have a shed (demon)?

[49] In reply, Rebbe, Melech HaMoshiach said, I do not have a shed (demon). But I honor HaAv of me and you dishonor me.

[50] But I do not seek my own kavod; there is One seeking and judging.

[51] Omein, omein, I say to you, regarding the dvar of me, if anyone is shomer, he will never see mavet.

[52] Therefore, those of Yehudah said to Rebbe, Melech HaMoshiach, Now we have da'as that you have a shed, Avraham died and the Nevi'im; yet you say if anyone keeps the dvar of me he will never taste mavet (death).

[Hisgalus 21:8]

[53] Surely you are not greater than Avraham Avinu,

who died? And the Nevi'im died. Whom do you make yourself to be? [Zech 1:5]

[54] In reply, Rebbe, Melech HaMoshiach said, If I give myself kavod, the kavod of me is nothing. It is HaAv of me Who is giving me kavod, Whom you say, He is Eloheinu. [YESHAYAH 63:16]

[55] And you have not had da'as of Him. But I have had da'as of Him. If I would say that I do not have da'as of Him, I will be like you, a shakran (liar); but I do have da'as of Him, and I keep His dvar.

[56] Avraham your Av had lev same'ach to see the Yom of me [*the Yom HaMoshiach*], and he saw it and had simcha. [BERESHIS 18:18]

[57] Therefore those of Yehudah said to him, You do not yet possess fifty years and yet you have seen Avraham Avinu?

[58] Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, before Avraham came into being, Ani Hu. [SHEMOT 3:4; 6:3; YESHAYAH 41:4; 43:10,13]

[59] Then they took up stones that they might stone him, but Rebbe, Melech HaMoshiach was hidden and departed out of the Beis Hamikdash. [Ex 17:4; Lv 24:16; 1Sm 30:6]

9 And passing along, Rebbe, Melech HaMoshiach saw a man ivver (blind) from birth.

[2] The talmidim of Rebbe, Melech HaMoshiach asked him, Rebbe, who committed averos, this man or the horim (parents) of him, that he was born ivver? [YEchezkel 18:20; SHEMOT 20:5; IYOV 21:19]

[3] In reply, Rebbe, Melech HaMoshiach said, Neither this man sinned nor the horim of him,

but that the pe'ulot of Hashem may be manifested in him.

[4] It is necessary for us to work the pe'ulot of the One having sent me while it is Yom. Lailah comes when no one is able to work.[Jer 13:16]

[5] As long as I am in the Olam Hazeh, I am the Ohr HaOlam.

[6] Having said these things, he spat on the ground and made clay with the saliva and he anointed the clay upon the man's eyes,

[7] And said to him, Go wash in the pool of Shiloach! [MELACHIM BAIS 5:10].

~The name means sent-He went therefore and washed and came seeing. [YESHAYAH 35:5]

[8] Therefore, the shchenim and the ones seeing the man who was formerly a betler, came, saying, Is this not the man who was sitting and begging?

[9] Some were saying, This is the one! Others were saying, No, but it is a man like him. But the man was saying, I am the one!

[10] Therefore, the people were saying to him, How, then, were your eyes opened?

[11] In reply, the man said, The one called Yehoshua took clay and anointed my eyes and said to me, Go to Shiloach [MELACHIM BAIS 5:10] and wash. Therefore, having gone, and having washed, I saw!

[12] And they said to him, Where is that one? The man says to them, I do not have da'as of that.

[13] The people lead the man to the Perushim...the man who had formerly been ivver (blind).

[14] Now the time period Rebbe, Melech HaMoshiach took the clay and opened his eyes was a Shabbos.

[15] Then again also the Perushim were asking him

how his eyes were opened, and the man said to them, The man placed clay on my eyes and I washed, and I see.

[16] Therefore some of the Perushim were saying, This man is not from Hashem, because he is Mechallel Shabbos (desecrating Shabbos). But others were saying, How is a man who is a choteh (sinner) able to do such otot? There was a machloket (division of dissension) among them.

[17] Therefore, they say to the ivver (blind man) again, What do you say about him, because he opened your eyes? And the man said, He is a Navi.

[18] Therefore, those of Yehudah did not believe that the man had been ivver (blind) until they called the horim of the man whose eyes were opened.

[19] And they asked the horim, saying, Is this the ben of you, whom you say was born ivver? How, therefore, does he now have sight?

[20] In reply, therefore, his horim said, We have da'as that this man is the ben of us and that he was born ivver,

[21] But how he sees now we do not have da'as nor do we have da'as of who opened his eyes. Interrogate him. He's a [Bar Mitzvah] bar da'as (*he is of age*). He will speak for himself.

[22] His horim said these things, because they were fearing those of Yehudah, for already those of Yehudah had agreed that if any person made hoda'ah (confession) of him to be the Rebbe, Melech HaMoshiach, that person would be put under cherem ban from the shul.

[23] Therefore, his horim said, He has reached his religious majority and is of age. Interrogate him.

[24] They called a second

time, therefore, the man who had been ivver (blind) and said to him, V'ten lo todah.

(Give glory to G-d)

[YEHOSHUA 7:19] We have da'as that this man is a choteh (sinner). [TEHILLIM 68:35; YEHOSHUA 7:19]

[25] In reply, therefore, he said, If he is a choteh (sinner), of that I don't have da'as. Of one thing I do have da'as, that though I was ivver, now I see.

[26] They said, therefore, to him, What did he do to you? How did he open your eyes?

[27] The man answered them, I told you already, and you do not listen. Why again do you want to hear? Surely you do not want to become his talmidim also?

[28] And they reviled him and said, You are a talmid of that man, but we are talmidim of Moshe Rabbeinu.

[BAMIDBAR 12:2,8]

[29] We have da'as that Hashem has spoken to Moshe Rabbeinu, but this man, we do not have da'as from where he comes.

[30] In reply, the man said to them, Here is a real cheftza! That you do not have da'as from where he comes, and he opened my eyes!

[31] We have da'as that G-d does not listen to chote'im (sinners), but if anyone has chassidus, is a yore-shomayim and does the ratzon (will) of Him, this one Hashem hears. [TEHILLIM 18:23-32; 34:15 16; 66:18; 145:19-20; 51:7(5); MISHLE 15:8,29; YESHAYAH 1:15; 59:1-2]

[32] Never vi-bahlt the Briat HaOlam (the Creation of the World) it was heard of that anyone opened the eyes of an ivver (blind man) having been born thus.

[33] If this man was not from Hashem, he would not be able to do anything.

[34] They answered and said to him, You were born totally B'AVON (in sin) and you teach us? And they threw him out. [TEHILLIM 51:5(7)]

[35] Rebbe, Melech HaMoshiach heard that they threw him out, and, having found him, Rebbe, Melech HaMoshiach said, Do you have emunah (faith) in the Bar Enosh (Daniel 7:13)? [36] In reply, the man said, And who is he, Adoni, that I may have emunah in him? [37] And Rebbe, Melech HaMoshiach said, You have seen him, and the one speaking with you is he.

[38] And the man said, Ani ma'amin, Adoni. And he fell down prostrate before him. [39] And Rebbe, Melech HaMoshiach said, For the sake of Mishpat, I came into the Olam Haze, that the ones who are ivrim (blind ones) may see, and the ones seeing may become ivrim.

[40] Some of the Perushim heard these things, the ones being with him, and they said to him, Surely we are not ivrim, are we?

[41] Rebbe, Melech HaMoshiach said to them, If you were ivrim (blind men), you would not have chet, but now vi-bahlt (since) you say, We see, the avon (Psalm 51) of you remains.

10 Omein, omein, I say to you, the one not entering through the derech hasha'ar (way of the entrance) into the mikhla haTzon (fold [enclosure] of the sheep) but going up another derech, that one is a ganav and a shoded (robber) [Rev 13:4].

[2] But the one entering through the derech hasha'ar is Ro'eh haTzon (Shepherd of the flock [of sheep]).

[3] To this one the doorkeeper opens, and the

tzon hears the Ro'eh's voice and the Ro'eh calls b'shem (by name) each of his own tzon and leads them out. [TEHILLIM 95:7]

[4] When the Ro'eh has brought out all his own, he goes ahead of them, and the tzon follow the Ro'eh, because they have da'as of the Ro'eh's voice.

[5] But a zar (stranger, foreigner) they will never follow, but will flee from him, because they do not have da'as of the voice of zarim (strangers, foreigners).

[6] This figure of speech Rebbe, Melech HaMoshiach told them. But those ones did not have binah (understanding) of what he was saying to them.

[7] Rebbe, Melech HaMoshiach said, therefore, again, Omein, omein, I say to you, Ani Hu the derech hasha'ar (way of the entrance) of the tzon.

[8] All who came before me are ganavim (thieves) and shodedim (robbers), but the tzon did not listen to them.

[YIRMEYAH 23:1,2; YEHEZKEL 34:2-3]

[9] I am the derech hasha'ar. Through me, if anyone enters, he will come to yeshu'at Eloheinu and will go in and will go out and will find mireh (pasture) [BAMIDBAR 27:17; TEHILLIM 118:20; 23:2]

[10] The ganav does not come except in order that he may steal and kill and destroy. I came that they may have Chayyim (Life) and that they may have it more abundantly. [TEHILLIM 65:11]

[11] I am the Ro'eh HaTov (the Good Shepherd). The Ro'eh HaTov lays down his neshamah for the tzon.

[TEHILLIM 23:1; YESHAYAH 40:11; YEHEZKEL 34:11-16,23; YESHAYAH 53:7,8,10]

[12] The gedungener, the one

who is not the Ro'eh—the hireling, the one to whom the tzon does not belong—this hireling sees the ze'ev (wolf) coming and abandons the tzon and runs for his life and the ze'ev seizes them and scatters them. [ZECHARYAH 11:16]

[13] This happens because he is a hireling and the tzon means nothing to him.

[14] Ani Hu the Ro'eh HaTov, and I have da'as of my tzon and my tzon has da'as of me. [SHEMOT 33:12]

[15] Just as HaAv has da'as of me and I have da'as of HaAv, so I lay down my neshamah for the tzon.

[16] And another tzon I have which is not of this mikhla (fold [enclosure]); those also it is necessary for me to bring, and my voice they will hear, and they will become eder echad with Ro'eh echad (One flock with one Shepherd).

[YESHAYAH 56:8; YEHEZKEL 34:23; 37:24]

[17] Therefore, HaAv has ahavah for me, because I lay down my neshamah that I may take it up again.

[18] No one takes it from me, but I lay it down of my own accord. I have samchut (authority) to lay it down, and I have samchut to receive it again. This mitzvah I received from HaAv of me.

[YESHAYAH 52:13-53:12]

[19] There was a machloket (division of dissension) again among those of Yehudah, because of these dvarim of Rebbe, Melech HaMoshiach. [20] And many of them were saying, He has a shed (demon), and He is meshugga—why do you listen to him?

[MELACHIM BAIS 9:11; YIRMEYAH 29:26]

[21] Others said, These dvarim are not of one being possessed of shedim. Surely a shed (demon) is not able to

open the eyes of an ivver (blind man)? [SHEMOT 4:11]
 [22] Then the Chag (Festival) of Channukah took place in Yerushalayim. It was winter.
 [23] And Rebbe, Melech HaMoshiach was walking around in the Beis Hamikdash in the area called Ulam Shlomo (Solomon's Colonnade).

[24] Then those of Yehudah encircled Rebbe, Melech HaMoshiach and were saying to him, How much longer are you going to hold our neshamot in suspense? If you are the Rebbe, Melech HaMoshiach, tell us openly.
 [25] In reply, Rebbe, Melech HaMoshiach said, I did tell you and you do not have emunah. The pe'ulot which I do b'Shem Avi, these pe'ulot give solemn edut (testimony, see *Yn 8:15*) about me.

[26] But you do not have emunah (faith), because you do not belong to my Tzon.
 [27] My Tzon hear my voice, and I have da'as of them, and they follow me.

[28] And I give to them Chayyei Olam, and they will never perish, and no one will snatch them out of my hand. [YESHAYAH 66:22]

[29] That which HaAv of me has given me is greater than all, and no one is able to snatch out of the hand of HaAv.

[30] I and HaAv are echad. [DEVARIM 6:4; TEHILLIM 33:6; BERESHIS 2:24]

[31] Again those of Yehudah took up stones that they might stone him.

[32] In reply, Rebbe, Melech HaMoshiach said to them, Many ma'asim tovim I showed you from HaAv. Because of which ma'aseh do you stone me?

[33] In reply, those of Yehudah said to him, For a ma'aseh tov we do not stone

you, but for Chillul Hashem and because you, being a man, make yourself G-d.

[VAYIKRA 24:16]

[34] In reply, Rebbe, Melech HaMoshiach answered them, Has it not been written in your Torah, ANI AMARTI

ELOHIM ATEM (I said you are g-ds.) [TEHILLIM 82:6]

[SHEMOT 7:1; 22:27]

TARGUM HASHIVIM]

[35] If those ones he called g-ds, to whom the Dvar Hashem came and lo tufar Kitvei Hakodesh (and the Kitvei Hakodesh cannot be broken, TEHILLIM 119:89,142)

[36] Can you say of the One whom HaAv set apart as HaKadosh and sent into the Olam Hazei that he commits Chillul Hashem because I said, Ben HaElohim Ani Hu? [YIRMEYAH 1:5]

[37] If I do not accomplish the pe'ulot of Avi, do not regard me with bitachon.

[38] But if I do, even if you do not have emunah in me, chotsh have emunah in the pe'ulot, so that you may continue to have da'as and binah that HaAv is in me and I am in HaAv.

[39] They were seeking, therefore, again to seize him, and he eluded their hand.

[40] And he went away again beyond the Yarden to the place where Yochanan was in the beginning giving the mikveh mayim's tevilah of teshuvah, and he remained there.

[41] And many came to him and were saying, Yochanan indeed did no ot (miraculous sign), but everything Yochanan said about this man was HaEmes.

[42] And many put their emunah (faith) in him *[as Rebbe, Melech HaMoshiach]* there.

11 Now there was a certain man, a choleh (sick man),

Elazar from Beit-Anyah (Bethany), the shtet of Miryam and Marta her achot.

[2] Now this was the same Miryam that anointed Adoneinu with mishcha (ointment, 12:3) and wiped his feet with her hair. It was she whose ach Elazar was choleh.

[3] Therefore, the achayot (sisters) sent to Rebbe, Melech HaMoshiach, saying, Adoni, hinei, the one who is your chaver haahuv is choleh.

[4] And having heard this, Rebbe, Melech HaMoshiach said, This machla (illness, krankheit) is not unto mavet (death), but for the kavod Hashem, that the Ben HaElohim may receive kavod through it.

[5] Now Rebbe, Melech HaMoshiach had ahavah for Marta, and her achot and Elazar.

[6] When, therefore, Rebbe, Melech HaMoshiach heard that Elazar was choleh, then he remained in the place where he was yomayim (two days).

[7] Then after this he says to his talmidim, Let us go into the land of Yehudah again.

[8] His talmidim say to him, Rebbe, just now those of the land of Yehudah [Judeans] were seeking to stone you, and you go there again?

[9] In reply, he said, Are there not Sheneym Asar (Twelve) sha'ot (hours) of HaYom? If the derech of anyone is a derech by Yom, he does not stumble, because the Ohr HaOlam Hazei he sees. [Jer 13:16; Ps 1:6]

[10] But if the derech of anyone is a derech baLailah, he stumbles because the Ohr is not in him.

[11] These things he said. Then, after this, Rebbe, Melech HaMoshiach says to them, El'azar our chaver haahuv has fallen asleep, but I am setting out to awaken him.

[12] Therefore, the talmidim said to him, Adoni, if he has fallen asleep, he will be granted refu'ah (healing).

[13] But Rebbe, Melech HaMoshiach had spoken about the mavei of El'azar. However, those ones supposed that he was speaking about only shlof (sleep).

[14] Then, therefore, Rebbe, Melech HaMoshiach told them plainly, El'azar died.

[15] And I have lev same'ach for your sake, that I was not there, that you may have emunah. But let us go to him.

[16] Therefore, Toma—his name means Twin—said to his fellow talmidim, Let us go also, that we may die [*al kiddush ha-Shem*] with him.

[17] Having arrived, therefore, Rebbe, Melech HaMoshiach discovered El'azar had already been in the kever (tomb) arba'ah yamim (four days).

[18] Now Beit-Anyah (Bethany) was near Yerushalayim, about fifteen stadia away.

[19] And many of those of Yehudah had come to Marta and Miryam to give them nechamah (consolation, comfort) regarding the ach of the achayot. [IYOV 2:11]

[20] Therefore, Marta when she heard that Yehoshua comes, met him; but Miryam was sitting shivah in the bais.

[21] Therefore, Marta said to Yehoshua, Adoni, if you were here, achi (my brother) would not have passed away.

[22] But even now I have da'as that whatever you ask Hashem, Hashem will give you.

[23] Rebbe, Melech HaMoshiach says to her, Achich yakum (Your brother will stand up [*up from the Mesim*]).

[24] Marta says to Yehoshua, I have da'as that he will rise in the Tchiyas HaMesim on the Yom HaAcharon (Last Day). [DANIEL 12:2]

[25] Rebbe, Melech HaMoshiach said to her, Ani Hu the Tekhiyyah and the Chayyim (Life): the one having emunah in me, even if he should die, will live,

[26] and everyone living and having emunah in me, never dies. Do you have emunah in this?

[27] She says to Rebbe, Melech HaMoshiach, Ken, Adoni. I have emunah that you are the Rebbe, Melech HaMoshiach, the Ben HaElohim, Hu Habah el HaOlam.

[28] And having said this, she withdrew and summoned Miryam her achot, telling her privately, Rabbeinu and Moreinu is here, and summons you.

[29] And that isha, when she heard, got up quickly and was coming to Rebbe, Melech HaMoshiach.

[30] Now he had not yet come into the shtetl, but was still in the place where Marta met him.

[31] Therefore, those of Yehudah, the ones sitting shiva with her in the bais and giving her nechamah, when they saw Miryam get up quickly and rush out, followed her, assuming that she is going to the kever (tomb) that she might weep there.

[32] Therefore, Miryam, when she came where Rebbe, Melech HaMoshiach was, and when she saw him, fell down at his feet, saying to Rebbe, Adoni, if you were here, achi (my brother) would

not have died.

[33] Therefore, when he saw her weeping and those of Yehudah coming with her and also weeping, he was deeply moved in his neshamah and was troubled in himself,

[34] And said, Where have you laid him? They said to him, Adoni, come and see.

[35] Yehoshua wept.

[36] Therefore, those of Yehudah were saying, Hinei! See how much ahavah he had for him.

[37] But some of them said, Could not this man, who was able to open the eyes of the ivver, have also prevented this man from passing?

[38] Rebbe, Melech HaMoshiach, therefore, again being deeply moved within himself, comes to the kever (tomb). Now it was a me'arah (cave) type of kever and a stone was lying against it.

[39] Rebbe, Melech HaMoshiach says, Lift the stone. Marta, the achot of the niftar (deceased), says to Rebbe, Melech HaMoshiach, Adoni, already he smells, for it is now arba'ah yamim (four days).

[40] He says to her, Did I not tell you that if you have emunah (faith), you will see the kavod Hashem?

[41] Therefore, they lifted the stone and he lifted up his eyes and said, Avi, I thank You that You heard me.

[42] And I knew that You always hear me, but, because of the multitude standing around, I said it, that they may have emunah (faith) that You sent me.

[43] And having said these things, he cried out with a kol gadol, El'azar, come forth!

[44] Then the niftar, having been bound feet and hands with the linen clothes of the tachrichin, and with his face covered with a

mitznepet (head wrapping), came out. He says to them, Untie him and let him go.

[45] Therefore, many of those of Yehudah, the ones having come to Miryam and having seen the things which Rebbe, Melech HaMoshiach did, put their emunah in him.

[SHEMOT 14:31]

[46] But some of them went away to the Perushim and reported to them everything Rebbe, Melech HaMoshiach did.

[47] Therefore, the Rashei Hakohanim and the Perushim called a meeting of the Sanhedrin and were saying, What are we doing, for this man is performing many otot (miraculous signs)?

[48] If we leave him thus, kol Bnei Adam will have emunah (faith) in him, and the Romans will come and will take away from us both the Beis Hamikdash and the nation.

[49] But a certain one of them, Caiapha, being Kohen Gadol that year, said to them, You do not have da'as of anything

[50] Nor do you consider that it is a bedievedike (expedient) thing for you that one man should die on behalf of HaAm and not that all the nation should perish. [YONAH 1:12 15; YESHAYAH 53:8]

[51] But this he did not utter from himself, but, being Kohen Gadol that year, he uttered a dvar hanevu'ah that Rebbe, Melech HaMoshiach was about to die on behalf of the nation [Ex 28:30; Num 27:21; Isa 53:8]

[52] And not on behalf of Am Yisroel only but also the yeladim of Hashem, the ones having been scattered, that he may gather into echad.

[YESHAYAH 49:6]

[53] From that Yom on, therefore, they planned that

they might put him to death.

[54] Therefore he no longer was walking openly among those of Yehudah, but went away from there into the region near the wilderness, to a shtetl called Efrayim, and there Rebbe, Melech HaMoshiach remained with the talmidim. [SHMUEL BAIS 13:23]

[55] Now Pesach was near and many went up to Yerushalayim from the country before the Pesach for the purpose of HITTEHARU (they purified themselves, 2Ch 30:18).

[56] They were seeking, therefore, Rebbe Melech HaMoshiach and were saying to one another while they stood in the Beis Hamikdash, What does it appear to you? Surely he will not come to the Chag (Feast)!

[57] Now the Rashei Hakohanim and the Perushim had given orders that if anyone had da'as of where he is, he should reveal it so that they might arrest him.

12 Then Rebbe, Melech HaMoshiach came into Beit-Anyan (Bethany) shesh yamim before Pesach. This was the place where Elazar was, whom Rebbe, Melech HaMoshiach made to stand up alive from the mesim.

[2] Then they made Rebbe, Melech HaMoshiach a seudah there. And Marta was serving, and Elazar was one of the ones reclining at tish with Rebbe, Melech HaMoshiach.

[3] Then Miryam, having taken a pound of mishcha (ointment) of expensive genuine spikenard, anointed the feet of Rebbe, Melech HaMoshiach and wiped off with her hair his feet. And the bais was filled with the aroma of the mishcha.

[4] And Yehuda from Kriot, one of the talmidim of Rebbe, Melech HaMoshiach, the talmid being about to betray him, says

[5] Why was this mishcha not sold for three hundred denarii and given to haAniyim (the Poor)?

[6] But he said this not because it mattered to him about haAniyim, but because he was a ganav and he was removing what was put in the aron otzaram (chest of treasury).

[7] Therefore Rebbe, Melech HaMoshiach said, Let her alone. She kept this for the Yom HaKevurah (Day of Burial) of me [Isa 53:9].

[8] For haAniyim you have always with you, but you do not always have me.

[DEVARIM 15:11]

[9] When the great multitude of the Yehudim had da'as of where Rebbe, Melech HaMoshiach was, they came not only because of him, but also because of Elazar, that they may see the one whom he made to stand up alive from the mesim.

[10] But the Rashei Hakohanim took counsel that they also might kill Elazar, [11] Because many of the Yehudim were leaving and believing in Rebbe, Melech HaMoshiach on account of Elazar.

[12] On the next day the great multitude, the one having come to the Chag (Feast), having heard that Rebbe, Melech HaMoshiach is coming to Yerushalayim,

[13] Took the branches of the temarim (palms) [VAYIKRA 23:40] and went out to a meeting with him and were crying out: HOSHAN NAH [TEHILLIM 118:25-26] BARUCH HABAH BSHM ADONOI! [TZEFANYAH 3:15 TARGUM HASHIVIM]

Melech Yisroel!

[14] And he found an ayir (young donkey), and he sat on it, just as it has been written,

[15] Do not fear BAT

TZIYON, HINEI MALKECH YAVO LACH ROKHEV AL AYIR BEN ATONOT (Do not fear, Daughter of Zion. Look! Your King is coming, sitting on a foal of donkeys.)

[ZECHARYAH 9:9;

YESHAYAH 35:4; ZEFANYAH 3:14f TARGUM HASHIVIM]

[16] Regarding these things his talmidim did not have binah in the beginning but when he received kavod, then they remembered that these things had been written with respect to him and that they did these things to him.

[17] So the crowd that had been with Rebbe, Melech HaMoshiach when he called El'azar out of the kever and made him stand up alive from the mesim were giving solemn edut (testimony).

[18] Therefore, the multitude met Rebbe, Melech HaMoshiach because they heard him to have done this ot (miraculous sign).

[19] Therefore the Perushim said to themselves, You see, you can do nothing! Kol Bnei Adam have gone after him.

[20] Now there were some Yevanim among the ones going up to worship at the Chag (Feast).

[21] These ones, therefore, approached Philippos from Beit-Tzaidah of the Galil, and were asking him, Sir, we want to see Yehoshua.

[22] Philippos comes and tells Andrew, and Andrew and Philippos come and tell Rebbe, Melech HaMoshiach.

[23] And Rebbe, Melech HaMoshiach answers them, saying, The sha'ah (hour, time) has come that the Bar Enosh [Dan 7:13] may receive kavod.

[24] Omein, omein, I say to you, unless the gargeer hakhitah (grain of wheat) having fallen into the ground, dies, it remains alone; but if it dies, much p'ri it bears.

[25] The Ohev (lover) of his neshamah will lose it, but the Soneh (hater) of his neshamah in the Olam Hazeh will keep it unto Chayyei Olam.

[26] If anyone serves me, let him follow me, and where I am, there also my eved will be. If anyone serves me, HaAv will honor him.

[27] Now my neshamah has been troubled, and what may I say? Save me from this sha'ah? No, it is for this tachlis that I came to this sha'ah. [TEHILLIM 6:3,4f; 42:5,11]

[28] Avi, bring kavod to Your Name. A bat kol came out of Shomayim, saying, I have both brought kavod to it and I will bring kavod to it again.

[29] Therefore, the multitude that was standing there and heard, said, That was ra'am (thunder)! Others were saying, A malach (angel) has spoken to him! [Job 37:5; Gn 21:17]

[30] In reply, Rebbe, Melech HaMoshiach said, Not for my sake has this bat kol come, but for yours. [SHEMOT 19:9]

[31] Now is the Mishpat HaOlam Hazeh. Now the Sar HaOlam Hazeh will be cast out!

[32] And if I receive the hagbah (lifting up) from ha'aretz, I will draw kol Bnei Adam to myself. [Isa 11:10]

[33] And this Rebbe, Melech HaMoshiach was saying, signifying by what kind of mavet he was about to die.

[34] Then the crowd answered him, We heard from the Torah that the Rebbe, Melech HaMoshiach remains l'Olam (forever) and how do you say that it is necessary for the Bar Enosh to be lifted

up? Who is this Bar Enosh? [Ps 89:4,36 37; 110:4; Isa 9:7; Ezek 37:25; Dan 7:14]

[35] Therefore, he said to them, Yet a little time is the Ohr among you. Walk while you have the Ohr lest choshech overtake you; the one walking in the choshech does not have da'as of where he is going.

[36] While you have the Ohr, walk in the Ohr that you may become Bnei HaOhr. These things spoke Rebbe, Melech HaMoshiach. And, having gone away, he was hidden from them.

[37] Though so many otot he had done before them, they lacked emunah in him,

[38] That the dvar of Yeshayah HaNavi may be fulfilled, which said, Adonoi, MI HE'EMIN

LISHMU'ATEINU UZERO'A HASHEM AL-MI NIGLATAH? (Who has believed our report and to whom is the arm of Hashem revealed?— Isa 53:1)

[39] Therefore, they were not able to have emunah, because, again Yeshayah said,

[40] HE HAS BLINDED THEIR EYES, HASHMIN LEV HAAM HAZEH (Harden the heart of this people), THAT THEY MIGHT NOT SEE WITH THEIR EYES AND HAVE BINAH WITH THEIR LEV AND MIGHT TURN AND I WILL HEAL THEM. [YESHAYAH 6:10]

[41] These things Yeshayah spoke because he saw the kavod (glory) of Rebbe, Melech HaMoshiach and he spoke about him. [Isa 6:1]

[42] Nevertheless, however, even among the manhigim (leaders) many had emunah (faith) in Rebbe, Melech HaMoshiach.

But because of the Perushim, they were not making hoda'ah (confession) of Rebbe, Melech HaMoshiach, lest under the cherem ban they should be put away from the shul.

[43] For their ahavah was for the kavod Bnei Adam rather than the kavod Hashem.

[SHMUEL ALEF 15:30]

[44] But Rebbe, Melech HaMoshiach cried out, The ma'amin in me does not have emunah in me, but in the One having sent me.

[45] And the one seeing me sees the One having sent me.

[46] I have come as an Ohr (Light) into the Olam Hazeh that everyone believing in me may not remain in the choshech (darkness).

[47] And if anyone hears my dvarim and of my dvarim is not shomer, I do not judge him, for I did not come to bring the Olam Hazeh into mishpat, but that I may save the Olam Hazeh.

[48] The one setting me aside and not receiving the dvarim has his Shofet: the dvar which I spoke will judge him on the Yom HaAcharon [*i.e., the Yom HaDin*].

[49] Because I do not speak on my own, but the one having sent me [*Elohim*] HaAv He has given me a mitzvah of what I may say and what I may speak.

[50] And I have da'as that the mitzvah of Him is Chayyei Olam. Whatsoever things I speak, I speak, therefore, just as HaAv has told me.

13 Now before the Chag (Feast) of the Pesach, Rebbe, Melech HaMoshiach, having da'as that his sha'ah (hour, time) had come, his sha'ah when he should pass from the Olam Hazeh to HaAv, having had ahavah for his own in the

Olam Hazeh, he had ahavah for them to HaKetz.

[2] And seudah taking place, Hasatan already having put into the lev of Yehuda Ben Shimon from Kriot that he should betray him,

[3] And Rebbe, Melech HaMoshiach having had da'as that HaAv had given into his hands all things, and that from Hashem Rebbe, Melech HaMoshiach came forth and to Hashem he is going,

[4] He rises from the seudah and puts aside his me'il and kesones, girding himself with a towel.

[5] He puts mayim (water) into the basin and began to wash the raglei hatalmidim and to wipe them with the towel with which he had been girded.

[6] Rebbe, Melech HaMoshiach comes then to Shimon Kefa. Kefa says to Rebbe, Melech HaMoshiach, Adoni, you wash my feet?

[7] In reply, Rebbe, Melech HaMoshiach says to him, Of what I am doing you do not have da'as now, but you will receive binah after these things.

[8] Kefa says to him, Never will you wash my feet! Olam! Rebbe, Melech HaMoshiach answered him, Unless I wash you, you do not have a chelek [allotted portion of inheritance] with me.

[DEVARIM 12:12;

YESHAYAH 53:10; VAYIKRA 5:15-16]

[9] Shimon Kefa says to Rebbe, Melech HaMoshiach, Adoni, then not my feet only but also my hands and my head.

[10] Rebbe, Melech HaMoshiach says to him, The one having been bathed does not have need except his feet to wash, but is wholly tahor, and you are tehorim, though not all.

[11] For Rebbe, Melech HaMoshiach had da'as of the one betraying him. Therefore, he said, Not all are tehorim.

[12] Therefore, when he washed their feet and resuited himself into his kaftan, Rebbe, Melech HaMoshiach reclined at tish again and said to them, Do you have da'as of what I have done for you?

[13] You call me Rabbeinu and Adoneinu, and you say well, for Ani Hu.

[14] If, therefore, I, being Rebbe and Adon, washed your feet, you ought to wash the feet of one another also.

[15] For I gave you a mofet that as I did to you, you may do also.

[16] Omein, omein, I say to you, an eved is not greater than his Adon, nor is a shliach (one sent) greater than his Meshalle'ach (Sender).

[17] If you have da'as of these things, happy are you, if you put them into practice.

[18] I do not speak about all of you—I have da'as of whom I chose—But it is to fulfill the Kitvei Hakodesh, OKHEL LAKHEMI HIGDIL ALAI AKEV (the one eating my bread he lifted up his heel against me. [TEHILLIM 41:9 (10)]

[19] From now on I tell you before the occurrence that you may have emunah (faith) when it occurs, that Ani Hu.

[YESHAYAH 41:4; 46:10; 43:10]

[20] Omein, omein, I say to you, the one receiving whomever I may send receives me, and the one receiving me [*Moshiach*], receives the One having sent me [*Hashem*].

[21] Having said these things, Rebbe, Melech HaMoshiach was spiritually troubled and he gave solemn edut (testimony), and said, Omein, omein, I say to you, that one of you will betray me.

[22] Moshiach's talmidim were looking at one another, being uncertain about whom he speaks.

[23] One of his talmidim was reclining at tish near the kheyk (bosom) of Rebbe, Melech HaMoshiach—the talmid haahuv.

[24] Therefore Shimon Kefa nods to this one to inquire who it may be about whom Rebbe, Melech HaMoshiach speaks.

[25] Having leaned back, then, that one thus near the kheyk Rebbe, Melech HaMoshiach, says to him, Adoni, who is it?

[26] He answers, That one it is to whom I will dip the [*maror into the charoset*] morsel and will give to him. Having dipped, therefore, he takes the [*maror, charoset, matzah*] morsel and gives to Yehuda Ben Shimon from Kriot.

[27] And after he received the [*maror, charoset, matzah*] morsel, then Hasatan entered into that man; therefore, Rebbe, Melech HaMoshiach says to him, What you are bent on doing, do quickly.

[28] But no one reclining at tish had da'as of why he said this to him.

[29] For some were thinking vi-bahl't (since) Yehuda from Kriot had the aron otzaram (chest of treasury), that he says to him, Buy the things which we need for the Chag (Feast) or that he should give ma'ot chittim (money for wheat financial contributions) for haAniyim (the poor).

[30] Therefore, having taken the morsel, that man went out immediately. And it was lailah (night).

[31] When, therefore that man went out, Rebbe, Melech HaMoshiach says, Now the Bar Enosh [*DANIEL 7:13-14*] receives kavod and

Hashem is given kavod in him.

[32] If Hashem receives kavod in him, Hashem will also give him kavod in himself, and Hashem will give him kavod immediately.

[33] Yeladim, yet a little while I am with you; you will seek me, and as I said to those of Yehudah, Where I go away, you are not able to come. Also to you I say this now.

[34] A mitzvah chadasha I give to you, that you have ahavah (agape) one for the other, as I have had ahavah (agape) for you, so also you have ahavah (agape) one for the another. [VAYIKRA 19:18]

[35] By this will kol Bnei Adam have da'as that my talmidim you are, if ahavah you have one for the other.

[36] Shimon Kefa says to Rebbe, Melech HaMoshiach, Adoni, where are you going? In reply, Rebbe, Melech HaMoshiach answered him, Where I go, you are not able now to follow me, but you will follow later.

[37] Kefa says to Rebbe, Melech HaMoshiach, Adoni, why am I not able to follow you now? I will lay down my neshamah for you.

[38] Rebbe, Melech HaMoshiach answers, Your neshamah for me will you lay down? Omein, omein, I say to you, a tarnegol will not crow until you make hakhchashah (denial) of me [*as Rebbe, Melech HaMoshiach*] shloshah times.

14 Let not your levavot be troubled [14:27]. You have

emunah (faith) in Hashem. Also in me have emunah (faith). [SHEMOT 14:21; TEHILLIM 4:5]

[2] In the Beis Avi there are many me'onot (dwelling places, permanent residences, homes, cf 14:23); if it were not

so, would I have told you that I go to prepare a makom (place) for you?

[3] And if I go and prepare a makom for you, I am coming again and will receive you to myself, that where I am, there you may be also.

[4] And where I go you have da'as of HaDerech.

[TEHILLIM 1:6]

[5] Toma says to Rebbe, Melech HaMoshiach, Adoni, we do not have da'as of where you are going; how are we able to have da'as of HaDerech?

[6] Rebbe, Melech HaMoshiach says to him, I am HaDerech, HaEmes, and HaChayyim. No one comes to HaAv except through me [1Sm 3:7].

[7] If you have had da'as of me, also you will have had da'as of Avi. And from now on, you have had da'as of Him and have seen Him.

[8] Philippos says to him, Adoni, show us [*Elohim*] HaAv and it is enough for us.

[9] Rebbe, Melech HaMoshiach says to Philippos, So long a time with you I am and you have not had da'as of me, Philippos?

The one having seen me has seen [*Elohim*] HaAv [Col. 1:15; YESHAYAH 9:5(6); Prov 30:4] How do you say, Show us HaAv?

[10] Do you not have emunah (faith) that Ani Hu in HaAv and HaAv is in me? The dvarim which I speak to you I do not speak on my own, but HaAv dwelling in me does His pe'ulot.

[11] In me have emunah, that Ani Hu in HaAv and HaAv is in me; but if not, have emunah because of the pe'ulot themselves.

[12] Omein, omein, I say to you, the one believing in me the pe'ulot which I do he will do, and gedolot

than these will he do, because I am going to HaAv.

[13] And whatever you ask b'Shem of me I will do, that HaAv may receive kavod in HaBen.

[14] If anything you ask me b'Shem of me, I will do it.

[15] If you have ahavah for me, you will be shomer mitzvot regarding my commandments. [Ps 103:18]

[16] And I will ask HaAv and another Melitz Yosher

[Advocate, Counselor, Helper in Court, 14:26; 15:26; 16:7] He will give you that He may be with you I'Olam,

[17] The Ruach HaEmes, which the Olam Hazeh is not able to receive, because it does not see Him nor have da'as of Him. But you have da'as of Him, because He remains with you and He will be in you.

[18] I will not leave you yetomim (orphans). I am coming to you. [MELACHIM ALEF 6:13]

[19] Yet a little time and the Olam Hazeh no longer sees me, but you see me. Because Ani Chai, so you will live also.

[20] On Yom Hahu (that day) you will have da'as that I am in HaAv of me and you are in me and I am in you.

[21] The one having the mitzvot of me and being shomer mitzvot, that one is the one having ahavah for me. And the one having ahavah

for me will receive ahavah from HaAv of me, and I will have ahavah for him and I will manifest myself to him.

[22] Yehuda (not the one from Kriot) says to Rebbe, Melech HaMoshiach, Adoni, and what has transpired that to us you are about to manifest yourself and not to the Olam Hazeh?

[23] In reply, Rebbe, Melech HaMoshiach said to him, If anyone has ahavah for me,

of my dvar he will be shomer and HaAv of me will have ahavah for him and to him we will come and with him we will make a ma'on [see 14:2; me'onot, pl.] [MISHLE 8:17; YECHZKEL 37:27].

[24] The one not having ahavah (agape) for me is not shomer regarding the dvarim of me, and the dvar which you hear is not mine but that of HaAv Who sent me.

[DEVARIM 18:18]

[25] These things I have told you while abiding with you.

[26] But the Melitz Yosher (Praklit, Advocate, Counselor, Helper in Court), the Ruach Hakodesh which HaAv will send b'Shem of me, He will teach you all things and will remind you of all things which I told you.

[27] Shalom Hashem I leave with you, my Shalom I give to you, [BAMIDBAR 6:26; TEHILLIM 85:8; MALACHI 2:6] not as the Olam Hazeh gives, I give to you; let not your levavot be troubled [14:1], nor let them be ones of morech lev (cowardliness, Rv 21:8).

[CHAGGAI 2:9 TARGUM HASHIVIM]

[28] You heard me say to you, I am going [14:12], and I am coming to you [14:18]. If you were having ahavah for me, you would have simcha, because I go to HaAv, for HaAv is greater than me [Yn 1:1, 14].

[29] And now I have told you before it happens, that when it happens, you may have emunah (faith).

[30] No longer many things I will speak with you, for the Sar HaOlam Hazeh is coming; and in me he has nothing.

[31] But in order that HaOlam may have da'as that I have ahavah for HaAv, as HaAv gave me mitzvah, so I do. Arise, let us go from here.

15 I am HaGefen HaAmittit (the true vine)[TEHILLIM

80:8-20; YESHAYAH 5:1-7;

YECHZKEL 19:10] and

HaAv of me is the Korem (vineyard proprietor).

[2] Every sarig (shoot, branch) in me not bearing p'ri [TEHILLIM 92:14] He takes it away, and every sarig bearing p'ri He prunes that it may bear much p'ri.

[3] You are already metoharim (clean) because of the dvar which I have spoken to you.

[4] Remain in me and I in you. As the sarig is not able to bear p'ri from itself, unless it remains on the gefen (vine), so neither are you, unless you remain in me.

[5] Ani Hu (I am) HaGefen; you are the sarigim (branches). The one remaining in me and I in him, this one bears much p'ri, because apart from me you are not able to do anything.

[6] Unless someone remains in me, he is cast out as the sarig and is dried up and they gather them, and into the Eish they throw them, and they are burned. [YECHZKEL 15:1-8; 19:10]

[7] If you remain in me and the dvarim of me remain in you, whatever you want, ask, and it will be done for you!

[8] By this HaAv of me was given kavod, that much p'ri you bear, and so be my talmidim.

[9] As HaAv has ahavah for me, so I have ahavah for you. Remain in my ahavah [see *Yd verse 27*].

[10] If you are shomer of my mitzvot, you will remain in my ahavah, as I of the mitzvot of HaAv of me have been shomer, and I remain in His ahavah.

[11] These things I have spoken to you that the simcha of me may be in you and the simcha of you may be made shleimah.

[12] This is my mitzvah for you, that you have ahavah (agape) one for the other, as I have ahavah (agape) for you.

[13] Ahavah (agape) gedolah than this no one has, that someone lay down his neshamah for his chaverim [BERESHIS 44:33].

[14] You are my chaverim, if you are shomer oner my mitzvot. [YOV 16:20; MISHLE 18:24]

[15] No longer do I call you avadim, because the eved does not have da'as of what his Adon is doing. But you I have called chaverim, because all things which I heard from HaAv of me, of all these things I gave you da'as. [SHEMOT 33:11]

[16] It was not that you chose me, but I chose you, and have given you s'michah that you go and bear p'ri and the p'ri of you remain, that whatever you ask HaAv b'Shem of me (Rebbe, Melech HaMoshiach), HaAv may give it to you.

[17] I am giving you these mitzvot, that you have ahavah (agape) one for the other.

[18] If the Olam Hazei has sin'as chinom (hatred without cause) for you, [YESHAYAH 66:5] be aware it has had sin'as chinom for me before you.

[19] If you were of the Olam Hazei, the Olam Hazei would have had ahavah for its own. But because from the Olam Hazei you are not, but I chose you out of the Olam Hazei, therefore the Olam Hazei has sin'as chinom for you [1Yn 4:5; Yn 17:14].

[20] Put in zikaron (remembrance) the dvar which I told you, An eved is not gadol (greater) than his Adon.

If they brought redifah (persecution) on me, they will also bring redifah on you. If over my dvar they were shomer, also over yours they will be shomer.

[21] But all these things they will do to you on account of the Shem of me [YESHAYAH 66:5], because they do not have da'as of the One having sent me.

[22] If I did not come and speak to them, [YECHZKEL 2:5] they would not have chet; but now they have no ptur (excuse) for their chet.

[23] The one having sin'as chinom (hatred without cause) for me (Rebbe, Melech HaMoshiach) has sin'as chinom for HaAv of me.

[24] If I did not do pe'ulot among them which no other man did, they would not have chet; but now they have beheld and they have had sin'as chinom for both me and HaAv of me.

[25] But this was that the dvar having been written in their Torah might be fulfilled, SONE'AI CHINOM ATZMU (They are many hating me without cause). [TEHILLIM 69:4 5; 35:19; 109:3]

[26] But when the Melitz Yosher (Praklit, Advocate, Counselor, Helper in Court) comes, whom I will send to you from HaAv, the Ruach Hakodesh, the Ruach HaEmes, who proceeds from HaAv, that one will give solemn edut (testimony) about me.

[27] And you [*Shlichim*] will give solemn edut (testimony) also, because from the beginning you are with me.

16 I have spoken these things to you that no cause of michshol (stumbling, falling) may trip you up.

[2] They will put you under the cherem ban in the shuls.

A sha'ah (hour, time) is coming when everyone who kills you will suppose they are offering avodas kodesh to Hashem.

[YESHAYAH 66:5]

[3] And these things they will do because they did not have da'as of HaAv or of me.

[4] But these things I have spoken to you, that, when the sha'ah of these things comes, you might have zikaron (remembrance) of these things, that I told you. But I did not say these things to you from the beginning, because I was with you.

[5] But now I am going to the One who sent me. And none of you asks me, Where are you going?

[6] But because I have spoken these things to you, agmat nefesh (grief) has filled your levavot (heart).

[7] But I tell HaEmes (the truth), it is better for you that I go away. For if I do not go away, the Melitz Yosher (Praklit, Advocate, Counselor, Helper in Court) will not come to you. But if go, I will send Him (the Ruach Hakodesh) to you.

[8] And having come, that one will expose and convict the Olam Hazei concerning Chet and concerning Tzedek and concerning Mishpat:

[9] Concerning Chet (Sin), because they do not have emunah in me;

[10] Concerning Tzedek [DANIEL 9:24] because I go to HaAv and no longer do you see me;

[11] And concerning Mishpat (Judgment) because the Sar HaOlam Hazei has been judged.

[12] Yet many things I have to tell you, but you are not able to bear them now.

[13] But when that One has come, the Ruach Hakodesh, the Ruach HaEmes, He will guide you in all truth.

[TEHILLIM 25:5] For He will not speak on His own authority, but what things He will hear, He will speak, and the things that are to come He will announce to you.

[14] That One will give kavod to me, because He will receive of what is mine, and will announce it to you.

[15] All things which HaAv has are mine; therefore, I said that of mine He receives and will announce it to you.

[16] A little time and you no longer see me. And again a little time, and you will see me.

[17] Therefore, some of the talmidim of Rebbe, Melech HaMoshiach said to one another, What is this which he says to us? A little time and you do not see me. And, again, A little time and you will see me? And, Because I go to HaAv ?

[18] Therefore, they were saying, What is this, which he says, A little time? We do not have da'as of what he says.

[19] Rebbe, Melech HaMoshiach knew that they were wanting to ask him. And he said to them, About this you inquire of one another that I said, A little time and you do not see me. And, again, a little time and you will see me?

[20] Omein, omein, I say to you, that there will be bechi (weeping) and avelut (mourning), but the Olam Hazeh will have simcha. You will have agmat nefesh, but your agmat nefesh (grief) will become simcha [TEHILLIM 30:6 (5)]

[21] The isha (woman) when she gives birth, has agmat nefesh (grief), [YESHAYAH 13:8; 21:3; 26:17; MICHOSH 4:9; HOSHEA 13:13] because the sha'ah (hour, time) of her has come. But when she gives birth to the yeled, she no

longer has zikaron of the Tribulation because of the naches that an ish was born into the Olam Hazeh.

[22] Therefore, you have agmat nefesh (grief) now, [YIRMEYAH 31:12] but again I will see you, and your levavot will have rejoicing

[YESHAYAH 66:14 TARGUM HASHIVIM] and the simcha of you no one takes from you.

[23] And on that day you will not ask me anything. Omein, omein, I say to you, whatever you ask HaAv b'Shem of me, He will give it to you.

[24] Until now you did not ask anything b'Shem of me. Ask and you will receive that the simcha of you may be shleimah.

[25] Regarding these things I have spoken figuratively.

[TEHILLIM 78:2; YECHYEZKEL 20:49] A sha'ah comes when no longer I will speak figuratively to you, but will announce plainly to you concerning HaAv.

[26] On that day b'Shem of me you will ask, and I do not say to you that I will ask HaAv concerning you.

[27] For HaAv Himself has ahavah for you, because you have ahavah for me and have emunah that I came forth from HaAv.

[28] I came from HaAv and I have come into the Olam Hazeh. Again I leave the Olam Hazeh and go to HaAv.

[29] The talmidim of Rebbe, Melech HaMoshiach say, Hinei, see now you speak plainly and no longer figuratively do you speak.

[30] Now we know that you have da'as of all things, and you have no need that any test you with any she'elah (question). By this we have emunah that you came forth from Hashem. [1Kg 17:24]

[31] He answered them, Do you have emunah?

[32] Hinei a sha'ah (hour, time) is coming and has come, that you are SCATTERED [ZECHARYAH 13:7] each one to his own home, and you leave me alone, but I am not alone, because HaAv is with me.

[33] These things I have spoken to you that in me you may have shalom. In the Olam Hazeh you have tribulation; but have lev same'ach. I have conquered the Olam Hazeh.

17 These things said Rebbe, Melech HaMoshiach. And

having lifted up his eyes to Shomayim, he said, Avi, the sha'ah (hour, time) has come.

Give kavod to your Ben

[HaElohim], that HaBen may give kavod to You,

[2] Vi-bahlt (since) you have given him samchut (authority) over kol basar for this purpose: in order that all which you have given him, HaAv may give to them Chayyei Olam. [DANIEL 7:14]

[3] And this is Chayyei Olam, that they may have da'as of the only Elohei HaEmes (G-d of Truth, True G-d) and Yehoshua, Rebbe, Melech HaMoshiach whom You sent.

[4] I have given You kavod on ha'aretz, having completed the melakhah which You have given me, that I should do.

[5] And now give me kavod, Avi, along with Yourself with the kavod which I was having with You before HaOlam came to be [Yn 1:1 3; Prov 8:30; 30:4].

[6] I manifested Shemecha to the Bnei Adam whom You gave me out of the Olam Hazeh. They were Yours and to me You gave them, and regarding the dvar of You they have been shomer.

[7] Now they have da'as that all things whatsoever You have given to me are from You.

[8] Because the dvarim which You gave me, of these I have been shomer, and they received them, and they have da'as beemes that from You I came forth, and they have emunah that You sent me.

[9] I make a bakosha (petition, request) concerning them, I do not make a bakosha concerning the Olam Hazeh, but concerning the Ones You have given me, because they are Yours.

[10] And all things that are mine are Yours, and Your things are mine, and I have been given kavod in them.

[11] And I am no longer in the Olam Hazeh, but they are in the Olam Hazeh, and I am coming to You, Avi HaKadosh. Be shomer over them in Shmecha, which You have given me, that they may be Echad as we are Echad. [Ps 133:1; Dt 6:4; Gn 2:24]

[12] When I was with them, I was keeping them in the Shem of You, which You have given me, and I kept shomer, and none of them perished or was lost, except the Ben HaAvaddon (the Son of Destruction, Perdition, the state of final spiritual ruin, Gehinnom), that the Kitvei Hakodesh might be fulfilled. [TEHILLIM 24:22; 41:9; 109:4,5,7,8]

[13] And now to You I am coming, and I speak these things in the Olam Hazeh that they may have my simcha made shleimah in themselves.

[14] I have given to them the dvar of You and the Olam Hazeh has had sin'as chinom (hatred without cause) of them, because they are not of the Olam Hazeh, just as I am not of the Olam Hazeh.

[15] I do not make a bakosha that You take them out of the Olam Hazeh, but that You keep them from HaRah.

[16] They are not of the Olam

Hazeh, just as I am not of the Olam Hazeh.

[17] Set them apart for a use that is kodesh in HaEmes (The Truth). [1Kgs 17:24; 2Sm 7:28] Your Dvar is HaEmes.

[18] As You sent me into the Olam Hazeh, so also I send them into the Olam Hazeh. [TEHILLIM 119:142, 160]

[19] And for their sake, I set myself apart as kodesh that they also may be set apart for use that is kodesh in HaEmes.

[20] However, I do not make a bakosha concerning these only, but also concerning the ones becoming ma'aminim in me [*as Moshiach*] because of their Dvar,

[21] That all may be echad, as You, Avi, are in me and I am in You, [YIRMEYAH 32:39] that also they may be in us, that the Olam Hazeh may have emunah (faith) that You sent me.

[22] The kavod which You have given me, I have given them, that they may be echad just as we are echad.

[23] I in them and You in me that they may become tamim (perfect) in Achdut (Unity) that the Olam Hazeh may have da'as that You sent me, and had ahavah for them, just as You have ahavah for me.

[24] Elohim Avi, as to that which You have given me, I desire that where I am, those also may be with me, that they may behold my kavod, which You have given me, because You had ahavah for me before the hivvased haOlam.

[25] Avi HaTzaddik, indeed the world did not have da'as of You, but I knew You, and these ones knew that You sent me.

[26] And I have made known to them the Shem of You and will make it known, that the ahavah with which You loved me may be in them and I in them.

18 These things having said, Rebbe, Melech HaMoshiach went out with his talmidim across the Kidron Valley, [SHMUEL BAIS 15:23] where there was a Gahn (Garden) into which Rebbe, Melech HaMoshiach entered with his talmidim.

[2] Now also Yehuda from Kriot, the one betraying Rebbe, Melech HaMoshiach, had da'as of the place, because often Rebbe, Melech HaMoshiach gathered there with his talmidim.

[3] Then, Yehuda from Kriot, having taken the band of chaiyalim (soldiers) and avadim of the Rashei Hakohananim and of the Perushim, comes there with torches and lamps and weapons.

[4] Rebbe, Melech HaMoshiach, therefore, having had da'as of everything coming upon him, went out and says to them, Whom do you seek?

[5] They said in reply, Yehoshua, the one from Natzeret. Rebbe, Melech HaMoshiach says to them, Ani Hu. Now also Yehuda, the one betraying him, had stood with them.

[6] When therefore Rebbe, Melech HaMoshiach told them, Ani Hu, they recoiled and fell to the ground.

[7] Therefore, again he questioned them, Whom do you seek? And they said, Yehoshua, the one from Natzeret.

[8] In reply, Rebbe, Melech HaMoshiach said, I told you that Ani Hu. If therefore you seek me, let these Bnei Adam go away,

[9] That may be fulfilled the dvar which said, Those whom You have given me, I did not lose any one of them. [Yn 17:12; 10:11]

[10] Then Shimon Kefa, having a cherev (sword), drew it and struck the eved of the Kohen Gadol and cut off his right ear. The name of the eved was Malchus.

[11] Therefore, Rebbe, Melech HaMoshiach said to Kefa, Put the cherev into the sheath. The kos which HaAv of me has given me, should I not drink it?

[12] Then the band of chaiyalim, their commander, and the avadim (officials) of Yehudah took him and performed the akedah (binding) on him.

[13] First they led him to Anan (Annas), for he was khoten (father-in-law) of Caiapha, who was Kohen Gadol that year.

[14] Now Caiapha was the one having given counsel to those of Yehudah that it is a bedievedike thing (expedient) for one man to die for HaAm.

[15] Now Shimon Kefa and another talmid were following Rebbe, Melech HaMoshiach. And that other talmid was known to the Kohen Gadol, and that other talmid entered with Rebbe, Melech HaMoshiach into the court of the Kohen Gadol.

[16] But Kefa had stood at the sha'ar outside. Therefore, the other talmid went out, the one known to the Kohen Gadol, and spoke to the gatekeeper and brought in Kefa.

[17] Therefore, the maid says to Kefa, Surely you are not also of this man's talmidim? He said, I am not.

[18] And the avadim and the mesharetim had made a hadlakah (bonfire), because it was cold, and they were standing around the hadlakah warming themselves. And also Kefa was with them, standing and warming himself.

[19] Then the Kohen Gadol

interrogated Rebbe, Melech HaMoshiach about his talmidim and his torah (teaching).

[20] In reply, he said, In public I have spoken to the Olam Hazei; I always taught in the Beit Haknesset and in the Beis Hamikdash, where all the Yehudim come together.

Besod (in secret) I spoke nothing. [YESHAYAH 45:19]

[21] Why do you put a she'elah (question) to me? Put a she'elah to the ones having heard what I spoke to them. Hinei, these ones have da'as of what things I said.

[22] But these things having said, one of the mesharetim, one standing nearby, struck Rebbe, Melech HaMoshiach, saying, Is this the way to answer the Kohen Gadol? [SHEMOT 22:27]

[23] In reply, he spoke, If I spoke wrongly, give edut (testimony) about the wrong; but if tov, why do you strike me?

[24] Then Anan sent him, still in the akedah, to Caiapha the Kohen Gadol.

[25] Now with Shimon Kefa still standing and warming himself, they said, therefore, to him, Surely you are not also of his talmidim, are you? In reply, he said, I am not.

[26] One of the avadim of the Kohen Gadol, one who was a relative of him, one whose ear Kefa cut off, says, Did I not see you in the Gahn (Garden) with him?

[27] Therefore, again Kefa made hakhchashah (denial). And immediately a tarnegol (cock) crowed.

[28] Therefore, they led Rebbe, Melech HaMoshiach from Caiapha to the Praetorium. And it was early. They themselves did not enter into the Praetorium so as not to become tema'im (unclean) and so as to be

able to eat the Pesach.

[29] Pilate went forth outside to them and says, What sitnah (accusation, indictment) do you bring against this man?

[30] In reply, they said to him, If this man were not an evil-doer, we would not have handed him over to you.

[31] Therefore, Pilate said to them, Take him and judge him according to your Torah. Those of Yehudah said to him, It is not lawful for us to kill anyone.

[32] (This was to fulfill the dvar of Rebbe, Melech HaMoshiach which he said, signifying by what mavet he was about to die).

[33] Therefore, Pilate again entered into the Praetorium and called Yehoshua, and said to him, Are you HaMelech HaYehudim?

[34] In reply, Rebbe, Melech HaMoshiach asked, From yourself you say this or another told you about me?

[35] In reply, Pilate said, Am I a Yehudi? Your nation and your Kohen Gadol handed you over to me. What did you do?

[36] In reply, Rebbe, Melech HaMoshiach said, My Malchut is not of the Olam Hazei. If my Malchut were of the Olam Hazei, my mesharetim would have fought, that I should not be delivered to those of Yehudah; but now my Malchut is not from here.

[37] Therefore, Pilate said to him, So you are a Melech (King)? In reply, he said, You say that I am a Melech. For this I have been born and for this I have come into the Olam Hazei, that I might bear solemn edut (testimony) to HaEmes. Everyone who is of HaEmes hears my voice.

[38] Pilate says to Rebbe, Melech HaMoshiach, What is HaEmes? And having said this, again Pilate went

out to those of Yehudah, and says to them, I find no avon (offense), no cause for punishment, in him.

[39] But there is a minhag (custom) for you, that I may release one to you during the Pesach. Do you want, therefore, that I release to you the Melech HaYehudim?

[40] Therefore, they cried out again, saying, Not this man but Bar-Abba. Now Bar-Abba was a shoded (robber)

[Yn 10:1; Mk. 15:7].

19 Therefore, then, Pilate took Rebbe, Melech

HaMoshiach and had him scourged. [DEVARIM 25:3; YESHAYAH 50:6; 53:5]

[2] And the [Roman] chaiyalim (soldiers), having woven a wreath out of thorns, put it on his rosh and a purple [royal] robe they threw around Rebbe, Melech HaMoshiach.

[3] And they were coming up to Rebbe, Melech HaMoshiach, and they were saying, Hail! You Melech HaYehudim! And they were repeatedly striking him in the face.

[4] And Pilate went outside again and says to them, Hinei, I bring him outside to you, in order that you may have da'as that I find no avon (offense), no cause for punishment, in him.

[5] Therefore, Rebbe, Melech HaMoshiach came forth outside, wearing the wreath of thorns and the purple robe. And Pilate says to them, Hinei Halsh! [ZECHARYAH 6:12]

[6] Therefore, when the Rashei Hakohanim and the mesharetim saw Rebbe, Melech HaMoshiach, they cried out, saying, Hang him on HaEtz! Hang him on HaEtz! Pilate says to them, You take him and you hang him on HaEtz! I find no avon in him. [DEVARIM 21:22]

[7] In reply, those of Yehudah said, We have a Torah and, according to the Torah, he must die [VAYIKRA 24:16], because he made himself to be the Ben HaElohim.

[8] Therefore, when Pilate heard this dvar he was afraid even more.

[9] And Pilate entered into the Praetorium again and says to Rebbe, Melech

HaMoshiach, From where are you? But Rebbe, Melech HaMoshiach did not give an answer [YESHAYAH 53:7].

[10] Therefore, Pilate says to Rebbe, Melech HaMoshiach, To me you do not speak? Do you not have da'as that I have samchut (authority) to free you and I have samchut (authority) to hang you on HaEtz?

[11] In reply, Rebbe, Melech HaMoshiach answered him, You do not have samchut (authority) against me at all, except it had been given to you from above; therefore, the avon is gadol, is even greater, the avon of the one having handed me over to you.

[12] From this point, Pilate began seeking to free Rebbe, Melech HaMoshiach; but those of Yehudah cried out, saying, If this man you free, you are no friend of Caesar's; everyone making himself a Melech speaks against Caesar.

[13] Therefore, Pilate, having heard these dvarim, led Rebbe, Melech HaMoshiach out, and Pilate sat down upon a tribunal (seat of judgment) in a place being called The Pavement ([Aramaic] Gabta).

[14] Now Erev Pesach was fast approaching, the sha'ah (hour, time) being about the shishit (sixth, the sixth hour, about noon, i.e., with Erev Pesach coming at sundown), and Pilate says to those of Yehudah, Hinei your Melech! [15] Therefore, these cried

out, Away, away, hang him on HaEtz! Pilate says to them, Shall I hang on HaEtz your Melech? In reply, the Kohen Gadol said, We do not have a Melech except Caesar.

[16] Then, therefore, Pilate delivered Rebbe, Melech HaMoshiach to them that he should be hanged on HaEtz. [DEVARIM 21:22] Therefore, they took Rebbe, Melech HaMoshiach.

[17] And carrying by himself HaEtz (The Tree) [BERESHIS 22:6; DEVARIM 21:23], he went out to the place being called Mekom HaGulgolet (Place of the Skull), which is called in Aramaic Gulgoltha.

[18] There they hanged Rebbe, Melech HaMoshiach on HaEtz and with him two others on this side and on that side, and, in the middle, Rebbe, Melech HaMoshiach. [19] And, also, Pilate wrote out an inscription and had it placarded on top of HaEtz (The Tree). And what it said was, YEHOASHUA, THE ONE FROM NATZERET, MELECH HAYEHUDIM.

[20] This inscription, therefore, many of those of Yehudah read, because the place where Rebbe, Melech HaMoshiach was hanged on HaEtz was near the Ir (City). And it had been written in

Ivrit, in Latin, and in Greek. [21] Therefore, the Judean Rashei Hakohanim were saying to Pilate, Do not write Melech HaYehudim. Rather write, That one said I am Melech HaYehudim.

[22] In reply, Pilate said, What I have written, I have written [1Chr 21:17; Isa 53:8].

[23] Therefore the chaiyalim (soldiers), when they hanged Rebbe, Melech HaMoshiach on HaEtz, took his garments and divided them into arba'ah (four) parts, to each chaiyal (soldier) a part. They also took

his kesones (VAYIKRA 16:4; TEHILLIM 110:4). Now the kesones was seamless, woven from the top in one piece.

[24] Therefore, they said to one another, Let us not tear it but let us cast lots for it (ESTHER 3:7) to see whose it will be. They did this in order that the Kitvei Hakodesh might be fulfilled, that which says, YECHALKU VECADAI LAHEM VAL LEVUSHI YAPILU GORAL (They divide my garments among them and for my clothing they cast lots.) [TEHILLIM 22:19 (18), SHEMOT 28:32] Therefore the chaiyalim did these things.

[25] But there had stood beside HaEtz (Tree) of Rebbe, Melech HaMoshiach his Em (Mother) and the achot (sister) of his Em, and Miryam the wife of Klofah, and Miryam from Magdala.

[26] Rebbe, Melech HaMoshiach, therefore, having seen his Em (Mother) and the talmid haahuv having stood by, says to his Em, Isha, hinei your ben!

[27] Then Rebbe, Melech HaMoshiach says to the talmid haahuv, Hinei, Imecha (your Mother)! And from that sha'ah (hour, time) the talmid took her into his own bais.

[28] After this, having had da'as that already everything has become shleimah, Rebbe, Melech HaMoshiach, that the Kitvei Hakodesh may be fulfilled, says, Ani tzameh (I thirst) [TEHILLIM 22:16(15)].

[29] A kli (vessel) full of sour wine chometz vinegar was set there [TEHILLIM 69:22(21)]. The sponge full of vinegar having been wrapped around a hyssop branch [SHEMOT 12:22] they brought to his mouth.

[30] Therefore, when Rebbe, Melech HaMoshiach received the vinegar, he said, Nishlam! (It is finished!) [IYOV 19:26-27

TARGUM HASHIVIM] And having bowed his rosh, Rebbe, Melech HaMoshiach gave up his neshamah.

[31] Therefore, those of Yehudah, vi-bahl't (since) it was Preparation Day [*with Chag and Shabbos fast approaching*], they did not want the geviyot to be left on HaEtz (Tree) [Ex 12:16; Dt 21:22-23; Josh 8:29; 10:26-27] during Shabbos, for it was Shabbat HaGadol [VAYIKRA 23:11], requested Pilate to have the legs broken and the geviyot taken away.

[32] Therefore the chaiyalim (soldiers) came and broke the first man's legs and then the other one hanging on HaEtz.

[33] But having come to Rebbe, Melech HaMoshiach, when they saw that he was already niftar (deceased), they did not break his legs.

[34] But one of the chaiyalim pierced [ZECHARYAH 12:10] his side with a romakh (spear) and immediately out came dahm and mayim.

[35] And the ed re'iyah (eyewitness) of this has given solemn edut (testimony). And his edut is ne'emanah (trustworthy). And that one has da'as that he speaks Emes that you might have emunah.

[36] For these things happened that the Kitvei Hakodesh [19:24, 28,37] might be fulfilled, VETZEM LO TISHBERU VO (And not a bone of him shall be broken). [SHEMOT 12:46; BAMIDBAR 9:12; TEHILLIM 34:20-21]

[37] And again the Kitvei Hakodesh says, VHIBITU on him ES ASHER DAKARU (And they will look on him whom they pierced.) [ZECHARYAH 12:10]

[38] Now after these things, Yosef from Ramatayim, being a talmid of Rebbe, Melech HaMoshiach, but besod (in secret) because of fear of those

of Yehudah, requested Pilate that he might take the gufat Yehoshua (Ps 16:9-10; Job 19:25-27; Isa 53:11) and Pilate allowed it. Yosef from Ramatayim came, therefore, and took the gufat Yehoshua.

[39] And also Rav Nakdimon came, the one having come first to Rebbe, Melech HaMoshiach balailah, bearing a mixture of myrrh and aloes, about one hundred pounds.

[40] Therefore, they took the Guf HaYeshua (Body of Yehoshua) and bound it in linen clothes with spices as is the burial minhag with the Yehudim.

[41] Now there was in the place where Rebbe, Melech HaMoshiach was pierced on HaEtz a gahn (garden) and in the gahn a kever chadash (new tomb) in which never yet anyone had been placed.

[42] And so, because it was Preparation Day for those of Yehudah and because the kever was nearby, they laid Moshiach there.

20 Now on the Yom Rishon, Miryam of Magdala comes early, while it was still dark, to the kever (tomb) and sees the stone having been taken away from the kever.

[2] Miryam of Magdala runs therefore and comes to Shimon Kefa and to the talmid ha'ahuv and says to them, They have taken Adoneinu from the kever (tomb) and we do not have da'as where they placed him.

[3] Therefore, Shimon Kefa went forth and the other talmid, and they were coming to the kever (tomb),

[4] And were running, the two together and the other talmid ran ahead faster than Kefa, and came first to the kever, [5] And having stooped down, the other talmid [*talmid ha'ahuv*] sees the tachrichin

linen clothes lying there.

However, he did not enter the kever.

[6] Then comes also Shimon Kefa following him and Shimon Kefa entered into the kever (tomb), and sees the tachrichin linen clothes lying there.

[7] And also the mitznefet (head wrapping), which had been upon the rosh of Rebbe, Melech HaMoshiach, the mitznefet not lying with the tachrichin, but apart, having been folded up in one place.

[8] Then, therefore, entered also the other talmid, the one having come first to the kever (tomb), and he saw and had emunah (faith).

[9] For they did not yet have da'as of the Kitvei Hakodesh that it is necessary for Rebbe, Melech HaMoshiach to have his Techiyas HaMoshiach. [TEHILLIM 16:9; YESHAYAH 53:10]

[10] Then the talmidim went away again to their own homes.

[11] Now Miryam had stood at the kever (tomb) outside weeping. Then, as she was weeping, she bent down into the kever (tomb)

[12] And sees two malachim (angels) in white, sitting, one at the head and one at the feet, where the Guf of Yehoshua had previously been lying.

[13] And those ones say to her, Isha, why do you weep? She says to them, They took Adoni, and I don't have da'as of where they placed him.

[14] When she had said these things, she turned back around, and she sees Yehoshua standing there, and she did not have da'as that it was Yehoshua.

[15] Rebbe, Melech HaMoshiach says to her, Isha, why do you weep? Whom do you seek? Miryam, supposing

that he was the shomer hagahn (the keeper of the garden), says to him, Adon, if you carried him away, tell me where you placed him, and I'll take him.

[16] He says to her, Miryam. She turns and she says to him in Ivrit, Rabboni. (This means mori [my teacher].)

[17] He says to her, Do not hold on to me, for I have not yet made the aliyah ascent to HaAv; but go to my Achim and tell them, I make the aliyah ascent to Avi and to Avichem, to Elohai and Eloheichem. [TEHILLIM 22:23]

[18] Miryam from Magdala comes announcing to the talmidim, I have seen HaAdon [MALACHI 3:1]. And she told them that He had said to her these things.

[19] On that Yom Rishon, when it was erev, and the delatot (doors) having been shut where the talmidim were, because of fear of those of Yehudah, then came Rebbe, Melech HaMoshiach and stood in the midst and says to them, Shalom Aleichem!

[20] And having said this, He showed his hands and his side to them. Therefore, the talmidim were filled with simcha at having seen HaAdon [MALACHI 3:1].

[21] Therefore He said to them again, Shalom Aleichem! As HaAv has sent Me, so also I send you. [BERESHIS 2:7; YEchezkel 37:9]

[22] And having said this, Moshiach breathed on them and says to them, Receive the Ruach Hakodesh.

[23] If you grant selicha to the averos of any, they have selicha; if there be any whose averos you retain, they are retained. [Mt 16:19; 18:18; Ac 8:17-24]

[24] But Toma, one of the Sheneym Asar, the one being called Didymus, was not with

them when He came.

[25] Therefore the other talmidim were saying to him, Ra'nu es Rebbe, Melech HaMoshiach Adoneinu (We have seen Rebbe, Melech HaMoshiach Adoneinu!) But Toma said to them, Unless I see in his hands the mark of the nails and I put my finger into the place of the nails and also put my hand into his side, I will never have emunah (faith).

[26] And after shmonah yamim (eight days) again the talmidim of Rebbe, Melech HaMoshiach were inside, and Toma with them. Although the delatot were shut, He comes and stood in the midst and said, Shalom Aleichem.

[27] Then He says to Toma, Bring your finger here and see My hands, and bring your hand and put it into My side, and do not be without emunah but be a ma'amin (Messianic believer).

[28] In reply, Toma said to Rebbe, Melech HaMoshiach, Adoni and Elohai!

[TEHILLIM 35:23]

[29] And Rebbe, Melech HaMoshiach says to him, Because you have seen Me, you have emunah (faith)? Ashrey (Happy) are the ones not having seen and having emunah.

[30] Therefore, many other otot (miraculous signs) Rebbe, Melech HaMoshiach also did before the talmidim, which have not been written in this sefer.

[31] But these things have been written that you might have emunah that Yehoshua is the Rebbe, Melech HaMoshiach, the Ben HaElohim, and that, believing with emunah, you may have Chayyim (Life) b'Shem of Him.

21 After these things Rebbe, Melech HaMoshiach manifested himself again to His talmidim at Lake Tiberias. Now Rebbe, Melech HaMoshiach was manifested thus.

[2] Together there were Shimon Kefa and Toma (his name means Twin) and Natan'el, the one from Kanah in the Galil and the Bnei Zavdai and two others of the talmidim of Rebbe, Melech HaMoshiach.

[3] Shimon Kefa says to them, I am going to fish. They say to Shimon Kefa, We are coming also with you. They went forth and embarked into the sirah. And during that lailah they caught not one thing.

[4] Now when the beginning of Shacharis had already come, Rebbe, Melech HaMoshiach stood on the shore. The talmidim had not, however, realized it was he.

[5] Rebbe, Melech HaMoshiach says, therefore, to them, Yeladim, surely not any dagim (fish) you have? In reply, they said to Rebbe, Melech HaMoshiach, Lo.
[6] And Rebbe, Melech HaMoshiach said to them, Throw the reshet (net) to the right side of the sirah (boat), and you will find dagim. Therefore, they threw it. And now they were not strong enough to draw in the reshet (net), because of the multitude of dagim.

[7] Therefore, the talmid ha'ahuv says to Shimon Kefa, It is Rebbe, Melech HaMoshiach Adoneinu! Therefore, Shimon Kefa, having heard this, strapped his gartel around his kaftan, for he was unclothed, and threw himself into the sea.

[8] But the other talmidim in the sirah, for they were not far

from the land but about two hundred cubits out, came dragging the reshet of the dagim.

[9] Therefore, when the talmidim disembarked onto the shore, they see a hadlakah (bonfire) there and dagim lying on it and lechem.

[10] Rebbe, Melech HaMoshiach says to them, Bring some from the dagim which you caught now.

[11] Therefore, Shimon Kefa went up and dragged the reshet (net) onto the shore, full of large dagim, me'ah vchamishim ushloshah (one hundred and fifty three), and, though being so many, did not split the reshet (net).

[12] Rebbe, Melech HaMoshiach says to them, Come, eat! Now not one of the talmidim was daring to ask him, Who are you? -having had da'as that it is Rebbe, Melech HaMoshiach Adoneinu.

[13] Rebbe, Melech HaMoshiach comes and takes the lechem and gives to them, likewise the dagim.

[14] This was now the shlishit (third) time Rebbe, Melech HaMoshiach, having been made to stand up alive from the mesim, was manifested to the talmidim.

[15] Then when they ate, he says to Shimon Kefa, Shimon Bar-Yochanan, do you have ahavah for me more than these? Shimon Kefa says to him, Ken, Adoni, You have da'as that I have ahavah for You. He says to him, Feed My lambs.

[16] He again a second time says to him, Shimon Bar-Yochanan, do you have ahavah for me? Shimon Kefa says to him, Ken, Adoni, You have da'as that I have ahavah for You. He says to him, Take care [as a ro'eh (shepherd) would] of My sheep. [2Sm 5:2;

Ezek 34:2 Ps 78:71f]

[17] Rebbe, Melech HaMoshiach says to him the shlishit time, Shimon Ben Yochanan, do you have ahavah for me? Kefa was grieved because Rebbe, Melech HaMoshiach said to him the shlishit time, Do you have ahavah for me? And he says to Rebbe, Melech HaMoshiach, Adoni, You have da'as of all things. You have da'as that I have ahavah for You. Rebbe, Melech HaMoshiach says to him, Feed My kevasim.

[18] Omein, omein, I say to you, that when you were young, you were girding yourself and were walking where you wanted, but when you grow old you will extend your hands and another will gird you and carry you where you do not wish to go.

[19] And this He said signifying by what mavet Shimon Kefa will glorify Hashem. After this, He said to him, Follow Me.

[20] Having turned, Kefa sees the talmid ha'ahuv following them, who also was reclining at tish during the seudah upon the kheyk of Rebbe, Melech HaMoshiach, and this talmid was the one who had said Adoni, who is the one betraying you?

[21] Then Kefa, having seen this one, says to Rebbe, Melech HaMoshiach, Adoni, and what about this man?

[22] He says to him, If I want him to remain until I come, what is that to you? You follow Me.

[23] Therefore, a rumor went out saying to the achim B'Moshiach that that talmid would not die. But Rebbe, Melech HaMoshiach did not tell him that he would not die, but rather, If I want him to remain until I come,

GEVUROT MEYRUACH HAKODESH

what is that to you?

[24] This is the talmid, the one giving solemn edut (testimony) about these things, and the one having written these things and we have da'as that his edut is Emes.

[25] And there are many other things which Rebbe, Melech HaMoshiach did, which if they are written one by one, not the Olam Hazei itself I suppose would have room enough for the sfarim being written.

1 In the sefer harishon I wrote about everything, O Theophilus, about Rebbe, Melech HaMoshiach Yehoshua, both what he began to do and the shiurim he began to say, [2] Until HaYom, when he made aliyah ascent to Shomayim, having given Moshiach's mitzvot through the Ruach Hakodesh to the Shlichim whom he chose, [3] To whom also he presented himself chai (alive), after his Messianic yissurim (sufferings), by many convincing proofs, during arba'im yamim appearing to his Shlichim and speaking concerning the Malchut Hashem:

[4] And, while gathering them at a yechidus, Moshiach gave instructions to them not to depart from Yerushalayim, but to wait for the havtachah (promise) of [*Elohim*] HaAv which he said, 'You hearing of from Me. [TEHILLIM 27:14] [5] 'For Yochanan gave a tevilah of teshuva with a mikveh mayim, but you will receive a tevilah in the Ruach Hakodesh not many yamim from now.' [YOEL 3:1;(2:28)] [6] And at yechidus, having come together, they were asking him saying, 'Adoneinu, is it at this time that You are restoring the Malchut Hashem to Am Yisroel?' [7] But he said to them, 'It is not for you to have da'as of the itim (times) or moadim (seasons) which [*Elohim*] HaAv has set by His own samchut (authority). [Dt 29:29; Ps 107:13] [8] 'But you will receive ko'ach when the Ruach Hakodesh has come upon you, and you all will be the Eidus (the Witness) of me, in Yerushalayim, and in all Yehudah, and Shomron and as far as ad ketzei ha'aretz.' [9] And having said these things, while they were looking on, in an aliyah ascent to Shomayim, Moshiach was taken up; and an anan (cloud) took him away from their eyes. [10] And as they were gazing intently into Shomayim, while Moshiach was going—hinei—two beings, enrobed in white, had been present with them. [11] Also, these said, 'Men of the Galil, why do you stand looking into Shomayim? This Rebbe, Melech HaMoshiach Yehoshua, the one having been taken up from you into Shomayim, will also come again in like manner as you saw him going into Shomayim.' [12] Then they returned to Yerushalayim from Har HaZeytim, which from Yerushalayim is a Shabbos walk. [13] And when they entered, they went up to the aliyah where they were staying, that is, Kefa and Yochanan and Ya'akov and Andrew and Philippos and Toma and Bar-Talmai and Mattityahu and Ya'akov Ben Chalfai and Shimon the Zealot and Yehudah Ben Ya'akov. [14] These all with one mind were continually devoting themselves to tefillah, with the nashim and with Miryam the Em of Rebbe, Melech HaMoshiach and

with his achim.

[15] And at this time, having stood up, Kefa, in the midst of the Achim b'Moshiach—there were 120 persons in the place [16] —Said, 'Achim b'Moshiach, the Kitvei Hakodesh had to be fulfilled, which the Ruach Hakodesh foretold through the peh of Dovid Hamelech concerning Yehudah, who became a guide to the ones arresting Yehoshua.

[17] 'For he had been numbered among us, and he received his ministry in the Messianic avodas kodesh of the Moshiach's Shlichim. [18] (Now this man, therefore, acquired a sadeh out of the sachar [reward] of his peyscha and, having fallen headlong, he plotst [burst] open in the middle and all the inward parts of him were poured out. [19] And this became known to all the ones inhabiting Yerushalayim, so that the sadeh [field] became known in their language as 'Akeldama' —that is 'Sadeh of Dahm.')

[20] 'For it has been written in the Sefer Tehillim, "TEHI the place of him NESHAMMAH (one being deserted)... VAL YEHI YOSHEV" ("May his place be deserted and let him not be the one dwelling in it": TEHILLIM 69:26) and 'PEKUDATO YIKACH ACHER' ('his place of leadership may another take'. TEHILLIM 109:8)

[21] 'It is necessary, therefore, that one of the anashim who accompanied us during all the time in which Rebbe, Melech HaMoshiach Adoneinu Yehoshua went in and went out among us, [22] 'Beginning from the tevilah of teshuva of Yochanan until the

day when Moshiach was taken up from us—one of these should become Eidus

(Witness) with us to the Techiyas HaMoshiach."

[23] And they put forward two anashim, Yosef Bar-Sabba, also called Justus, and Mattityahu.

[24] And having davened, they said, 'Adonoi, you have da'as of the levavot of Kol B'nei Adam. Therefore, show which of these two is your bechirah [1Sm 14:41]

[25] 'To take the place of this avodas kodesh ministry and Shlichus from which Yehudah turned aside to go to his own place.'

[26] And they drew lots, and the lot fell to Mattityahu, and he was numbered with the Achad Asar of Moshiach's Shlichim.

[T.N. Lukas wrote this work around 63 C.E., near the time of his awaiting the first hearing of Rav Sha'ul before Nero in Rome.]

2 And when the day of Shavuot is fulfilled, they were all together in one place. [Lv 23:15,16]

[2] And there was mitamuhl (suddenly) from Shomayim a sound like the rushing of a violent wind, and it filled the whole bais where they were sitting.

[3] And leshonot appeared to them, being divided as eish resting on each one of them,

[4] And all were filled with the Ruach Hakodesh, and they began to speak in leshonot acherot as the Ruach Hakodesh was giving the utterance to them.

[5] Now there were in Yerushalayim frum, charedi (orthodox) Yehudim from all the nations under Shomayim.

[6] And at this sound, the multitude assembled and was bewildered, because they were

hearing, each one in his own native language, the Achim b'Moshiach speaking.

[7] And they were mishpoyel (standing in awe) and marveled, saying, 'Hinei, are not all of these Galileans speaking?

[8] 'And how are we hearing, each in our own language in which we were born?

[9] 'We Parthians and Medes and Elamites; the ones living in Mesopotamia, Yehudah, Cappadocia, Pontus, Asia, [10] Phrygia, Pamphylia, Mitzrayim (Egypt), and the regions of Libya around Cyrene; and the visiting Romans,

[11] Both Yehudim and Gerim (Proselytes), Cretan, and Arabic, we hear them speaking in other languages [*than their own*] of the Gevurot (mighty acts) of Hashem'.

[12] And all had real hispailus (overwhelming awe) and were bewildered saying one to another, 'What can this mean?'

[13] But others, mocking, were saying, 'Of sweet wine they have been filled!'

[14] But Kefa, having stood with the Achad Asar, lifted up his voice and declared to them, 'Anashim Yehudim! And the ones inhabiting Yerushalayim, have da'as of all this and be goires (listen to) my dvarim:

[15] 'For these ones are not, as you assume, in their schnaps, for it is only the third hour of the day (nine o'clock in the morning).

[16] 'But this is what has been spoken by Yoel HaNavi;

[17] 'And it shall be in the Acharit Hayamim, ne'um Hashem, ESHPOCH ES RUCHI AL KOL BASAR V'NIBU BNEICHEM U'VNOTEICHEM ZIKNEICHEM CHALOMOT YACHALOMUN

BACHUREICHEM

CHEZYNOT YIRU ('I will pour out my Spirit on all flesh: and your sons and daughters will prophesy, your old men will dream dreams and your bochrim will see visions': Yoel 3:1f [2:28f]) [Num 11:25; Isa 44:3; Ezek 39:29]

[18] 'And upon My avadim and upon My shfakhot in

BAYYAMIM HAHEMMAH ESHPOCH ES RUCHI ('in those days I will pour out my Ruach Hakodesh') and they will speak dvarim hanevu'ah:

[19] 'And I will give MOFTIM BASHOMAYIM and signs on ha'aretz below DAHM

VA'EISH VTIMROT ASHAM ('blood and fire and billows of smoke')

[20] 'The shemesh (sun) will be transformed into choshech (darkness) and the moon into blood before the great and dreadful YOM HASHEM.'

[21] ('And it will be that everyone whoever calls upon the Name of Adonoi will be saved'.) [BERESHIS 4:26; 26:25; TEHILLIM 105:1; YOEL 3:1-5 (2:28 32)]

[22] 'Anshei Yisroel, listen to these dvarim: Yehoshua of Natzeret, a man having been attested by Hashem to you by gevurot and moftim which Hashem did through him in your midst, just as you yourselves have da'as

[23] 'This one, delivered up by the determined cheshbon (plan) and yedi'ah mukdemet (foreknowledge) of Hashem, and by the hand of lawless Bnei Adam you made him talui al HaEtz (being hanged on the Tree, DEVARIM 21:23) and put him to death.

[YESHAYAH 53:10]

[24] 'But in fact Hashem made Rebbe, Melech HaMoshiach to stand up alive again, having destroyed the Chevlei HaMavet, because it was impossible for Rebbe,

Melech HaMoshiach to be held by Death's ko'ach.

[25] 'For Dovid Hamelech says of him, SHIVVITI HASHEM L'NEGDI TAMID KI MIMINI BAL EMMOT ('I set Adonoi before me always, because he is at my right hand I will not be shaken.')

[TEHILLIM 16:8-11]
[26] 'Therefore my heart was cheered up and my tongue exulted and in addition also my flesh, my body, will live in secure [hope].') [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[27] 'Because you will not abandon the nefesh (soul) of me to destruction nor will you give your Chasid [T.N. i.e., *Moshiach the ultimate Chasid*] to see corruption.')

[28] TODIEINI ORACH CHAYYIM SOVA SEMACHOT ES PANECHA ('You made known to me the path of Chayyim, you will fill me with simcha in your presence.')

[TEHILLIM 16:8-11]
[29] 'Anashim Achim, it is permitted to speak with bitachon (confidence) to you benoigeia (regarding) Dovid Avinu, that also he died and was buried and his kever (tomb) is with us until this day. [MELACHIM ALEF 2:10; NECHEMYAH 3:16]

[30] 'Therefore, being a Navi and having da'as that with a shevu'ah (an oath) HASHEM swore to him that from his loins his zera would sit upon his KISSE... [TEHILLIM 132:11; 89:3-4; SHMUEL BAIS 7:12-13]

[31] 'Foreseeing this, Dovid Hamelech spoke about the Teshiyas HaMoshiach: neither was he 'abandoned to destruction nor did his BASAR see corruption.' [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[32] 'This Yehoshua in fact Hashem made to stand up alive again, of which we all are Edim (T.N. i.e., *here the original language means "martyr witnesses unto mavet al Kiddush ha-Shem"*).

[33] 'Having been exalted to the right hand of Hashem and having received the havtachah of the Ruach Hakodesh from [Elohim] HaAv, Moshiach poured out this which you also see and hear.

[34] 'For Dovid Hamelech did not ascend into Shomayim, but he says, 'Hashem says to Adoni, SHEV LIMINI ('sit down at my right hand')

[35] Until I make OYVECHA ('your enemies') your footstool.' [TEHILLIM 110:1]

[36] 'Therefore, assuredly let Klal Yisroel have da'as that this Yehoshua, whom you made talui al HaEtz (being hanged on the Tree, DEVARIM 21:23), this one Hashem has made both Adoneinu and Rabbeinu, Melech HaMoshiach.'

[37] And when they heard this, they were pierced with conviction in their levavot, and they said to Kefa and to the other of Moshiach's Shlichim, 'Achim, what shall we do?'

[38] And Kefa said to them, 'Make teshuva (repentance, turning from chet to Hashem) and each of you submit to a tevilah of teshuva in the Shem of Yehoshua HaMoshiach, for the selichat avon of you, and you will receive the matanah of the Ruach Hakodesh.

[39] 'For to you is the havtachah and to your yeladim and to all the ones at a distance, as many as may YIKRA B'SHEM ADONOI ELOHEINU.' [YOEL 3:5; 2:28; YESHAYAH 44:3; 65:23; 57:19]

[40] And with many other dvarim, Kefa gave solemn

edut (testimony) and was warning them, 'Receive yeshu'at Eloheinu from this DOR IKKESH UFETALTOL (warped and crooked generation)!' [DEVARIM 32:5]

[41] Those, who were mekabel Besuras HaCeulah and welcomed his dvar, submitted to a tevilah of teshuva and there were added in that day nefashot (souls) beerech (approximately, dacht zich) shloshet alafim (three thousand).

[42] And they were keseder (constantly) sh'tark (steadfastly) devoting themselves to the Moshiach's pnimiyus (innermost) Torah as handed on by Moshiach's Shlichim (emmisaries of the Rebbe, Melech HaMoshiach) and to being mishtatef (involved, joining) in the Messianic Chavurah (fellowship, company, group, especially one eating the paschal lamb together) and to the tishen (shared meals) with Betzi'at HaLechem (Breaking Bread) at the Seudos

Moshiach and to the Tefillos. [43] All were filled with yirat Shomayim and mishpoyel (awe), and many moftim and otot through Moshiach's Shlichim were taking place.

[44] And all the [Jewish] Ma'aminim HaMeshichiyim were together and they were having all things in common.

[45] And they were selling their properties and possessions and were distributing tzedakah to everyone as someone had need. [DEVARIM 28:1-14]

[46] And yom yom, devoting themselves with one mind in the courts of the Beis Hamikdash, and from bais to bais, offering the Betzi'at HaLechem, they were together at tish with single-hearted exultation and hitlahavut.

[47] Praising Hashem, and having favor with all the people while G-d was adding to their number yom yom those receiving yeshu'at Eloheinu.

3 Now Kefa and Yochanan were going up to the Beis Hamikdash at the hour of tefillah, the ninth hour (three o'clock in the afternoon). [TEHILLIM 55:17] [2] And a certain ish, an ish (pisei'ach from the womb of his em), was being carried and they were putting him bederech klal (usually) yom yom at the sha'ar of the Beis Hamikdash, the one being called the Sha'ar Hatiferet, in order to beg for tzedakah from the ones entering into the Beis Hamikdash.

[3] When the ish pisei'ach (lame man) saw Kefa and Yochanan being about to enter into the Beis Hamikdash, he began begging them for tzedakah.

[4] But Kefa, as did Yochanan, gazed at him, saying, 'Look at us!'

[5] And the ish pisei'ach was paying heed to them, expecting to receive something from them.

[6] And Kefa said, 'Silver and gold have I none, but such as I have I give to you. In ha-Shem of the Rebbe, Melech HaMoshiach Yehoshua of Natzeret, get up and walk!'

[7] And having grasped him by the yamin, Kefa lifted him up, and immediately the man's feet and ankles were strengthened.

[8] And leaping up, he stood and was walking around, and he entered with them into the Beis Hamikdash, walking and leaping and shouting 'Baruch Hashem!' [YESHAYAH 35:6]

[9] And all the people saw him walking and shouting, 'Baruch Hashem!'

[10] And they recognized

him, that he was the one sitting at the Sha'ar Hatiferet (Beautiful Gate) of the Beis Hamikdash begging for tzedakah; and they were mishpoyel (standing in awe) and amazement at what had happened to him.

[11] Now while Kefa and Yochanan were being held by him, all the people ran together to them at the Portico which is called Ulam Sh'lomo, and the people were utterly astonished.

[12] And when Kefa saw this, he answered the people, preaching, 'Anshei Yisroel, why are you bewildered at this or at us? Why are you gazing as if it were by our own ko'ach or chassidus that this man has become able to walk?

[13] 'Hashem, Elohei Avraham V'Elohei Yitzchak V'Elohei Ya'akov, the G-d of Avoteinu, has brought kavod to his mesharet, his Eved, Rebbe, Melech HaMoshiach Yehoshua whom you delivered over and denied in the presence of Pilate when you decided to release the other one. [SHEMOT 3:6,15; YESHAYAH 52:13;53:11]

[14] 'But you denied HaKadosh and the Tzaddik and you asked for a man who was a rotzeach (murderer) to be granted unto you,

[15] 'but the Sar HaChayyim you did away with, whom Hashem made to stand up alive again from the mesim, of which we are edim (witnesses).

[16] 'And on the basis of emunah in Shmo (Name), this ish whom you see and know, the Shem of Yehoshua has made him strong; ken, and it is emunah (faith) that comes through Rebbe, Melech HaMoshiach Yehoshua, which has given a refu'ah shleimah (complete healing) to this man in the presence of all of you.

[17] 'And now, Achim, I

realize that according to a lack of da'as you acted, as did also your manhigim (leaders).

[18] 'But Hashem has thus fulfilled the things which he announced beforehand through the mouth of all the Nevi'im that the Rebbe, Melech HaMoshiach should undergo Messianic yissurim (sufferings).

[19] 'Therefore, make teshuva (repentance, turning from chet [sin] to G-d) and turn in order that your chatta'im, your averos (sins) may be removed, [TEHILLIM 51:1; YESHAYAH 43:25; 44:22]

[20] 'In order that times of rest may come from the presence of Adonoi, and that he may send the one having been proclaimed beforehand to you, that is, the Rebbe, Melech HaMoshiach, [21] 'Whom it is necessary for Shomayim to receive until the times of the Tikkun of all things of which Hashem spoke long ago through the mouth of his Nevi'im hakedoshim.'

[22] 'Moshe Rabbenu indeed said, [NAVI KAMOCHA [T. N. i.e., a prophet like Moses] for you Hashem Adonoi will raise up from your achim; to him you will give heed according to everything whatever he may speak to you.' [DEVARIM 18:15,18]

[23] 'And it will be that every nefesh (soul) whoever LO YISHMA (does not listen) to that Navi (prophet) will be utterly destroyed from among the people. [DEVARIM 18:19; VAYIKRA 23:29]

[24] 'And likewise all the Nevi'im (prophets) from Shmuel and his successors onward, also announced HaYom HaZeh.

[25] 'You are the Bnei HaNevi'im (prophets) and you are the Bnei HaBrit which Hashem decreed to

your Avot, saying to Avraham Avinu, V'NIVRAKHU ("and they will be blessed") in your ZERA ("Seed"), KOL MISHPEKHOT HA'ADAMAH ("and in your Zera will be blessed all the families of the earth.") [BERESHIS 12:3; 22:18; 26:4; 28:14]
 [26] 'To you rishonah (first) Hashem raised up his EVED [Moshiach], sending him to give you a bracha, turning every one of you in teshuva away from your wicked ways.'

4 Now while they were speaking to the people, the kohanim and the Sar

Tzeva HaHeikhal, and the Tzedukim (Sadducees), approached them,

[2] Being greatly annoyed, because they were teaching HaAm and preaching in Yehoshua the Tchiyas HaMesim.

[3] And they took them with their hands, and put them in the beis hasohar until the next day, for it was already erev.

[4] And many of the ones having listened to the dvar Hashem had emunah; and the number of the men came to be lav davka (approximately) chameshet alafim.

[5] And it came about on the next day their manhigim and Zekenim and the Sofrim were gathered together in Yerushalayim,

[6] And also Anan the Kohen Gadol and Caiapha and Yochanan and Alexander and as many as were of the mishpochah of the Kohen Gadol.

[7] And when they had placed the Moshiach's Shlichim in their midst, they were inquiring, 'By what ko'ach or in what Shem have you done this?'

[8] Then Kefa, having been filled with the Ruach Hakodesh, said to them, 'Sarei HaAm and Zekenim,

[9] 'If we today are being examined on account of a ma'aseh tov done to a handicapped man, as to by what means this one has been given refuah shleimah,

[10] 'Let it be known to all of you and to Klal Yisroel, that b'Shem Rebbe, Melech HaMoshiach Yeshoshua of Natzeret, whom you hanged on HaEtz (DEVARIM 21:22), whom Hashem made to stand up alive again from HaMesim –by this Shem this man stands here before you shalem b'guf (healthy).

[11] 'He [Yehoshua] is HAEVEN MA'ASU ('the Stone which was rejected') by you, HABONIM ('the builders'), which HAYTAH LEROSH PINNAH ('became the very corner') stone. [Ps 118:22; Isa 28:16; Zech 10:4]

[12] 'And there is no Yeshu'at Eloheinu in any other, for there is no other Shem under Shomayim that has been given among Bnei Adam, by which it is necessary for you to be spared [the *Mishpat Hashem in the Yom HaDin*].'

[13] Now observing the boldness of Kefa and Yochanan, and having perceived that they are not yeshiva-trained Torah teachers, they were marveling and began to recognize them, that they had been with Yehoshua.

[14] And seeing the man who had received refuah shleimah standing with them, they had nothing to say keneged to it.

[15] And having ordered the Shlichim to step outside the Sanhedrin chambers, they began conferring with one another,

[16] Saying, 'What should we do with these anashim? For that a remarkable ot has occurred through them is evident to all the ones inhabiting Yerushalayim, and

we are not able to make hakhchashah of the fact.

[17] 'But lest it may be spread further among the Am Yisroel, let us warn them no longer to speak to any man b'shem hazeh (in this name).'

[18] And, having summoned them, they commanded them not to say drashot or shiurim b'shem Yehoshua at all.

[AMOS 7:13]

[19] But Kefa and Yochanan in reply said to them, 'If it is tov before Hashem to listen to you rather than to Hashem, you be the Beit Din Dayan;

[20] 'For we are not able to cease speaking about what we saw and heard [as edei rei'ayah (eyewitnesses)].' [IYOV 32:18; YIRMEYAH 20:9; AMOS 3:8]

[21] And when they had threatened them further, they released them, finding no basis on which they might punish them, because of the people, vi-bahlt all were crying 'Baruch Hashem!' on account of what had happened.

[22] For the man was more than ben arba'im shanah, upon whom this ot of refu'ah had been brought about.

[23] And, after having been released, the Moshiach's Shlichim came to their own, and reported all the things the Rashei Hakohanim and the Zekenim had said to them.

[24] And having heard this, the people lifted their voices to Hashem with one mind, and said, 'Rabbono Shel Olam, you are the one BARAH ES HASHOMAYIM VES HA'ARETZ and the yam and all that is in them, [BERESHIS 1:1;

NECHEMYAH 9:6; IYOV 41:11; YESHAYAH 37:16; TEHILLIM 146:6; SHEMOT 20:11]

[25] 'And You are the One Who by the Ruach Hakodesh through the mouth of Avinu Dovid

Your eved, said, LAMMAH RAGESHU GOYIM UL'UMMIM YEHIGU RIK ('Why did the Goyim rage and the peoples plot vain and futile things?') [26] YITYATZVU MALKHEI ERETZ VROZNIM NOSEDU YACHAD AL HASHEM VAL MOSHIACHO ('The kings of the earth took their stand, and the rulers assembled together against Hashem and against His Moshiach.') [TEHILLIM 2:1,2; DANIEL 9:25] [27] 'For be'emes (in truth) in this Ir (City), keneged (in opposition, against) Your Eved HaKadosh Yehoshua whom You did anoint, there were assembled both Herod and Pontius Pilate along with the Goyim and HaAm Yisroel, [TEHILLIM 61:1, 2:1f; YESHAYAH 53; ZECHARYAH 12:10] [28] 'To do whatever that was by Your hand and by Your ratzon (will) it was nigzar merosh (predestined) to occur. [29] 'And now, Adonoi, look upon their threats and grant that Your avadim may speak Your dvar with all ometz lev (courage, boldness), [TEHILLIM 138:3] [30] 'While You stretch out Your hand for refuah and otot and mofitim to occur through the Shem of Your Eved HaKadosh Yehoshua.' [31] And after they had davened, the place in which they had assembled was shaken and everyone was filled with the Ruach Hakodesh and they were speaking the dvar Hashem with ometz lev (courage, boldness). [32] Now the Messianic Kehillah velt (community) of the ones having had emunah had achdus in lev (heart) and nefesh (soul), and not one was saying that any of the possessions belonging to him

was his own, but everything to them was in common. [33] And with gevaltike (extraordinary) ko'ach (power) the Moshiach's Shlichim were giving eidus (testimony) of the Tchiyas of Yehoshua Adoneinu. And great Chen v'Chesed Hashem was upon them all. [34] For there was no one needy among them, for as many as were owners of sadot or batim were selling them and were bringing the proceeds of the sale [35] And were placing them at the feet of Moshiach's Shlichim and were distributing to each one as anyone was nitzrach (needy). [36] And Yosef, a Levi from Cyprus, a man having been named Bar-Nabba by the Moshiach's Shlichim, a name which being translated means, 'Son of Encouragement,' [37] This one owned a sadeh and, when he sold it, brought the kesef and laid it at the feet of Moshiach's Shlichim.

5 And a certain man by the name Chananyah, with his wife Shappira, sold property [2] And he, with his wife in collusion as to da'as, misappropriated from the price, and having brought a certain part, laid it at the feet of the Moshiach's Shlichim. [YEHOSHUA 7:11] [3] But Kefa said, 'Chananyah, why has Hasatan filled your lev (heart) that you lied to the Ruach Hakodesh and misappropriated from the price of the land? [DEVARIM 23:21] [4] 'While it remained with you, did it not remain yours? And after it was sold, were the proceeds not under your samchut (authority)? How is it that you have hatched this deed in your lev (heart)? Your sheker (lie) was not to Bnei

Adam but to the Ruach Hakodesh.' [DEVARIM 23:22; VAYIKRA 6:2]

[5] And hearing these dvarim, having fallen down, Chananyah died; and there came great yirat Shomayim upon all the ones listening. [TEHILLIM 5:6]

[6] And having got up, the bochrin threw the tachrichin shroud over him and, having carried him out, they buried him in a kever.

[7] And there was an interval of lav davka (approximately) shloshah sha'ot and then his isha, not having da'as of what had happened, entered.

[8] And in reply to her, Kefa said "Tell me, you sold the sadeh for such and such a price, did you?" And she said, 'Ken, for such and such a price, that was the amount.'

[9] And Kefa said to her, 'Why was it agreed by the two of you to put the Ruach Hakodesh of Hashem to the test? Hinei! The feet of the ones having buried your ba'al are at the petach (doorway), and they will carry you out.'

[10] And she fell immediately at his feet and died. And, the bochrin, having entered, found her dead; and, having carried her out, they buried her with her ba'al.

[11] And there came great yirat Shomayim upon the whole Messianic kehillah and upon all the ones hearing these things.

[12] Now by the hands of the Moshiach's Shlichim were being effected many otot and mofitim among the people and with a sense of achdus they were all in the Ulam Shlomo. [13] But none of the rest was daring to be mishtatef in a chavura (becoming involved, joining a fellowship) with them; however, the Am Yisroel held the Messianic Jews in high esteem.

[14] And more and more ma'aminim hameshichiyim in Adoneinu were being added, multitudes of anashim and nashim,
 [15] So much so that even out into the rekhovot they would carry the cholim and put them on pallets and mats, that when Kefa came by, at least his shadow might fall upon some of them.
 [16] And also the multitudes from the shtetlach surrounding Yerushalayim were coming together, carrying the cholim and the ones being tormented by ruchot teme'ot (unclean spirits); and they were all receiving refuah shleimah.
 [17] But there was an uprising of the Kohen Gadol and all the ones with him of the Tzedukim kat, and they were filled with kinah.
 [18] And they laid their hands upon the Moshiach's Shlichim and they put them in a public beis hasohar.
 [19] And a malach Adonoi (an angel of Hashem) opened the doors of the beis hasohar balailah, and having led them out, said, [BERESHIS 16:7; SHEMOT 3:2; TEHILLIM 34:7]
 [20] 'Go and stand and speak in the Beis Hamikdash to the people kol divrei HaChayyim haeleeh.'
 [21] And having heard, the Moshiach's Shlichim entered the Beis Hamikdash at Shachrit and were saying shiurim. And when the Kohen Gadol and the ones with him had come, they called together the Sanhedrin and all the assembly of Zekenim of the Bnei Yisroel, and they sent to the beis hasohar for the prisoners to be brought to them.
 [22] But their mesharetim, having come, did not find them in the beis hasohar. And

having returned, they reported these things
 [23] Saying, 'We found the beis hasohar locked tight and the shomrim standing at the doors; but when we opened up, we found no one inside.'
 [24] And when the Sar Tzeva HaHeikhal of the Beis Hamikdash and the Rashei Hakohananim heard these words, they were perplexed about them, as far as what would come of all this.
 [25] But someone came and reported to them, 'Hinei, the men whom you put in the beis hasohar are in the Beis Hamikdash standing and saying shiurim to the people.'
 [26] Then the Sar Tzeva HaHeikhal went along with the mesharetim and brought the Moshiach's Shlichim back, but not with force—for they feared the people, lest they should be stoned.
 [27] And when they had brought them, they stood the Moshiach's Shlichim before the Sanhedrin, and the Kohen Gadol questioned them,
 [28] Saying, 'Did we not with a strict command charge you not to say shiurim b'shem hazeh and, hinei, you have filled Yerushalayim with your torah and are determined to bring upon us the dahm of this man.'
 [29] And in reply Kefa and the Moshiach's Shlichim said, 'It is necessary to obey Hashem rather than Bnei Adam. [SHEMOT 1:17]
 [30] 'Elohei Avoteinu made Rebbe, Melech HaMoshiach Yehoshua to stand up alive again, the very one whom you killed, having made him talui al haEtz (being hanged on the tree). [DEVARIM 21:23]
 [31] 'This one Hashem exalted as Sar and Moshi'a (Oisleizer) to His right hand to grant teshuva to Yisroel and selicha (forgiveness) of

chatta'im (averos, sins).
 [32] 'And we are the eidus (witness) of these matters and so is the Ruach Hakodesh whom Hashem gave to the ones obeying Him.'
 [33] And the ones having heard were cut to the quick and in fury were deciding to do away with them.
 [34] But a certain Parush got up in the Sanhedrin, a moreh of Torah by name Rabban Gamli'el, respected by kol Am Yisroel, and he gave orders to put the men outside for a little while.
 [35] And Rabban Gamli'el said to them, 'Anshei Yisroel, pay attention to yourselves what you are about to do with these anashim.
 [36] 'For at an earlier tekufa (era, period), there was the uprising of Theudas, who claimed to be somebody himself, with whom were associated a number of anashim lav davka (approximately) four hundred; who was done away with and as many as were obeying him were all dispersed and it came to nothing.
 [37] 'After this there was Yehudah HaGelili in the yamim of the census; who misled the people to follow after him and that man perished and, as many as were obeying him, were all scattered.
 [38] 'And now I say to you, stay away from these anashim, and leave them alone, because if this cheshbon (plan) or this matter is of Bnei Adam, it will be overthrown.
 [39] 'But if it is from Hashem, you are not able to overthrow them—in that case you may even be found to be fighting kenegeg (against, opposing) Hashem.' And they were persuaded by Rabban Gamli'el. [2Ch 13:12; Prov 21:30; Isa 46:10]

[40] And having called together the Moshiach's Shluchim and having flogged them, they warned them not to speak in the shem of Yehoshua, and they released them.

[41] Therefore Moshiach's Shluchim were going rejoicing from the presence of the Sanhedrin, that they were considered worthy to suffer shame for ha-Shem (the Name).

[42] And every day in the Beis Hamikdash and from bais to bais they did not stop saying shiurim and drashot about Yehoshua as Rebbe, Melech HaMoshiach.

6 Now in these yamim of the Messianic talmidim being increased, there was a complaint by the Greek-speaking Yehudim keneged (against) the Sabra Yehudim mitzad (as to) their Greek-speaking Jewish almanot being overlooked in the daily support.

[2] And the Sheneyim Asar, having called the multitude of the talmidim together, said, 'It is not desirable for us to neglect the dvar Hashem in order to serve tishen.

[3] 'But select from among you Achim b'Moshiach, that is, shivah anashim, being of shem tov (good reputation) and full of the Ruach Hakodesh and chochmah, whom we will appoint over this duty; [SHEMOT 18:21; NECHEMYAH 13:13]

[4] 'But we will be devoted to tefillah and to the avodas kodesh service of the Dvar of the Besuras HaGeulah.'

[5] And this dvar found approval before all the multitude and they chose Stefanos, a man full of emunah (faith) and of the Ruach Hakodesh, and they also chose Philippos and Prochorus and Nikanor and

Timon and Parmenas and Nicholas, a ger (proselyte) of Antioch

[6] Whom they placed before the Moshiach's Shlichim. And having davened, Moshiach's Shlichim gave them s'michah, laying their hands on them.

[BAMIDBAR 8:10; 27:18]

[7] And the Dvar Hashem was increasing, and the number of talmidim was being greatly multiplied in Yerushalayim, and a kama (quite a number) of the kohanim were obeying the [Orthodox Jewish Messianic] emunah (faith).

[8] And Stefanos, full of the Chen v'Chesed Hashem and ko'ach (power), was effecting otot and moftim gedolim among the people.

[9] But some of the men from the shul called the Beit Knesset of the Meshucharim (the Freedmen) and the Cyrenians and the Alexandrians, and the ones from Cilicia and Asia, rose up and argued with Stefanos, [10] And they were not able to contradict the chochmah and the Ruach Hakodesh with which he was speaking.

[11] Then they secretly induced anashim to say, 'We have heard him commit Chillul Hashem in the words he spoke keneged (against) Moshe Rabbenu and Hashem.' [MELACHIM ALEF 21:10]

[12] And they aroused the people and the Zekenim and the Sofrim and they came upon Stefanos and they seized him and they brought him to the Sanhedrin,

[13] And edei sheker (false witnesses) swore falsely, saying, 'This man is not ceasing to speak words keneged (against) Makom HaKadosh HaZeh and the Torah. [SHEMOT 23:1; TEHILLIM 27:12]

[14] 'For we have heard him saying that this Yehoshua from Natzeret will destroy this place [*the Beis Hamikdash*] and will change the chukim of the Torah which Moshe Rabbenu handed down to us.' [15] And having stared intently at him, all the ones sitting in the Sanhedrin saw his ponem looking like the face of a malach.

7 And the Kohen Gadol said, 'Are these things so?'

[2] And Stefanos said, 'Achim and Avot, hear me! Elohei Hakavod appeared to Avraham Avinu while he was in Mesopotamia before he lived in Charan [TEHILLIM 29:3; BERESHIS 11:31; 15:7] [3] "And Hashem said to Avram, 'Depart from your country and from your people and come to the land which I shall show you.' [Gn 12:1; 48:4]

[4] 'Then having departed from the land of the Chaldeans, he settled in Charan. And from there, after the mavet of his Av, he was settled by Hashem here in this land in which we now are living. [BERESHIS 12:5]

[5] 'And Hashem did not give to him a nachalah (inheritance) in it nor AD MIDRACH KAF REGEL ('even enough to put your foot on' DEVARIM 2:5); and yet, even when he had no ben, the havtachah (promise) of Hashem to him was ES HAARETZ HAZOT ETEN ('This land I will give') to him and to his zera (seed) after him. [DEVARIM 2:5; BERESHIS 12:7; 13:15; 17:8; 26:3; 48:4]

[6] 'And Hashem spoke thus, that GER YIHIEH ZARACHA ('your seed will be strangers (aliens)') in another's [*i.e., foreign*] land and

them they will enslave and they will mistreat them ARBA ME'OT SHANAH ('four hundred years'). [Gn 15:13f; Ex 1:8 11; 12:40]

[7] 'VGAM ES HAGOY ASHER YA'AVODU DAN ANOCHI ('And whatever nation to which they shall be in bondage I myself will judge' said Hashem, VACHAREI KAHEN YETZU ('And after that they will come out') and serve me in this place.' [BERESHIS 15:13,14; SHEMOT 3:12]

[8] 'And he gave to him bris milah. And thus Avraham Avinu became the father of Yitzchak and he did his bris milah on the Yom HaShemini and Yitzchak became the father of Ya'akov and Ya'akov of the Sheneym Asar HaAvot. [BERESHIS 17:9-14; 21:2-4; 25:26; 29:31-35; 30:5-13, 17-24; 35:16-26]

[9] 'And the Avot had kinah toward Yosef and sold him into Mitzrayim (Egypt), and Hashem was with him. [Gn 37:4,11:28; 37:28; Ps 105:17; Gn 39:1,2,21,23; 45:4; Hag 2:4]

[10] 'And Hashem delivered Yosef from all his tzoros and gave to him Chen v'Chesed Hashem and chochmah before Pharaoh king of Mitzrayim (Egypt) and he appointed him his grand vizier to rule over Mitzrayim and over his whole bais. [Gn 41:37-45; Ps 105:20-22]

[11] 'Now a famine came over all Mitzrayim (Egypt) and Canaan and tzarah gedolah (great tribulation) and Avoteinu were not finding okhel. [Gn 41:54; 42:2,5]

[12] 'And when Ya'akov Avinu heard that there was grain in Mitzrayim (Egypt), he sent Avoteinu there pa'am harishonah (the first time). [BERESHIS 42:1,2]

[13] 'And on the second visit Yosef was recognized by his

Achim, and Yosef's mishpochah became known to Pharaoh. [Gn 45:1 4, 16]

[14] 'And having sent, Yosef summoned Ya'akov his Abba and all his mishpochah, SHIVIM (Seventy, BERESHIS 46:27) nefashot (souls). [Gn 45:9,10; 46:26,27; Ex 1:5; Dt 10:22]

[15] 'And Ya'akov Avinu went down to Mitzrayim (Egypt) and he died, as did Avoteinu. [Gn 46:5 7; 49:33; Ex 1:6]

[16] 'And they were brought back to Shechem and were placed in the kever (tomb) which Avraham bought for a sum of silver from the banim of Chamor in Shechem. [Gn 23:16-20; 33:18, 19; 50:13; Josh 24:32]

[17] 'Now as the time of the havtachah (promise) was drawing near, which Hashem promised to Avraham Avinu, the people grew and were multiplied in Mitzrayim [Ex 1:7; Ps 105:24]

[18] 'Until over Mitzrayim there appeared a MELECH CHADASH ASHER LO YADA ES YOSEF ('a new king who knew not Yosef'). [Ex 1:7,8]

[19] 'This king exploited by his shrewdness our nation and mistreated Avoteinu so as to make their ollelim (infants) exposed in order not to keep them alive. [Ex 1:10-22]

[20] 'And at this time Moshe Rabbenu was born and he was well pleasing to Hashem; and he was nurtured for shloshah chodashim in the bais of his abba. [Ex 2:2]

[21] 'And after he had been exposed, the bat Pharaoh took Moshe Rabbeinu away, and brought him up as her own son. [Ex 2:3-10]

[22] 'And Moshe Rabbenu was instructed in all the chochmah of the Egyptians and in dvarim (words) and pe'ulot (deeds) he was given

ko'ach. [1Kgs 4:30; Isa 19:11]

[23] 'But when arba'im shanah of his days were completed, it entered into his lev (heart) to visit his Achim of the Bnei Yisroel. [Ex 2:11]

[24] 'And having seen one of them being treated unjustly he retaliated and brought yashrus (justice) for the one being oppressed by striking down the Egyptian. [Ex 2:12]

[25] 'Now he was assuming that his achim had binah that Hashem by the hand of Moshe was giving Yeshu'at Eloheinu to them, but they did not have binah (understanding).

[26] 'And on the next day he came to them as they were fighting and Moshe was trying to reconcile them in shalom, saying, 'Anashim, you are achim, why are you injuring one another?' [Ex 2:13]

[27] 'But the one injuring his re'a pushed Moshe aside, saying MI SAMECHA L'ISH SAR VSHOFET ALENU ('Who made you ruler and judge over us?'-Ex 2:14)

[28] 'HALEHARGENI ATAH OMER KAASHER HARACTA yesterday ES HAMITZRI ('You do not mean to kill me in the same manner as you killed the Egyptian yesterday?')

[29] 'And Moshe Rabbenu fled at this dvar and became a stranger in eretz Midyan, where he became the father of shnei banim. [Ex 2:11-15]

[30] 'And at the fulfillment of arba'im shanah a MALACH appeared to him BELABAT EISH MITOCH HASENEH ('in flame of fire from within a burning thorn bush') in the desert of the mountain Sinai. [Ex 3:1-2]

[31] 'And Moshe Rabbenu having seen this, was mishpoyel (standing in awe) at the chazon and, as he was approaching it to look more closely, there came the kol (voice) of Hashem, [Ex 3:1-4]

[32] 'I am the G-d of your Avot, I am the G-d of Avraham and the G-d of Yitzchak and the G-d of Ya'akov'. But Moshe Rabbenu was trembling with pachad and was not daring to look. [SHEMOT 3:6]
 [33] 'And Hashem said to him, SAL NEALECHA ME'AL RAGLECHA ('Take off your sandals from your feet') for the place on which you have stood is admat kodesh (holy ground).' [Ex 3:5; Josh 5:15]
 [34] 'I have seen the ONI AMMI ASHER BMITZRAYIM ('misery of my people in Mitzrayim [Egypt]') and the groaning of them I heard and I came down to deliver them. And now come that I may send you to Mitzrayim (Egypt). [SHEMOT 3:5,7-10; 2:24]
 [35] 'This Moshe whom they denied, having said MI SAMECHA LISH SAR VSHOFET? ('Who made you a ruler and a judge?') is the one whom G-d sent to be both SAR (ruler) and GO'EL (redeemer) with the help of the malach having appeared to him in the thorn bush. [SHEMOT 2:14]
 [36] 'This one led them out, effecting moftim and otot in eretz Mitzrayim (Egypt) and in the Yam Suf and in the midbar arba'im shanah. [SHEMOT 7:3, 12:41; 33:1; 11:10; 14:21; 15:25; 17:5,6; BAMIDBAR 14:33]
 [37] 'This is the Moshe who said to the Bnei Yisroel NAVI MIKIRBECHA ME'ACHECHA KAMONI YAKIM ('A prophet from among you from your brothers like me [*Moshe*] Hashem will raise up.') [DEVARIM 18:15,18]
 [38] 'This is the one having been in the kahal (assembly) in the midbar together with the malach speaking to him at the mountain of Sinai, who was with Avoteinu; he is the

one who received torat chayyim to give to us. [SHEMOT 19:17; VAYIKRA 27:34; DEVARIM 32:45-47]
 [39] 'And Avoteinu were not willing to have mishma'at (obedience) to Moshe Rabbenu, but they pushed him aside and they turned their levavot back to Mitzrayim, (Egypt) [BAMIDBAR 14:3,4]
 [40] 'Having said to Aharon, Make for us g-ds who will go before us; for this Moshe who led us out of the land of Egypt we do not know what happened to him'. [SHEMOT 32:1,23]
 [41] 'And at that time they made an egel (calf) and brought a sacrifice offering to the elil (idol) and were taking delight in the ma'asim (works) of their hands. [SHEMOT 32:4-6; TEHILLIM 106:19,20]
 [42] 'But Hashem turned away and handed them over to serve the tzeva Shomayim, just as it has been written in the sefer haNevi'im, HAZEVACHIM UMINCHAH HIGASHTEM LI BAMIDBAR ARBAIM SHANAH, BET YISROEL ('It was not to me that you offered victims and sacrifices forty years in the wilderness, was it, O House of Israel?') [AMOS 5:25-27; YEHOSHUA 24:20; YESHAYAH 63:10; YIRMEYAH 19:13]
 [43] 'You also took up the ohel of Moloch and the KOKHAV of your g-d Reifan, the tzelamim (idols) which you made to worship them; therefore NHIGLEITI ETKHEM MEHALAH ('I will exile you beyond') Babylon. [YIRMEYAH 7:18; TARGUM HASHIVIM 19:13; AMOS 5:27]
 [44] 'Avoteinu had the Mishkan HaEdut in the midbar just as the One who spoke to Moshe [*Rabbeinu*]

directed him to make it according to the TAVNIT (pattern) which he had seen. [Ex 27:21; 38:21; Num 1:50; 17:7; Ex 25:8,9,40; Josh 3:14; 18:1]
 [45] 'And having received it in their turn, Avoteinu brought it in with Yehoshua (Joshua) upon the dispossessing of the land of the Goyim, which Hashem drove out from the presence of Avoteinu until the yamim of Dovid. [Josh 3:14-17; 18:1; 23:9; 24:18; Ps 44:2; 2Sm 7:2,6; Gn 17:8; 48:4; Dt 32:49]
 [46] 'And Dovid found Chen vChesed Hashem before G-d, and asked that he might find a mishkan for Elohei Ya'akov. [SHMUEL BAIS 7:2, 8-16; MELACHIM ALEF 8:17; TEHILLIM 132:1-5]
 [47] 'And Shlomo (Solomon) built for him a Beis. [MELACHIM ALEF 6:1-38]
 [48] 'But HaElyon does not dwell in battim made by human hands, just as the Navi (prophet) says, [MELACHIM ALEF 8:27; MELACHIM BAIS 2:6]
 [49] 'HASHOMAYIM KISSI VHAARETZ HADOM RAGLAI ('Heaven is my throne and earth is the footstool for my feet'). EI-ZEH BAYIT ASHER TIVNU LI ('What kind of House will you build for me?') says Hashem, VEI ZEH MAKOM MENUCHATI ('Or where will my resting place be?')
 [50] 'Did not my hand ASATAH (make) all these things?' [YESHAYAH 66:1,2]
 [51] 'You AM KESHEH OREF ('stiff-necked people' SHEMOT 33:5), you who are without the "bris milah" of the lev (heart) and of the oznayim (ears), you always resist the Ruach

Hakodesh; you are doing like your Avot. [Ex 32:9; 33:3,5; Lv 26:41; Dt 10:16; Jer 4:4; 9:26; Isa 63:10]

[52] 'Which of the Nevi'im (prophets) did your Avot not persecute? And they killed the ones having announced beforehand about the Bias HaMoshiach, the coming of the Tzaddik of whom now you became bogedim and rotzechim (murderers); [53] 'You who received the Torah at the directions of malachim and were not shomer of it.'

[54] And hearing these things, they were infuriated in their levavot, and they were grinding their teeth at him.

[55] But being full of the Ruach Hakodesh and having gazed into Shomayim, Stefanos saw the kavod (glory) of Hashem and Yehoshua standing limin Hashem.

[56] And Stefanos said, 'Hinei, I see Shomayim having been opened and the Bar Enosh (*Moshiach*, DANIEL 7:13-14) standing limin Hashem.'

[57] And having cried out with a kol gadol, they shut their oznayim and they rushed down with one impulse upon Stefanos.

[58] And having driven Stefanos outside the Ir (City), they were stoning him. And the edim took off their garments at the feet of a bochur named Sha'ul. [Lv 24:14,16; Dt 17:7]

[59] And they went on stoning Stefanos as he called upon Hashem, saying, 'Adoneinu, receive my neshamah.' [TEHILLIM 31:5]

[60] And having fallen down, he cried out in a kol gadol, 'Adoneinu, may this aveirah not be held against them!' And having said this, Stefanos fell asleep.

8 And Rav Sha'ul was giving approval to the murder of Stefanos. And there came about in that day a great pogrom keneged (against) the Brit Chadasha Kehillah in Yerushalayim, and everyone was scattered throughout the regions of Yehudah and Shomron except the Moshiach's Shlichim.

[2] And chasidim came and gave kevarah (burial) to Stefanos and they made loud lamentation over him.

[3] But Rav Sha'ul was making havoc of the Moshiach's Kehillah, bargaining in bais by bais, dragging off both anashim and nashim, and delivering them over to the beis hasohar.

[4] The ones therefore having been scattered went about preaching the dvar Hashem.

[5] Now Philippos [*Ac* 6:5], having gone down to the city of Shomron, was preaching to them the Rebbe, Melech HaMoshiach.

[6] And the multitudes with one accord were paying attention to the things being said by Philippos, as they heard him and saw the otot which he was accomplishing.

[7] For many had ruchot teme'ot coming out, crying out with a kol gadol, and many having been paralyzed and many pisechim (lame ones) were given refu'ah shleimah.

[8] And there was great simchah in that city.

[9] Now a certain ish by name Shimon was previously in the city practicing magic and astonishing the people of Shomron, saying that he himself was an ish of gadlus (with remarkable superiority) and gadol.

[10] And to this certain Shimon everyone from katon to gadol was paying attention, saying, 'Hinei! This man is the ko'ach (power) of Hashem, the

ko'ach hagadol.'

[11] And they were giving heed to him, because he for a long time had astonished them by magic tricks.

[12] But when they had emunah (faith) in what Philippos preached about the Malchut Hashem and the Shem of Rebbe, Melech HaMoshiach Yehoshua, they, both anashim and nashim, were submitting to Moshiach's tevilah of teshuva.

[13] And Shimon himself also had emunah, and, having submitted to Moshiach's tevilah of teshuva, was following Philippos, and, seeing otot and nifla'ot and mofim hagedolim taking place, he was constantly mishpoyel (standing in awe).

[14] And when Moshiach's Shlichim heard in Yerushalayim that Shomron has accepted the dvar Hashem, they sent Kefa and Yochanan to them,

[15] Who, having come down, davened for them that they might receive the Ruach Hakodesh.

[16] For the Ruach Hakodesh had not yet fallen upon any one of them, but only they had received a tevilah of teshuva in a mikveh mayim b'Shem Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

[17] Then Kefa and Yochanan were laying their hands upon them, and they were receiving the Ruach Hakodesh.

[18] And when Shimon saw that through the laying on of hands of Moshiach's Shlichim that the Ruach Hakodesh is given, he brought to them kesef,

[19] Saying, 'Give me also this samchut that on whomever I may lay my hands such may receive the Ruach Hakodesh.'

[20] But Kefa said to him, 'May your kesef perish with

you because the matnat Hashem you thought by kesef to acquire. [2Kg 5:16; Dt 5:17]

[21] 'There is not to you a chelek (allotted portion) nor share in this matter, for your lev (heart) is krum (deviant) and not upright before Hashem. [Neh 2:20; Ps 78:37]

[22] 'Therefore make teshuva from your wickedness and daven (pray) to Hashem if efsheh (perhaps) you will receive selicha (forgiveness) for the intent of your lev,

[23] 'For I see you are in bitter gall and the bond of haresha.' [Dt 29:18 TARGUM HASHIVIM; Jer 4:18; Isa 58:6]

[24] And in reply Shimon said, 'Daven for me to Hashem that nothing may come upon me of which you have spoken.' [SHEMOT 8:8; BAMIDBAR 21:7; MELACHIM ALEF 13:6; YIRMEYAH 42:2]

[25] The ones then having testified and spoken the dvar Adonoi were returning to Yerushalayim and to many villages of the Shomronim preaching the Besuras HaGeulah.

[26] And a malach Adonoi spoke to Philippos, saying, 'Get up and go south on the derech going down from Yerushalayim to Gaza.' This is desert.

[27] And having got up, Philippos went. And, hinei, an Ethiopian man, a eunuch, a court official of the Kandake of the Ethiopians! He was over all of her Otzrot (treasury) and had come worshipping to Yerushalayim, [Ps 68:31; 87:4; Zeph 3:10; Isa 56:3-5; 1Kgs 8:41-43]

[28] And he was returning and sitting in his chariot and he was reading Yeshayah HaNavi.

[29] And the Ruach Hakodesh said to Philippos, 'Approach and join this chariot.'

[30] And having run, Philippos heard him reading Yeshayah HaNavi, and Philippos said, 'So do you have binah of what you are reading?'

[31] And he said, 'How then might I be able, unless someone will guide me?' And he invited Philippos to come up and sit with him.

[32] Now the keta (section) of the Tanakh which he was reading was this: KASEH LATEVACH YUVAL ('He [Moshiach] was led as a lamb to the slaughter') and as a Seh (Lamb, YESHAYAH 53:7) before the one having sheared it is silent, LO YIFTACH PIV ('He does not open his mouth').

[33] 'In humiliation his justice was taken away. The descendants of him who will tell? Because he is taken away from HA'ARETZ CHAYYIM.' [Isa 53:7,8; 57:7f TARGUM HASHIVIM]

[34] And in reply the eunuch said to Philippos, 'I ask you about whom the Navi (prophet) says this? About himself or about some other person?'

[35] And having opened his mouth, and beginning from this keta (section) of the Kitvei Hakodesh, Philippos began to preach and fier ois (elucidate) Yehoshua/Yeshua to him.

[36] And as they were going along the derech, they came upon some mayim and the eunuch says, 'Hinei, mayim! What prevents me from being given Moshiach's tevilah of teshuva in the mikveh mayim?'

[37] And Philippos said, "If you have emunah b'chol levavcha, it is mutar. And he answered, saying, Ani ma'amin ki Rebbe Melech HaMoshiach Yehoshua Ben HaElohim hu.]

[38] And he commanded the

chariot to stop and both went down into the mikveh mayim, both Philippos and the eunuch, and Philippos gave him Moshiach's tevilah of teshuva in the mikveh mayim.

[39] And when they came up from the mikveh mayim, the Ruach Hakodesh of Hashem took Philippos away, and the eunuch did not see him any longer, but was going on his way with lev same'ach. [1Kgs 18:12; 2Kgs 2:16; Ezek 3:12,14; 8:3; 11:1,24; 43:5]

[40] But Philippos was found in Ashdod, and passing through, he was preaching the Besuras HaGeulah to all the towns until he came to Caesarea. afii.org/video.htm

9 Now Sha'ul, still breathing a threat even of retzach (murder) kenegeg (against) the talmidim of Rebbe, Melech HaMoshiach Adoneinu, having approached the Kohen Gadol,

[2] Requested from him iggrot of reshus (authorization) to the shuls of Damascus, that if someone he should find being mishtatef (involved) in HaDerech [Hashem], both anashim and nashim, he may lead them bound to Yerushalayim. [Isa 17:1; Jer 49:23]

[3] Now as he goes, it came about that he comes near Damascus, and suddenly shone around him an Ohr (Light) from Shomayim;

[4] And he fell on the ground, and heard a kol (voice), saying to him, 'Sha'ul, Sha'ul, why are you persecuting me?'

[YESHAYAH 6:8]

[5] And he said, 'Who are you, Adoni?'

And he said, 'I am Yehoshua/Yeshua upon whom you bring redifah.

[6] 'But get up and enter into the city, and it shall be told to you what it is necessary for you to do.' [Ezek 3:22]

[7] And the anashim traveling with Rav Sha'ul had stood speechless, hearing the sound but seeing no one. [DANIEL 10:7]

[8] And Rav Sha'ul got up from the ground, and, though his eyes were open, he was seeing nothing. And leading him by the hand, they brought him into Damascus.

[9] And he was shloshah yamim not seeing and neither did he eat nor drink.

[10] Now there was a certain talmid in Damascus, by the name Chananyah, and Moshiach Adoneinu spoke to him in a chazon (vision), saying, 'Chananyah.' And he said, 'Hinei, I am here, Adoni.'

[11] And Moshiach Adoneinu said to him, 'Get up and go to the rekhov (street) being called 'Yashar' ("Straight") and seek in the bais of Yehudah an ish by name Sha'ul from Tarsus. For, hinei, he is davening,

[12] 'And Sha'ul has seen in a chazon (vision) an ish by the name Chananyah come in and place his hands upon him that he may see again.'

[13] And Chananyah answered, 'Adoni, I heard from many about this man, how many ra'ot (evil things) he did to your Kadoshim in Yerushalayim.

[14] 'And here he has samchut (authority) from the Rashei Kohanim to bind all the ones davening b'Shem of you.'

[15] But Moshiach Adoneinu said to him, 'Go, for this one is a keli nivchar (chosen vessel) of mine to carry Shmi before both Goyim and melachim (kings) and the Bnei Yisroel.

[16] 'For I will show him how much it is necessary for him to undergo yissurim (sufferings) on behalf of Shmi (my Name).'

[17] And Chananyah departed and entered into the bais, and having placed his hands upon Rav Sha'ul, he

said, 'Ach b'Moshiach Sha'ul, [Moshiach, *Malachi 3:1*] HaAdon has sent me. Im referring to Yehoshua, the one who appeared to you on the derech by which you were coming. He sent me that you may see again and may be filled with the Ruach Hakodesh.'

[18] And immediately there fell from his eyes something like scales, and Rav Sha'ul saw again, and, having got up, he submitted to Moshiach's tevilah of teshuva.

[19] And having received okhel (food), Rav Sha'ul regained strength. Now he was with the talmidim in Damascus several yamim.

[20] And immediately in the shuls Rav Sha'ul was preaching Rebbe, Melech HaMoshiach Yehoshua, saying, 'He is the Ben HaElohim.'

[21] And all the ones listening were astonished, and they were saying, 'Is this not the one making havoc in Yerushalayim among the ones invoking this shem and was not his tachlis (purpose) in coming here to bind them over before the Rashei Hakohanim?'

[22] But Rav Sha'ul even more was being strengthened and was confounding the unbelieving Yehudim dwelling in Damascus, by proving that this Yehoshua is the Rebbe, Melech HaMoshiach. [23] But when yamim rabbim were completed, the ones of the Yehudim who were unbelieving plotted to kill him.

[24] But the mezimma (evil design, intrigue) of their keshet (plot) became known to Rav Sha'ul. And they were also watching the she'arim (gates) both yomam valailah that they might kill him,

[25] but Moshiach's talmidim

had taken him b'lailah and they let him down through an opening in the wall, having lowered him in a large basket. [SHMUEL ALEF 19:12]

[26] And having arrived in Yerushalayim, Rav Sha'ul was trying to associate with the Moshiach's talmidim, and they were all afraid of him, not believing that he is a talmid.

[27] But Bar-Nabba, having taken hold of him, brought him to Moshiach's Shluchim and told them how on the derech he saw Moshiach Adoneinu, who had spoken to Rav Sha'ul, and how in Damascus Rav Sha'ul spoke with ometz lev (boldness) b'Shem Yehoshua.

[28] And Rav Sha'ul was with them, going in and coming out in Yerushalayim, speaking boldly b'Shem Moshiach Adoneinu.

[29] And Rav Sha'ul was speaking and debating keneged (against) the Greek-speaking Yehudim; but they were attempting to kill him. [30] But having learned of this, the Achim b'Moshiach brought Rav Sha'ul down to Caesarea and sent him away to Tarsus.

[31] Then Moshiach's Kehillah throughout all of Yehudah and the Galil and Shomron had shalom and was increasing, being built up, and going on in the yir'at Shomayim and in the yir'at Moshiach Adoneinu and beNechamat HaRuach Hakodesh.

[32] Now it came about that Kefa, passing through all the parts of Eretz Yisrael, came down also to Moshiach's kadoshim dwelling in Lud.

[33] And there Kefa found a certain ish by the name Aeneas who had been bedridden shmoneh shanim, for he was paralyzed.

[34] And Kefa said to him, 'Aeneas, Rebbe, Melech HaMoshiach Yehoshua make you whole. Get up and make your bed!' And immediately he got up.

[35] And everyone dwelling in Lud and Sharon saw him, and they turned to Adoneinu.

[MELACHIM ALEF 5:16; 27:29; 2:1; YESHAYAH 33:9; 35:2;65:10]

[36] Now in Yafo there was a certain talmidah by the name Tavitha, which, being translated, means 'gazelle.'

This one was abounding in ma'asim tovim and in giving tzedakah, which she was always doing. [YEHOSHUA 19:46; MELACHIM BAIS 2:16; EZRA 3:7]

[37] And it came about in yamim ha'hem that this one, having become ill, passed away. When the women had washed her body, they laid it in the aliyah.

[38] And since Lud was near to Yafo, Moshiach's talmidim, having heard that Kefa was there, sent shnei anashim to him, summoning Kefa that he not delay in coming to them.

[39] Kefa, getting up, went with them. And when he arrived, they brought him up into the aliyah (upper story room), and all the almanot stood beside him, weeping and showing the tunics and garments that Tavitha made while she was with them.

[40] But Kefa, having put everyone outside, and having fallen down, davened. And when he turned to the nifteret (deceased), he said, 'Tavitha, get up!' And she opened her enayim and, having seen Kefa, she sat up.

[41] And having given his hand to her, he made her to stand up alive again; and, having called the Moshiach's Kadoshim and the almanot, Kefa presented her lebedik

(alive) before them.

[42] It became known throughout all Yafo, and rabbim (many) had emunah in Rebbe, Melech HaMoshiach Adoneinu.

[43] And it came about that Kefa remained in Yafo yamim rabbim with a certain Shimon, a tanner.

10 Now a certain ish in Caesarea by name Cornelius, a centurion from what was called the Italian cohort, [2] A devout man, a yire Elohim, as was all his bais, who practiced much tzedakah for the benefit of Am Yisroel, and davened to Hashem continually.

[3] Cornelius clearly saw in a chazon (vision) lav davka (approximately) at the ninth hour of the day (three o'clock in the afternoon) a malach Hashem having come to him and having said to him, 'Cornelius!' [TEHILLIM 55:17]

[4] And having looked intently at him and having become afraid, Cornelius said, 'What is it, Adon?' The malach said to him, 'Your tefillos and your giving tzedakah have ascended as a zikaron (memorial) before Hashem. [TEHILLIM 20:3]

[5] 'Now dispatch some anashim to Yafo and send for a certain Shimon who is also called Kefa.

[6] 'This one is staying with a certain Shimon, a tanner, whose bais is by the sea.'

[7] And, when the malach speaking to him had departed, Cornelius summoned shnayim of his household avadim and a devout chaiyal (soldier) from among the ones in his service, [8] Having explained everything, sent them to Yafo.

[9] Now on the next day, as these were traveling and drawing near to Yafo, around

the sixth hour (noon), Kefa went up on to the roof to daven (pray).

[10] And Kefa became hungry, and was wanting to have a meal; but while they were preparing it, Kefa fell into a trance;

[11] And he sees Shomayim having been opened, and a certain object descending like a large linen cloth lowered by four corners upon haAretz.

[12] In this were all the fourfooted animals and remasim haAdamah (creepers of the earth) and oph haShomayim (birds of heaven, birds of the air).

[13] And there came a bat kol (voice) to him, 'Get up, Kefa, kill and eat!'

[14] But Kefa said, 'Chalilah li, Adonoi! For I have never eaten basar piggul (unclean meat) or shikkutz tameh (abominable unclean thing).'
[YAIKRA 11:4-20; 20-25; DEVARIM 14:3-20; YEHEZKEL 4:14]

[15] And the bat kol came to Kefa again for a second time, 'What Hashem made tahor (clean), you should no longer regard as tameh (unclean).'
[BERESHIS 9:3]

[16] And this happened shloshah pe'amim; and immediately the object was taken up into Shomayim.
[17] Now, while Kefa was greatly perplexed within himself as to what the chazon which he saw might be, hinei, the anashim, who had been sent by Cornelius, and who had, by inquiring, found the bais of Shimon, stood at the gate.

[18] And, calling out, they were asking if Shimon, the one called Kefa, is staying here.

[19] And while Kefa was reflecting on the chazon, the Ruach Hakodesh said to him, 'Hinei, shloshah anashim are looking for you.

[20] 'But get up and go downstairs and accompany them without apprehensions, for I myself have sent them.'

[21] And Kefa went downstairs to the anashim and said, 'Hinei, I am the one whom you are seeking; for what reason did you come?'

[22] And they said, 'Cornelius, a centurion, an ish tzaddik, and a yire Elohim with a shem tov with all the Am HaYehudim, was directed by a malach kadosh to summon you to his bais and to hear a message from you.'

[23] Therefore, having invited them in, Kefa gave them hachnosas orchim (hospitality, lodging). And on the next day Kefa got up and went away with them, and some of the Achim b'Moshiach from Yafu accompanied him.

[24] And on the following day, Moshiach's Shliach Shimon Kefa entered into Caesarea, and Cornelius was expecting them, having called together his krovey mishpokhot (relatives) and close friends.

[25] Now when it came about that Kefa entered, Cornelius met him, falling at his feet to pay him reverence. [DANIEL 7:14; 3:18]

[26] Kefa made him stand up, saying, 'Get up. I myself am only a ben Adam like everyone else.'

[27] And as he conversed with Cornelius, Kefa entered and finds many having assembled, [28] And he said to them, 'You have da'as that it is asur (prohibited) for an ish Yehudi to associate with or to approach a nokhri (foreigner). And yet to me Hashem showed to call no one shikkutz (abomination) or tameh (unclean).

[29] 'Therefore, also, when summoned, I came, raising no objections. And so I ask for

what reason you summoned me?'

[30] Cornelius said, 'Four days ago to this hour, I was davening in my bais at the ninth hour, and, hinei, a being stood before me enrobed in shining radiance, [31] 'And he said, 'Cornelius, your tefillah was heard and your tzedakah is remembered before Hashem.

[32] 'Therefore, send to Yafu and summon Shimon who is called Kefa. He is staying in the bais of Shimon the tanner by the sea.'

[33] 'At once I sent for you and you did well having come. Now, therefore, we all are present before Hashem to hear all the things that have been commanded to you by Adonoi.'

[34] And opening his mouth, Kefa said, 'Omein, I have binah that Hashem is not one to show masso panim (partiality), [Dt 10:17; 2Ch 19:7; Job 34:19]

[35] 'But in every nation the ones who have yirat Shomayim and work Tzidkat Hashem are acceptable to him.

[36] 'The dvar which he sent to the Bnei Yisroel, preaching shalom through Rebbe, Melech HaMoshiach Yehoshua (Hu Adon Kol!) [Isa 52:7; Ps 107:20; 147:18 TARGUM HASHIVIM]

[37] 'That word, I say, you know the thing which took place throughout all Yehudah, having begun from the Galil after the tevilah of teshuva which Yochanan preached; [38] 'You know Rebbe, Melech HaMoshiach Yehoshua from Natzeret, how Hashem anointed him with the Ruach Hakodesh and with ko'ach (power), and how he went about doing mitzvot and giving refu'ah shlemah to all the ones being oppressed by

Samael (the devil) because Hashem was with him.

[YESHAYAH 61:1]

[39] 'We are edim (witnesses) of all things which he did both in the countryside of Yehudah and in Yerushalayim. And they also put him to death, having hanged nivlato al haEtz (his body on the Tree, DEVARIM 21:23).

[40] 'This one Hashem made to stand up alive again on the Yom HaShelishi and granted to him to be visible,

[41] 'Not to Klal Yisroel, but to edim which had been chosen beforehand by Hashem, that is, to us who ate and drank together with him at Tish after the Tchiyas HaMoshiach.

[42] 'Moshiach gave mitzvah to us to preach to the people and to bear soleimn edut that this one is the one having been appointed by Hashem as Shofet HaChayyim v'HaMesim.

[43] 'To this one all the Nevi'im bear witness that through ha-Shem of him [Moshiach Yehoshua, Yeshua] everyone who has emunah in him has selicha (forgiveness) of chatta'im (averos, sins).

[44] 'While Kefa was still speaking these words, the Ruach Hakodesh fell upon all the ones hearing the dvar.

[45] 'And the Messianic Jews who had come with Kefa were mishpoyel (standing in awe) that also upon the Goyim the matnat HaRuach Hakodesh has been poured out.

[46] 'For they were hearing them speaking in leshonot and exalting Hashem. Then Kefa answered,

[47] 'Surely no one can refuse the mikveh mayim for these to be given Moshiach's tevilah of teshuva who have received the Ruach Hakodesh just as we did, can he? [Ac 2:4; cf Lk 3:16; Ac 11:16]

[48] And Kefa directed for them to be given Moshiach's tevilah of teshuva in the Shem of Moshiach Yehoshua (Yeshua). Then they asked him to remain some yamim.

11 And the Moshiach's Shlichim and the Achim b'Moshiach, the ones throughout Yehudah, heard that also the non-Jews received the dvar Hashem.

[2] But when Kefa went up to Yerushalayim, those of the faction of the Bris Milah were taking issue with him,

[3] Saying, 'You entered into a bais of anashim arelim (uncircumcised men) and you sat at tish with them.'

[4] But Kefa began explaining to them beseder (in order), saying,

[5] 'I was davening in the shtetl of Yafu and in a trance I saw a chazon (vision) of a certain object descending like a large linen cloth lowered by four corners from Shomayim, and it came up to me.

[6] 'And when I had gazed upon it, I saw fourfooted animals of ha'aretz and chayyat hasadeh and remasim haAdamah and oph HaShomayim.

[7] 'And I heard also a bat kol saying to me, 'Get up, Kefa. Kill and eat.'

[8] 'But I said, 'By no means, Adoni, because nothing common or tameh (unclean) has ever entered into my stomach.'

[9] 'And the bat kol answered for a second time from Shomayim, 'What Hashem made tahor (clean) do not declare tameh (unclean).'

[10] 'This happened shlosh pe'amim, and everything was pulled up again into Shomayim.

[11] 'Hinei, at once shloshah anashim stood at the bais in which I was, having been sent from Caesarea to me.

[12] 'And the Ruach Hakodesh said to me to accompany them without hesitating and these sheshet haAchim b'Moshiach came with me also, and we entered into the bais of the ish.

[13] 'He reported to us how he saw the malach in his bais having stood and having said, 'Send to Yafu and summon Shimon, the one being called Kefa,

[14] 'Who will speak words to you by which you and all your bais will find Yeshu'at Eloheinu.'

[15] 'As I began to speak, the Ruach Hakodesh fell upon them, just as also upon us in the beginning.

[16] And I remembered the dvar of Rebbe, Melech HaMoshiach Adoneinu, how he used to say, 'Yochanan gave a tevilah of teshuva with a mikveh mayim, but you will be given a tevilah with the Ruach Hakodesh.'

[17] 'If then Hashem gave the same matanah to them as also to us after believing in Moshiach Adoneinu, who then was I to stand in the way of Hashem?'

[18] And having heard these things, they were silenced and glorified Hashem, saying 'Then also to the Nations Hashem has given teshuva unto Chayyim.'

[19] Then the ones, that is, those having been scattered because of the tzorot that happened in connection with Stefanos, came to Phoenicia and Cyprus and Antioch, speaking to no one the dvar Hashem except only to Yehudim.

[20] And there were some of them, anashim of Cyprus and Cyrene, who having come to Antioch, were speaking also to the Yevanim, proclaiming the Besuras HaGeulah of Adoneinu Yehoshua.

[21] The hand of Adonoi was on them and a large number, having had emunah, turned to Moshiach Adoneinu.

[22] The report about them was heard in the ears of the Kehillah of Moshiach in Yerushalayim, and they sent out Bar-Nabba to go to Antioch;

[23] Who, having come, and having seen the Chen v'Chesed Hashem, rejoiced and was encouraging everyone with deveykus (devotion) to HaAdon to remain true to Rebbe, Melech HaMoshiach Adoneinu.

[24] For Bar-Nabba was a mentsh, a gavra, an ish tov full of the Ruach Hakodesh and of emunah. And a great multitude was added to Adoneinu.

[25] And Bar-Nabba left for Tarsus to look for Sha'ul,

[26] And, having found him, he brought him to Antioch.

And it came about that for an entire year, they met with Moshiach's Kehillah there, and taught a large multitude. And it was in Antioch that the talmidim were first called Ma'aminim HaMeshichiyim (Messianic Believers).

[27] Now in these yamim, nevi'im came down from Yerushalayim to Antioch.

[28] One of them, by name of Agav, having got up, indicated through the Ruach Hakodesh a great famine was about to come all over the world. And this famine actually occurred during the time of Claudius.

[29] Now the talmidim decided that according to their means, each of them would send support to the Achim b'Moshiach dwelling in Yehudah;

[30] Which also they did, having sent to the Ziknei HaKehillot by the hand of Bar-Nabba and Sha'ul.

12 Now during that time Herod the king laid his hands on Moshiah's Kehillah to harm some of them.

[2] He killed Ya'akov the ach Yochanan with a cherev (sword).

[3] Having seen that this was pleasing to the Judeans, Herod proceeded to arrest Kefa also. This happened during the yamim of Chag HaMatzot. [SHEMOT 12:15; 23:25]

[4] When he had Kefa seized, he put him in the beis hasohar, having handed him over to four squads of chaiyalim to guard him, intending after Pesach to bring him before the people.

[5] Therefore, Kefa was being kept in the beis hasohar. But tefillah to Hashem was earnestly being made by Moshiah's Kehillah for him.

[6] But b'lailah, when Herod was about to lead him out, Kefa, bound with two sharsherot (chains), was sleeping between two chaiyalim; and, before the delet (door), were shomrim (guards) keeping watch over the beis hasohar.

[7] Then a malach HaAdon approached and ohr (light) shone in the cheder (room), and, having struck the side of Kefa, he awoke him, saying, 'Get up quickly!' And the kavlei varzel (shackles of iron) fell off his hands. [TEHILLIM 107:14; 149:8]

[8] The malach said to Kefa, 'Put on your gartel and tie your sandals.' And Kefa did so. And the malach says to him, 'Put on your kaftan and follow me.'

[9] And having gone out, Kefa was following the malach, and he did not have da'as that the thing was happening grahda (as a matter of fact, in reality), but he was thinking he was

seeing a chazon through the malach.

[10] And having gone through the shomrim (guards), the first and the second, they came upon the Sha'ar HaBarzel leading to the Ir Kodesh. This was opened to them by itself. And having gone out, they went along one rekhov (street), and immediately the malach went away from him.

[11] And Kefa, having come to himself, said, 'Now I have da'as for sure that HaAdon sent out his malach and delivered me from the hand of Herod and from all the expectation of the Judean people.' [TEHILLIM 34:7; DANIEL 3:28; 6:22]

[12] Having realized this, Kefa came upon the bais of Miryam the Em (mother) of Yochanan, the one being called Markos, where there were many having been assembled and davening.

[13] And when Kefa knocked on the delet (door) of the gate, a na'arah by name Rhoda, approached to listen.

[14] And having recognized the kol (voice) of Kefa, from simcha she did not open the gate but, having run inside, she reported that Kefa stood at the gate.

[15] But the ones there said to her, 'You are meshuggah!' But she kept insisting it was so. But they were saying, 'It is his malach.'

[16] But Kefa continued knocking. And having opened the gate, they saw him, and were mishpoyel (standing in awe).

[17] And having motioned to them with his hand to be silent, he told them how HaAdon led him out from the beis hasohar. Then Kefa said, 'Report to Ya'akov [see p.848] and to the Achim b'Moshiah these things.' And having gone

out, Kefa went to another place.

[18] Now when it was boker, there was not a little commotion among the chaiyalim as to what had become of Kefa.

[19] Now Herod, having sought after him and not having found him, after questioning the shomrim, commanded them to be led away to execution. Then Herod went down from Yehudah to Caesarea, and was staying there.

[20] Now Herod was gor (very) angry with the people of Tzor and those of Tzidon, and with one mind they were coming to him; and, having won over Blastus, the king's chamberlain, they were requesting shalom, because their country was fed by the king's lands. [MELACHIM ALEF 5:9,11; YECHEZKEL 27:17]

[21] Now on the appointed day, Herod, having clothed himself with royal malbush (clothing) and having sat down on the kes hamishpat, was delivering a public address to them.

[22] And the multitude was crying out, 'Hinei, the kol of a g-d and not of an ish!'

[23] Immediately, a malach Adonoi struck him, because he did not give the kavod to Hashem. And, having become eaten with worms, Herod died. [SHMUEL ALEF 25:38; SHMUEL BAIS 24:16,17; MELACHIM BAIS 19:35]

[24] But the dvar Hashem was growing and increasing.

[25] And Bar-Nabba and Sha'ul returned from Yerushalayim, having fulfilled their shlichus (mission) to deliver the tzedakah and having taken along with them [back to Antioch], Yochanan the one called Markos.

13 Now there was in Antioch there among the Moshiah's Kehillah nevi'im and morim: Bar-Nabba, and Shimon called Niger, and Lucius from Cyrene, and Menachem (brought up with Herod the tetrarch) and Rav Sha'ul.

[2] They were ministering to Adonoi and under a tzom when the Ruach Hakodesh said to them, "Set apart for Me Bar-Nabba and Sha'ul for the avodas kodesh ministry to which I have called them." [DIVREY HAYAMIM BAIS 13:10; 35:3; YECHZKEL 40:46; 44:16; 45:4]

[3] Then, having continued the tzom and having davened and having laid their hands upon them, they sent them off.

[4] They, then, having been sent out by the Ruach Hakodesh, went down to Seleucia, and from there sailed away to Cyprus.

[5] Having arrived in Salamis, they were proclaiming the dvar Hashem in the shuls, with Yochanan Markos also as ozer (helper).

[6] Having passed through the whole island as far as Paphos, they found a certain ish, a magician, a Jewish navi sheker, by name of Bar-Yehoshua,

[7] who was with the proconsul Sergius Paulus, an ish of seichel. This one, having summoned Bar-Nabba and Sha'ul, sought to hear the dvar Hashem.

[8] But Elymas the magician was opposing them—for thus is his name translated—and was seeking to be mashpia on the proconsul (seeking to sway him to think undesirably) about the emunah (faith). [YESHAYAH 30:11]

[9] But Rav Sha'ul, the one also called Paulus, having been filled with the Ruach

Hakodesh, gazed at him, [10] and said, "O ish full of all mirmah (deceit, fraud) and all resha, ben haSatan, oyeve (enemy) of all Tzedek, will you not cease making crooked the straight paths of Hashem?" [HOSHEA 14:9]

[11] "Now—hinei—the yad Hashem is on you, and you will be blind, not seeing the shemesh (sun) for awhile." Immediately mistiness and choshech (darkness) fell on him, and, going about, he was seeking someone to lead him by the hand [SHEMOT 9:3; SHMUEL ALEF 5:6,7; TEHILLIM 32:4; BERESHIS 19:10,11; MELACHIM BAIS 6:18]

[12] Then, the proconsul, having seen what had happened, had emunah, being mishpoyel (standing in awe) at the torah about Rebbe, Melech HaMoshiah Adoneinu.

[13] And having put out to sea from Paphos, Rav Sha'ul and those with him came to Perga of Pamphylia. But Yochanan (Markos), having left them, returned to Yerushalayim.

[14] But having gone on from Perga, they came to Pisidian Antioch, and, having entered the shul on Shabbos, they sat down.

[15] After the kri'at HaTorah (reading of the Sefer Torah) and the kri'at HaNevi'im, the Rashei Beit HaKneset sent to them, saying "Anashim Achim, if there is any dvar hachizzuk among you to the people, say it."

[16] And having got up and having motioned with his hand, Rav Sha'ul said, "Anshei Yisroel, and Yirei Elohim, listen!

[17] "Elohei HaAm Yisroel chose Avoteinu. Hashem made the people great during their sojourn in Eretz Mitzrayim, and with an

uplifted arm He led them out of it, [SHEMOT 6:1,6,7; 14:8; DEVARIM 7:6-8]

[18] "and lav davka (approximately) ARBA'IM SHANAH He put up with them in the desert [DEVARIM 1:31; BAMIDBAR 14:33,34; TEHILLIM 95:10; SHEMOT 16:35]

[19] "and having destroyed SHIVAH COYIM in Eretz Kena'an, he gave as a nachalah (an inheritance) their land [DEVARIM 7:1; YEHOASHUA 14:2; 19:51; TEHILLIM 78:55]

[20] "during lav davka (approximately) arba me'ot vachamashim shanah. After these things, He gave shofetim until Shmuel HaNavi. [SHOFETIM 2:16; SHMUEL ALEF 3:19,20]

[21] "And then they asked for a melech, and Hashem gave to them Sha'ul Ben Kish, an ish from the shevet of Binyamin, for arba'im shanah [SHMUEL ALEF 8:5,19; 10:1; 9:1,2]

[22] "And after having removed Sha'ul, Hashem raised up Dovid as a Melech for them. About Dovid also Hashem testified, saying 'I found Dovid Ben Yishai an ISH KILEVAVO ["a man after His (G-d's) heart"] who will do all My ratzon.' [SHMUEL ALEF 15:23; 16:13; TEHILLIM 89:20; SHMUEL ALEF 13:14; YIRMEYAH 3:15; YESHAYAH 44:28]

[23] "From the zera (seed) of this man, according to the havtachah (promise), Hashem has brought to Yisroel a Moshi'a (Savior), Yehoshua. [SHMUEL BAIS 7:11; 22:51; YIRMEYAH 30:9]

[24] "Now previously, before the coming of Moshiah, Yochanan proclaimed to Klal Yisroel a tevilah of teshuva.

[25] "Now as Yochanan was completing his course, he was saying, 'What do you suppose

me to be? I am not! But, hinei, he comes after me of whom I am not worthy to untie the sandal of his feet.”

T.N. The first Shlichus Journey (46-48 C.E.) was followed by the second (49-52 C.E.) and then by the third (53-57 C.E.) with the trip to appear before Nero (59-60 C.E.) but everything begins here in chp 13. This material is of great important in the Bible. Here we see the world kiruv outreach of Rebbe Melech HaMoshiach in action. Notice the beginning of Chapter 13. The whole world is affected, is even turned upside down, by what happens in one little Messianic kehillah in Antioch, where believers are engaged in worship, and waiting on G-d in prayer and fasting. This kehillah has various ministries, including nevi'im and morim. See Ro12:6-8; Ep 4:11; 1C 12:28-29. Notice that ministers are set apart for avodas kodesh service, and what they do is not their own choice but the choice of the Ruach Hakodesh. Just as the Levi'im were consecrated and set apart for their holy service in the Beis Hamikdash, so believers are called to preach the Besuras Hageulah to the ends of the earth. Hashem by His Ruach Hakodesh calls them, equips them, trains them, raises them up, and sends them, empowering them and leading them every step of the way. Notice that these men have a recognized call by a body of believers who lay hands on them, who recognize their gifting and calling and lay on hands to consecrate them for the L-rd's work. These two men do not embark as religious freelancers. A body of believers stands behind them to pray for them and the two ministers are accountable

to this sending body for their doctrine and service. Notice that the Ruach Hakodesh is directing this world kiruv outreach, it is His Work, and He is empowering all the dynamics of it. Rav Sha'ul will make three of these journeys and he will complete his course, just like Yochanan of the tevilah of teshuva. Like Yochanan he will pay the ultimate price, dying al kiddush ha-Shem for his edus to the truth of the Besuras HaGeulah as a Messianic martyr for the faith. But everything that is accomplished is by the power of the Ruach Hakodesh. Notice as Rav Sha'ul goes to the whole world and to every creature, he always goes to the Jewish people first. See Ac 13:14; 14:1; 17:1,10; 18:4, 19; 19:8. Why? Is this merely an expediency or a pragmatic decision? As anyone should be able to see by reading this translation, The Orthodox Jewish Bible, salvation is from the Jewish people, from Jewish prophets and writings, from Jewish servants of the G-d of Israel. Salvation is not a Gentile commodity available from a Gentile religion, and primarily directed toward non-Jews. Salvation is of the Jewish faith and therefore it would be both intrinsically misleading and also cruelly anti-Semitic to avoid or by-pass the Jewish people in preaching the saving Jewish message of Besuras HaGeulah (Good News of Redemption) that offers to all men the Yeshu'at Eloheinu (Salvation of our G-d). In this thirteenth chapter of the Gevurot MeyRuach Hakodesh (Acts of the Holy Spirit) we see that an important theme is spiritual blindness. Those who do not have the Ruach Hakodesh and blindly hinder and even

oppose the work of the Ruach Hakodesh will not succeed. The Roman proconsul of Cyprus is an important contact and, if he could be won over to the Messianic faith, doors would open to the entire island. Hasatan's worker, Elymas, is positioned demonically to keep exactly that from happening. What follows is a power encounter between the Ruach Hakodesh and the occult powers of a sorcerer. There are those who would pervert the right ways of Hashem, who twist and try to garble the holy words of the Scripture. There may be some who will oppose this Bible translation and will try to mock it, vilify it, demean it, oppose it, attack it and try to keep it from readers, even physically attack it and burn it. But like this Elymas they will not succeed. "No weapon formed against us will prosper." And G-d will watch over his Word and protect it. It is my prayer that just as Rav Sha'ul was blinded by the Moshiach and was taught about his own spiritual blindness by a judgment miracle, wherein he was temporarily blinded as a warning, and just as Elymas was also blinded by Hashem for a time so that he would also have an opportunity to repent and come to the truth and turn away from Hasatan who had taken him captive to do his will—so it is my prayer that anyone, Jewish or non-Jewish, who attempts to attack this translation and keep it from being read by Jewish people or anyone else, will come to their senses and see what blindness they are laboring under, and that Hashem will open their eyes to the light of the salvation that we have in Moshiach Adoneinu. Omein.

[26] 'Achim, Bnei Mishpochah Avraham, and Yirei Elohim, it is to us that the dvar of this Yeshu'ah HaGedolah (Great Deliverance) was sent out. [TEHILLIM 107:20]
 [27] 'For the ones dwelling in Yerushalayim and their moshlim (rulers) did not have da'as of this one or of the dvarim of the Nevi'im being read every Shabbos; they fulfilled these dvarim by condemning him.
 [28] 'Even without finding a cause for a mishpat mavet, they asked Pilate that he be done away with.
 [29] 'When they finished all the things having been written about him, he was taken down from HaEtz (DEVARIM 21:23), and they put him into a kever (tomb, Isa 53:9).
 [30] 'But Hashem made him to stand up alive again from the Mesim,
 [31] 'and he was seen over many yamim by the ones having come up with him from the Galil to Yerushalayim who now are his edim to the people.
 [32] 'And we are preaching to you the Besuras HaGeulah of the Havtachah made to Avoteinu, [YESHAYAH 40:9; 52:7]
 [33] 'That Hashem has fulfilled this havtachah for us, their banim, having made to stand up alive again Rebbe, Melech HaMoshiach Yehoshua, as also in the Tehillim it has been written, BENI ATAH, ANI HAYOM YELIDETICHA ("You are My son; today I have become your father"). [TEHILLIM 2:7]
 [34] 'And that He made him to stand up alive again from the Mesim, no longer to return to decay, thus he has said, 'I will give you CHASEDEI DOVID HANE'EMANIM. [YESHAYAH 55:3

TARGUM HASHIVIM]
 [35] 'Therefore, also elsewhere in the Tehillim, he says LO TITEN CHASIDECHA LIROT SHACHAT ("You will not allow your Chasid (Moshiach) to undergo decay"). [TEHILLIM 15:10; 16:10 TARGUM HASHIVIM]
 [36] 'For Dovid, after in his own dor (generation) he had served birtzon Hashem, fell asleep, and VAYISHKAV DOVID IM AVOTAV ("and Dovid rested with his fathers") and he experienced decay. [SHMUEL BAIS 7:12; MELACHIM ALEF 2:10; SHOFETIM 2:10; DIVREY HAYAMIM BAIS 29:28]
 [37] 'But whom Hashem made to stand up alive again did not experience decay.
 [38] 'Let it be known, therefore, to you, Anashim Achim, that through this one, selicha (forgiveness) of chatta'im (averos [sins]) is proclaimed to you; and from all things of which by the Torah of Moshe Rabbenu you were not able to be justified,
 [39] 'By this one everyone having emunah is justified.
 [40] 'Be shomer then that the thing having been spoken by the Nevi'im (Prophets) may not come upon you,
 [41] 'Look,' scoffers, "And be amazed and marvel, and stand in awe" and perish, 'because I am working a work in your yamim, a work which you may by no means believe if someone should tell you.' [CHABAKUK 1:5 TARGUM HASHIVIM]
 [42] And as Rav Sha'ul and Bar-Nabba were going out, the people were begging that these dvarim be spoken to them the following Shabbos.
 [43] And when the gathering was dismissed, rabbim (many) of the Yehudim and of the Gerim (Proselytes) with

chassidus followed Rav Sha'ul and Bar-Nabba, who urged them to remain in the Chen v'Chesed Hashem.
 [44] Now on the following Shabbos nearly all the city was assembled to hear the dvar Hashem.
 [45] But when the Yehudim saw the multitudes, they were filled with kinah and were choilek (taking issue) and speaking keneged (against, in opposition to) the things being spoken by Rav Sha'ul, and they were committing Chillul Hashem.
 [46] And having spoken with ometz lev (boldness), Rav Sha'ul and Bar-Nabba said, 'To you it was necessary rishonah (first) for the dvar Hashem to be spoken; vi-bahlit (since) you reject it, and judge yourselves not worthy of Chayyei Olam, hinei, we are turning to the Goyim.
 [47] 'For thus has Hashem commanded us, 'I have placed you as a light to the Nations, that you should bring salvation to the end of the earth.' [Isa 49:6]
 [48] Now hearing this, the Goyim rejoiced with simcha gedolah and were praising the dvar Hashem. And as many as had been destined to Chayyei Olam became ma'aminim hameshichiyim.
 [49] And the dvar Hashem was spreading through the entire region.
 [50] But the Yehudim aroused the chashuve (prominent) C-d fearing nashim and the gontser machers of the city, and they instigated redifah keneged Rav Sha'ul and Bar Nabba, and they drove them from out of their territory.
 [51] And having shaken off the dust of their feet against them, Rav Sha'ul and Bar- Nabba

came to Iconium;

[52] And the talmidim were being filled with simcha and the Ruach Hakodesh.

14 Now it came about in Iconium that together they

entered into the shul and the same thing transpired: they spoke with the result that both Yehudim and a great multitude of Yevanim became ma'aminim hameshichiyim.

[2] And the Yehudim who disobeyed were the ones who aroused and stirred up in anger the nefashot (souls) of the Goyim keneged (against) the Achim b'Moshiach.

[3] Therefore, they continued for a long zman (time) speaking with ometz lev (boldness) for Hashem, who gave edut to the dvar of Chen v'Chesed Hashem by granting otot and moftim to take place by the hands of Moshiach's Shluchim.

[4] And the multitude of the city was divided, and some were with the [disobedient, 14:2] Yehudim but, others, with the Moshiach's Shluchim.

[5] And when an attempt came by both the Goyim and the Yehudim with their rashim (heads, leaders) to mistreat and to stone them, [6] when the Moshiach's Shluchim became aware of this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding countryside.

[7] And there the Moshiach's Shluchim were preaching the Besuras HaGeulah.

[8] And a certain ish in Lystra, powerless in his feet, was sitting, pis'ach from womb of his Em, a man who had never walked.

[9] This one heard Rav Sha'ul speaking, and when he gazed at the man and saw that he has emunah (faith) to be restored to health,

[10] Rav Sha'ul said in a kol gadol, 'Stand upright on your feet.' And the man jumped up and was walking around.

[Ezek 2:1]

[11] And the multitudes, when they saw what Rav Sha'ul did, shouted in the Lycaonian language, saying, 'The g-ds, having been made like anashim, have come down to us.'

[12] And they were calling Bar-Nabba 'Zeus' and Rav Sha'ul 'Hermes,' vi-bahlt (since) Rav Sha'ul was the main speaker.

[13] And the priest of Zeus was outside the city and brought bulls and flower wreaths to the gates; he and the multitudes wanted to offer pagan korbanot (sacrifices).

[14] But having heard this, the Moshiach's Shlichim Bar-Nabba and Rav Sha'ul tore their kaftans and rushed out into the crowd, crying out,

[15] 'Anashim, why are you doing these things? We also are of the same nature as you, mere men, preaching to you to turn in teshuva from these worthless things to the Elohim Chayyim who made HASHOMAYIM VES HAARETZ VES HAYAM and all the things in them; [1Sm 12:21; Gn 1:1; Ps 146:6; Ex 20:11]

[16] 'In the dorot having passed, Hashem allowed all the Goyim to go their own way. [Ps 81:12; Mic 4:5]

[17] 'And yet Hashem did not leave himself without an eidus (witness) in doing hatovim to you, giving geshem from Shomayim and seasons of bearing p'ri, filling you with okhel and your levavot with simcha.' [Dt 11:14; Job 5:10; Ps 65:10; 4:7; 147:20]

[18] And even saying these things, it was with difficulty that Moshiach's Shlichim restrained the multitudes

from offering pagan korbanot to them. [AMOS 9:11 TARGUM HASHIVIM;

YIRMEYAH 12:15;

YESHAYAH 45:21]

[19] Then [disobedient] Yehudim came from Pisidian Antioch and Iconium and, having won over the crowds and having stoned Rav Sha'ul, they were dragging him outside the city, thinking he was dead.

[20] And after the Moshiach's talmidim had surrounded Rav Sha'ul, he got up and entered the city. And on the next day he went with Bar-Nabba to Derbe.

[21] And having preached the Besuras HaGeulah in that city and having made many talmidim, they returned to Lystra and to Iconium and to Pisidian Antioch,

[22] Strengthening the nefashot (souls) of Moshiach's talmidim, encouraging them to remain in the [Orthodox Jewish] emunah (faith), and exhorting them that through tzarot rabbot it is necessary for us to enter into the Malchut Hashem.

[23] And having chosen for messianic s'michah Zekenim to be installed in every one of Moshiach's Kehillot, and having davened with tzomot, the Moshiach's Shlichim commended them to Adoneinu in whom they had emunah.

[24] And having gone through Pisidia, they came to Pamphylia.

[25] And having spoken the dvar Hashem in Perga, they went down to Attalia.

[26] And from there, they sailed away to Syrian Antioch, their point of origin from which they had been commended to the Chen v'Chesed Hashem to the Messianic avodas kodesh which they had completed.

[27] Upon their arrival in Syrian Antioch, they assembled the Moshiah's Kehillah there, and were reporting what Hashem had done with them and how he had opened for the Nations a sha'ar of emunah.

[28] And they were spending not a little zman with the talmidim.

15 And some men came down from Yehudah to Syrian Antioch and were teaching the Achim b'Moshiach that if you lack the bris milah as prescribed by Moshe Rabbenu, it is impossible for you to come to Yeshu'at Eloheinu.

[2] Now this brought them into a dispute and a debate of no little proportion with Rav Sha'ul and Bar-Nabba, who were appointed to go up with some others from them to bring this she'elah (question) before the Moshiah's Shlichim and Zekenim in Yerushalayim.

[3] Then having been sent on their way by the Kehillah, they were passing through both Phoenicia and Shomron telling in detail how the Nations were turning to Hashem and they were bringing great simcha to all the Achim b'Moshiach.

[4] And having come to Yerushalayim, they were there received by Moshiah's Kehillah and the Moshiah's Shlichim and the Zekenim, and they reported what things Hashem had done with them.

[5] But some of the ma'aminim hameshichiyim from the kat of the Perushim rose up, saying, 'It is necessary to give the Goyim the bris milah and to command them to be shomer mitzvot, keeping the Torah of Moshe Rabbenu.'

[6] And the Moshiah's Shlichim and the Zekenim

were gathered together as a council to consider this matter.

[7] And after much deliberation had taken place, Moshiah's Shlich Shimon Kefa got up. Kefa said to them, 'Anashim, Achim b'Moshiach, you have da'as that in the early days Hashem chose that among you I would be the one and through my mouth the Goyim would hear the dvar Hashem of the Besuras HaGeulah and would come to emunah [*in the Orthodox Jewish faith*].

[8] 'And the One who has da'as of levavot, Hashem, bore solemn edut and stood as their witness, having given the non-Jews the Ruach Hakodesh just as Hashem did also to us Jews [Acts 2:4; 10:46; 11:15-16].

[9] 'And in making tehorot their levavot by emunah, in this respect Hashem did not differentiate between us Jews and those non-Jews.

[10] 'Therefore, now why are you testing Hashem by laying an ol (yoke) upon the neck of the talmidim which neither Avoteinu nor we were able to bear? [Dt 9:5-6; Jer 31:31-34]

[11] 'On the contrary, Anu Ma'aminim (We believe) that we Jews come to Yeshu'at Eloheinu by the Chen v'Chesed Hashem of the Rebbe, Melech HaMoshiach Adoneinu in the same Derech Hashem as those non-Jews do also.' [Ro 3:9,30; Ga.3:12-13; Isa 53:9-12; Pp.3:9; Dt 9:4-6; Lk 18:11-12]

[12] And then all the multitude was silent and they were listening to Bar-Nabba and Rav Sha'ul describing what otot and mofim Hashem did among the Nations through them.

[13] And after Rav Sha'ul and Bar-Nabba fell silent, Moshiah's Shlich Ya'akov

[see p.848] responded, saying, 'Anashim, Achim b'Moshiach, listen to me.

[14] 'Shimon explained how Hashem first concerned Himself to receive from the Nations a people for SHMO [ZECHARYAH 6:12].

[15] 'And this is in agreement with the dvarim of the Nevi'im, just as it has been written,

[16] 'After these things I will return and AKIM ES SUKKAT DOVID HANOFELET V'HARISOTAV AKIM UVENTITHA ('I will restore

the tent of Dovid which has fallen and the things having been torn down of it I will rebuild and I will restore it'),

[17] "So that the she'erit (remnant) of anashim might seek Hashem and all the GOYIM who are called by my Name,

[18] "Says the L-rd, who makes these things known from long ago. [Amos 9:11f Targum HaShivim, 12; Jer 12:15; Isa 45:21]

[19] 'Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuva to Hashem,

[20] 'But to write to them to keep away from the pollution of elilim and of zenut and of the thing strangled and of dahm. [Lv 3:17; 7:26; 17:10 13; 19:26; Dt 12:16,23]

[21] 'For Moshe Rabbenu from ancient dorot in every shetel has his maggidim and in the shuls every Shabbos he has been read.'

[22] Then it was mekabel (received) by the Moshiah's Shlichim and the Zekenim with the entire Kehillah to choose anashim from them to send to Syrian Antioch with Rav Sha'ul and Bar-Nabba, also Yehudah called Bar-Sabba, and Sila, all manhigim among the Achim b'Moshiach,

[23] With the following iggeret: 'From the Achim b'Moshiach, Moshiach's Shlichim and the Zekenim: to the Achim b'Moshiach throughout Antioch and Syria and Cilicia, to those from among the Nations, Shalom!

[24] 'Vi-bahlt (since) we heard that certain men had gone out from us, though not having any directives from us, and have given you mitzvot with dvarim unsettling your nefashot (souls),

[25] 'It was mekabel to us, having come to achdus in mind and having chosen anashim to send to you, along with our beloved chaverim Bar-Nabba and Sha'ul

[26] 'Anashim who have imperiled their lives for haShem of Moshiach Adoneinu Yehoshua

[27] 'Therefore we have sent Yehudah and Sila, and they too will confirm us in person by word of mouth.

[28] 'For it was mekabel to the Ruach Hakodesh and to us to lay no heavier burden upon you who are from the Nations except these necessary things:

[29] 'That you non-Jewish ma'aminim hameshichiyim keep away from meat sacrificed to elilim, and dahm, and what is strangled, and zenut. If you are shomer to avoid these, you will do well. Shalom!"

[30] Therefore, having been dismissed, they went down to Syrian Antioch, and having gathered together the multitude, they delivered the iggeret.

[31] And having read it, there was a response of simcha gedolah at the exhortation.

[32] Both Yehudah and Sila, being themselves nevi'im hameshichiyim also, with many dvarim comforted the Achim b'Moshiach and gave

them chizzuk.

[33] And after they had spent considerable time, they were dismissed with shalom from the Achim b'Moshiach and sent back to the ones having dispatched them. [1Sm 1:17]

[34] [Notwithstanding it seemed tov to Sila to remain there.]

[35] And Rav Sha'ul and Bar-Nabba were staying in Syrian Antioch saying shiurim and drashot with also many others, the content of these being the dvar Hashem.

[36] And after some yamim Rav Sha'ul said to Bar-Nabba, 'Let's return, then, and visit the Achim b'Moshiach throughout every city in which we proclaimed the dvar Hashem to see how they are doing.'

[37] And Bar-Nabba was deciding to take along also Yochanan called Markos.

[38] But Rav Sha'ul was insisting not to take along this one, the one having withdrawn from them from Pamphylia, not having gone with them to the avodas kodesh ministry of the Moshiach's Shlichus.

[39] And there was a sharp disagreement so that they were separated from one another, and Bar-Nabba took Markos and sailed away to Cyprus.

[40] And Rav Sha'ul chose Sila and departed, having been commended to the Chen v'Chesed Hashem by the Achim b'Moshiach.

[41] And they were traveling through Syria and Cilicia strengthening the Moshiach's Kehillot.

16 And Rav Sha'ul arrived also in Derbe and went on to Lystra. And, hinei, a certain talmid of Moshiach was there by the name Timotiyos, the ben of a faithful Yiddisha isha but

whose abba was Yevani.

[2] Timotiyos was a bochur who was well spoken of by the Achim b'Moshiach in Lystra and Iconium.

[3] Rav Sha'ul wanted Timotiyos to come along with his chavurah, so he took him and did a bris milah, because of the Yehudim in those places, for everyone had da'as that his abba was Yevani.

[4] And as they were traveling through the cities, they were handing on to them to be shomer regarding the mitzvot that had been laid down by the Moshiach's Shlichim and the Ziknei HaKehillot of Moshiach in Yerushalayim.

[5] The Moshiach's Kehillot, therefore, were growing in the emunah (faith), and yom yom were increasing in number.

[6] And they traveled through the regions of Phrygia and Galatia, having been forbidden by the Ruach Hakodesh to speak the dvar Hashem in [*the Roman Province of*] Asia.

[7] And having come to the border of Mysia, they were trying to go toward Bithynia, and the Ruach of Moshiach did not permit them.

[8] So, passing by Mysia, they came down to Troas.

[9] And during the lailah a chazon (vision) appeared to Rav Sha'ul. It was of a certain ish from Macedonia who had been standing and was begging him, saying, 'Come over to Macedonia and help us.'

[10] And when Rav Sha'ul saw the chazon, immediately we sought to cross over to Macedonia, concluding that Hashem had called us to preach the Besuras HaGeulah to them.

[11] And having set sail from Troas, we ran a straight course to Samothrace, and, on the next day, to Neapolis;

[12] and from there, to Philippi, which is a chashuve city of the district of Macedonia, a Roman colony.

And we were in this city, staying some yamim.

[13] And on Shabbos, we went outside the sha'ar to a river where there was a mikveh mayim, supposing there we would find a minyan davening, and having sat down, we were speaking with the nashim who had assembled.

[14] And a certain isha, by the name Lydia, a dealer in purple cloth, of the city of Thyatira, a yirat Elohim, was listening, and Hashem opened her lev (heart) to pay attention to the things being spoken by Rav Sha'ul.

[15] And when she was given the Moshiach's tevilah of teshuva along with all her household, she said, 'If you have judged me ne'emanah to Hashem, enter into my bais and stay there.' And she prevailed upon us.

[16] And it came about when we were going to where they held the minyan, that a certain shifchah having a ruach of the python (i.e., a shed, demon) came out to meet us. She was bringing much profit to her adonim by divination. [Dt 18:11; 1Sm 28:3,7]

[17] This one was following Rav Sha'ul, crying out, saying, 'These anashim are avadim of G-d HaElyon and are proclaiming to you the Derech HaYeshu'at Eloheinu.'

[18] And this kviusdik thing she was doing for many yamim; but Rav Sha'ul, whom she wouldn't stop derkutshen, turned to the ruach, and said, 'I command you in haShem of Rebbe, Melech HaMoshiach Yehoshua to come out from her!' And it came out in the same hour.

[19] And when her adonim saw that the tikvah of their profit also left her, they seized Rav Sha'ul and Sila, and they dragged them into the marketplace before their manhigim;

[20] And having brought them to the chief magistrates, they said, 'These anashim, being Jews, are disturbing our city.'

[21] 'And they are proclaiming minhagim which it is not permitted for us, being Romans, to accept or to do.' [ESTHER 3:8]

[22] And the multitude rose up together keneged Rav Sha'ul and Sila; and the chief magistrates, having torn off the kaftans of Moshiach's Shlichim, were giving orders to beat them.

[23] And having inflicted klop after klop upon these Jewish men, they threw Rav Sha'ul and Sila into the beis hasohar, giving orders to the soher to guard them securely.

[24] And the soher, having received such an order, threw them into the inner beis hasohar, and he fastened their feet in the stock.

[YIOV 13:27; 33:11; YIRMEYAH 20:2,3; 29:26]

[25] And about chatzot halailah Rav Sha'ul and Sila were davening and were singing niggunim to Hashem, and the prisoners were listening to them.

[26] And, suddenly, there came a gevaltiike earthquake, so that the beis hasohar was shaken to its foundations, and immediately were opened all delatot (doors) and all sharsherot (chains) were unfastened.

[27] And the soher, having awakened and having seen the delatot of the beis hasohar having been opened, drew his cherev (sword) and was about to commit suicide, thinking

the prisoners had run away.

[28] But Rav Sha'ul shouted with a kol gadol, saying, 'Do no harm to yourself, for we are all here.'

[29] And having asked for lights, he rushed in and, starting to tremble with pachad, he fell down before Rav Sha'ul and Sila.

[30] Then, leading them outside, the soher said, 'Rabbotai, what is it necessary for me to do that I may come to Yeshu'at Eloheinu?'

[31] And Moshiach's Shlichim said, 'Have emunah in the Rebbe, Melech HaMoshiach Adoneinu Yehoshua, and you will come to Yeshu'at Eloheinu, you and your bais.'

[32] And they spoke to him the dvar Hashem together with all the ones in his bais.

[33] And having taken them in that hour of the lailah, the soher washed their wounds, and at once he did getoivult (was given Moshiach's tevilah of teshuva), as well as his entire mishpochah.

[34] After that he led them to tish in his bais, and he set before them okhel, and he with his whole bais had simcha gedolah that they had come to emunah in Hashem.

[35] And in the boker, the magistrates sent the soterim (policemen), saying, 'Release those men.'

[36] And the soher reported these words to Rav Sha'ul, saying, 'The magistrates sent word that you may be released; now, therefore, go and depart in shalom.'

[SHOFETIM 18:6]

[37] But Rav Sha'ul said to them, 'After giving us a public flogging, though we are uncondemned Roman citizens, they threw us into the beis hasohar; and now are they secretly sending us out?

No, indeed! Let them come themselves and lead us out in public.'

[38] And the soterim reported these words to the magistrates, and the magistrates were afraid, hearing that Rav Sha'ul and Sila were both Roman citizens.

[39] So the magistrates came, and entreated Rav Sha'ul and Sila, and brought them out, asking them to depart from the city.

[40] And having come out from the beis hasohar, they came to Lydia, and having seen and encouraged the Achim b'Moshiach of the Kehillah that met in Lydia's bais, Rav Sha'ul and Sila departed.

17 Now having passed through Amphipolis and Apollonia, Rav Sha'ul and Sila came to Thessalonica, where there was a shul.

[2] And as he did bekvius (regularly), Rav Sha'ul joined their minyan, and on shloshah Shabbatot, he gave them drashot from the Kitvei HaKodesh,

[3] Making a Messianic midrash (homiletical interpretation of the Scriptures) and giving the pshat (rationale) for the yissurim of Rebbe, Melech HaMoshiach, that it was necessary for him to suffer and to stand up alive from the Mesim, saying, 'This one is the Rebbe, Melech HaMoshiach, this Yehoshua whom I am proclaiming to you.'

[4] And some of them were persuaded and were being mishtatef (join, become involved) in a chavurah with Rav Sha'ul and Sila, as did a large number of yirei Elohim (Yevanim) and not a few of the chashuve nashim.

[5] And the Yehudim without emunah, being filled with

kinah, and having rounded up from the people of the market the gornisht and the no-goodniks, and having formed a mob, were throwing the city into an uproar. And the crowd was seeking to bring out Moshiach's Shlichim and throw them to the mob, so they attacked the bais of Jason.

[6] But not having found the Moshiach's Shlichim, they were dragging Jason and some other Achim b'Moshiach to the city manhigim, shouting, 'These, who have been turning the Olam Hazeh upside down, have come here also!'

[7] 'And Jason is the one who has received them into his bais! And all these ones are acting against the decrees of Caesar, saying that there is a king other than Caesar, this Rebbe, Melech HaMoshiach Yehoshua!'

[8] And they stirred up the mob and also the city manhigim who heard them saying these things.

[9] And having taken the bond money from Jason and the rest, they released them.

[10] And, immediately during the lailah, the Achim b'Moshiach sent both Rav Sha'ul and Sila to Berea. When Moshiach's Shlichim arrived, they joined the minyan in the shul.

[11] But these Bereans were more noble-minded than the Thessalonians. The Berean Yehudim received the dvar Hashem with all readiness, yom yom (daily) making a chazora (review) and examining and horiva over (analyzing) the Kitvei HaKodesh, to see if these things might be so. [Dt 29:29]

[12] Therefore, many of them became Messianic Jews, and also of the chashuve Yevanim, not a few nashim and anashim came to emunah.

[13] But when the Yehudim without emunah from Thessalonica realized that also in Berea the dvar Hashem was being proclaimed by Rav Sha'ul, they came also to Berea, agitating and stirring up mobs.

[14] And immediately, then, the Achim b'Moshiach sent away Rav Sha'ul to go as far as to the sea, but both Sila and Timotiyos remained in Berea.

[15] Now the ones escorting Rav Sha'ul brought him as far as Athens, and after receiving instructions to have Sila and Timotiyos come to Rav Sha'ul in Athens as quickly as possible, the ones escorting him departed.

[16] And awaiting them in Athens, the ruach of Rav Sha'ul was being distressed within him as he observed the city being full of elimim.

[17] Therefore, Rav Sha'ul was dialoguing and arguing in the shul with the Yehudim and with the yirei Elohim and also in the marketplace yom yom [*street preaching*] to the ones who happened to be there.

[18] Also some of the Apikoros (Epicurean) and Stoic philosophers started conversing with Rav Sha'ul, and some were saying, 'What might this babblar wish to say?' And others said, 'He seems to be a proclaimer of foreign deities.' They said this because of what Rav Sha'ul was proclaiming: Yehoshua and the Tchiyas HaMesim.

[19] And having taken hold of Rav Sha'ul, they brought him to the Areopagus, saying, 'Are we able to have da'as of what this new teaching is, which is being spoken by you?'

[20] 'For some surprising things you bring to our hearing. Therefore, we desire to have da'as of what these things mean.'

[21] Now all the Athenians and the visiting foreigners and tourists in Athens used to spend time doing nothing but shmoozing about the latest novelty in the news.

[22] And Rav Sha'ul, taking his stand in the middle of the Areopagus, said, 'Anashim, Athenians, with respect to everything how very religious indeed I observe you to be.

[23] 'For passing through and looking carefully at your objects of worship, I found also an altar on which had been inscribed 'To the unknown g-d.' Therefore, what you worship without da'as, this I proclaim to you.

[24] 'Hashem, the One having made HaOlam and all the things in it, this One being Adon HaShomayim vaHaAretz, does not dwell in temples made by human hands. [Isa 42:5 Dt 10:14; Isa 66:1; 1Kgs 8:27]

[25] 'Nor is Hashem served by human hands, as if Hashem were in need of something, since He gives to all Chayyim and breath and everything. [Ps 50:10-12; Isa 42:5]

[26] 'And Hashem made from one ancestor every nation of anashim dwelling pnei kol haAretz. And Hashem has set the zmanim and the fixed boundaries of their habitations, [Dt 32:8; Job 12:23]

[27] 'So that they would seek Hashem, if efsher (perhaps) they might grope for Him and might find Him, though Hashem is not far from each one of us. [Dt 4:7; Isa 55:6; Jer 23:23,24]

[28] 'For 'we live in Him and in Him we move and have our being,' as also some of your poets have said, 'For we are all His offspring.' [Dt 30:20; Job 12:10; Dan 5:23; Epimenides; Aratus]

[29] 'Therefore, being offspring of Hashem, we ought not to think that Hashem's essence is like gold or silver or stone, a tzelem (image) made by the skill and thought of Bnei Adam. [Isa 40:18-20] [30] 'While Hashem has disregarded and let pass the Am HaAretz times of ignorance, now, however, Hashem proclaims to kol bnei Adam everywhere, Make teshuva,

[31] 'Because he set a day in which he is about to bring MISHPAT (TEHILLIM 9:8) on the Olam Hazeh in tzedeq [DANIEL 9:24] by an ISH (ZECHARYAH 6:12) whom he appointed, having furnished proof to all by having made him to stand up alive again from the Mesim.' [Ps 9:8; 96:13; 98:9; Isa 53:11 MEGILLOT YAM HAMELACH (DEAD SEA SCROLLS)]

[32] And when they heard of the Techiyas HaMesim, some were mocking Rav Sha'ul. But others said, 'We will hear you again about this.'

[33] Thus did Rav Sha'ul go out from the midst of them.

[34] And some anashim became mishtatef in the chavurah of Rav Sha'ul, in that they had emunah, among whom were both Dionysius, a member of the Athenian Council of the Areopagus, and an isha by name Damaris, and others with them.

18 After these things Rav Sha'ul left Athens and went to Corinth.

[2] And in Corinth Rav Sha'ul found some Messianic Jews, namely Aquila hailing from Pontus, having recently come from Italy, where Claudius ordered a decree of Jewish expulsion from Rome, and Priscilla, his isha. Rav Sha'ul went to see them.

[3] And because he had the same parnasah (livelihood), Rav Sha'ul was staying with them, and he was working with them, for they were tentmakers by trade.

[4] And Rav Sha'ul was debating in the shul every Shabbos, and he was convincing Yehudim and Yevanim.

[5] Now when both Sila and Timotiyos came down from Macedonia, Rav Sha'ul was farnumen (preoccupied) and totally absorbed with the dvar Hashem, bearing solemn edut to the Yehudim that Yehoshua is the Moshiach.

[6] But when some began opposing Rav Sha'ul, and when they began committing Chillul Hashem, Rav Sha'ul shook out his kaftan and said to them, 'The responsibility of your lot be upon your own head! For I am tahor (clean); from now on, I go to the Nations.' [2Sm 1:16; Ezek 33:4; 3:17-19; Neh 5:13]

[7] And so Rav Sha'ul left them, and entered into the bais of a certain ish by the name Titius Justus, a yire Elohim whose bais was right next door to the shul!!

[8] And Crispus, the Rosh Beit HaKnesset, came to emunah in Moshiach Adoneinu along with his entire bais; also many of the Corinthians who heard came to emunah, and were being given Moshiach's tevilah of teshuva.

[9] Then in the lailah, through a chazon, Adonoi said to Rav Sha'ul, 'Do not fear, but speak out, and do not keep silent,

[10] 'For I am with you, and no one will attack you to harm you; I have many people in this city.'

[11] And Rav Sha'ul sat shanah and shishah chodashim saying shiurim

to them on the dvar Hashem.

[12] And when Gallio was proconsul of Achaia, the [disobedient] Yehudim rose up with one accord keneged (against, in opposition to) Rav Sha'ul, and they took him to court,

[13] Saying, "This one persuades anashim to worship Hashem in a manner hepech der Torah (contrary to the Torah)."

[14] Rav Sha'ul was about to open his mouth when Gallio spoke to the Yehudim, "If this matter concerned some wrong or heinous crime, O Yehudim, I might reasonably put up with you;

[15] 'But if it is kashes (questions) about a dvar and shemot (names) and your Torah, you will see to it for yourselves. I do not intend to be a shofet (judge) of these things.'

[16] And he had them ejected from the courtroom.

[17] They seized Sosthenes, the Rosh HaKnesset, and were beating him in full view of the Kes HaMishpat (Judgment Seat), and none of these things created a concern for Gallio.

[18] But Rav Sha'ul still remained a number of yamim and then took leave of the Achim b'Moshiach, and was sailing away to Syria; and with him were Priscilla and Aquila. In Cenchrea he cut his hair, for he had taken a neder (vow). [BAMIDBAR 6:2,5,18]

[19] Then they arrived in Ephesus, and Rav Sha'ul left them there, but he joined the minyan in the shul and debated with the Yehudim.

[20] And when they were asking Rav Sha'ul to stay for a longer time, he did not give his consent.

[21] But taking leave of them, he said, "I will return again im yirtzeh Hashem (G-d willing)." Then Rav Sha'ul set sail from Ephesus.

[22] And having come down to Caesarea and having gone up and greeted the

[Yerushalayim] Kehillah of Moshiach, then Rav Sha'ul went down to Antioch.

[23] And having spent some time, he embarked, passing through the area of Galatia and Phrygia, strengthening all the Moshiach's talmidim.

[24] Now a certain man, a Yehudi, arrived in Ephesus, Apollos by name, hailing from Alexandria, a lamdan (a Torah scholar with prodigious knowledge), being tief (deep and profound, erudite, keen) in the Kitvei HaKodesh.

[25] This one had been taught the Derech Hashem and was on fire in the Ruach Hakodesh and saying shiurim and drashot accurate and true to Rebbe, Melech HaMoshiach. But Rav Apollos

was acquainted only with the tevilah of teshuva of Yochanan [see Lk 3:16].

[26] And this rabbi began to speak with ometz lev (boldness) in the shul. And having heard him, Priscilla and Aquila took him and more accurately instructed him in the Derech Hashem.

[27] When Rav Apollos desired to go to Achaia, the Achim b'Moshiach encouraged him and wrote iggrot to Moshiach's talmidim there to welcome him. When Rav Apollos arrived, he greatly helped the ones who through the Chen v'Chesed Hashem had come to emunah.

[28] For Rav Apollos was publicly and powerfully refuting the [unbelieving] Yehudim, showing through the Kitvei HaKodesh that Yehoshua is the Rebbe, Melech HaMoshiach.

19 And it came about while Rav Apollos was in Corinth that

Rav Sha'ul traveled through the upper regions and arrived at Ephesus, finding some of [Moshiach's] talmidim there.

[2] And Rav Sha'ul said to them, 'Did you receive the Ruach Hakodesh when you came to emunah?' But they said to Rav Sha'ul, 'But we never heard that there is a Ruach Hakodesh!'

[3] And Rav Sha'ul said, 'Into what then were you given tevilah?' And they said, 'Into the tevilah of Yochanan.'

[4] And Rav Sha'ul said, 'Yochanan gave a tevilah of teshuva to the people, saying that they should have emunah in Hu HaBah [Moshiach], the one coming after him, that is, in Yehoshua.' [Lk 3:16]

[5] And having heard this, they were given Moshiach's tevilah of teshuva in haShem of the Moshiach Adoneinu Yehoshua.

[6] And when Rav Sha'ul placed his hands upon them, the Ruach Hakodesh came upon them, and they were speaking in leshonot and they were speaking dvarim haneyu'ah.

[7] And the anashim were about sheneym asar in number.

[8] And having joined the minyan at the shul, Rav Sha'ul was speaking with ometz lev during the course of shloshah chodashim, debating and persuading concerning the things of the Malchut Hashem.

[9] But when some unbelievers in the shul were being hardened and were disobeying, speaking Chillul Hashem of the Derech Hashem before the multitude, Rav Sha'ul withdrew from them. Rav Sha'ul took the

Moshiach's talmidim and yom yom was saying shiurim in the [Messianic] yeshiva of Tyrannus.

[10] And this happened over a period of two years with the intended result that all the ones inhabiting [the Roman Province of] Asia heard the dvar Hashem, both Yehudim and Yevanim.

[11] And gevalतिके moftim and niflaot Hashem effected at the hands of Rav Sha'ul,

[12] so that when a handkerchief or an apron touched the skin of Rav Sha'ul and was brought to the cholim, the machlot (sicknesses) and the shedim (demons) left them.

[13] And some traveling Jewish exorcists attempted to use haShem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua over the ones possessed of ruchot ra'ot, saying, 'I exorcize and cast you out by the Yehoshua whom Rav Sha'ul preaches!'

[14] And there were doing this very thing shivat banim of a certain Skeva, a Jewish 'Kohen Gadol.'

[15] And in reply the ruach hara'ah (the shed, demon) said to them, 'I am acquainted with Yehoshua, I have da'as of Sha'ul, but, you, who are you?'

[16] And the ish in whom was the ruach hara'ah leaped upon them and subdued all [shivah] of them, and overpowered them, so that they fled, naked and wounded, from the bais.

[17] And this became known to all the Yehudim and also the Yevanim inhabiting Ephesus, and pachad (terror) fell upon all of them, and they were exalting haShem of Adoneinu Yehoshua.

[18] And many of the ones having come to emunah were making vidduy of their ma'asim, disclosing them.

[19] And a number of the

ones who had practiced kishshuf (magic, sorcery) brought together their occult sfarim and were burning them publicly; and they added up the price of these occult sfarim, and they found it to be fifty thousand silver pieces.

[20] So the dvar Hashem, the Besuras HaGeulah, was growing with ko'ach and was prevailing.

[21] And when these things were fulfilled, Rav Sha'ul resolved in his ruach to travel through Macedonia and Achaia and go to Yerushalayim, saying 'After I have gone there, it is necessary for me also to see Rome.'

[22] So Rav Sha'ul sent to Macedonia two of the mesharetim (ministers, servants) with him –Timotiyos and Erastus, while he stayed a little while longer in [the Province of] Asia.

[23] Now during that time there was no small disturbance concerning the Derech Hashem.

[24] For a certain one, Demetrius by name, a silversmith and maker of silver idol shrines for Artemis, was providing no small revach (profit) for the craftsmen.

[25] Demetrius also assembled the craftsmen occupied with that trade and he said, 'Anashim, you have da'as that our prosperity is from this trade,

[26] 'And you see and hear that not only here in Ephesus but in almost all of Asia this Rav Sha'ul has persuaded and drawn away a large multitude saying, 'Elilim made with human hands are not Elohim.' [Dt 4:28; Ps 115:4; Isa 44:10-20; Jer 10:3-5]

[27] 'And this is not only a danger to us, that our part, our trade, will fall into disrepute, but also the temple of the elah hagedolah Artemis

may be considered as nothing, and also may be about to suffer the loss of her majesty, which all Asia and the Olam Hazeh worship.'

[28] And having listened and having become full of ka'as, the idol makers were crying out, saying, 'Gedolah is Artemis of the Ephesians!'

[29] And the city was filled with tohu, and they rushed with one impulse into the theater, having seized Gaius and Aristarchus, who were Macedonians and traveling fellow po'alim of Rav Sha'ul.

[30] And Rav Sha'ul desired to enter into the crowd in the theater, but the talmidim were not allowing him.

[31] And also some of the Asiarchs who were his chaverim, sent to him, begging him not to venture into the theater.

[32] Then some began shouting one thing, some another, in the theater, for the kahal was in confusion, and most had no da'as of the purpose of the kahal (assembly).

[33] And from the multitude Alexander was pushed forward by Yehudim and some prompted him with shouts, while Alexander waved his hand, wanting to defend himself to the kahal.

[34] But having known what the man was, that he was a Yehudi, all in the theater shouted in unison for lav davka two hours crying out, 'Gedolah is Artemis of the Ephesians.'

[35] And the town clerk, when he had restrained the crowd, said, 'Anashim, citizens of Ephesus, who indeed is there among Bnei Adam who does not have da'as that the city of Ephesus is the guardian of the temple of the great Artemis and of the tzelem (image) that fell from Shomayim?

[36] 'Since these things are undeniable, it is necessary for you to calm down and to do nothing reckless.

[37] 'For you brought these anashim here who are neither temple robbers nor speakers of evil against our religion.

[38] 'Therefore, if Demetrius and the craftsmen with him have a tainah (grievance) against anyone, the civil courts are in session and there are proconsuls. Let it be there that they bring charges against one another.

[39] 'And if you seek anything further, let your settlement be obtained in the lawful assembly.

[40] 'For indeed we are in danger of being indicted for an intifadah (uprising) today, for there is no justification we can render to excuse this disorder and commotion.'

[41] And having said these things, the town clerk dismissed the kahal (assembly).

20 And after the uproar had ended, Rav Sha'ul summoned the Moshiach's talmidim and, having exhorted them, and having taken his leave, he departed to go to Macedonia.

[2] And having traveled through those regions and having exhorted the Moshiach's talmidim there with many words, Rav Sha'ul came to Greece.

[3] And after he had spent shloshah chodashim there, Rav Sha'ul was about to set sail for Syria when a keshher (conspiracy) was plotted against him by the [unbelieving] Yehudim, and so Rav Sha'ul decided to return through Macedonia.

[4] And accompanying Rav Sha'ul from Berea was Sopater the son of Pyrrhus; from Thessalonica was Aristarchus

and Secundus; from Derbe, Gaius; and from Asia, Timotiyos, Tychicus and Trophimus.

[5] And these, having gone ahead, were waiting for us in Troas.

[6] And we sailed away after the Yamim HaMatzot [*i.e., Pesach*] from Philippi, and within chamash yamim we came to them in Troas, where we stayed shivah yamim.

[7] And on Yom Rishon, when we met for tish (*it was Motzoei Shabbos when there was a Melaveh Malkeh communal meal*), Rav Sha'ul was saying a shiur to them, since he would have to depart early the next day and was having to extend the message until chatzot halailah.

[8] And there were a number of menorot in the upper story, where we had assembled.

[9] And a certain bocher, by the name of Eutyclus, was sitting on the window sill and began to succumb to a deep sleep while Rav Sha'ul was saying a shiur that went on and on. Overcome by this sleep, Eutyclus fell from the third story downwards, and was picked up dead.

[10] And having come down, Rav Sha'ul fell upon him, and, having embraced him, Rav Sha'ul said, 'Do not be troubled, for his neshamah is in him.' [MELACHIM ALEF 17:21; MELACHIM BAI 4:34]

[11] And having gone up and, at the Betzi'at HaLechem, having partaken of it, and having spoken until Shacharis, thus Rav Sha'ul departed.

[12] And they led away the bocher chai! And they were not a little comforted.

[13] And we went ahead to the oniyah (sailing vessel) and set sail for Assos, where we were intending to take Rav

Sha'ul on board, for he had arranged it so, intending to travel himself there by land.

[14] When Rav Sha'ul met us in Assos, we took him on board and came to Mitylene.

[15] And from there, having sailed away, we arrived on the next day opposite Chios. And then the day following we crossed over to Samos, and, on the following day, we came to Miletus.

[16] For Rav Sha'ul had decided to sail past Ephesus, so he would not have to spend time in [*the Province of*] Asia, for he was hurrying in order that, if possible, he might by Shavu'os go up to Yerushalayim.

[17] And from Miletus, having sent to Ephesus, Rav Sha'ul summoned the Ziknei HaKehillah.

[18] And when they came to him, he said to them, 'You have da'as from the yom harishon in which I set foot in Asia how I was with you the entire time,

[19] 'My avodas kodesh service to Hashem with all anavah (humility) and tears and tzoros, and all that happened to me by the kesharim of the [unbelieving] Yehudim;

[20] 'How I kept back nothing profitable from you, but kept giving you messianic drashot and shiurim publicly and from bais to bais, [TEHILLIM 40:10; YIRMEYAH 26:2; 42:2] [21] 'Bearing solemn edut both to Yehudim and Yevanim about teshuva toward Hashem and emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

[22] 'And now, hinei, having been bound by the Ruach Hakodesh, I am going to Yerushalayim, not having da'as of the things that are going to happen to me there,

[23] 'Except that the Ruach Hakodesh, in every city, testifies to me, saying that the beis hasohar and tzoros are awaiting me.

[24] 'But I gufa (myself) do not account my existence in the Olam Hazeh of any value to myself, if only I may finish my course and the avodas kodesh sherut which I received from the Rebbe, Melech HaMoshiach Adoneinu Yehoshua to bear witness to the Besuras HaGeulah of the Chen vChesed Hashem.

[25] 'And now, hinei, I have da'as that no longer will you see my face, all of you among whom I went about preaching the Malchut Hashem.

[26] 'Therefore I bear solemn edut (testimony) to you on this very day today, that I am innocent of the blood of any of you.

[27] 'For I did not shrink back from preaching and disclosing to all of you the whole etzat Hashem (counsel, plan of G-d).

[28] 'Pay attention to yourselves and to all the Eder Hashem (flock of G-d) in which the Ruach Hakodesh has placed you as mashgichim ruchaniyim (spiritual overseers) to do the work of ro'im (shepherds) over the Kehillah of Hashem which Adoneinu purchased for the Geulah with his own dahm [kapporah].

[29] 'I have da'as that after my departure savage ze'veim (wolves) will come in among you, not sparing the eder (flock). [YECHESKEL 34:5]

[30] 'And from you yourselves will rise up anashim speaking perverted doctrines in order to draw away talmidim after themselves.

[31] 'Therefore, be shomer, remembering that for shloshah shanim, yomam v'lailah, I did not stop

admonishing each one of you with tears.

[32] 'And now I commend you to Hashem and to the Dvar HaChen vChesed Hashem which is able to build you up and give you a nachalah (inheritance) among all the kadoshim.

[33] 'I coveted no one's silver or gold or shtreimel.

[SHMUEL ALEF 12:3]

[34] 'You yourselves have da'as that these hands of mine supported all my needs as well as the needs of those with me.

[35] 'In all this I was showing you a mofet (example) that thus working hard it is necessary to help the weak and to have zikaron of the dvarim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua, that he himself said, 'Beser (better) to geben (give) than to nemen (take).''

[36] And having said these things, Rav Sha'ul fell down and, with them all, began davening.

[37] And there was much weeping among them, and, having fallen upon the neck of Rav Sha'ul, they were kissing him,

[38] with agmat nefesh above all at the dvar in which Rav Sha'ul had said that no longer would they see his face again. And they were accompanying him to the oniyah.

21 And when it came about that we set sail, having parted from them, having run a straight course, we came to Cos. And on the next day we got to Rhodes, and from there to Patara.

[2] And having found an oniyah crossing over to Phoenicia, we went on board and set sail.

[3] And having come within sight of Cyprus, and leaving Cyprus behind on our left, we were sailing to Syria and we

arrived in Tzoz, for there the oniyah was unloading its cargo.

[4] And after having searched for Moshiah's talmidim there, we stayed in Tzoz shivah yamim. And Moshiah's talmidim were telling Rav Sha'ul by the Ruach Hakodesh not to make any aliyah (ascent) to Yerushalayim.

[5] But when our yamim there were ended, we departed and everyone, including nashim and yeladim, were accompanying us as far as the outskirts of the city; and falling down on the beach, we all were davening.

[6] And having bid them 'Shalom,' we embarked in the oniyah, and they returned to their own batim.

[7] And when we had completed the voyage from Tzoz, we arrived in Ptolemais, and, having given a 'Shalom' greeting to the Achim b'Moshiah there, we stayed yom echad with them.

[8] And on the next day, having left, we came to Caesarea; and entered the bais of Philippos, the maggid of the Besuras HaGeulah who was one of HaShivah [see 6:3]. And we stayed with him.

[9] And Philippos was the abba of arbah banot, betulot, who were gifted in giving a dvar nevuah. [Ex 15:20; Judg 4:4; Neh 6:14]

[10] And remaining there many yamim, a certain one came down from Yehudah, a navi, Agav by name.

[11] And when he came to us, he took Rav Sha'ul's gartel and, having bound his own feet and hands with it, Agav said, 'So says the Ruach Hakodesh: this is the way the Yehudim in Yerushalayim will bind the man who owns this gartel, and they will hand him over to the Goyim.'

[MELACHIM ALEF 22:11;

Isa 20:2-4; Jer 13:1-11]

[12] And when we heard these things, we were begging Rav Sha'ul, both we and the locals, not to make any aliyah (ascent) to Yerushalayim.

[13] Then Rav Sha'ul answered, "What are you doing weeping and breaking my lev (heart)? For I am prepared not only to be bound but to die al kiddush ha-Shem in Yerushalayim, for haShem of the Rebbe, Melech HaMoshiach Adoneinu Yehoshua."

[14] And not persuading him, we remained silent, having said, 'Let the ratzon Hashem be done.'

[15] And after these yamim, having made preparations, we were making an aliyah to Yerushalayim.

[16] And also some of Moshiach's talmidim from Caesarea traveled with us, bringing us for hachnosas orchim to the bais of the Cyprian Mnason, one of Moshiach's talmidim of long standing [*an early disciple*].

[17] And when we arrived in Yerushalayim, the Achim b'Moshiach there gave us a kabbalat panim welcome with lev same'ach.

[18] And on the following day Rav Sha'ul was going in with us to Ya'akov [*see p.848*], and all the Ziknei HaKechillah came.

[19] And having given them a 'Shalom' greeting, Rav Sha'ul was explaining one by one the things Hashem did through his avodas kodesh as Moshiach's Shliach to the Umot ha-Olam.

[20] And the ones who heard were saying, 'Baruch Hashem!' And they said to him, 'You see, Ach b'Moshiach, how many thousands there are among the Yehudim who have emunah [in our Moshiach] and they all have kanous

(zealousness), are shomer mitzvot for the Torah [*Sinai Covenant and its mitzvot*].

[21] 'And these Orthodox Jewish ma'aminim hameshichiyim have heard a rumor informing them about you, that you teach the Yehudim living among the Goyim in the Golus to be shmad and to commit apostasy from Moshe [*Rabbeinu, i.e., Orthodox Judaism*], telling them to abandon bris milah for Bnei Yisroel and not to be shomer regarding the darkhei haTorah [*"ways of the Torah," i.e. the Sinai Covenant and its mitzvot*]. [BAMIDBAR 6:2,5]

[22] 'What then is to be done? Certainly these Orthodox Jewish ma'aminim hameshichiyim [*i.e., who have emunah in our Rebbe Melech HaMoshiach Adoneinu Yehoshua, Ac 21:20*] will get word that you have come.

[23] 'This, therefore, do what we tell you. There are with us arba'ah anashim who are under a neder Nezirim.

[24] 'Go! Take these for hitkaddeshut (purification) and purify yourself with them and pay expenses for them, that they may cut their hair; then all shall have da'as that there is no emes to the rumor; then it shall be clear that you yourself are in agreement and frum regarding the darkhei haTorah and that you are charedi and shomer mitzvot, in the ranks of those who practice Orthodox Judaism.' [BAMIDBAR 6:1-21, Mishnah tractate Nazir]

[25] "And concerning the Goyim coming to [Orthodox Jewish] emunah, we have sent an iggeret with our decision that they avoid what is offered to elilim and dahm and what is strangled and zenut."

[26] Then Rav Sha'ul took the anashim on the following day,

and he went with them for hitkaddeshut (purification) and was entering the Beis Hamikdash, giving notice of the completion of the yamim of the tohorah until was offered for each one of them the korban. [BAMIDBAR 6:13-20] www.afii.org/job1.pdf [27] Now when the shivat yamim were about to be completed, unbelieving Yehudim from the Province of Asia [*Ephesus*], having seen Rav Sha'ul in the Beis Hamikdash, were stirring up all the multitude, and they laid their hands on him, [YIRMEYAH 26:8]

[28] Crying out, 'Anashim, Bnei Yisroel, help us! This one is the ish who is giving shiurim to everyone everywhere keneged (against, in opposition to) HaAm [Yisroel] and the Torah of Moshe Rabbenu and this Makom HaKadosh, and in addition also he brought Yevanim into the Beis Hamikdash and has defiled Makom HaKadosh HaZeh [*the Beis Hamikdash*].'

[29] 'For they had previously seen Trophimus the Ephesian in the city with Rav Sha'ul and they had jumped to the conclusion and made the unwarranted assumption that Rav Sha'ul had brought Trophimus past the Soreg [*barrier of the holy precinct*] in the Beis Hamikdash.

[30] 'And the whole city was aroused and the people were rushing together, and they seized Rav Sha'ul, and they were dragging him outside the Beit Hamikdash; and immediately the delatot were shut.

[31] And while they were trying to kill him, a report went up to a tribune of the Roman cohort that all Yerushalayim was in an

oifshand (uprising) uproar.

[32] At once he took his chaiyalim and centurions and ran down to them, and when the rioters saw the Roman tribune and the chaiyalim, they stopped beating Rav Sha'ul.

[33] Then the Roman tribune came near and took hold of Rav Sha'ul and ordered him to be bound with two sharsherot (chains), and the tribune was inquiring who he might be and what he had done.

[34] Some in the crowd were shouting one thing, some another, and the tribune was not able to have da'as of anything definite because of the noise, so he ordered him to be brought into the barracks.

[35] And when Rav Sha'ul was on the steps, it came about that he was carried by the chaiyalim, because of the violence of the multitude,

[36] For the crowd kept following and shouting, 'Away with him!'

[37] And just when he was about to be brought into the barracks, Rav Sha'ul says to the Roman tribune, 'Is it permissible for me to say something to you?' And the tribune said, 'Ellinisti Ginoskeis? (Do you know Greek?)'

[38] 'Then you are not the Egyptian who recently stirred up an intifada and led out four thousand assassins into the wilderness?'

[39] And Rav Sha'ul said, 'I gufa (myself) am an ish Yehudi from Tarsus of Cilicia, a citizen of no insignificant city. And I ask you to allow me to speak to the people.'

[40] And when the tribune had given permission, Rav Sha'ul stood on the steps and motioned with his hand to the people. And a great silence fell upon the crowd. Then Rav Sha'ul addressed the

multitude in the language of the Hebrews.

22 Rav Sha'ul said, 'Anashim, Achim, Avot, listen now to my hitstaddeket (defense).'
[2] And when they heard that Rav Sha'ul was addressing them in the language of the Hebrews, they were even more quiet. And Rav Sha'ul said, [3] 'I am an ish Yehudi, born in Tarsus of Cilicia, but having been brought up in a yeshiva in this city of Yerushalayim at the feet of Rabban Gamliel, having learned with irrefragable frumkeit according to all machmir chumra strictness the Torah of Avoteinu, and I have a kinat Hashem just as all of you do today;
[MELACHIM ALEF 19:10]

[4] 'I brought redifah on this 'Derech,' even to the point of mavet, binding and delivering both anashim and nashim over to the beis hasohar,

[5] 'As even the Kohen Gadol and all the Zekenim of the Sanhedrin could give solemn eidus for me. For from them I also was authorized with iggrot to the Achim in Damascus, and I was going there to lead away also the ones who were there in order to bring them bound back to Yerushalayim to have them punished.

[6] 'And it happened to me while traveling and drawing near to Damascus, lav davka (approximately) noon, suddenly from Shomayim, a very bright ohr (light) shone around me;

[7] 'And I fell to the ground. Then I heard a bat kol saying to me, 'Sha'ul, Sha'ul, why are you bringing redifah on me?'

[8] 'And I answered, 'Who are you, Adoni?' And he said to me, 'I am Yehoshua of Natzeret, upon whom you are bringing redifah.'

[9] 'And the ones with me saw the ohr (light) but they did not have real hearing (understanding) of the voice speaking to me.

[10] 'And I said, 'What shall I do, Adoni?' And HaAdon said to me, 'Get up and go into Damascus, and there you will be told about everything which has been appointed for you to do.'

[11] 'And because I had been blinded from the kavod (glory) of that ohr (light), I was led by the hand by the ones who were with me and who led me into Damascus.

[12] 'A certain man, Chananyah by name, an ehrliche Yid (a truly pious Jew), charedi according to the Torah and with a shem tov with all the Yehudim living in Damascus,

[13] 'Came to me and stood next to me, saying, 'Ach b'Moshiach Sha'ul, receive your sight.' And at that moment I looked up at him.

[14] 'And he said, 'Elohei Avoteinu has chosen and appointed you to have da'as of His ratzon (will) and to see the Tzaddik [*Moshiach*] and to hear the kol (voice) from His mouth.

[15] 'For you will be an eidus (witness) to him to all anashim of what you have seen and heard.

[16] 'And now what do you intend to do? Get up and receive Moshiach's tevilah of teshuva and wash away your averos (sins) by calling upon SHMO. [VAYIKRA 8:6;

TEHILLIM 51:2; YECHIEZKEL 36:25; YOEL 3:5(2:32) ZECHARYAH 6:12]

[17] 'And it happened that after I had returned to Yerushalayim and as I was davening in the Beis Hamikdash, that I fell into a trance,

[18] 'And saw Rebbe, Melech HaMoshiach saying to me, 'Hurry and get out quickly from Yerushalayim, because they will not receive your edut (testimony) concerning me.'

[19] 'And I said 'Adoni, they themselves have da'as that in every shul I was imprisoning and beating the ones with emunah in you.

[20] 'And when in al kiddush ha-Shem, the dahm of your eidus (witness) Stefanos was being poured out, I myself also had been standing by and agreeing and protecting the kaftans of the ones killing him.'

[21] 'And Moshiach said to me, 'Go! For I will send you out, far away to the Goyim.'"

[22] And they were listening to Rav Sha'ul up to the word 'Goyim,' and then they lifted up their kol, saying, 'Away with such a one from ha'aretz! He should not be allowed to live!'

[23] And while they were crying out, while they were throwing off their kaftans and tossing dust into the air, [SHMUEL BAIS 16:13]

[24] the Roman tribune directed him to be brought into the barracks, and ordered him to be examined by the flagellum's scourge, that the tribune might have da'as of the reason for the mob's shouting thus keneged (against, in opposition to) Rav Sha'ul.

[25] And when the Roman soldiers stretched Rav Sha'ul out with the straps, he said to the centurion who was standing by, 'If a man is a Roman citizen and uncondemned, it is lawful for you to scourge him?'

[26] And having heard this, the centurion approached the tribune and reported, saying, 'What are you about to do? For this man has

Roman citizenship.'

[27] And having approached, the tribune said to Rav Sha'ul,

"Tell me, are you a Roman?" And Rav Sha'ul said, 'Etiam.'

[T.N. Latin: Yes, certainly.:]

[28] And the tribune answered, 'It cost me a large sum of money for me to acquire my Roman citizenship.' And Rav Sha'ul said, 'But indeed I have been born a Roman citizen.'

[29] Ofen ort, then, the ones about to examine him drew back from Rav Sha'ul. Also the tribune did the same. For he was afraid, learning that Rav Sha'ul is a Roman and that he had bound him.

[30] And on the next day, desiring to know something definite about why Rav Sha'ul was accused by the Yehudim, the tribune released him and ordered the Rashei Hakohanim and all the Sanhedrin to be assembled.

Then, having brought down Rav Sha'ul, the tribune had him set before them.

23 And as he gazed at the Sanhedrin, Rav Sha'ul said, "Anashim, Achim, I have lived before Hashem until this day with a lev tahor."

[2] And the Kohen Gadol Chananyah ordered the ones standing by Rav Sha'ul to strike his mouth.

[3] Then Rav Sha'ul said to him, "Hashem is about to strike you, you white-washed wall! You sit judging me according to Torah and yet in violation of the Torah you command me to be struck?" [Lv 19:15; Dt 25:1,2]

[4] And the ones standing by said, "Do you revile the Kohen Gadol of Hashem?"

[5] And Rav Sha'ul said, "I was without da'as, Achim, that he is the Kohen Gadol, for it has been written, NASI V'AMMECHA LO TA'OR ("A

ruler of your people you will not speak evil of, curse," Ex 22:27(28)

[6] And Rav Sha'ul, having da'as that one kat is of Tzedukim (Sadducees) and the other of Perushim (Pharisees), was crying out in the Sanhedrin, "Anashim, Achim, I am a Parush ben Parush and it is for the tikvah of the Tchiyas HaMesim that I am being judged."

[7] Now when Rav Sha'ul said this, there came about a machlochet (controversy) between the Perushim and Tzedukim, and the multitude was divided.

[8] Loit (according to) the Tzedukim, there is no Tchiyas HaMesim nor a malach nor ruchot, but Perushim acknowledge all these things.

[9] And there was a kol gadol and some of the Sofrim of the kat of the Perushim were arguing vigorously, saying, "Nothing rah do we find keneged this ish, and what if a ruach did speak to him or a malach?"

[10] And fearing much more machloket was coming, the Roman tribune ordered the troops to go down to take Rav Sha'ul away from the midst of them and to bring him into the barracks lest he be torn to pieces by them.

[11] And on the following lailah, HaAdon stood by Rav Sha'ul and said, "Chazak! For as you gave solemn edut about me in Yerushalayim, thus it is necessary for you also to bear solemn eidus in Rome."

[12] In the boker, the Judeans joined in a keshar and bound themselves with a shevu'ah that none of them would eat or drink until they had carried out their plot of retzichah b'seter of Rav Sha'ul.

[13] Now there were more than arba'im anashim (forty men) who joined in this keshet.

[14] After they approached the Rashei HaKohanim (Chief Priests) and the Zekenim (Elders), they said, 'We have bound ourselves with a shevu'ah (oath) to eat nothing until we have killed Rav Sha'ul.

[15] 'Now, therefore, you with the Sanhedrin notify the tribune so that he may bring Rav Sha'ul down to you as if intending to determine more accurately the things concerning him, and, before he draws near, we are ready to kill him.'

[16] Now when Rav Sha'ul's achyon (nephew) heard about the ma'arav (ambush), he went and gained entrance into the barracks and reported this to Rav Sha'ul.

[17] And Rav Sha'ul summoned one of the centurions and said, 'Bring this bochor to the tribune for he has something to report to him.'

[18] So the centurion took the bochor and brought him to the tribune and says, 'The prisoner Rav Sha'ul has summoned me and asked me to bring this bochor to you; he has something to say to you.'

[19] The tribune grasped the bochor's hand and drew him aside privately, inquiring, 'What is it you have to report to me?'

[20] And the bochor said, 'The Judeans agreed to ask you to bring Rav Sha'ul down machar (tomorrow) to the Sanhedrin as if intending to inquire something more accurate concerning him.

[21] 'Therefore, you should not be persuaded by them, for more than arba'im anashim are lying in wait for him and these took a shevu'ah upon

themselves neither to eat nor to drink until they have assassinated him, and now they are ready, waiting for your consent.'

[22] Therefore, the tribune dismissed the bochor, ordering him, 'Tell no one that you reported these things to me.'

[23] And having summoned two of the centurions, the tribune said, 'Prepare to leave for Caesarea by nine o'clock tonight the following: two hundred chaiyalim, seventy horsemen, and two hundred bowmen.

[24] 'And also provide mounts for Rav Sha'ul to ride, that he may be given safe passage to Felix the Moshel.'

[25] Then the tribune wrote an iggeret to this effect:

[26] 'Claudius Lysias to the most excellent Moshel, Felix. Greetings.

[27] 'This man was seized by the Judeans and was about to be killed by them, but when I learned that he is a Roman citizen, I came with the chaiyalim and rescued him.

[28] 'Desiring to have da'as of the charge for which they were accusing him, I brought him down to their Sanhedrin.

[29] 'I found he was being accused about issues of their Torah and the charge was nothing worthy of mavet or of imprisonment.

[30] 'And when I received information of a keshet (plot) keneged (against) the man, I sent him immediately to you, having given orders also to his accusers to state their case against Rav Sha'ul before your excellency.'

[31] Therefore, as they were ordered, the chaiyalim took Rav Sha'ul along and brought him under cover of lailah to Antipatris.

[32] And on the next day, having allowed the horsemen

to go on with Rav Sha'ul, they returned to the barracks.

[33] When the horsemen entered into Caesarea, they delivered the iggeret to the Moshel and also presented Rav Sha'ul to him.

[34] And having read it, and having asked from what province Rav Sha'ul hailed, the Moshel learned that he was from Cilicia.

[35] 'I will give you a hearing,' Felix said, 'when also your accusers arrive.' Then the Moshel commanded Rav Sha'ul to be watched by shomrim in the Praetorium of Herod.

24 And after chamash yamim, the Kohen Gadol Chananyah came down with some Zekenim and an orator, a certain Tertullus, who explained to the Moshel the charges keneged (against) Rav Sha'ul.

[2] And when Rav Sha'ul had been summoned, Tertullus began to accuse him, saying, 'Your Excellency, much shalom has been attained through you, and reforms have come to this nation by your foresight.

[3] 'This in every way and everywhere, we acknowledge, most excellent Felix, with todah rabbah.

[4] 'But in order that I may not detain you any longer, I beg you in your kindness to hear us briefly.

[5] 'For having found this man a troublemaker and an inciter of riots among all the Yehudim throughout kol ha'aretz,

a manhig of the kat [*of Judaism*], the Natzrati Kat.

[6] 'He even tried to desecrate the Beis Hamikdash! And so we apprehended him, [and would have tried him according to our own law;]

[7] ['But the sar haelef Lysias came, and with great ko'ach took him away out of our hands, and ordered his adversaries to come unto you.]

[8] 'When you examine him, you will be able to find out yourself regarding all these things of which we accuse him.'

[9] And the rest of the Judeans joined in the attack, saying that these things were so.

[10] And when the Moshel nodded to him to speak, Rav Sha'ul answered, 'Knowing that for many years you have been a shofet (judge) to this nation, I cheerfully make my hitstaddekut.

[11] 'You will be able to learn that not more than twelve days have elapsed since I made an aliyah to worship in Yerushalayim.

[12] 'And neither in the Beis Hamikdash did they find me conversing with anyone nor did they find me stirring up the multitude either in the shuls or anywhere in Yerushalayim.

[13] 'Nor are they able to prove to you concerning the things of which now they are accusing me.

[14] 'For Ani modeh (I confess) this to you, that according to the Derech Hashem, which they call a 'kat' [*of Judaism*], I serve the Elohei Avoteinu, having emunah in everything written according to the Torah and the Nevi'im.

[15] 'I have a tikvah (hope) in Hashem, which also these ones themselves anticipate, the coming Techiyas HaMesim

of both the Tzaddikim and the Resha'im.

[16] 'In view of this, I always do my best to keep a matzpun naki (clear conscience) before Hashem and before anashim.

[17] 'Now after many years, I came bringing nedavot (donations) to my people and also to make korbanot (sacrifices).

[18] 'And this is how they found me, having undergone purification in the Beis Hamikdash, not with rioters nor with any disturbance.

[19] 'But there were some Yehudim from the Province of Asia who ought to be present before you to make accusation, if they might have something against me.

[20] 'Or let these themselves say what crime they found in me when they stood me before the Sanhedrin,

[21] 'unless it is about this one statement, which I stood and cried out among them, and that statement was concerning the Techiyas HaMesim, and it is for this that I am being judged today by you.'

[22] But Felix, who was already rather well informed about the Derech Hashem, adjourned the meeting, saying, 'When Lysias the tribune comes down, I will decide your case.'

[23] Then Felix gave orders to the centurion to guard Rav Sha'ul, but to grant him considerable liberty and not to prevent his chaverim from ministering to his needs.

[24] And after some yamim, Felix came with Drusilla, his wife, who was Jewish. He summoned Rav Sha'ul and listened to him concerning his emunah (faith) in Rebbe, Melech HaMoshiach Yehoshua.

[25] And as Rav Sha'ul was conversing about tzedek

[DANIEL 9:24] and kibush hayetzer (self-control) and about the Yom HaDin coming, Felix suddenly became afraid, and said, 'That will do for the moment. Go now. When I find time, I'll send for you.'

[26] At the same time Felix was also hoping that bribe money would be given to him by Rav Sha'ul. Therefore, Felix used to frequently send for Rav Sha'ul to converse with him.

[27] When two years passed, Felix received a successor, Porcius Festus, and, wanting to grant a favor to the Judeans, Felix left Rav Sha'ul in custody.

25 Therefore Festus, having arrived in the Province, after shloshah yamim went up from Caesarea to Yerushalayim,

[2] Where the Rashei Hakohanim and manhigim of the Yehudim explained to Festus the charges keneged Rav Sha'ul, and they were begging him,

[3] Asking a favor from him, that Festus might summon Rav Sha'ul to Yerushalayim, while at the same time they were forming a keshet to kill him along the way.

[4] Festus answered that Rav Sha'ul was to be kept in Caesarea and that Festus himself intended quickly to go there.

[5] 'Therefore, those in authority among you,' Festus says, 'should come down with me, and if there is anything in the wrong about Rav Sha'ul, then let them bring charges against him.'

[6] And having stayed with them no more than shmonah or asarah yamim, Festus went down to Caesarea; the next day he sat on the Kes HaMishpat and ordered Rav Sha'ul to be brought in.

[7] When Rav Sha'ul came in, the Judeans who had come down from Yerushalayim stood around him and brought serious charges keneged (against) him, which they were not able to prove.

[8] Rav Sha'ul defended himself, saying, 'Neither keneged the Torah nor keneged the Beis Hamikdash nor keneged Caesar have I done anything wrong.'

[9] But Festus, wishing to grant the Judeans a favor, said in reply to Rav Sha'ul, 'Do you want to go up to Yerushalayim to be judged by me there concerning these things?'

[10] And Rav Sha'ul said, 'I am standing before the Kes HaMishpat of Caesar, where it is necessary for me to be tried. I have done no wrong to my Jewish people, as you also have da'as very well.

[11] 'Now if I have done wrong and am worthy of mavet, I am not trying to escape the penalty. But if there is nothing to the charges these bring against me, no one is able to hand me over to them. Therefore, I appeal to Caesar.'

[12] Then Festus, having talked with his council, answered, 'To Caesar you have appealed, to Caesar you will go.'

[13] After several yamim had passed, Agrippa HaMelech and Bernice arrived in Caesarea, having paid their respects to Festus.

[14] And while they were spending many yamim there, Festus laid out to the Melech the things with respect to Rav Sha'ul, saying, 'There is a man here who was left behind in the beis hasohar by Felix.

[15] 'When I went to Yerushalayim, the Rashei Hakohanim and the Zekenim of the Yehudim informed me about this man, requesting

keneged him a sentence of condemnation.

[16] 'I answered them that it violated Roman law to hand over any man before the accused met face to face with his accusers and had an opportunity for a hitstaddeket (defense) concerning the accusation.

[17] 'Therefore, they were assembled here; I allowed no delay, and on the next day, I sat down on the Kes HaMishpat and ordered the man brought in.

[18] 'But when the accusers stood up, no charge were they bringing of any crimes I was expecting.

[19] 'Instead it was an internal matter having to do with questions regarding Orthodox Judaism, and certain disagreements they had with Rav Sha'ul, and regarding a certain Yehoshua who was deceased, but whom Rav Sha'ul asserted was alive.

[20] 'Since I was not qualified to investigate these religious questions, I was saying he might wish to go to Yerushalayim and there to be judged concerning these things.

[21] 'But Rav Sha'ul appealed that he be kept in custody for the decision of Caesar, so I ordered him to be kept until I send him to Caesar.'

[22] And Agrippa said to Festus, 'I was desiring also myself to hear Rav Sha'ul.' Then Festus says, 'Tomorrow you will hear him.'

[23] Then on the next day Agrippa and Bernice came with great pomp and entered into the auditorium along with both the military tribunes and the chashuve anashim of Caesarea. And Festus the Moshel gave orders to have Rav Sha'ul brought in.

[24] And Festus says, 'Agrippa HaMelech and all

here present with us, you see this man about whom Klal Yisroel has petitioned me, both in Yerushalayim and here, shouting that he is no longer fit to live.

[25] 'But I found he has done nothing worthy of mavet, and when he appealed to Caesar, I decided to send him.

[26] 'But I have nothing definite to write to our sovereign; therefore, I especially brought him before you, O Agrippa HaMelech, so that, after you have examined him, I may have something I may write.

[27] 'For it seems unreasonable to me sending a prisoner and not having charges to report against him.'

26 And Agrippa said to Rav Sha'ul, 'It is permitted for you to speak concerning yourself.'

Then Rav Sha'ul, having stretched out his hand, was making his hitstaddeket (defense), saying,

[2] 'I have considered myself fortunate that it is before you, Agrippa HaMelech, that I am able to make my hitstaddeket today concerning everything of which I am accused by Yehudim.

[3] 'Most of all, you are a bukki (expert, meivin) in all the minhagim and issues of the Yehudim; therefore, I beg you to listen patiently to me.

[4] 'All the Yehudim have da'as of my Yiddishkeit from my earliest youth, a life spent from the beginning among my own people and in Yerushalayim.

[5] 'They have had da'as of this for a long time, if they are willing to bear edut, that according to the most machmir kat of our Orthodox Jewish faith my life has been lived out as a Parush.

[6] 'And now I stand here on trial on account of my tikvah in the havtacha made to Avoteinu,

[7] 'A havtacha Sheneyim Asar Shevateinu have tikvah to attain, as they with earnestness worship Hashem yomam valailah. It if for this tikvah, your Excellency, that I am accused by Yehudim!

[8] 'Why is it considered incredible by any of you that Hashem makes the Mesim to stand up alive?

[9] 'Indeed, I myself thought it necessary to do many opposing things against ha-Shem of Yehoshua from Natzeret.

[10] 'And this I also did in Yerushalayim; and armed with samchut received from the Rashei Hakohanim, many of the kadoshim I locked up in the beis hasohar; and I cast my vote keneged (against) them when they received the death penalty.

[11] 'And throughout all the shuls I often punished them, forcing them to commit Chillul Hashem gidduf (blasphemy), and since I was so enraged against them, I was bringing redifah on them even as far as foreign cities.

[12] 'This it was, that as I was traveling to Damascus with authorization and permission from the Rashei Hakohanim,

[13] 'At noon on the derech, O Melech, I saw from Shomayim an ohr, more brilliant than the shemesh, shining around me and around the ones traveling with me.

[14] 'And we all fell down to the ground. Then I heard a kol saying to me in the language of the Hebrews, 'Sha'ul, Sha'ul, why are you bringing redifah upon me? It is hard for you to kick keneged (against) the prod.'

[15] 'And I said, 'Who are you

Adoni?' And HaAdon said, 'I am Yehoshua upon whom you are bringing redifah.

[16] 'But get up and stand on your feet. For this tachlis, then, I appeared to you, to give you smichah as a mesharet, an eved, and an eidus (witness), both of what things you have seen and the things which I will reveal to you. [Ezek 2:1; Dan 10:11]

[17] 'I will deliver you from your own people and from the Goyim to whom I am sending you, [YIRMEYAH 1:8,19]

[18] 'To open their eyes, to turn them from choshech to ohr and from the samchut of Hasatan to Hashem, that they receive selichat avon and nachalah among the ones having been set apart in kedushah by emunah in me.'

[YESHAYAH 35:5; TEHILLIM 18:28; YESHAYAH 42:7,16]

[19] 'O Agrippa HaMelech, I was not disobedient to the chazon from Shomayim.

[YESHAYAH 50:5]

[20] 'But beginning with the ones in Damascus and also with those in Yerushalayim, and with all the region of Yehudah and with the Goyim, I was preaching they should make teshuva and turn to Hashem, doing ma'asim mitzvot worthy of teshuva.

[YIRMEYAH 18:11; 35:15]

[21] 'Because of these things, the unbelieving Yehudim seized me while I was in the Beis Hamikdash, and were trying to kill me.

[22] 'To this day I have obtained ezer (help) from Hashem, to stand and give solemn edut (testimony) before both ketanim and Cedolim, testifying about nothing beyond the Orthodox Jewish faith based on what the Jewish faith based on what the Nevi'im and Moshe Rabbenu said would happen:

[23] 'That is, the yissurim (sufferings) of Rebbe, Melech

HaMoshiach, and that by being rishon to stand up alive in the Techiyas HaMoshiach, he would proclaim ohr both to Klal Yisroel and the Nations.'

[24] And while he was saying these things in his hitstaddekt, Festus in a kol gadol shouts, 'Rav Sha'ul, all your yeshiva learning has made you meshuggah!'

[25] But Rav Sha'ul says, 'I am not meshuggah, most excellent Festus; I am speaking dvarim of Emes and Ta'am (Reason).

[26] 'For HaMelech has da'as of these matters, to whom also I am speaking freely, for I am sure that absolutely none of these things escape his notice, for this has not been done in a corner.

[27] 'Agrippa HaMelech, do you believe in the Nevi'im? I have da'as that you do believe.'

[28] And Agrippa said to Rav Sha'ul, 'You think, do you, that as quick as that you can make me mekabel Rebbe, Melech HaMoshiach?'

[29] But Rav Sha'ul said, 'I would daven that Hashem, quickly or not, might make not only you but all listening to me today as I am, apart from these sharsherot (chains).'

[30] HaMelech and the Moshel and Bernice and the ones sitting with them got up.

[31] And having withdrawn, they were saying to one another, 'This man does nothing worthy of the death penalty or imprisonment.'

[32] And Agrippa said to Festus, 'This man could have been released, if he had not appealed to Caesar.'

27 And when it was decided that we set sail to Italy, they were handing over both Rav Sha'ul and some other prisoners to a centurion, Julius by name, of the Imperial Cohort.

[2] And having embarked in an oniyah of Adramyttium about to sail to the ports along the coast of Asia, we set sail, Aristarchus a Macedonian of Thessalonica being with us.

[3] The next day, we put in at a harbor in Tzidon; and Julius treated Rav Sha'ul with kindness, permitting him to be cared for by his chaverim.

[4] And from there, having put out to sea, we sailed under the lee of Cyprus because the winds were against us.

[5] Then having sailed across the open sea along the coast of Cilicia and Pamphylia, we came down to Myra of Lycia.

[6] And there the centurion found an Alexandrian oniyah sailing to Italy and put us on board.

[7] But for many yamim we sailed slowly and with difficulty along the coast of Cnidus, and as the wind was not permitting us to go vaiter (farther), we sailed under the lee of Crete off Salmone.

[8] And with difficulty sailing past it, we came to a certain place called Fair Havens, near the city of Lasea.

[9] And since considerable time had been lost and it was already unsafe for a voyage, because Yom Kippur had already come and gone; therefore, Rav Sha'ul gave them this eitzá (suggestion),

[10] Saying to them, 'Anashim, I see that the voyage will be hardship and much peril, not only of the cargo and the oniyah, but also of our lives.'

[11] But the centurion was persuaded by the pilot and the owner rather than by the dvarim of Rav Sha'ul.

[12] But the port being unfavorably situated for spending the winter, the majority decided to set sail from there, if somehow they could reach Phoenix to spend

the winter. It was a harbor of Crete, facing southwest and northwest.

[13] And a gentle south wind began to blow, and they thought they could attain their matarah (objective), so they weighed anchor and they were sailing past Crete, close by the shore.

[14] After not much time a violent, typhoon force wind rushed down from Crete, the so called Euraquilo, the Northeaster.

[15] And the oniyah, having been caught in it, and not being able to directly face the wind, we gave way to it and were driven.

[16] By running under the lee of a small island called Cauda, we were able only with difficulty to get the lifeboat secured.

[17] After hoisting it up, they were using frapping cables, passing them underneath the oniyah; then, fearing lest on the shallows of Syrtis they might run aground, they lowered the sea anchor, and so they were being driven along.

[18] And we were being violently tossed by the storm, so much so that the next day they were throwing the cargo overboard.

[19] And on the Yom Shlishi, with their own hands, they threw out the tackle of the oniyah.

[20] And neither shemesh (sun) nor kochavim appeared for many yamim and no small tempest assailed us.

Lemaskana (finally) all tikvateinu for yeshu'ah was being abandoned.

[21] And after having much loss of appetite, then Rav Sha'ul stood up in the midst of them, and said, 'Anashim, you should have obeyed me and not put out to sea from Crete and thereby spared yourselves this hardship and this loss.

[22] 'And now I advise you to have ometz lev (courage), for there will be no loss of life among you, except the oniyah.

[23] 'For a malach Hashem stood by me during lailah hazeh, of the G-d whom I serve,

[24] 'Saying, 'Do not be afraid, Sha'ul. It is necessary for you to stand before Caesar; and, hinei, Hashem has given to you all the ones sailing with you.'

[25] 'Therefore have lev same'ach, Anashim. For I have emunah in Hashem that it will be exactly as he has told me.

[26] 'But it is necessary for us to run aground on some island.'

[27] 'Now when the fourteenth night had come, while we being driven about in the Adriatic Sea, toward chatzot halailah (midnight), the sailors were suspecting that we were getting close to land.

[28] And having taken soundings, they found twenty fathoms and, having sailed a little vaiter (farther), again they took soundings, and they found fifteen fathoms.

[29] And fearing lest somehow against the rough places we might run aground, they threw four anchors off the stern, and they were praying for the dawn to break.

[30] Now when the sailors sought to flee from the oniyah and to let down the lifeboat into the sea on the pretext of casting out anchors,

[31] Rav Sha'ul said to the centurion and to the chaiyalim, 'Unless these remain in the oniyah, you cannot be saved.'

[32] Then the chaiyalim cut away the ropes of the lifeboat, and let it fall away, setting it adrift.

[33] Just before boker, Rav Sha'ul was urging everyone to take okhel (food), saying, "Today is the 14th day you have been held in suspense and are continuing without eating, having taken nothing. [34] "Therefore, I encourage you to take okhel, for it is for your deliverance, for none of you will lose a hair from your heads."

[35] And having said these things, and having taken lechem, Rav Sha'ul said the HaMotzi before all, and, after the Betzi'at HaLechem, he began to eat.

[36] And receiving ometz lev, they all took okhel.

[37] Now there were in all two hundred and seventy-six nefashot in the oniyah.

[38] And having eaten enough okhel (food), they were lightening the oniyah by throwing the wheat overboard into the sea.

[39] And when it became day, they were not recognizing the land, but a certain bay they were noticing, having a shore onto which they were wanting, if possible, to run aground the oniyah.

[40] And the anchors they cast off and they left them in the sea. At the same time they loosened the ropes of the rudders and raised the sail to the wind and were steering toward the shore.

[41] But having fallen into a channel, a place between two seas, they ran the oniyah aground, and, while the bow had stuck and remained immovable, the stern was being destroyed by the force of the waves.

[42] Now the keshet (plan, plot) of the chaya'lim was that they should kill the prisoners, lest anyone, having swum away, should escape.

[43] But the centurion, desiring to save Rav Sha'ul,

kept them from carrying out the keshet, and he ordered the ones able to swim to throw themselves overboard first and to make for the shore.

[44] As for the rest, some were on planks, others on pieces from the oniyah. And so everyone was brought safely onto the land.

28 And having been brought safely through, we then found out that the island is called Malta.

[2] And the natives were showing not the ordinary kindness to us for, because of the geshem (rain) that had set in and because of the cold, they lit a hadlakah (bonfire).

[3] And when Rav Sha'ul gathered some brushwood and placed the sticks on the hadlakah (bonfire), a nachash (serpent) from the heat came out and fastened onto Rav Sha'ul's hand.

[4] And when the natives saw it hanging from his hand, they were saying to one another, "Surely this man is a rotzeach (murderer); for though he was brought safely from the sea, Yashrus (Justice) did not allow him to live."

[5] Then, having shaken off the nachash into the eish (fire), Rav Sha'ul suffered no ill effects. (Mk 16:18)

[6] But the natives were expecting him to be about to swell up or suddenly to fall down. But they watched him expectantly for a long time, and when they observed nothing unusual happening to him, they changed their minds and were saying that he was a g-d.

[7] Now in the area around that place were lands belonging to the leading man of the island, Publius by name, who welcomed us and gave us hachnosas orchim.

[8] And it came about that

the abba of Publius was bedfast, suffering fevers and dysentery. Rav Sha'ul approached him, and having davened, laid his hands on him and administered refuah shleimah to him.

[9] And when this happened, also others on the island, the cholim, were approaching Rav Sha'ul and were receiving refuah shleimah.

[10] The natives bestowed matanot rabbot on us and, while being put out to sea, they gave us the provisions for our needs. [TEHILLIM 15:4]

[11] And after shloshah chodashim, we set sail in an oniyah, having spent the winter on the island. It was an Alexandrian oniyah marked by the insignia of the twin Achim.

[12] And having put in at Syracuse, we stayed 3 days.

[13] Then we weighed anchor and arrived at Rhegium. And after one day, a southwest wind sprang up and on the second day we came to Puteoli.

[14] There we found Achim b'Moshiach and we were invited by them to stay shivah yamim. And so we came to Rome.

[15] And from there, the Achim b'Moshiach when they heard of us, came out to meet us, even as far as the Forum of Appius and the Three Taverns. On seeing them, ometz lev came to Rav Sha'ul and he said a bracha, davening hodah to Hashem.

[16] Now when we entered into Rome, Rav Sha'ul was permitted to live by himself in his own quarters with a chaya'el guarding him.

[17] And it came about after shloshah yamim, that Rav Sha'ul called together the chashuve Yehudim. And when they had assembled, Rav Sha'ul was saying to

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN ROME

them, 'Anashim, Achim, though I had done nothing keneged (against, in opposition to) our Jewish people or to the minhagei Avoteinu of Orthodox Judaism, I was arrested in Yerushalayim and delivered over into the hands of the Romans,

[18] 'Who, having examined me, were desiring to release me, because I had done nothing worthy of the death penalty.

[19] 'But when the Yehudim spoke keneged (in opposition to, against) this, I was forced to appeal to Caesar, but only to defend myself, not to bring accusation against Am Yisroel, my people.

[20] 'On account of this reason, therefore, I summoned you, to see you and to speak with you, since it is for the sake of the tikvat Yisroel that I am wearing these prison sharsherot (chains).'

[21] And they said to Rav Sha'ul, 'We neither received iggrot about you from Yehudah nor have any of the Achim arrived and reported or spoke any lashon hora about you.

[22] 'But we desire to hear from you what you think, for lichora (apparently) with regard to this kat of Judaism, we have da'as that it is spoken keneged (against) everywhere.'

[23] And they set a day for him, and they came to him in his lodgings, and there were many of them. And Rav Sha'ul was making a midrash, bearing solemn edut about the Malchut Hashem, and persuading them about Yehoshua from both the Torah of Moshe Rabbeinu and from the Nevi'im, from haboker to haerev.

[24] And some Yehudim were being persuaded by the things being said, but others had no

emunah (faith).

[25] And so they disagreed with one another. And as they were leaving, Rav Sha'ul said a final dvar. 'Rightly the Ruach Hakodesh spoke through Yeshayah HaNavi to your Avot,

[26] 'Saying, 'Go to this people and say, In hearing SHIMU SHAMOA VAL TAVINU URU RAO VAL TEDAU (You will hear and yet by no means understand and seeing you will see and yet by no means perceive.')

[27] HASHMEN LEV HAAM HAZEY VAZNAV HAKHBED VENAV HASHA PEN YIREH VEINAV UV'AZNAV YISHMA ULEVAVO YAVIN VASHA V'RAFA LO ('For the heart of this people has become dull and with their ears they scarcely hear, and they have closed their eyes, lest they should see with their eyes, and with their ears may hear and with their heart they may have binah and they may turn and I will heal them. [TEHILLIM 119:70; YESHAYAH 6:9,10; also YESHAYAH 53:5]

[28] 'Therefore, let it be known to you that to the GOYIM (TEHILLIM 67:2) this Yeshu'at Eloheinu of Hashem was sent, and they will listen.'

[29] [And when he had said these things, the Yehudim departed, and argued greatly among themselves.]

[30] And he remained an entire two years in his own rented bais, and was welcoming all the ones coming to him,

[31] Preaching the Malchut Hashem and saying shiurim concerning the Rebbe, Melech HaMoshiach Adoneinu Yehoshua with all openness and without hindrance.

1 From Sha'ul, an eved of Rebbe, Melech HaMoshiach Yehoshua, summoned to be a Shliach, set apart for the Besuras HaGeulah of Hashem,

[2] Which Hashem promised beforehand through His Nevi'im in the Kitvei HaKodesh.

[3] The Good News of Redemption of Hashem concerns the Zun fun Der Oybershter (Ben HaElohim of Hashem) born from the zera Dovid, as far as basar is concerned,

[4] But, as far as the Ruach Hakodesh is concerned, appointed to be Ben HaElohim in power by means of Moshiach's Tachiyah [Resurrection] from HaMesim.

[5] Through him and for the kavod of his Name, we have received unmerited Chen v'Chesed Hashem and the Shlichus for the tachlis (purpose) of bringing about the mishma'at of emunah among all Nations,

[6] Among whom you also are summoned to belong to Rebbe, Melech HaMoshiach Yehoshua;

[7] To all who are in Rome, ahuvei Hashem (beloved ones of G-d), summoned by Hashem's kri'ah (calling) to be kadoshim (holy ones)—unmerited Chen v'Chesed Hashem and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

[8] First of all, modeh Ani (I thank) my G-d through Rebbe Melech HaMoshiach Yehoshua for all of you, because your emunah (faith), your bitachon, is being reported abroad b'chol haOlam (all over the world).

[9] For der Oybershter is my eidus! (G-d is my witness!), Whom I serve with my neshamah

in the Besuras HaGeulah of the Ben HaElohim of Hashem, how, when I daven, I constantly mention you in my tefillah,

[10] Always making techinnah (supplication) and petitioning that I might somehow now at last efsher (perhaps) succeed im yirtzeh Hashem (if the L-rd wills) to make my way to you.

[11] For I am longing to see you, that I may impart to you some mattanah ruchanit (spiritual gift) for the tachlis (purpose) of imparting chizzuk (strengthening, encouragement) to you and be mechazek (be strengthened spiritually);

[12] Or rather, so that there may be mutual chizzuk

(strengthening, encouragement) among you through each other's emunah (faith), both yours and mine.

[13] Now I do not want you to lack da'as, Achim b'Moshiach of mine, of how I often made plans to come to you, though I have been prevented thus far, in order that I might have some p'ri for Hashem among you as well, just as among the rest of the ethnic peoples.

[14] I am meshubad (obligated) morally, under shiebud (obligation), to both cultured Greek-speakers and non-Greek-speaking barbarians, both the learned and the untutored.

[15] Hence my eagerness to preach the Besuras HaGeulah to you who are in Rome as well.

[16] For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (power) of Hashem for the Geulah deliverance (IYOV 19:25; YESHAYAH 43:1), to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek).

[17] For the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d) is having its hisgalus (revelation) in the Besuras HaGeulah by emunah (faith) from first to last, from [orthodox Jewish] Faith to [orthodox Jewish] Faith, as it is written, VTZADDIK BE'EMUNATO YICHEYEH ('The righteous by his faith shall live' CHABAKUK 2:4; Ga. 3:11; MJ 10:35).

[18] For the Charon Af Hashem (the burning anger of G-d Ro 1:18; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) is being revealed from Shomayim. It is being revealed against all without yirat Shomayim and Tzedek, all bnei Adam who wickedly repress HaEmes [of Hashem].

[19] All anashim who, even though what is knowable about Hashem lies plainly before their eyes (for G-d has shown them!), they nevertheless cling to their resha and wickedly suppress HaEmes [of Hashem].

[20] For his invisible characteristics from the Bri'at HaOlam (the creation of the world) are perceived intellectually in the things which have been created; that is, both his eternal ko'ach and Elohut are discernable. So Bnei Adam have no terutz (excuse) and are inexcusably culpable (before an angry G-d),

[21] Because, even though they in actual fact knew G-d, they did not ascribe Him kavod (glory) as G-d or give hodayah (thanksgiving) to Him, but became filled with hevel (futility, vanity, emptiness, worthlessness) in their thinking, and their senseless levavot were darkened.

[22] Claiming to be chachamim (wise ones), they became kesilim (fools),

[23] And traded in the kavod (glory) of the incorruptible G-d for the mere likeness of the demut (image, icon) of corruptible man, birds, beasts, and reptiles.

[24] Therefore, G-d (in wrath) delivered them over in the ta'avot of their levavot to tum'a (uncleanness) to the dishonoring and perverting of their bodies among themselves:

[25] They traded in HaEmes Hashem (the Truth of G-d) for sheker, for a lie, and worshiped and served HaBri'ah (the Creature, the Creation) rather than HaBo're (the Creator), hamvorach l'olamim. Omein (who is blessed forever. Amen).

[26] For this reason, Hashem (in wrath) delivered them over to paskudneh (contemptible) sexual desires. For their females traded off natural sexual intercourse for unnatural.

[27] Likewise also the males abandoned natural sexual intercourse with the female counterpart and were inflamed with craving for one another, males with males committing what is indecent and receiving back (in exchange) in themselves the appropriate gemul (retribution YESHAYAH 3:11) for their toys (error).

[28] And as far as G-d's worthiness to be recognized by them was concerned, vi-bahlt (since) they marked G-d down as failing the test, therefore G-d (in wrath) delivered them over to a failure of a brain, one that has a mind bent on doing what is perversely unworthy

[29] –filled with all resha, wickedness, chamdanut (greediness), and what is damagingly evil– full of kin'a

(jealousy), retzach (murder), rivalry, mirmah (deceit), merivah (strife), remiyah (guile, deceit), all kinds of lashon hora, malicious, [30] Backbiters, slanderers, haters of G-d, insolent, arrogant, braggarts, contrivers of evil, disobedient to horim. [31] Without seichel, without ne'emanut (faithfulness), without ahavah (love), without rachamanut. [32] Although they have known full well the just requirements of Hashem, His just decree, that is, that those who practice such things are b'nei mavet; nevertheless, they not only do the very same, but even give their perverted bracha (blessing) on those who practice such.

2 For this reason, you are without terutz (excuse) for yourself (before an angry G-d), you, sir, each one of you who passes judgment. For in that you pass judgment on the other, you condemn yourself; for you practice the very things on which you pass judgment.

[2] And we have da'as that the judgment of Hashem HaShofet (Ro 1:32) against those who practice such things is in accordance with HaEmes Hashem (Ro 1:25).

[3] You, sir, you who pass judgment on those who practice such things and yet do the same yourself, do you suppose then that you will escape the Mishpat Hashem?

[4] Or do you think lightly of the wealth of his nedivut (generosity) and of his chesed and of his being ERECH APAYIM ('slow of anger, forbearing' SHEMOT 34:6) and of his zitzfleisch (patience), disregarding the fact that the Chesed Hashem (the kindness of G-d) is to lead you to teshuva (repentance)? [5] As a result of your KESHI

(stubbornness, hardness, DEVARIM 9:27) and your levavot without teshuva, you are storing up for yourself Charon Af Hashem (the burning anger of G-d) in the Yom Af (the Day of Wrath TEHILLIM 110:5, i.e., *the Yom HaDin, the Day of Judgment*), when will be revealed the Mishpat HaTzedek of Hashem, [6] Who will render L'ISH KMA'ASEI HU (to each according to his works' TEHILLIM 62:13 [12]). [7] To those who, by zitzfleisch (patience), persevere in doing ma'asim tovim, seek for kavod (glory) and honor and incorruptibility (TEHILLIM 16:10), He will give Chayyei Olam (Eternal Life). [8] But to those who are self-seeking and who have no mishma'at (obedience) to HaEmes Hashem (Ro 1:25), but instead have mishma'at to resha, there will be Charon Af Hashem and fury. [9] There will be affliction and distress on every living neshamah who brings about what is rah (evil), Yehudi above all and Yevani (Greek) as well. [10] But tiferet and kavod and shalom to everyone who brings about what is tov (good), Yehudi above all and Yevani as well. [11] For ki ein masso panim im Hashem (there is no partiality with Hashem). [12] For as many as have committed averos and sinned lacking the Torah shall also perish lacking the Torah; and as many as have committed averos (sin) under the Torah shall be condemned under the Torah. [13] For it is not the Shomei HaTorah (hearers of the Law of Moshe Rabbeinu) who are the tzaddikim who are

accounted to be YITZDAK IM HASHEM ('justified with G-d' IYOV 25:4). It is the Shomrei HaTorah (the keepers of the Torah) who will be counted to be YITZDAK IM HASHEM.

[14] For when Goyim, who have not the Torah, do by nature what the Torah requires, they not having the Torah are the torah for themselves,

[15] In that they demonstrate the Torah at work [YIRMEYAH 31:33], the Torah written in their levavot, their matzpun (conscience) also bearing witness, while their thoughts bring accusation or even make defense among themselves,

[16] In the Yom [HaDin (Day of Judgment)] when, according to my Besuras HaGeulah, Hashem, through Rebbe, Melech HaMoshiach Yehoshua, is to judge the secrets of kol Bnei Adam (all men).

[17] But if you are called by the name Yehudi (Jew) and rely on the Torah and boast in Hashem,

[18] And have da'as of His will and approve the things that matter, being instructed from the Torah

[19] And being confident that you are a moreh derech (guide) of the ivrim (blind ones), an ohr for those in choshech,

[20] A rabbinic moreh (teacher) of the foolish, a melammed (instructor) of the young, having the embodiment of da'as (knowledge) and Emes (Ro 1:25) in the Torah...

[21] You, then, who teach another, do you not teach yourself? You who preach L'O TIGNOV ('Do not steal!' SHEMOT 20:15),

do you steal?

[22] You who say, LO TINAF ('Do not commit adultery!' SHEMOT 20:14), do you commit adultery? You who abhor elilim (idols), do you rob pagan temples?

[23] You who boast in the Torah, through sur min haTorah (deviating from the Torah), you commit Chillul Hashem.

[24] As it is written, Among the Goyim KOL HAYOM HASHEM HAELOHIM MINNO'ATZ ('All the day long the Name of G-d is being blasphemed' (YESHAYAH 52:5) because of you.

[25] For the bris milah (circumcision) is of benefit if you stand in mishma'at (obedience) to the Torah. But if you are guilty, if you are sur min haTorah (deviating from the Torah) (2:23), your bris milah has become uncircumcision.

[26] If then the ben Adam without bris milah is shomer fulfilling the just requirements of the Torah (1:32), will not his uncircumcision be counted as 'bris milah'?

[27] And the naturally uncircumcised ben Adam who has mishma'at (obedience) to the Torah will arise as a judgment on you. You! The very one who through chumra (strict adherence to the letter of the law, legalism) and circumcision (i.e., 'uncircumcision' 2:25) are the transgressor of Torah!

[28] For the true Yehudi (Jew) is not the one [humanly] perceived as such, nor true bris milah that which is perceived visibly in the flesh; [29] The true Yehudi is so in [Hashem's] hidden way, and true bris milah is of the lev, in the [hitkhadshut (renewal) of the (Yn 3:3)] Ruach Hakodesh, not in chumra (legalism, strict adherence to the letter of the

law). The one so marked has hoda'ah (praise *Yehudah*, *Hodah*, *Praise*...see *BERESHIS* 29:35) that comes not from Bnei Adam but from Hashem [*T.N.Jer* 31:31-34].

3 What then is the advantage of the Yehudi? Or what is the value of the bris milah?

[2] Much in every way! For, koideim kol (in the first place), they are entrusted with the Divrei Hashem (the oracles, the words of G-d).

[3] So, where does that leave us? If some have disbelieved, has their lack of emunah annulled the ne'emanut (faithfulness, trustworthiness, reliability) of Hashem?

[4] Chas v'shalom (G-d forbid!) Let G-d be true and KOL HAADAM KOZEV ('every man a liar' TEHILLIM 116:11). Even as it is written, LMAAN TITZDAK BDAVRECHA ('in order that you might be vindicated when you speak' and shall overcome when you judge TEHILLIM 51:6[4]).

[5] But if our unrighteousness brings out and highlights the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d), what shall we say? Rhetorically speaking, is G-d unjust in inflicting Charon Af Hashem (1:18)? (I speak from a human standpoint.)

[6] Chas v'shalom! (G-d forbid!) For then how could Hashem be HaShofet kol ha'Aretz (BERESHIS 18:25)? [7] 'But if the Emes Hashem (truth of G-d) has by my sheker overflowed to His kavod (glory), why am I still judged as a rashah (an evildoer)?'

[8] Why do we not say, as some speakers of lashon hora slanderously report us to say, 'Let us do rah that tov might come of it?' The gezar din

(verdict) of ashem (guilty) on them is well deserved.

[9] What then? Are we (Yehudim) better off? Not altogether. For we have now charged both Yehudim and non-Jews as all alike under HaChet (sin, i.e., the power of *Chet Kadmon Ro* 7:23),

[10] As it is written, EIN TZADDIK BA'ARETZ (KOELET 7:20), There is none [on earth] righteous, not even one.

[11] There is none who has binah, there is none who seeks out G-d.

[12] All have turned aside, they have become altogether paskudneh, worthless; there is none who does good, there is none, not so much as one.

[13] Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips,

[14] Whose mouth is full of curses and bitterness.

[15] Their feet are swift when it comes to shefach dahm.

[16] Ruin and wretchedness are in their ways,

[17] And the derech Shalom (the way of peace) they have not known.

[18] There is no yirat Shomayim (fear of G-d) before their eyes. (See TEHILLIM 13:1-3; 14:1-3; 5:9,10; 139:4; 140:3; 9:28; 10:7; YESHAYAH 59:7-8; TEHILLIM 36:1; MISHLE 1:16; TEHILLIM 35:2.)

[19] Now we know that whatever the Torah says, it says to those under the Torah, in order that every mouth might be stopped and kol HaOlam Hazeh become ashem (guilty) and liable to the Mishpat Hashem [TEHILLIM 1:5].

[20] For by Ma'asim (Works) of Chok (Law) shall KOL CHAI LO YITZDAK ('all living not be justified' TEHILLIM

143:2), for through the Chok (Law) comes the da'as HaChet (the knowledge of sin, BERESHIS 3:7).

[21] But now, apart from the Chok, the Tzedek Olamim—the Tzidkat Hashem—has been revealed, as attested by the Torah and the Nevi'im, [22] That is, the Tzidkat Hashem through emunah in Moshiach Yehoshua (Yeshua) to all the ma'aminim (believers). For there is no distinction.

[23] For all have sinned and suffered want of the kavod Hashem.

[24] They are acquitted and accounted to be YITZDAK IM HASHEM as a matnat Hashem (gift of G-d) by the unmerited Chen v'Chesed Hashem (grace of G-d) through the *HaPedut* (the ransom, *the payment of ransom for the G'ulah redemption-Shmuel Bais 7:23 that comes about through the Go'el Moshiach Tzidkeinu*) which is in Rebbe, Melech HaMoshiach Yehoshua,

[25] Whom G-d set forth as a kapporah (*that which propitiates G-d's wrath; cf the sa'ir l'azazel in Lv 16:22 and Isa 53:12 paying the onesh for sin*) through emunah (faith) in the DAHM ('blood' Gen 22:7; Ex 12:3,6; Isa 53:7,10) of Moshiach, to demonstrate the Tzedek Olamim, the Tzidkat Hashem (righteousness of G-d) in pasach (passing over, letting go the penalty of the averos (sins) committed in former times

[26] In the forbearance of G-d, to vindicate his Tzidkat Hashem (righteousness of G-d) in the present time, that HASHEM TZADDIK ('G-d is righteous' DIVREY HAYAMIM BAIS 12:6) Himself and the One who counts to be YITZDAK IM HASHEM (IYOV 25:4) the person who has

emunah (faith) and bitachon (trust) in [Rebbe, Melech HaMoshiach] Yehoshua.

[27] Where then is boasting? (4:2) It has been memayet (precluded, excluded). By what kind of Torah? Of ma'asim (works)? No, on the contrary, by the Torah of Emunah (the Law of Faith, *that is, the Law understood in terms of emunah*).

[28] For we reckon that a man is acquitted and pronounced to be YITZDAK IM HASHEM by emunah (personal faith, trust), apart from depending on [(supposed) zechus-earning] ma'asei mitzvot haTorah. [29] Or is Hashem G-d of the Yehudim only? Is Hashem not also G-d of the Nations? Ken, of non-Jews, too, [30] Vi-bahlt (since), after all, Adonai echad ('G-d is one' DEVARIM 6:4). Therefore, He will consider to be YITZDAK IM HASHEM and acquit those of the bris milah on the ground of emunah and the 'arelim' (uncircumcised ones) through that same emunah.

[31] Does it follow that we abolish Torah and make it invalid through emunah? Chas v'shalom! Aderaba (to the contrary), we uphold the Torah.

4 What then shall we say about the one who according to the basar (flesh) is Avraham Avinu? What did he find to be the case?

[2] For if Avraham Avinu was accounted to be YITZDAK IM HASHEM and acquitted before Hashem on the basis of ma'asim tovim (Works), he has something to boast about. But not before Hashem!

[3] For what does the Torah say? Avraham Avinu had emunah (faith) in Hashem VYACHSHEVEH-HA LO TZEDAKAH ("and it was

accounted, credited, reckoned imputed to him for righteousness' Gen 15:6.)

[4] Now to him who works, the loin (wages, batzalon [remuneration]) is not credited to one's account as a favor or gift of chesed but as a choiv (debt).

[5] But to the man who does not 'work' but has emunah and bitachon in the One who takes the impious man lacking chasidus and accounts him to be YITZDAK IM HASHEM (justified with G-d), such a man who does not 'work' but has emunah (faith), such emunah is credited to him for TZEDAKAH ('righteousness' BERESHIS 15:6).

[6] As also Dovid HaMelech speaks of the me'ushar (blessedness) of the person whom Hashem reckons to be YITZDAK IM HASHEM (justified with G-d) without dependence on [zechus-earning] ma'asim (works) [*T.N. with merit (zechus) viewed as "pay" earned for 'work' rendered—see Ro 4:4*]:

[7] 'Ashrey (blessed, happy) are those whose lawless deeds have been forgiven, and whose sins have been covered over; [8] ASHREY ADAM LO YAKHSHOV HASHEM LO AVON. Blessed, happy is the one whose sin Hashem will by no means count.' (Ps 32:1-2).

[9] This me'ushar (blessedness), then, does it come on those of the bris milah (the circumcised) or also on those without the bris milah (the uncircumcised)? For we say, emunah 'was counted, reckoned, credited' to Avraham Avinu for TZEDAKAH ('righteousness' BERESHIS 15:6).

[10] When then was it 'reckoned'? When Avraham Avinu had the bris milah and was in

the state of circumcision? Or when Avraham Avinu did not have the bris milah and was in the state of uncircumcision?

[11] Not in circumcision, but in uncircumcision! And he received the ot (sign or distinguishing mark) of the milah (circumcision) as a chotam (seal) of the Tzidkat HaEminah (the Righteousness of Faith) which he had in his uncircumcision, in order that he might be father of all who believe through uncircumcision, that to be YITZDAK IM HASHEM might be reckoned, counted to them as well,

[12] And in order that he might be Av (Father) to the Nimolim (Circumcised ones), to those who are not only HaNimolim but also who follow in the footsteps of the emunah of Avraham Avinu, which he had in [his] uncircumcision.

[13] For the havtachah (promise) to Avraham Avinu and his Zera (seed), that he should be Yoresh HaOlam (Heir of the World), did not come through the context of law but through the Tzidkat HaEminah (the Righteousness of Faith).

[14] For if the salvation-by-works legalists are yoreshim (heirs), emunah (faith) is rendered invalid and the havtachah (the promise) is annulled,

[15] for the Torah brings about the Charon Af Hashem (Ro 1:18; 3:20; SHEMOT 32:8-10), and where there is no Torah there is no averah (transgression, violation of the Law).

[16] For this reason the havtachah (promise) is of emunah (faith), in order that it might be in accordance with unmerited Chen v'Chesed Hashem, that the havtachah might be certain to all the zera

(seed), not to him who is of the Torah only, but also to bnei emunah Avraham (the sons of the faith of Avraham Avinu, to those who are of the faith of Abraham). Avraham Avinu is the father of us all,

[17] as it is written, AV HAMON GOYIM NTATICA ('I have made you father of many nations' BERESHIS 17:5). This was in the sight of Hashem in whom 'he believed,' G-d who gives Chayyim to the Mesim and calls things which have no existence into existence.

[18] Against tikvah (hope), in tikvah 'he believed,' in order that he might become AV HAMON GOYIM ('father of many nations' BERESHIS 17:5) in accordance with what had been said, 'So shall your ZERA ('seed') be' BERESHIS 15:5.

[19] Without weakening in emunah (in personal faith, bitachon, trust) he contemplated his own body, now as good as dead vi-bahlt (since) he was about one hundred years old, and also the deadness of Sarah's womb.

[20] He did not, in disbelief, doubt the havtachah of Hashem (the promise of G-d), but was strengthened in emunah (faith), giving kavod (glory) to Hashem,

[21] Being fully convinced that what Hashem had promised He also was able to do. [22] Therefore, V'YACHSHEVEH-HA LO TZEDAKAH ('it [his faith in G-d] was accounted, credited to him for righteousness' BERESHIS 15:6).

[23] Nor was it written down for his sake alone that 'it was reckoned to him,'

[24] But also for us, to whom it is to be reckoned, who believe in Him who raised Yehoshua Adoneinu from the mesim (dead ones),

[25] Who was handed over for PEYSHA'EINU (our transgressions, YESHAYAH 53:5) and made to stand up in his Techiyas HaMoshiach that we be YITZDAK IM HASHEM (be justified with G-d, that we have our justification, our acquittal, vindication see Ro 5:18).

5 Therefore, having been acquitted and declared not guilty, declared to be YITZDAK IM HASHEM (YOV 25:4) on the yesod (basis) of our emunah (faith), we have shalom (peace) in relation to Hashem through Rebbe, Melech HaMoshiach Yehoshua Adoneinu, [2] Through whom also we have HaSha'ar laHashem (gate to approach G-d's presence, access of the Tzaddikim TEHILLIM 118:20) by emunah into this unmerited Chen v'Chesed in which we stand and glory in tikvah of the kavod Eloheinu.

[3] Not only so, but we also glory in tzoros (troubles, afflictions), knowing that tzarah (trouble) produces zitzfleisch (patience), [4] Zitzfleisch produces tested character and midos, and tested character and midos produce tikvah.

[5] And tikvah does not in the end lead to our being meyayesh (despairing) in disillusionment and bushah (shame) (TEHILLIM 25:3), because the Ahavas Hashem (G-d's love) has been poured out in our levavot through the Ruach Hakodesh given to us.

[6] For while we were still helpless, Moshiach died for the resha'im (the unrighteous persons, the wicked), doing so at the appointed time [DANIEL 9:24-26]!

[7] For only rarely will someone die for a tzaddik (righteous man); though efsher (perhaps) it is conceivable

that someone will dare to die for the tzaddik.

[8] But Hashem demonstrates His ahavah for us in that while we were still chote'im, Moshiach died for us.

[9] How much more then, having now been acquitted and pronounced to be YITZDAK IM HASHEM (IYOV 25:4) on the basis of the Moshiach's DAHM (blood) and sacrificial death (YESHAYAH 53:11-12), how much more then shall we be delivered through him from the eschatological Charon Af Hashem (burning anger of G-d)!

[10] For if when we were [G-d's] oyevim (enemies) we were reconciled to Hashem through the histalkus (passing), the mavet (death, YESHAYAH 53:12; DANIEL 9:26) of the Ben HaElohim [Moshiach], how much more, having been reconciled and no longer oyevim, shall we be delivered by his [Techiyah (Resurrection)] Chayyim!

[11] Not only so, but we also glory in Hashem through Rebbe, Melech HaMoshiach Yehoshua Adoneinu, through whom we have now received the ritztzuy (reconciliation, cessation of enmity, hostility between a wrathful holy G-d and sinful men).

[12] Therefore, just as through one Adam (one man, humanity, Adam), Chet (Sin) entered into the Olam Hazei and, through Chet (Sin), entered Mavet (Death); and so Mavet (Death) passed through to kol Bnei Adam (all Mankind, all the sons of Adam), because all sinned.

[13] For before (the epoch of the Torah (Law), Chet (Sin, Chet Kadmon, original sin) was in HaOlam (HaZeh, the world). But Chet (Sin) is not accounted, recorded [to make charges for death penalties] in

the absence of Torah [i.e., no Law, no violation, death penalty].

[14] Nevertheless, Mavet (Death) reigned supreme from (the epoch of) Adam until (the epoch of) Moshe Rabbeinu, even over those who did not sin in the very same manner of Adam's averah (transgression, disobedience, commandment rebelled against and recorded for death penalty)—that is, Adam who is a tipus (pattern, prophetic type), a demut he'atid (a future figure) of Hu HaBah ('He who comes,' Moshiach the Coming One, the Coming Go'el Redeemer YESHAYAH 59:20; IYOV 19:25).

[15] But the averah (transgression) was not like the effect of unmerited chesed (grace). For if by the averah of the one, the rabbim (many) died, how much more the unmerited Chen v'Chesed Hashem (grace of G-d) and the matnat hachesh (free gift of grace) of the Adam HaEchad (one Man) Rebbe Melech HaMoshiach Yehoshua have overflowed L'ARABBIM (to the many, YESHAYAH 53:11).

[16] And the mattanah (free gift) is not like the effect of that one Adam's averah (BERESHIS 3:6). For the mishpat (judgment) is from one averah (transgression) to the gezar din (verdict) of ashem (guilty), to harsha'ah (condemnation as guilty); but the effect of the unmerited Chen v'Chesed Hashem is from rabbim (many) averot (transgressions) to zikkuy (acquittal), to that of being YITZDAK IM HASHEM ('justified with G-d' IYOV 25:4, i.e., acquittal, justification with Hashem of the Many, YESHAYAH 53:11).

[17] For if by the averah (transgression) of the one,

Mavet (Death) reigned supreme through the one Adam, how much more those, who receive the abundance of unmerited Chen v'Chesed Hashem (grace) and of the Matnat HaTzedakah (the gift of righteousness), shall reign in life through the one Adam, Rebbe, Melech HaMoshiach Yehoshua.

[18] So, then, as through one Averah (transgression) [of Adam] to kol Bnei Adam to harsha'ah (condemnation as guilty), so also through one Mitzvah (righteous or worthy deed) [of Moshiach] to kol Bnei Adam to justification unto Chayei [Olam].

[19] For as through the disobedience of the one Adam, the many were made chote'im (sinners), so also through the mishma'at (obedience) of the one Adam [Moshiach], the many will be made tzaddikim (righteous ones) [YESHAYAH 53:11].

[20] The (epoch of the) Torah came to increase the averah (transgression); but where Chet (Sin, Chet Kadmon) increased, unmerited Chen v'Chesed Hashem overflowed in abundance, [21] In order that as Chet (Sin) reigned in Mavet (Death), so also Chesed might reign through Tzedek Olamim to Chayei Olam through Rebbe, Melech HaMoshiach Yehoshua Adoneinu [DANIEL 9:24].

6 What then shall we say? Are we to persist in Chet (sin) in order that the unmerited Chen v'Chesed Hashem might increase?

[2] Chas v'shalom! Vi-bahlt (since) we have died to Chet, how can we still live in it?

[3] Or do you lack da'as that all we who were given a mikveh mayim tevilah into Rebbe, Melech HaMoshiach

Yehoshua were given a tevilah into Moshiach's histalkus, into his mavet (death)?

[4] So then we were co-buried, buried together with KIVRO (Moshiach's kever, YESHAYAH 53:9) through a tevilah into mavet, in order that, just as Rebbe Melech HaMoshiach was given the Techiyah (Resurrection) from HaMesim (the Dead ones) through the Kavod HaAv, so we also should have a halakhah (walk [lifnei Hashem]) in hitkhdshut (renewal, regeneration), in Chayyim Chadashim (New Life).

[5] For if we have become grown together with the very likeness of his histalkus, his mavet (death), we shall certainly also be grown together with the very likeness of his Techiyah from HaMesim (Resurrection).

[6] Having da'as of this, that, with Moshiach, our old humanity (in Adam) has been put to death on Moshiach's Etz (Tree [the Etz HaKelelat Hashem, the Tree of the Curse of G-d-DEVARIM 21:23]) in order that the etsem HaAdam HaChet (the essence of the sinful human condition) might be done away with, so that we might no longer serve Chet (sin) (cf. Ro 6:23).

[7] For he who has died is declared niftar (freed, deceased) from Chet.

[8] But if we have died with Moshiach, we believe that we shall also live with him,

[9] Having da'as that Moshiach, having been given the Techiyah (Resurrection) from the Mesim (Dead ones), no longer dies, Mavet (death) and Histalkus no longer exercise control over him.

[10] For the Mavet Moshiach died, he died to Chet (sin) once and for all; but the Chayyim Moshiach lives,

he lives to Hashem.

[11] So also you must reckon yourselves mesim (dead ones)

to Chet (Sin) but Chayyim l'Hashem baMoshiach

Yehoshua (alive to G-d in Messiah Yehoshua).

[12] Therefore, do not let Chet (Sin) reign in your mortal body to obey its ta'avot

[Ro 5:17, 21],

[13] And do not give Chet (sin) control of your natural capacities as neshek (weapons) of peyssha (unrighteousness, transgression), but present yourselves to Hashem as ones alive from the Mesim and present to Hashem your natural capacities as neshek (weapons) of Tzedek Olamim.

[14] For Chet (sin) shall not exercise bailus (sovereignty, ownership, dominion) over you; for you are not under the epoch of Torah but under the epoch of Chesed (grace).

[15] What then? Should we commit averah, because we are not under the epoch of Torah but under the epoch of Chesed? Chas v'shalom!

[16] Do you not know that when you give control of yourselves as someone's avadim (slaves) to obey him, you are the avadim (slaves) of the one you obey, whether of Chet (Sin) resulting in mavet (death), or of Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience) resulting in Tzedek Olamim?

[17] But Baruch Hashem (Blessed be G-d) that you used to be avadim (slaves) of [slave master] Chet, but you gave your mishma'at shebalev (obedience from the heart) to the pattern of Torah (the pnimiyus Torah of Moshiach YESHAYAH 42:4) to which you were handed over.

[18] Having been set free from [slave master] Chet (sin), you became an eved of the

Tzidkat Hashem (the righteousness of G-d).

[19] I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (slaves) to tum'a (uncleanness) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat Hashem which results in kedushah (holiness).

[20] For when you were avadim (slaves) of Chet, you were free in relation to Tzedek Olamim.

[21] What p'ri for Hashem did you produce then? Things for which you now have bushah (shame), for the end result of those things is mavet (death).

[22] But now, having been set free from [slave master] Chet (sin) and having been made an eved Hashem (a servant of G-d), you have your p'ri for Hashem, resulting in kedushah, and the end is Chayyei Olam (Eternal Life).

[23] For the loin (wages) that [slave master] Chet (Sin) pays out of its own payroll is mavet (death); however, the gracious matnat hacheshed Hashem (the gift of the grace of G-d) is Chayyei Olam baMoshiach Yehoshua Adoneinu.

7 Do you not have da'as, Achim b'Moshiach, for I speak to those who know the Torah, that the Torah exercises marut (authority, rule) over a man so long as he lives?

[2] For the agunah (woman whose husband's whereabouts are unknown) is bound by the Torah to her husband while he lives; but in the case that her husband's death

can be confirmed, she is no longer an agunah and is released from the Torah of her husband.

[3] Accordingly she will be named no'eh-fet (adulteress) if, while her husband lives, she becomes another man's. But if her ba'al (husband) dies, she is free from the Torah, so that she is no no'ehfet (adulteress) if she becomes another man's.

[4] So then, Achim b'Moshiach, you also were put to death in relation to the Torah through the basar of Moshiach (TEHILLIM 16:9-10), in order that you might become another's, bound to Moshiach who was given Techiyah (Resurrection) from the Mesim, so that we might bear p'ri for Hashem.

[5] For when we were in the basar (in the fallen condition of the old humanity), through the Torah, the ta'avat besarim, the sinful passions (*i.e.*, *Chet Kadmon's yetzer harah of the fallen human condition*) were working in our natural capacities, so as to bear p'ri for mavet (death) [cf. Ro 4:15].

[6] But now we have become niftar (freed, deceased) from the dominating ownership of the Torah, having died to that by which we were confined, so that we might serve in the Ruach Hakodesh of hitkhadshut and newness and not in the yoshen (oldness) of chumra (legalism, strict adherence to the letter of the law) (Ro 2:29).

[7] What then shall we say? That the Torah is considered as chet (sin)? Chas v'shalom! Nevertheless, I would not have experienced chet (sin) except through the Torah; for I would not have known chamdanut (covetousness, greediness) if the Torah had not said, LO TACHMOD ("Thou shalt not covet" SHEMOT 20:17).

[8] But Chet (Sin), seizing its opportunity through the mitzvoh (commandment), stirred up all manner of chamdanut (covetousness) in me. For in the absence of the Torah, Chet (Sin) is dead.

[9] And in the absence of the Torah I was once alive. But when the mitzvoh (commandment) came [BERESHIS 2:16-17], Chet (Sin) became alive, [10] and I died. The mitzvoh (commandment) intended as the Derech L'Chayyim (Way to Life) proved for me a means to mavet (death).

[11] For Chet (Sin), seizing its opportunity through the mitzvoh (commandment), deceived me and, through the mitzvoh (commandment), killed me [BERESHIS 3:1-6].

[12] So that the Torah is kedoshah (holy) and the mitzvoh (commandment) is kedoshah and yasharah and tovah.

[13] Did that which is good, then, become mavet (death) to me? Chas v'shalom! But Chet (Sin), it was Chet, working mavet (death) in me through that which is tovah, in order that Chet might be shown as Chet (Sin), and in order that Chet through the mitzvoh (commandment) might become chata'ah gedolah ad m'od (utterly sinful).

[14] For we have da'as that the Torah is Ruchanit (Spiritual, of the Ruach Hakodesh); but I am of the basar (fallen humanity) sold under the power of (slave master Chet Kadmon) Chet.

[15] For I do not have da'as what I do. For that which I commit is not what I want; no, it is what I hate that I do!

[16] But if that which I do is what I do not want, I agree with the Torah that the Torah is good.

[17] But now it is no longer I

doing this, but [the power of] Chet (Sin) which dwells within me.

[18] For I have da'as that there dwells in me, that is, in my basar (my fallen humanity enslaved to Chet Kadmon) no good thing; for the wish [*to do what is right*] lies ready at hand for me, but to accomplish the good is not.

[19] For I fail to do good as I wish, but HaRah (The Evil) which I do not wish is what I commit.

[20] But if what I do not wish is that which I do, it is no longer I doing it but [*the power of*] Chet (Sin, Chet Kadmon, Original Sin) which dwells within me (cf. Ro 8:7-8).

[21] I find then it be a law that for me who wishes to do HaTov (The Good), that for me HaRah (The Evil) lies ready at hand.

[22] For I rejoice, I have simcha Torah in the Torah of Hashem, so far as the adam hapenimi (Eph 3:16) is concerned,

[23] But I see another Chok (decree, law) in my natural capacities at milchamah (war) with the Torah of my mind and making me a prisoner to the Chok (law) of Chet (Sin) which is [*a power*] in my natural capacities.

[24] Wretched man am I! Who will deliver me from the body of this mavet (death)?

[25] Hodu l'Hashem (thanks be to G-d) ba'Moshiach Yehoshua Adoneinu. So then I myself with my mind serve the Torah of Hashem and with my basar I serve the Chok of Chet (the Law of Sin).

T.N. The total spiritual turnaround here described is when the conviction of the intellect, emotion, and will "obey from the heart the form of doctrine laid out here in Scripture" as we are born anew in the humanity of the new Man and die to the old depraved Adam.]

8 Therefore, now there is no gezar din (verdict) of ashem (guilty), no harsha'ah (condemnation as guilty) for those in Moshiach Yehoshua (cf. Ro 5:18).
 [2] For the Torah of the Ruach HaKodesh that gives Chayyim in Moshiach Yehoshua [YIRMEYAH 31:31-34; YECHEZKEL 36:26-27] has set you free from the Chok of Chet and Mavet.
 [3] For what the Torah was unable to do in that it was weak through the basar (*fallen human nature under Chet Kadmon and without hitkhdshut renewal and regeneration by the Ruach Hakodesh*), G-d sent his own Ben HaElohim [Moshiach] in the very demut (likeness) of the basar of sinful humanity and as a chattat (sin offering, sin atoning sacrifice, 2C 5:21) and both pronounced and effected a sentence of death on HaChet baBasar (Sin in the Flesh, in the fallen old humanity)
 [4] In order that the malech chukat haTorah (the full statute requirement of the Torah, see VAYIKRA 18:5) might be fulfilled in us whose halakhah is in the Derech [HaChayyim] (the Way of Life) according to the Ruach Hakodesh and not in accordance with the basar.
 [5] For those who exist in terms of the basar take the side of the basar, whereas those who exist in terms of the Ruach [Hakodesh] take the side of the Ruach Hakodesh.
 [6] For the way of thinking of the basar is mavet (death), whereas the way of thinking of the Ruach Hakodesh is Chayyim and Shalom.
 [7] Because the way of thinking of the basar is hostility, eyvah (enmity BERESHIS 3:15) toward

G-d, for it does not submit itself to the Torah of G-d; for it cannot.
 [8] And those who are in the basar are not able to please Hashem.
 [9] However, you are not in the basar [i.e., unregenerate] but in the Ruach Hakodesh, assuming that the Ruach Hakodesh of Hashem does indeed dwell in you—if anyone does not have the Ruach HaMoshiach, that person does not belong to Moshiach.
 [10] And if Moshiach is in you, the body (of the basar) is dead because of sin [5:12] but the Ruach [Hakodesh] is life for you because of Tzedek (righteousness [cf. Ro 5:18]).
 [11] But if the Ruach Hakodesh of Him who gave Yehoshua Techiyah (Resurrection) from the Mesim dwells in you, He who raised Moshiach from the Mesim will give Chayyim to your mortal bodies as well, through His indwelling Ruach Hakodesh in you.
 [12] So then, Achim b'Moshiach, we are under no obligation to the basar to live in accordance with the basar.
 [13] For if you live in accordance with the basar (*old fallen humanity under slave master Chet Kadmon*) you will certainly die; but if by the Ruach Hakodesh you put to death the [*shameful*] acts of the body, you will live.
 [14] For as many as are led by the Ruach HaElohim, they are bnei HaElohim.
 [15] For you did not receive a spirit of avdut, falling back into pachad (fear); but you received the Ruach of Mishpat HaBanim (Adoption), having Ma'amad HaBanim (the standing as Sons [9:4]), by which we cry, 'Abba, Avinu!'
 [16] The Ruach Hakodesh himself bears eidus (witness) with our [*regenerate*, Yn 3:6]

ruach that we are bnei HaElohim.
 [17] And if bnei HaElohim, then also yoreshim (heirs) of G-d and co-heirs (Ro 4:13f) together with Moshiach, provided that we suffer with him in order that we might also be set in kavod (glory, eschatological glorification) with him.
 [18] For I reckon that the yisurim (suffering) of zman hazeh (of this present time) are not to be compared with the coming kavod (glory) to be revealed in us.
 [19] For the eager expectation of HaBri'ah (the Creation) awaits the heavenly hisgalus (revelation, unveiling) of the bnei HaElohim.
 [20] For HaBri'ah (the Creation) was subjected to hevel (futility), not willingly, but on account of Him who subjected it, in tikvah (hope),
 [21] Because HaBri'ah also itself will be set free from the avdut (slavery) of corruption into the deror (freedom YESHAYAH 61:1) of the kavod (glory) of the bnei HaElohim.
 [22] For we have da'as that the whole Bri'ah groans and suffers the chevlei leydah (pangs of childbirth) until now.
 [23] And not only so, but also we ourselves who have the bikkurim (first fruits) of the Ruach Hakodesh also groan within ourselves, eagerly awaiting the Mishpat HaBanim Adoption, that is, the pedut geviyyateinu [ransom for Geulah redemption of our body BERESHIS 47:18] for the Techiyah from HaMesim. [See Ro 3:24-25; 9:4]
 [24] For in tikvah (hope) we were delivered in eschatological salvation. But tikvah (hope) which is seen is not tikvah, for who hopes for what he sees?

[25] But if we have tikvah for what we do not see, we eagerly await it with zitzfleisch.

[26] In the same way, the Ruach Hakodesh helps us in our weakness (*as creatures: see Ro 5:6*). For as we daven, we do not know as we should for what to make tefillos (prayers), but the Ruach HaKodesh Himself intercedes on our behalf with labor pang groans not intelligibly uttered.

[27] And He (Rev 2:23) who searches the levavot knows what is the way of thinking of the Ruach Hakodesh, because He intercedes as G-d would have it on behalf of the Kadoshim.

[28] And we have da'as that for those who love Hashem everything co-operates toward HaTov for those who are HaKeru'im (the summoned, called ones) according to the etzah (wisdom) of the tochnit Hashem (G-d's purposeful and willed plan or goal Ro 9:11).

[29] For those Hashem had da'as of beterem (beforehand YIRMEYAH 1:5), Hashem also decided upon from the beginning to be conformed to the demut (likeness) of Hashem's Ben HaElohim, that he [Moshiach] should be HaBechor (Firstborn) among many Achim b'Moshiach.

[30] And those Hashem decided upon from the beginning Hashem also summoned, called; and those Hashem summoned, called Hashem also acquitted, pronounced to be YITZDAK IM HASHEM; and those Hashem acquitted and pronounced to be YITZDAK IM HASHEM Hashem also set in eternal kavod (glory).

[31] In view of these things, what therefore shall we say? If Hashem is for us, who is against us?

[32] He who indeed did not

spare His own Ben HaElohim but gave him up for us all, how shall He not also with him give us all things (see Ro 8:12-17; 4:13f).

[33] Who will bring charges against the Bechirei HaElohim (chosen ones of Hashem)? It is Hashem who acquits and pronounces to be YITZDAK IM HASHEM (justified with G-d).

[34] Who is there to bring a judgment of harsha'ah (condemnation, to condemn to Onesh Gehinnom, cf. Ro 8:1)? It is Moshiach Yehoshua who died, rather was kam litechiyah (raised to resurrection), who also is at LIMIN HASHEM (the right hand of G-d-TEHILLIM 110:1), who also intercedes on our behalf (see Ro 8:26-27).

[35] Who will separate us from the Ahavas Moshiach (love of Moshiach)? Tzoros (affliction, trouble), or distress, or redifot (persecutions), or hunger, or nakedness, or danger, or cherev (sword 13:4)?

[36] As it is written, KI ALECHA HORAGNU KOL HAYOM NECHESHAVNU KTZON TIVCHAH ('For Your sake we are being killed all the day; we are reckoned as sheep for slaughter' TEHILLIM 44:23 (22).

[37] But in all these things we prevail bichlal (entirely) through Him who had ahavah for us.

[38] For I am convinced that neither Histalkus nor Chayyim nor Malachim nor Rulers, neither things present nor things to come nor kochot (powers),

[39] Neither height nor depth nor any other creature will be able to separate us from the ahavas Hashem which is in Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

9 I speak HaEmes in Moshiach, I do not speak sheker, my matzpun (conscience) bearing me eidus (witness) in the Ruach

HaKodesh,

[2] That there is great agmat nefesh to me and unceasing anguish in my heart.

[3] For I could wish that my neshamah be put under cherem (ban of destruction), under Churban, and Onesh Gehinnom, cut off from Moshiach for the sake of my achim, my own kinsmen, my people and flesh and blood relatives,

[4] In as much as they are Bnei Yisroel: theirs is the Mishpat HaBanim Adoption, the Ma'amad HaBanim Standing as Sons, and the Kavod (glory) and the Shechinah (glorious presence of G-d) and the Beritot (covenants), the Torah, the Avodas Kodesh (worship) and the Havtachot (promises); [5] Theirs are the Avot (the Patriarchs), and from them came, in so far as his humanity is concerned, Rebbe, Melech HaMoshiach, al hakol hu HaElohim mam'vorach l'olam va'ed. Omein.

[6] But it is not as though the Dvar Hashem has failed. For not all those descended from Yisroel are truly redeemed Yisroel (of the eschatological Geulah Redemption).

[7] Nor is it as though all the banim of Klal Yisroel are the ZERA of Avraham Avinu, but (as it is written) BEYITZCHAK YIKARE L'CHA ZERA ('In Yitzchak shall your seed be called, named, summoned' BERESHIS 21:12).

[8] That is, it is not the b'nei habasar (old humanity without hitkhadshut) who are the b'nei HaElohim (children of G-d) but the b'nei HaHavtachah (children

of the promise) who are reckoned as ZERA (seed, children, including the right of the heir in relation to the father).

[9] For this word is one of havtachah (promise): KAET SHOV ASHUV UL SARAH BEN ('About this time I will come and Sarah shall have a son' BERESHIS 18:10,14).

[10] Not only so, but also in the case of Rivkah (Isaac's wife) who conceived by the one act of sexual intercourse with Yitzchak Avinu.

[11] For when they were not yet born nor had they done anything tov or rah, in order that the etzah (wisdom) of the tochnit Hashem (purposeful and willed plan of G-d Ro 8:28) should stand in terms of bechirah (divine election, selection, choosing),

[12] Not from Ma'asim (Works) but from the One who makes the kriah (divine summons, call), it was said to her, RAV YAAVOD TZAIR ('the elder will serve the younger' BERESHIS 25:23),

[13] As it is written, VAOHAV ES YAAKOV VES ESAV SANEITI ('Ya'akov have I loved, but Esau have I hated' MALACHI 1:2-3).

[14] What then shall we say? There is no avla (injustice) with G-d, is there? Chas v'shalom!

[15] For to Moshe Rabbeinu Hashem says, VCHANNOTI ES ASHER ACHON V'RICHAMETTI ES ASHER ARACHEM ('I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion' SHEMOT 33:19).

[16] So then, it is not a matter of the one who wills or the one who runs. It is a matter of the YAD HASHEM HACHANI-NAH (the hand of the G-d of gracious, free mercy).

[17] For the Kitei Hakodesh

says to Pharaoh, BA'AVUR ZOT HE'EMADTICHA BA'AVUR HAROTECHE ES KOCHI ULEMAAN SAPER SHMI BECHOL HAARETZ ('For this purpose I raised you up, in order that I might demonstrate in you my power and in order that my Name might be proclaimed in all the earth' SHEMOT 9:16).

[18] So then, to whom Hashem wills Hashem shows chaninah (mercy, free grace), but whom Hashem wills he hardens (*that is, makes unresponsive or more mired down in KESHI [stubbornness, hardness DEVARIM 9:27]*).

[19] You will say to me, "Then why does Hashem still find fault? For who has resisted His will?"

[20] On the contrary, who are you, a human being, to answer back to G-d? VEYETZER AMAR LEYOTZRO ('Can the pot say to the potter' YESHAYAH 29:16), 'Why have you made me thus?'

[21] Or does the potter not have the right over the clay [YIRMEYAH 18:6] to make from the same lump one vessel for honorable use and another for dishonorable use?

[22] But what if naniach (supposing) Hashem, willing to demonstrate His Charon Af Hashem (burning anger of G-d) and to make known His ko'ach (power) [1:18,16], put up with and endured with zitzfleisch (patience) vessels which are objects of G-d's Charon Af (burning anger), objects made ready for Churban [9:3],

[23] And in order that He might make known the wealth of His kavod (glory) on vessels which are objects of Hashem's chaninah (mercy, free grace) which He prepared beforehand for kavod? [8:29-30]

[24] By which I mean us,

whom also He called, not only from the Yehudim but also from the non-Jews,

[25] As it says in Hoshea, VAMARTI LLO AMMI AMI ATAH ('And I will call the 'not my people' my people' HOSHEA 2:25 [23]) and the 'not loved' loved;

[26] 'And it shall be in the place where it was said to them, 'You are not my people,' there they shall be called BNEI EL CHAI ('sons of the living G-d—HOSHEA 2:1') [27] Yeshayah proclaims concerning Yisroel, 'Even if the number of the Bnei Yisroel are as the sand of the sea, only the She'erit (Remnant) will return (be saved),

[28] For Hashem will complete and cut short and will perform His Word on the earth YESHAYAH 10:22-23.

[29] And as Yeshayah said beforehand, 'Except Adonoi Tzvaot had left us SARID KIMAT ('some survivors' (Ro 9:7), we would have become like S'dom and we would have been the same as Amora' [YESHAYAH 1:9].

[30] What then shall we say? That Goyim who do not pursue Tzedek (righteousness) have attained Tzedek which is Tzedek through emunah,

[31] Whereas Yisroel pursuing a Tzedek (righteousness) based on the Torah (see Ga 3:12-13) did not arrive at that Torah?

[32] Why so? Because it was not on the mekor (basis) of emunah but on the mekor (basis) of [zechus-earning] ma'asim (works 3:20,28; 4:2,6; 9:11-12). They have stumbled over the EVEN NEGEF ('Stone of Stumbling' Isa 8:14; 28:16),

[33] As it is written 'Hinei, I place in Tziyon a stone of stumbling and a rock of offense; and he who believes in Me shall not be put to shame' (Isa 8:14; 28:16).

10 Achim b'Moshiach, the great tshuka (desire, longing) of my lev and my tefillah to Hashem is for the Yeshu'at Yisroel (salvation of Israel). [2] For I can be meid (provide testimony, attest) regarding them that they have a kinat Hashem (zeal for G-d), but not in accordance with saving binah and da'as.

[3] For, having no saving da'as of the Tzidkat Hashem (the righteousness of G-d), and seeking to establish their own (*that is, self-attained*) they have not subjected themselves to the Tzidkat Hashem (righteousness of G-d 1:17; 3:5,21,25-26; 6:18).

[4] For Moshiach is the goal of the Torah as a means to being YITZDAK IM HASHEM, for all who have emunah.

[5] For Moshe Rabbeinu writes with reference to the (accessibility of) Tzidkat Torah (righteousness which is from the Torah), 'The man YAASEH OTAM VACHAI ('who does these things will live') by them VAYIKRA 18:5).

[6] Whereas the Tzidkat Emunah (righteousness which is from faith) speaks thus: 'Do not say (*looking for Messianic salvation being merited by superhuman attainments in works*) in your lev, 'Who will go up into Shomayim?' (that is, to bring Moshiach down)?

[7] Or 'Who will go down into the abyss?' (that is, to bring Moshiach up from the Mesim). [8] But what does it say? 'The Dvar is near you, in your MOUTH and in your HEART' [DEVARIM 30:14]. That is, the Dvar of Emunah which we proclaim.

[9] Because if you make hoda'ah (confession) 'with your PEH' of Adoneinu Yehoshua, and have emunah 'in your LEV' that G-d raised him from the Mesim, you

will be delivered.

[10] For with the 'heart' one has emunah unto being YITZDAK IM HASHEM and with the 'mouth' hoda'ah is made unto Yeshu'at Eloheinu. [11] For the Kitvei Hakodesh says, 'Everyone who has emunah in Him shall not be put to shame' YESHAYAH 28:16.

[12] For there is no distinction between Yehudi and Yevani [cf 3:9], for the same one is Adon Echad Ichulam (one L-rd over all), rich to all who call upon Him.

[13] For V'HAYAH KOL ASHER YIKRA BSHEM ADONOI ('Everyone whoever calls upon the Name of the L-rd' YOEL 3:5 [2:32]) shall be delivered.

[14] How therefore shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without someone doing the hatafah (preaching)?

[15] And how shall they do the hatafah (preaching) unless they have been sent? As it is written, 'How beautiful are the feet of those who preach' Besuras HaGeulah YESHAYAH 52:7.

[16] But not all have mishma'at (obedience) to the Besuras HaGeulah. For Yeshayah says (YESHAYAH 53:1): MI HE'EMIN LISHMU'ATEINU ('Who has believed that which is heard, our report?' [cf. DEVARIM 9:4] [17] So, then, emunah comes from hearing, and hearing comes through the Dvar HaMoshiach.

[18] But I say, is it the case that they have not heard? On the contrary: 'Their sound has gone out into all the earth and their words to the ends of the inhabited world' TEHILLIM 19:4.

[19] But I say, is it the case that Yisroel has not known? First, Moshe Rabbeinu says: 'I will provoke you to jealousy by those who are not a nation; by a senseless nation I will make you angry.' DEVARIM 32:21. [20] And Yeshayeh HaNavi is bold as to say: 'I have been found by those who do not seek Me; I have revealed Myself to those who do not ask for Me' YESHAYAH 65:1. [21] But concerning Yisroel he says: 'All the day I stretched out My hands to a disobedient and obstinate people' YESHAYAH 65:2.

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11 I ask, therefore, has Hashem repudiated His people? Not at all! Chas v'shalom! For I too am a ben Yisroel, of the zera Avraham (seed of Avraham Avinu), of the tribe of Binyamin.

[2] Hashem has not repudiated His people whom He foreknew [TEHILLIM 94:14; Ro 8:29]. Or do you not have da'as what the Kitvei Hakodesh says in the section about Eliyahu HaNavi, how he appeals to Hashem against Yisroel?

[3] 'Adonoi, they have killed your Nevi'im, they have torn down your mizbe'achot (altars), and I alone have been left, and they seek my life.' [MELACHIM ALEF 19:10]

[4] But what is Hashem's answer to him? 'I have kept for Myself seven thousand men, who have not bowed the knee to Ba'al.' [MELACHIM ALEF 19:18]

[5] Thus, therefore, also in the zman hazeh, there has come into being a she'erit (remnant, remainder) in accordance with the bechirah (election) of chesed (free, unmerited favor or grace).

[6] But if on the mekor (basis) of chen v'chesed (unmerited favor, grace), then not on the mekor (basis) of [loin (wages), batsolen (pay) for] ma'asim (works), vi-bahl't (since) otherwise chesed would no longer be chesed (4:4 5).

[7] What then? What Yisroel sought for, that is what it did not obtain; but hannivcharim (the elect, the chosen ones) obtained it. And the rest were hardened (9:17-18)

[8] As it is written, 'G-d gave to them a ruach tardemah (spirit of deep sleep), eyes that they should not see and ears that they should not hear, until this very day' Isa 29:10.

[9] And Dovid said, 'Let their shulchan (table) become a snare and a net, a trap and a retribution for them;

[10] 'Let their eyes be darkened so that they cannot see, and bend their backs forever.' TEHILLIM 68:23-24 TARGUM HASHIVIM; [69:22-23].

[11] I ask, therefore, have they stumbled so as to fall? Chas v'shalom! But by their peysha (transgression), Yeshu'at Eloheinu is coming to the Goyim in order to provoke them to jealousy.

[12] And if their peysha (transgression) means riches for the world, and their failure means riches for the Goyim, how much more will their fullness mean!

[13] I am speaking to you Goyim. So then, in as much as I am Shlich of the Ethnic Groups, I magnify my avodas kodesh, in the tikvah

[14] that I might provoke my kinsmen to jealousy and might save some of them.

[15] For if their rejection means ritztzuy (reconciliation, *cessation of enmity, hostility between a wrathful holy G-d and sinful men*) for the gontzer velt (whole world), what shall

their acceptance mean other than Chayyim min haMesim (Life from the dead ones)?

[16] If the terumah haissa (portion, offering of the dough) that is resh't (first) is kodesh (holy), so is the whole; and if the shores'h (root) is kodesh (holy), so also are the anafim (the branches).

[17] But if some of the anafim have been broken off, and you, a wild olive, have been grafted among them and have become sharer in the richness of the olive tree's root, [18] Do not boast (4:2) over the anafim. If you do boast, it is not the case that you sustain the shores'h, but the shores'h sustains you.

[19] You will say, then, 'Anafim were broken off in order that I might be grafted in.'

[20] Quite so: they were broken off on the mekor (basis) of no emunah, but you stand only by emunah. Do not cherish proud thoughts, but fear.

[21] For if G-d did not spare the natural anafim, neither will He spare you.

[22] Consider then the nedivut (generosity), the chesed of Hashem, and also the fearful judgment of Hashem: to those who fell (11:15), severity; but to you the goodness of Hashem, provided that you continue in that goodness; otherwise, you too will be cut off.

[23] Whereas, they also, if they do not continue in a condition of no emunah, shall be grafted in; for Hashem is able to graft them in again.

[24] For if you [Goyim] were cut off from the wild olive tree and grafted unnaturally into the cultivated olive tree, how much more shall those who belong to it naturally be grafted into their own olive tree.

[25] For I do not want you to be unaware, Achim b'Moshiach, of this raz

(mystery), lest you be wise in your own estimation, that a hardening in part has come over Yisroel, until the full number of the Goyim has come in;

[26] And so Klal Yisroel shall be delivered, as it is written:

'Out of Tziyon shall come the Go'el (Deliverer, Redeemer); He will turn away, remove peysha from Ya'akov (Jacob), [27] 'And this will be My Berit (covenant) with them, when I take away their sins' YESHAYAH 59:20-21; 27:9.

[28] With regard to the Besuras HaGeulah they are oyevim (enemies) for your [you Goyim] sake, whereas with regard to the bechirah (election) they are beloved for the sake of the Avot (Fathers).

[29] For the matnat Hashem and the kri'at Hashem are irrevocable.

[30] For just as you Goyim were once without mishma'at to Hashem, but now have received chaninah (mercy, pardon) by their lack of mishma'at,

[31] So also they have now been without mishma'at for your chaninah (mercy, pardon) in order that they also might receive chaninah (mercy) (Ro 9:15-16).

[32] For G-d has confined all in disobedience in order that He might have chaninah (mercy) on all;

[33] O the depth of the riches and the chochmah (wisdom) and da'as (knowledge) of Hashem. How unfathomable are His mishpatim and unsearchable His ways.

[34] For who has known the Ruach of Hashem? Or who has been ISH ATZATO ('His Counselor') [Isa 40:13]?

[35] Or who has given in advance to Him so that His presents come only as a (choiv) debt repaid? [IYOV 41:3 (11); Ro 4:4]

[36] Because from Him and through Him and to Him are all things. Lo HaKavod l'Olamim. Omein. ("To Him be glory forever. Amen.")

12 I appeal to you, therefore, Achim b'Moshiach, through the rachamei Hashem (mercies of G-d), to present your geviyah (BERESHIS 47:18), all of your being as a korban chai (living sacrifice), kadosh (holy) and acceptable to Hashem (BERESHIS 8:21), which is your spiritual avodas kodesh service.

[2] Stop allowing yourself to be conformed to the Olam Hazeh, but be transformed by your hitkhdashut (regeneration, renewal) of your mind, so that you may ascertain what is the ratzon Hashem (the will of G-d), what is the good, acceptable, and perfect will of G-d.

[3] For I say to all who are among you through the chesed (unmerited favor, grace) given to me, that you should avoid a false sense of superiority in your thinking; rather exercise shlitah atzmi (self-control), thinking with seichel, as G-d has measured to each a measure of emunah.

[4] For just as in one body we have many members (natural capacities), and all the members do not have the same function,

[5] So we all are one body in Moshiach, and are individually members one of another

[6] Having matanot (gifts) which differ in accordance with the chesed (unmerited favor, grace) given to us. If we

speak for G-d as nevi'im (prophets), it should be in proportion to the emunah given to us.

[7] If we offer particular acts of avodas kodesh service, it should be used in serving. One who functions as a rabbinic moreh should be active in teaching.

[8] One who imparts chizzuk (strengthening, encouragement) should be active in that avodas kodesh ministry. One who makes tzedakah (contributions) should do so with nedivut (generosity). The one in manhigut (leadership), with diligence. The one in bikkur cholim (visiting the sick) and gemilut chasadim (benevolence), with simcha.

[9] Let ahavah (agape) be without tzevi'ut (hypocrisy). Hate what is haRah, be devoted to what is tov.

[10] Show mishpochah (family) affection to one another in ahavah shel achvah (brotherly love). Be first in esteeming one another, in showing mutual respect.

[11] Be zealous without negligence; with bren (fervor, hitlahavut) be burning with the Ruach Hakodesh. With avodas kodesh serve Hashem.

[12] Have simcha in tikvah. Have zitzfleisch in tzorot. Keep davening tefillos.

[13] With a spirit of koinonia, keep the pushke full for the needs of the Kadoshim.

Aspire to hachnosas orchim.

[14] Say a bracha on those who bring redifah (persecution) on you, let it be a bracha and not a kelalah (curse).

[15] Join in simcha with those who rejoice, weep with those who weep.

[16] Think with a (spiritual) consensus in achdus harmony among yourselves. Do not cherish the thoughts of the

ba'al gaavah (haughty person), but associate with the anavim ('humble,' YESHAYAH 29:19), with the lowly am ha'aretz; do not be chachamim (wise ones) in your own estimation [1:22].

[17] Repay no one ra'a (evil) for ra'a (evil). Take into consideration what is haTov in the sight of everyone and do that. [MISHLE 3:4 TARGUM HASHIVIM]

[18] If possible, so far as it depends on you, live in shalom with everyone.

[19] Do not take your own revenge, beloved, but give opportunity for G-d's Charon Af (burning wrath), for it is written, LI NAKAM VSHILEM ('Vengeance is mine and recompense, repayment— I am He who will repay, says Hashem' DEVARIM 32:35).

[20] 'But if your enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing you will heap coals of fire on his head' MISHLE 25:21-22.

[21] Do not be overcome by what is ra'a, but overcome haRah with haTov.

13 Let kol nefesh (every soul, person) be subject to the official governing authorities. For there is no memshalah (government) except given by Hashem, and the powers that be have been established by G-d.

[2] So then, he who opposes the authority has resisted the ordinance, official decree of G-d; and those who resist shall receive mishpat (judgment) on themselves.

[3] For rulers are not a cause of pachad (terror) to hitnahagut (conduct) that is of HaTov but

HaRah. Do you want to be without pachad of memshalah (government)? Do HaTov, and you will have the commendation of the representative of the memshalah.

[4] For he is the mesharet (minister, servant) of Hashem to you for HaTov. But if you do HaRah, be afraid. For he does not bear the cherev (8:35) to no purpose. For he is the mesharet of Hashem, an avenger for Charon Af (1:18 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) against the evildoer.

[5] Wherefore it is necessary to be subject, not only on account of the Charon Af of Hashem, but also on account of matzpun (conscience).

[6] For that is why you also pay tribute (taxes). For they are mesharetim of G-d engaged in this very task.

[7] Render to everyone their due: tribute to whom tribute is due, tax to whom tax; fear to whom fear is due, respect to whom respect.

[8] Owe, be indebted, obligated nothing to anyone except a choiv (debt) of ahavah (love); for he who has ahavah has fulfilled the Torah.

[9] For the mitzvoh, LO TIN'AF, LO TIRTZACH, LO TIGNOV, LO TACHMOD, SHEMOT 20:13-15,17; DEVARIM 5:17-19,21) and any other of the mitzvot (commandments) is akitzur (restated, in summary), in this dvar Torah, V'AHAVTA L'RE'ACHA KAMOCHA ("You shall love your neighbor as yourself" VAYIKRA 19:18.)

[10] Ahavah (agape) does no wrong to the re'a (neighbor); therefore the fulfillment of the Torah is ahavah.

[11] Besides this, you have da'as of the zman, that it is already the hour for you to wake up from sheynah (sleep),

for now is Yeshu'at Eloheinu nearer than when we became ma'aminin (believers).

[12] The Lailah (Night) (of the old epoch) is far advanced, and HaYom [Yom HaDin, the Day of Judgment] is imminent, at hand. Let us therefore take off the dark cloak of the deeds of choshech, ridding ourselves of it, and let us put on the neshek (weapons 6:13) of Ohr (light).

[13] Let us conduct ourselves decently as in HaYom (The Day), not in carousing and shichrut (drunkenness), not in zenut (fornication) and debauchery and zimmah (licentiousness), not in merivah (strife) and quarreling and anochiyut (selfishness) and kinah (jealousy).

[14] But put on Rebbe, Melech HaMoshiach Yehoshua Adoneinu and make no provision for the basar (old fallen nature), to satisfy its ta'avot (lusts).

14 But welcome the one who is weak in emunah (faith).

But not for the purpose of setting him straight in arguments.

[2] For example, one person has emunah (faith) to eat every potential food; but the weak practice vegetarianism.

[3] Let the one who eats not hold in contempt or despise the one who does not eat, and let not the one who does not eat pass judgment on the one who eats, for Hashem treats him as an oreach ratzuy (welcome guest).

[4] Who are you to condemn the eved (house slave) of someone else? In relation to Ribbono (shel Olam) he stands or falls. And he shall stand, for Ribbono (shel Olam) is able to make him stand.

[5] One person judges one day to be more important

than another; another person judges every day to be alike. Let each be fully convinced in his own mind.

[6] The one who holds an opinion on the day does so to Hashem. And the one who eats does so to Hashem, for he does the bentshen (custom of saying grace after meals) of the Birkat Hamazon to Hashem. And the one who does not eat does so to Hashem and gives the hodayah (thanksgiving) to Hashem.

[7] For no one of us lives for himself and no one dies for himself.

[8] For if we live, we live for Hashem; and if we die, we die for Hashem. So whether we live or we die, we belong to Hashem.

[9] For it was for this tachlis (purpose) that Moshiach had his histalkus and came to live again, in order that he might have charge as Moshiach Adoneinu over both the Mesim (dead ones) and the Chayyim (living ones).

[10] So you, why do you judge your Ach b'Moshiach? Or you, why do you despise your Ach b'Moshiach? For we shall all stand in the Bet Din (Court of Law) of Hashem (see 2C 5:10) before his Kisse Din (judgment seat), his Kisse Mishpat,

[11] For it is written, "As I live, says Hashem, before Me KOL BERECH (every knee) will bow and KOL LASHON (every tongue) shall give praise to Hashem" [Isa 45:23].

[12] So then each of us will give account of himself to Hashem.

[13] Let us therefore no longer pass judgment on one another, but decide this rather: not to put an occasion for michshol

(stumbling, offense, downfall 9:32-33) in the way of the Ach b'Moshiach.

[14] I have da'as and am convinced in Adoneinu Yehoshua that nothing is tamei beitzem (intrinsically), except that to the one who reckons something profane, to that person it is profane.

[15] For if your Ach B'Moshiach is deeply upset on account of [your] okhel (food), you are no longer conducting yourself in terms of ahavah. Do not by your okhel destroy that one for whom Moshiach died.

[16] Therefore, do not let HaTov of you be brought into contempt.

[17] For the Malchut Hashem is not a matter of eating and drinking, but of tzedek (righteousness, DANIEL 9:24), shalom (peace) and simcha b'Ruach Hakodesh.

[18] For he who serves Moshiach in this is pleasing to Hashem and approved by people in general.

[19] So then we pursue what makes for shalom and for the building up of one another.

[20] Do not for the sake of okhel bring churban to the work of Hashem. All okhel is tahor but it is wrong to eat anything that causes nisyonot.

[21] It is a fine thing not to eat meat nor drink wine nor anything by which your Ach b'Moshiach stumbles.

[22] The emunah that you have, keep beshita (as a matter of conviction or principle) to yourself before G-d. Ashrey is the man who does not condemn himself by the things he approves.

[23] But in the man who doubts, there is found in him a dvar ashmah (a thing of guilt, condemnation) if he eats, because it is not of emunah. And whatever is not of emunah is averah (sin).

15 We, the strong, ought to support the weaknesses of those without chizzuk

(1:11-12), and not to please ourselves.

[2] Let each of us please his re'a with a view to what is beneficial, for upbuilding.

[3] For even Rebbe, Melech HaMoshiach did not please himself; but, as it is written, V'CHERPOT CHORPECHA NAF'LU ALAI ("The reproaches of those who reproach You have fallen on me" TEHILLIM 69:9[10].

[4] For as much as was written beforehand was written for our limudei kodesh, in order that through zitzfleisch and through the nechamah of the Kitvei Hakodesh we might hold fast tikvah (hope).

[5] May the G-d of zitzfleisch and of nechamah give you to live in harmony among yourselves in accordance with Rebbe, Melech HaMoshiach Yehoshua,

[6] In order that with achdus of mind and voice you might give kavod to the Elohim and Avi of Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

[7] Therefore, treat each other as orchim ratzuy (welcome guests), as Rebbe, Melech HaMoshiach welcomed you, to the kavod of Hashem (glory of G-d).

[8] For I declare that Moshiach has become Mesharet Bnei HaMilah (Servant, Minister of the Circumcised) for the sake of the Emes Hashem (the truth of G-d), to confirm the havtachot given to the Avot,

[9] And in order that the Goyim might give praise to Hashem for His chanimah (mercy). As it is written, "For this reason I will confess You among Goyim and sing praise

to Your Name"

TEHILLIM 18:49[50]

[10] Furthermore it says, HARNINU GOYIM AMMO

("Rejoice, Goyim with His people" DEVARIM 32:43.

[11] And again, HALELU ES ADONOI KOL GOYIM SHABBECHUHU KOL HAUMMIM ("Baruch Hashem, Praise the L-rd, all you Goyim, and let all the peoples praise Him" TEHILLIM 117:1).

[12] And again Yeshayah says, "The SHORESH OF YISHAI (the Root of Jesse, i.e., *Moshiach*) shall come forth, even the one who arises to rule the GOYIM; in him (the Gentiles, the nations) shall put their TIKVAH (hope)" [YESHAYAH 11:10; 42:4].

[13] May the Elohei HaTikvah (the G-d of hope) fill you with simcha and shalom in believing, that you may overflow in tikvah (hope), in the ko'ach (power) of the Ruach Hakodesh.

[14] Achim b'Moshiach of mine, I myself am convinced concerning you, that you yourselves too are full of yosher (rectitude), full of da'as, able also to admonish one another.

[15] But I wrote to you rather bluntly in this iggeret hakodesh in part as a way of reminding you, by virtue of the chesed (unmerited favor, gift of grace) given me from Hashem,

[16] To be a mesharet (minister, servant) of Rebbe, Melech HaMoshiach Yehoshua to the Goyim, serving the Besuras HaGeulah of Hashem, administering with a kohen's avodas kodesh service the minchah offering to Hashem of the Goyim, that this offering might be acceptable, mekudash (set apart as holy) in the Ruach Hakodesh.

[17] Therefore I have this glorying in Moshiaich Yehoshua in reference to what concerns G-d.

[18] For I will not presume to say anything, except of what Moshiaich has accomplished through me for the mishma'at of the peoples, by word and deed,

[19] By the ko'ach of otot u'moftim (signs and wonders), by the power of the Ruach Hakodesh; so that from

Yerushalayim in a sweep round to Illyricum (*T.N. today's Yugoslavia and Albania*), I have completed the

Besuras HaGeulah Hashem, [20] Thus making it my hasagos (aspiration) to preach the Besuras HaGeulah where Moshiaich has not been named, lest I build on another's yesod (foundation).

[21] But, as it is written, 'Those who had not been told about Him will see, and those who had not heard shall understand' Isa 52:15.

[22] For this reason I have also regularly been prevented from coming to you.

[23] But now, als (since) I no longer have scope in these regions and have had a tshuka (longing) to come to you for many years,

[24] When I travel to Spain...For I hope to see you as I pass through and to be sent on my way there by you, once I have had the full pleasure of being with you for a time.

[25] But now I am traveling to Yerushalayim in avodas kodesh service to the Kadoshim (Messianic Jews in Jerusalem).

[26] For the kehillot of Moshiaich (Messianic congregations) in Macedonia and Achaia (Greece) chose to make some tzedakah (contribution) for the aniyim (poor) among the

Kadoshim in Yerushalayim.

[27] For they chose to do so and owe them a choiv (debt), for if the non-Jews have received a share in their spiritual affairs, they ought to minister to the Messianic Jews in material affairs.

[28] When, therefore, I have completed this (collection journey avodas kodesh service) and sealed this p'ri (fruit) to them, I will go by way of you to Spain.

[29] And I have da'as that when I come to you, I will come in the fullness of the Birkat HaMoshiaich.

[30] I appeal to you, Achim b'Moshiaich, through Adoneinu Moshiaich Yehoshua and the ahavas HaRuach Hakodesh, to contend with me in your tefillos to Hashem on my behalf,

[31] that I might be delivered from those without mishma'at in Yehudah and my avodas kodesh service to

Yerushalayim might be acceptable to the Kadoshim

[32] That I might come to you in simcha (joy) birtzon Hashem (in the will of G-d) and be mutually refreshed by your hitkhabrut (fellowship) in the Messianic Chavurah.

[33] V'Elohei HaShalom im kulechem. Omein. (May the G-d of peace be with you all. Amen.)

16 I recommend to you achoteinu (our sister) Phoebe, the Messianic Shammash of the kehillah in Cenchreae, [2] That you be mekarev (welcome and treat well) to her in Adoneinu, in a manner worthy of the Kadoshim and assist her in whatever matter she may have need of you. For she herself has also been patroness of many and of myself.

[3] Drishat Shalom to Prisca and Aquila my fellow po'alim

(workers) in Rebbe, Melech HaMoshiaich Yehoshua

[4] Who performed an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiaich, even at risk of life) for my sake, and for whom not only I give thanks, but also kol kehillot of the Nations;

[5] Also Drishat Shalom to the kehillah (congregation) that meets in their house. Drishat Shalom to my beloved Epaeetus, who is the bikkurim (firstfruits) of Asia [*T. N. today's Turkey*] for Moshiaich.

[6] Drishat Shalom to Miryam, who has labored much for you.

[7] Drishat Shalom to Andronicus and Junia, my kinsfolk and my fellow prisoners, who are outstanding among Moshiaich's shlichim, and also were in Moshiaich before me.

[8] Drishat Shalom to Ampliatius, my beloved chaver in Adoneinu.

[9] Drishat Shalom to Urbanus, our fellow po'el (worker) in Moshiaich, and my beloved Stachys.

[10] Drishat Shalom to Apelles, approved in Moshiaich. Drishat Shalom to those from the household of Aristobulus.

[11] Drishat Shalom to Herodion, my kinsman.

Drishat Shalom to those of the household of Narcissus who are in Adoneinu.

[12] Drishat Shalom to Tryphaena and Tryphosa, who have worked hard in Adoneinu. Drishat Shalom to the beloved Persis, who has labored much in Adoneinu.

[13] Drishat Shalom to Rufus the Bechir (the Chosen one) in Adoneinu; also his Em and mine.

[14] Drishat Shalom to Asyncritus, Phlegon,

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN CORINTH (I)

Hermes, Patrobas, Hermas,
and the Achim b'Moshiach
with them.

[15] Drishat Shalom to
Philologus and Julia, Nereus
and his achot; also Olympos
and all the Kadoshim with
them.

[16] Greet one another with a
neshikat hakodesh. All the
Kehillot of Moshiah send you
Drishat Shalom.

[17] I appeal to you, Achim
b'Moshiach, to look out for
those who cause kitot (sects)
and nisyonot (temptations)
contrary to the Torah which
you learned, and keep away
from them.

[18] For such people do not
serve Rebbe, Melech
HaMoshiach Adoneinu but
their own appetites, and
through smooth loшон and
fine sounding words they
deceive the levavot of the
unsuspecting.

[19] For your mishma'at has
become known to all. So I
have simcha over you, but
want you to be chachamim
regarding what is HaTov and
innocent regarding what is
HaRah.

[20] And Elohei HaShalom
will soon crush Hasatan under
your feet. Chesed Adoneinu
Moshiach Yehoshua yi'heyeh
immachem (The unmerited
favor, mercy and grace of
Adoneinu Moshiah Yehoshua
be with you).

[21] Timotiyos my fellow po'el
sends Drishat Shalom to you;
also Lucius, Jason, and
Sosipater, my kinsmen.

[22] I, Tertius, who have
written the iggeret, send
Drishat Shalom to you in
Adoneinu.

[23] Gaius, who is host to me
and to the whole kehillah
sends Drishat Shalom to you.
Erastus, the city treasurer,
sends Drishat Shalom to you,
also the Ach b'Moshiach,
Quartus.

[24] [The chen v'chesed of
Adoneinu Moshiah
Yehoshua be with you all.
Omein.]

[25] To him who is able to
establish you by my Besuras
HaGeulah, and the
hachrazah (proclamation,
kerygma) of Moshiah
Yehoshua, in the hisgalus
haSod concealed for long ages,
[26] but now made manifest
and through Ketuvim
Nevuyim, in accordance with
the mitzvoh of the Elohei
Olam (the Eternal G-d), made
known for the mishma'at
(obedience) of emunah for kol
haGoyim,

[27] to the only Elohim
heChacham (only wise G-d), lo
HaKavod b'Moshiach
Yehoshua. Omein.

1 From Sha'ul, given the
kri'ah (call) of Hashem
and summoned to be a
Shliach of Rebbe, Melech
HaMoshiach birtzon Hashem;
and from Sosthenes (Ac 18:17)
the Ach b'Moshiach.

[2] To the Kehillah
(congregation) of Hashem
existing in Corinth, to the ones
having been set apart unto
kedushah (holiness) in Rebbe,
Melech HaMoshiach, given the
kri'ah to be Kadoshim, with all
the ones who in every place
call on the name of Adoneinu,
theirs and ours, Rebbe,
Melech HaMoshiach
Yehoshua.

[3] Chen v'Chesed Hashem
and Shalom from Elohim
Avinu and Adoneinu Rebbe,
Melech HaMoshiach
Yehoshua.

[4] Modeh Ani (I give thanks)
to my G-d always concerning
you for the Chen v'Chesed
Hashem having been given to
you in Rebbe, Melech
HaMoshiach Yehoshua,

[5] That in everything you
were enriched in Moshiah in
all expression and kol da'as
(all knowledge),

[6] Even as the edut
(testimony) of Rebbe, Melech
HaMoshiach was confirmed in
you,

[7] So that you are not
lacking in any matnat Elohim,
awaiting the hisgalus
(revelation) of Adoneinu
Rebbe, Melech HaMoshiach
Yehoshua,

[8] Who also with chizzuk
(strengthening) will confirm
you ad es Ketz (until the time
of the End- DANIEL 11:35),
unreprovable in the Yom
Hashem, the Yom Adoneinu,
Rebbe, Melech HaMoshiach
Yehoshua. [AMOS 5:18]
[9] Ne'eman (faithful) is
Hashem through whom you
were called into the chavurah
(company, fellowship, society)
of His Ben HaElohim Rebbe,
Melech HaMoshiach
Yehoshua Adoneinu.

[10] Now I exhort you, Achim
b'Moshiach, b'Shem Adoneinu
Rebbe, Melech HaMoshiach
Yehoshua, that you all speak
the same thing and that there
not be among you machlokot
(divisions of dissension 11:18),
but that you may have achdus
(unity) in the same mind and
in the same way of thinking.

[11] For it was made clear to
me about you, Achim
b'Moshiach of mine, by the
ones of Chloe, that there is
merivah (strife) among you.

[12] Now I say this, because
each of you says, 'I am of
Sha'ul,' or, 'I am of Apollos,' or
'I am of Kefa,' or 'I am of
Rebbe, Melech HaMoshiach!'

[13] Has Moshiah been
divided? Surely Sha'ul was not
for you the one talui al HaEtz
("being hanged on the Tree"
Dt 21:23)? Surely it was not in
the name of Sha'ul that the
Moshiah's tevilah in the
mikveh mayim was given to
you?

[14] Modeh Ani Hashem that
to not one of you I gave
Moshiah's tevilah

except Crispus and Gaius (Ro16:23),
 [15] Lest anyone should say that in my name you were given the Moshiach's tevilah.
 [16] Now I gave Moshiach's tevilah also to Stephanas' household; as to the rest, I do not know if I gave Moshiach's tevilah to anyone else.
 [17] For Moshiach did not send me to give Moshiach's tevilah in the mikveh mayim, but to preach the Besuras HaGeulah, not by means of the lomdes (cleverness, erudition) of the rhetoric of Bnei Adam, lest the gevurah (power) of HaEtz HaKelalat Hashem (the Tree of the Curse of G-d-Dt 21:23) of Rebbe, Melech HaMoshiach be buttel (cancelled out).
 [18] For the message of HaEtz HaKelalat Hashem (the Tree of the Curse of G-d-Dt 21:23) is narrishkait to the ones perishing. But to us who are being delivered in Yeshu'at Eloheinu, it is the gevurat Hashem (the power of G-d).
 [19] For it has been written, "I will destroy CHOCHMAT CHACHAMAV (the wisdom of the wise ones) UVINAT NEVONAV (and the intelligence of the intelligent) I will set aside." Isa 29:14.
 [20] Where is the chacham (wise man)? Where is the sofer (scribe) of the yeshiva, where is the talmid chacham? Where is the philosophical debater of the Olam Haze? Did not Hashem make the so-called chochmah (wisdom) of the Olam Haze to look like narrishkait? [Isa 19:11,12; Job 12:17; Isa 44:25; Jer 8:9]
 [21] For, als (since)-and this was by the chochmah of Hashem-the Olam Haze did not by its chochmah have da'as of Hashem, G-d was pleased through the 'sichlut' (foolishness) of the Hachrazah (Proclamation, Kerygma,

Preaching) of the Besuras HaGeulah to save the ma'aminim (believers).
 [22] Yehudim ask for otot (signs Ex 7:3) and Yevanim (Greeks) seek chochmah,
 [23] But, we proclaim Moshiach and nivlato al haEtz ("his body on the Tree," DEVARIM 21:23): to Jews, a michshol (YESHAYAH 8:14); to Coyim, narrishkait (foolishness).
 [24] Yet, to those whom Hashem has given the kri'ah (1C 1:1-2) and summoned, to HaKeru'im (to the Called Ones), both to Yehudim and to Yevanim Rebbe, Melech HaMoshiach, the Gevurat Hashem and the Chochmat Hashem.
 [25] For the so-called "sichlut" (foolishness) of Hashem has more chochmah than Bnei Adam, and the "weakness" of G-d has more koach (power) than Bnei Adam (1:18).
 [26] For you see your kri'ah (call), Achim b'Moshiach, what you were, that not many of you were chachamim (wise ones) by the standards of Bnei Adam, not many ba'alei hashpa'ah (people of influence), not many ba'alei zchus (privileged).
 [27] But Hashem in His bechirah (selection) chose the things of sichlut (foolishness), that He might bring the chachamim to bushah (shame); and Hashem in His bechirah (selection) chose the things of weakness that He might bring the strong to bushah (shame).
 [28] And those of the Olam Haze without mishpochah atzilah (noble birth) and those which are hanivzim (the despised, Isa 53:3) Hashem chose, choosing the things that are not, in order to bring to naught the things that are.
 [29] His tachlis (purpose) is

that no basar (fallen humanity) sold under the power of slave master Chet Kadmon, Original Sin, Rom. 7:14) may boast before Hashem.
 [30] But you are of Hashem in Rebbe, Melech HaMoshiach Yehoshua who became to us chochmah (wisdom) from Hashem, our Tzidkanut (Righteousness) and our Kedushah (Holiness) and our Geulah LaOlam (Redemption to the world), [Jer 23:5,6; 33:16]
 [31] Al menat (in order that), as it has been written, YITHALLEL HAMITHALLEL BHASHEM ("The one boasting let him boast in the L-rd" YIRMEYAH 9:23). [TEHILLIM 34:2; 44:8]
2 When I came to you, Achim b'Moshiach, I did not come preaching and announcing to you the sod Hashem (mystery of G-d) as a ba'al melitzot (rhetorician, fine talker) or in the excellence of chochmah.
 [2] For I made the decision not to have da'as of anything among you except Moshiach and nivlato al haEtz (his body -gufa, kerper-on the Tree Boim (Yiddish for tree), DEVARIM 21:23).
 [3] And I came to you (Ac 18:1) in weakness (1:25,27) and in yir'at Shomayim and in fear and in much trembling I was with you,
 [4] And my speech and my hachrazah (proclamation, kerygma, preaching) to you of the Besuras HaGeulah of Hashem was not in persuasive words but in the demonstration of the Ruach Hakodesh and the gevurat Hashem (power of G-d-1:17),
 [5] That the [orthodox Jewish] emunah (faith) of you may not be in the [Olam Haze] 'chochmah' of Bnei Adam, but in the gevurat Hashem [1:17].

[6] But we do speak chochmah (wisdom) to the man who is mevugar (mature, grown up), to those with mature ruchaniyut (spirituality in Rebbe, Melech HaMoshiach), yet, it is a chochmah (wisdom) not of the Olam Hazeh, neither of the rulers of the Olam Hazeh (Ro 13:3), the ones being brought to naught (1:28). [TEHILLIM 146:4]

[7] But we speak the chochmah of Hashem in a hidden sod (mystery 2:1), which was nigzar merosh (determined from the beginning, preordained, predestined, decided beforehand) by Hashem lifnei yemei haOlam (before the days of eternity) for our kavod (glory, Ro 8:29-30);

[8] A chochmah which not one of the rulers of the Olam Hazeh has known, for, if they had had da'as, they would not have made talui al HaEtz HaKelalat Hashem (being hanged on the Tree of the Curse of G-d Dt 21:23) the [Moshiach] Adon HaKavod. [Ps 24:7]

[9] But even as it has been written, "Things which no eye has seen and LO SHAMU ("they had not heard") nor did it come up into the heart of Bnei Adam, the things G-d prepared for the ones who have ahavah for him." Isa 64:3[4] TARGUM HASHIVIM; Isa 52:15

[10] But Hashem has made the hitgalut haSod (the revelation of the mystery) to us of these things through the Ruach Hakodesh; for the Ruach Hakodesh searches all things, even the deep things of G-d.

[11] For who of Bnei Adam has da'as of the things of Bnei Adam except the ruach of a man in him? So also the things of G-d no one has

known except the Ruach Hashem. [Jer 17:9; Prov 20:27]

[12] Now we have not received the ruach of the Olam Hazeh but the Ruach Hakodesh from Hashem, that we may have da'as of the things having been freely given to us by Hashem, [13] Which things also we speak, not in dvarim (words) taught by chochmah haBnei Adam, but in dvarim taught by the Ruach Hakodesh, making midrash [exposition, interpretation] of the things of the Ruach Hakodesh [2:12] by means of the words of the Ruach Hakodesh.

[14] But a natural person does not receive the things of the Ruach Hakodesh of Hashem, for they are narrishkait (foolishness 1:21-24) to him, and he is not able to have personal saving da'as of them, because they are discerned in the Ruach Hakodesh.

[15] Now the man of the Ruach Hakodesh discerns all things, but, by no one is he discerned.

[16] For, 'Who has known the mind of Hashem so as to instruct Him' [Isa 40:13 TARGUM HASHIVIM]? But we have the mind of Moshiach. [YESHAYAH 40:13]

3 Achim b'Moshiach, I was not able to speak to you as to men of hitkhadshut and ruchaniyut; I had to speak to you as bnei basar, as olalim b'Moshiach.

[2] Cholov I gave you to drink, not solid okhel (food), for you were not yet able to receive it, but neither yet are you able now.

[3] For still you are bnei basar (carnally-minded believers). For als (since) there is still kinah and merivah (strife) among you [1:11], are you not bnei basar, by the standards of Bnei Adam?

[4] For, whenever anyone says, 'I am of Sha'ul,' but another, 'I am of Apollos,' are you not as anshei shechichim (ordinary men)?

[5] What then is Apollos? And what is Sha'ul? Klei kodesh ministers of Rebbe, Melech HaMoshiach, through whom you came to emunah, even as to each one a task was given by Adoneinu.

[6] I planted, Apollos watered, but Hashem gave the increase.

[7] Therefore, neither is the one planting anything nor the one watering, but it is the One giving the increase-Hashem!

[8] Now the one planting and the one watering are beichud (united), and, each one will receive his own sachar (reward) according to his own amal (toil). [TEHILLIM 18:20; 62:12]

[9] For we are fellow po'alim (workers) of Hashem, you are the sadeh Hashem (field of G-d), you are Hashem's binyan (building). [YESHAYAH 61:3]

[10] According to the Chen v'Chesed Hashem having been given to me as a bannai chacham (wise builder), I laid a yesod (foundation), and another builds on it. But, let each one beware how he builds on it.

[11] For no other yesod other than the one that has been laid can be laid: Rebbe, Melech HaMoshiach. [YESHAYAH 28:16]

[12] Now if anyone builds on the yesod with gold, silver, precious stones, wood, hay, stubble

[13] The ma'aseh (work) of each bannai will become evident, for, haYom [Yom haDin] will make it have its hisgalus, because by Eish (Fire) it is revealed; and the Eish (Fire) itself will test the quality of each

one's ma'aseh. [BAMIDBAR 31:22,23; YIRMEYAH 23:28,29; MALACHI 3:3]

[14] If anyone's ma'aseh he built on the yesod will survive (Yn 15:16), a sachar (reward BEREHSIS 15:1) he will receive;

[15] If anyone's ma'aseh will be consumed, he will suffer loss, but he himself will be saved (Ep 2:8-9), yet so as through Eish (fire).

[16] Do you not have da'as that you are a Heikhal Hashem and the Ruach Hakodesh of Hashem dwells in you?

[17] If anyone attempts to cause churban to the Heikhal Hashem, G-d will destroy this man, for the Heikhal Hashem is kadosh, and you (*pl.*) are that Heikhal.

[18] Let no one deceive himself: if anyone presumes to be chacham among you in the Olam Hazei, let him become a kesil (fool), that he may become chacham.

[YESHAYAH 5:21]

[19] For the chochmah (wisdom) of Olam Hazei is narishtkait (foolishness) with Hashem. For it has been written, LOCHED

CHACHAMIM BE'ARMAM ('He catches the wise in their own craftiness' IYOV 5:13).

[20] And again, HASHEM YODEA MACHSHVOT ADAM KI HEMAH HEVEL ('The L-rd knows the thoughts of the wise that they are empty vanity' -TEHILLIM 94:11).

[21] So let no one boast in Bnei Adam, for all things belong to you,

[22] Whether Sha'ul or Apollos or Kefa or HaOlam (the world) or Chayyim (Life) or Mavet (Death) or things present or things to come; all things are yours,

[23] And you are Moshiach's and Moshiach is Hashem's.

4 So let a man consider us as Gabbai'm of Rebbe Melech HaMoshiach and mefakkechim (stewards, supervisors) of the sodot (mysteries) of Hashem.

[2] Moreover, it is sought in mefakkechim that one be found that has ne'emanut (faithfulness).

[3] But to me it is a very small thing that I be brought, as it were, before your Bet Din for you to play dayanim (religious judges) judging me, or that I am judged by Bnei Adam on their merely human Yom HaDin; I do not even act as Dayan (Judge of a Rabbinical Court) of myself.

[4] I am aware of nothing against myself, but not in this have I been yitzdak (justified); it is the L-rd who is my Shofet (Judge BEREHSIS 18:25; DANIEL 7:13 14).

[5] Therefore, do not judge anything before the time, until the Bias Adoneinu [Moshiach], who both will bring to Ohr (Light) the hidden things of the choshech (darkness) and manifest the motives of the levavot. And then the tehillah (praise) each one will receive will be from Hashem. [IYOV 12:22; TEHILLIM 90:8]

[6] Now these things, Achim b'Moshiach, I made a dimyon (comparison) applied with respect to myself and Apollos for your sake, that through us you may learn not to go beyond what things have been written [2:13], lest you are puffed up as ba'alei ga'avah (conceited, haughty persons) in favor of one or against the other.

[7] For who makes you so distinguished? And, by the way, what do you have which you did not receive? And if indeed you were given it, why this ga'avah, this boastfulness as if you had not received it?

[8] Already you have so

much, already you ascended to osher (riches) and without us [*Shlichim*! You became melechim (kings); I would that you did indeed become melechim that also we might reign as melechim with you.

[9] For, omein, I believe that Hashem has exhibited us, the Shlichim of Rebbe, Melech HaMoshiach, as last in the program, condemned to death, because, like wretches under a mishpat maver (death sentence), we became displayed in the arena for the eyes of the Olam Hazei, malachim as well as Bnei Adam. [TEHILLIM 71:7]

[10] We are kesilim (fools) because of Moshiach, but you are chachamim in Moshiach; we are weak, but you are strong; you are treated with honor; we dishonor.

[11] Until the present sha'ah (hour) we both hunger, and thirst, and are naked, and are beaten and homeless.

[12] And we have parnasah, toiling with our own hands; being reviled, we make a bracha; being persecuted, we endure it:

[13] Being defamed by loshon hora, we conciliate. We have become what the earth wants swept out the door, something considered trash the Olam Hazei wants removed.

[YIRMEYAH 20:18; EKHAH 3:45]

[14] The purpose of this iggeret is not to bring you under bushah (shame). I write these things as admonishing my beloved yeladim.

[15] For, though you may have in Moshiach morei derech numbering ten thousand, you have not many avot, for in Moshiach through the Besuras HaGeulah I

[T.N. Notice 1C4:6 indicates the canon of inerrant Scripture is closed and may not be added to.]

became your abba.

[16] Therefore, I encourage you, imitate me.

[17] Because of this very thing, I sent Timotiyos to you who is my beni haahuv (beloved son) and ne'eman (faithful), trustworthy in Hashem, who will remind you of my derech baKodesh in Moshiach, even as I give shiurim everywhere in every kehillah.

[18] Now as to my coming to you, some were puffed up, [YIRMEYAH 43:2]

[19] But I will come shortly to you, im yirtzeh Hashem (if the L-rd wills), and I will find out not the speech of the ones having been puffed up but the ko'ach (power).
[20] For the Malchut Hashem depends not on the talk [of the ish sefatayim (the eloquent speaker)] but on ko'ach (power).

[21] What do you want? That I should come to you, so to speak, with an abba's switch or in ahavah and an anavat ruach (a spirit of meekness)?

5 Zenut (fornication) is actually reported among you, and such zenut which is not even among the Goyim, that one of you Corinthians has the isha (wife) of his abba [VAYIKRA 18:8].

[2] And you have been puffed up with ga'avah (pride). Should you not rather have been filled with agmat nefesh (grief), so that he who has done this would have been taken away from among you?

[3] For I indeed being not present in habasar but being not absent in the Ruach Hakodesh have already, as being present, pronounced the Rebbe, Melech HaMoshiach's Bet Din mishpat on the one who has done such a thing.

[4] In the name of Adoneinu

Yehoshua, when you have assembled in your shul (Ya 2:2) and I am with you by the same Ruach Hakodesh along with the gevurat Adoneinu Yehoshua,

[5] You are to transmit and hand over to Hasatan such a person for the churban of the basar (3:16-17), that his neshamah may be spared in the Yom Hashem (AMOS 5:18; MALACHI 3:19; YOEL 2:1-17; TZEFAHYAH 1:14-18).

[6] Your boasting is not good. Do you not have da'as that a little chametz all the mixture leavens?

[7] Purge out the old chametz (leavened bread), that you may be issa chadasha (new dough, batzek, deaf dough, having no indication of fermentation), as you are indeed like matzot (unleavened bread). More than that, our Korban Pesach has been sacrificed, Moshiach. [SHEMOT 12:3-6,21]

[8] So let us celebrate Pesach, not with old chametz, nor with the chametz of kavvanah ra'ah (malice) and wickedness, but with matzot of kenut (sincerity) and emes.

[SHEMOT 12:14,15; DEVARIM 16:3]

[9] I wrote to you in the iggeret not to mix with those engaging in acts of zenut (fornication),

[10] Not meaning to completely disassociate from the zannayim of the Olam Hazeh or those guilty of chamdanut (greed) and the ones practicing hona'ah (swindling) or those guilty of avodah zarah (idol worship), als (since) in that case you would have to exit the Olam Hazeh.

[11] But, now I wrote to you not to mix with any "Ach b'Moshiach" who is a zannay (fornicator) or a kamtzan (miser) or an oved elilim (idolater) or a megadef

(reviler) or a shikker (drunkard) or a shoded (robber); with such a man do not sit at tish (table), do not share betzi'at halechem (breaking of bread).

[12] For what is it to me to sit as a dayan in the Bet Din and then judge ones outside the kehillah? Will your Bet Din not judge the ones within [the kehillah]?

[13] But the outsiders Hashem judges. UVI'ARTA HARA MIKKIR'BECHA 'You must purge the evil from among you' -DEVARIM 17:7; 19:19; 22:21,24; 24:7

6 Does anyone of you having a dispute with an Ach b'Moshiach dare to be judged before the resha'im (unrighteous, evildoers) and not before the Bet Din of the Kadoshim?

[2] Or do you not have da'as that the Kadoshim will sit in mishpat over the Olam Hazeh? And if the Olam Hazeh is to be judged by you, are you incompetent dayanim to try the smallest cases?

[3] Do you lack da'as that the malachim will come before our Bet Din? Not to mention the things of Olam Hazeh!

[4] If, then, you have cases concerning matters of the Olam Hazeh, how could you appoint as your Bet Din dayanim men who have no standing in the kehillah?

[5] I speak to your bushah (shame). Is there not among you even one chacham (wise man) who will be able to sit in mishpat between his Achim b'Moshiach?

[6] But an Ach b'Moshiach takes another Ach b'Moshiach to court, and this before the courtroom of Apikorosim (Unbelievers)?

[7] Already, therefore, it is a total defeat for you, that you have

lawsuits with one another.

Why not rather suffer wrong?

Why not rather be cheated?

[8] But you yourselves do wrong and practice hona'ah (cheating), and this to your Achim b'Moshiach.

[9] Or do you not have da'as that the resha'im (unrighteous ones) will not inherit the Malchut Hashem? Do not be deceived! Neither zannayim (fornicators) nor ovdei elilim (idolaters) nor mena'afim (adulterers) nor effeminate call boys nor homosexuals [YOV 13:9; VAYIKRA 18:20; DEVARIM 22:22; VAYIKRA 18:22]

[10] Nor ganavim (thieves) nor kamtzanim (misers) nor shikkorim (drunkards) nor megadefim (revilers) nor the ones doing hona'ah (swindling)—none of these will inherit the Malchut Hashem.

[11] And some of you were these things. But you were washed and made tehorem (clean), you were made to be Am Kadosh, you were made to be yitzdak im Hashem in the name of Rebbe, Melech HaMoshiach Yehoshua Adoneinu and in the Ruach Hakodesh of Eloheinu.

[12] 'All things to me are proper (10:23)!' But not all things are beneficial. 'All things to me are proper!' But I will not be mastered by anything.

[13] 'Okhel (food) for the stomach and the stomach for okhel,' but Hashem will destroy both one and the other (1:8; 3:13; 5:5); but the body is not for zenut but for Hashem, and Hashem for the body.

[14] And Hashem brought about the Techiyah from HaMesim for Moshiach Adoneinu and will also bring about the Techiyas HaMesim for us through His gevurah (power).

[15] Do you not have da'as

that your gufot (bodies) are evarim (members, limbs) of Moshiach? Should I then take the evarim (members) of Moshiach and make them evarim (members) of a zonah (prostitute)? Chas v'Shalom! (G-d forbid!)

[16] Or do you not have da'as that of the one joining himself to a zonah, that VHAYU L'VASAR ECHAD ('And they will be as one flesh' BERESHIS 2:24)?

[17] But the one with deveykus ('cleaving, attachment' DEVARIM 11:22) to Hashem has achdus (union) in the Ruach Hakodesh with Elohim.

[18] Flee zenut (MISHLE 6:23-7:27)! Every chet is outside the body, but the one guilty of zenut commits chet against the body itself.

[19] Or have you no da'as that your body is a Heikhal Hashem of the Ruach Hakodesh in you, whom you have from Hashem, and you are not your own?

[20] For [the *Geulah* redemption of] you [from the *Golus* of Chet] was purchased with a price; therefore, bring kavod to Hashem with your gufot. [TEHILLIM 74:2]

7 Now, concerning the things in your iggeret, let's take up the next inyan (topic): "it is beneficial for a man not to touch an isha" [i.e., *postpone the chasunoh (wedding)*].

[2] But, because of the acts of zenut, let each Ben Adam have his own Isha, and let each Isha have her own Ba'al (Husband).

[3] Let the ba'al render the conjugal choiv (debt) to his isha, and likewise also the isha to her ba'al (husband).

[4] It is not the isha who has samchut (authority) over her own body, but the ba'al (husband); likewise, also it is

not the ba'al (husband) who has samchut over his own body, but the isha.

[5] Do not deprive each other, unless by agreement for a set time, that you may renew zerizut (diligence) to tefillah (prayer) and again you may be together, lest Hasatan lead you into nissayon (temptation) because of your lack of shlitah atzmi (self-control).

[SHEMOT 19:15; SHMUEL ALEF 21:4,5]

[6] But I say this according to concession (*T.N. in view of 5:1-5; 6:12-20*), not according to [Rebbe, Melech HaMoshiach's] mitzvah.

[7] But, I wish kol Bnei Adam even to be as I am; however, [this is impossible since] each has his own matanah (gift) from Hashem: one this; and another that.

[8] But, I say to the bochrin and the almanot (widows), it is beneficial for them if they remain as I am;

[9] But if they do not have shlitah atzmi, let them marry. For better it is to marry than with Eish to be set ablaze.

[10] But to the ones having entered bibrit hanissuim (in covenant of marriage), I charge, not I but Rebbe, Melech HaMoshiach

Adoneinu, an isha is not to separate from her ba'al (husband). [Mal 2:14-16]

[11] But, if indeed she is separated, let her remain so, or be reconciled to her basherter; and a ba'al should not leave his isha.

[12] But, to the rest I—Sha'ul— not Rebbe, Melech HaMoshiach Adoneinu, say: if any Ach b'Moshiach has an isha who is an Apikoros and she is willing to live with him, let him not leave her;

[13] And if an isha has a ba'al (husband) who is an Apikoros, and he is

willing to dwell with her, let her not leave her ba'al (husband).

[14] For, [*T.N. following the principle of bikkurim*], the ba'al who is an Apikoros is mekudash b'Ruach Hakodesh (set apart as holy in the Ruach Hakodesh) by the isha, and the isha who is an Apikoros likewise by the Ach b'Moshiach; otherwise, your yeladim are tema'im (unclean); but now they are tehorim (clean). [MALACHI 2:15]

[15] But, if the one who is an Apikoros separates and departs, let the separation occur; the Ach b'Moshiach has not been enslaved, or the Achot b'Moshiach in such cases; but Hashem has given you a kri'ah b'shalom.

[16] For how do you know, isha, if you will not bring your basherter (destined mate), your ba'al, to Yeshu'at Eloheinu?

[17] Only each of you walk the derech [*T.N. according to Hashem's tochnit or etzah Ro 8:28*] to which you were called by Hashem (TEHILLIM 1:6). This is my charge in all the kehillot of Moshiach.

[18] If as a ben Berit with bris milah anyone received their kri'ah, let him not conceal it; if anyone without bris milah has been called, let him without bris milah not undergo bris milah.

[19] Bris milah is not everything; nor is the lack of it; but being shomer mitzvot Hashem.

[20] Each one walk the derech of his kri'ah (calling, summons), and remain there.

[21] If while a bond servant you were called, do not let it consume you, although if you can gain your deror ('freedom, liberty' VAYIKRA 25:10), do so.

[22] For, the one in Hashem having been called while a

bond servant is [Rebbe, Melech HaMoshiach] Adoneinu's ben Chorin (freedman); likewise, the one having been called while a ben Chorin is the Rebbe, Melech HaMoshiach's bond servant.

[23] You were bought with a pidyon nefesh price; do not become avadim haBnei Adam.

[24] Each one wherever on the derech of Chayyim he was called, Achim b'Moshiach, there let him remain in deveykus with Hashem.

[25] Next sugya (topic): concerning the betulot (virgins). A mitzvah of Rebbe, Melech HaMoshiach Adoneinu I do not have, but a bit of wisdom I offer as one who by the rachamim Hashem is ne'eman (faithful).

[26] I consider therefore, it to be beneficial, because of the impending Crisis (*T.N. i.e., the Chevlei Moshiach and eschatological woes preceding the Bias Moshiach*) that you remain as you are.

[27] Have you entered bibrit hanissuim (in covenant of marriage) with an isha? Do not seek to be free. Are you freed from an isha? Do not seek an isha.

[28] But if indeed you enter bibrit hanissuim (in covenant of marriage), there is no chet; and if the betulah (virgin) marries, there is no averah in that for her. But such will have tzoros in the basar, which I am trying to spare you (Mt.24:19).

[29] Now this I say, Achim b'Moshiach, the time [*until HaKetz*] has been shortened. From now on, let those having nashim live as if not having nashim,

[30] And let the ones weeping as not weeping, and let the ones having simcha as not having simcha, and let the ones buying as not possessing,

[31] And let the ones using the Olam Hazei as not fully using it, for the present form of the Olam Hazei is passing away.

[32] But I would have you free from de'agot (worries). The ben Adam without isha cares for the things of Hashem, how he may please Hashem.

[33] But the one having taken an isha cares for the things of the Olam Hazei, how he may please his isha,

[34] And he has been divided (1:13). Both the isha free of a ba'al or the betulah cares for the things of Hashem, that she may be tehorah spiritually and physically. But the isha with a ba'al cares for the things of the Olam Hazei, how she may please her ba'al.

[35] Now, this I say for your own benefit, not that I may throw a noose on your deror ("freedom" VAYIKRA 25:10), but I speak with respect to what is decent, seemly, and sits well with Hashem, without distraction [in avodas kodesh].

[TEHILLIM 86:11]

[36] However, if anyone thinks he does not have proper hitnahagut (conduct) toward the betulah of his eirusin (betrothal, engagement), and if he thinks his basherte (destined mate) is getting along in years, and thus it has to be, what he desires, let him do; there is no chet, let them enter bibrit hanissuim (in covenant of marriage).

[37] But he who in his lev has settled the decision, not having the need [*of conjugal intimacy*], but having mastery concerning his own desire, and thus he in his lev has decided, not to enter bibrit hanissuim with his betulah (virgin), he does well.

[38] So then both the one entering *bibrit hanissuim* with his *betulah* does well, and the one not entering *bebrit hanissuim* with his *arusah* (*betrothed*) will do better (7:34).

[39] An *isha* has been bound (*bibrit hanissuim*, in covenant of marriage) for so long a time as her *ba'al* lives, but if her *ba'al* should sleep the sleep of the *mesim*, she is free to enter *bibrit hanissuim* with the *ba'al* she desires, but only in *Rebbe, Melech HaMoshiach Adoneinu*.

[40] However, happy is she, and even more so, if she remains as she is; and I think in this bit of wisdom I am offering that I have the *Ruach Hakodesh*.

8 Now concerning the sacrifice to an *elil* (idol in *avodah zarah*, idol worship), we know that 'we all possess *da'as* (knowledge).' But *da'as* puffs up (with *ga'avah*), but *ahavah* (*agape'* 14:1) builds up.

[2] If anyone presumes he has *da'as* of anything, he does not yet have *da'as* of the necessary *da'as*.

[3] But if a person has *Ahavas Hashem, Hashem* has *da'as* of that person. [YIRMEYAH 1:5]

[4] Now concerning the eating of the *okhel* (food) at the *mizbe'ach* of *avodah zarah* which is sacrificed to an *elil* (idol), we have *da'as* that an *elil* is nothing in the world, and that there is no G-d but *ECHAD* (DEVARIM 4:35, 39; 6:4).

[5] For even if there are [in popular tradition] so-called 'g-ds,' whether in *Shomayim* or on *ha'aretz*, even as there are so-called 'g-ds' many and 'l-rds' many,

[6] Yet in fact for us we have

da'as that there is *ADONOI ECHAD* ('L-rd is One' DEVARIM 6:4), *Hashem AV ECHAD L'CHULLANU* ('One Father of us all' MALACHI 2:10), from whom are all things, and we exist for *Hashem*, and there is *Adon Echad* [MALACHI 3:1], *Moshiach Yehoshua* [ZECHARYAH 3:8; 6:11-12], through whom are all things and we through him.

[7] However, not *kol Bnei Adam* have this *da'as* (knowledge). Some are so accustomed to the *elil* (idol) until now that when they eat, they think of the *okhel* (food) as being sacrificed to the *elil* in *avodah zarah*, and their *matzpun* (conscience), being weak, is made to be *tameh* (defiled).

[8] But *okhel* (food) will not usher us into the presence of *Hashem*; neither are we falling short if we do not eat *okhel*, nor are we better if we eat.

[9] But beware lest somehow your *cherut* (freedom) becomes a *michshol* (stumbling block) to the weak ones.

[10] For if anyone sees you, the one having *da'as* (knowledge), eating in the temple of an *elil*, will not the *matzpun* of him be strengthened so as to eat the *okhel* sacrificed to an *elil* (idol) at the *mizbe'ach* of *avodah zarah*?

[11] For the one being weak [in *emunah*] is being destroyed by your 'da'as,' the *Ach b'Moshiach* for whom *Moshiach* died.

[12] And thus by sinning against the *Achim b'Moshiach* and wounding their weak *matzpunim* (consciences), you commit *averos* against *Rebbe, Melech HaMoshiach*.

[13] Therefore, if *okhel*

causes my *Ach b'Moshiach* to trip on a *michshol*, I should never eat meat again, lest I cause my *Ach b'Moshiach* to stumble.

9 Do I not have *cherut* [in *Rebbe, Melech HaMoshiach*]? Am I not a *Shliach*? Have I not seen *Rebbe, Melech HaMoshiach Adoneinu*? Are you not my *po'al* (work) in *Adoneinu*? [2] If to others I am not a *Shliach*, surely I am to you, for you are the *chotam* (seal) of my *shlichus* (Ga 2:10), in *Hashem*.

[3] My apologetic to the ones cross-examining me is this:

[4] Do I not have the privilege of eating and drinking?

[5] Is the privilege not mine to take an *achot b'Moshiach* as *isha* in my travels for *Rebbe, Melech HaMoshiach's avodas kodesh*, just as the rest of his *Shlichim* do and the *Achim* [see p.848] of *Rebbe, Melech HaMoshiach Adoneinu* and *Kefa*?

[6] Or is it only *Bar-Nabba* and I who are denied the privilege of not working at a *parnasah*?

[7] Whoever heard of someone serving as a *chaiyal* (soldier) but having to pay his own wages for doing so? Who plants a *kerem* (vineyard) but does not eat the *p'ri hakerem*? And who serves as a *ro'eh* (shepherd) over a flock and of the *cholov* (milk) of the flock does not partake? [Devarim 20:6; Mishle 27:18]

[8] Do I say this according to the *dvar haBnei Adam*? Or does not the *Torah* say these things?

[9] For, in the *Torah* of *Moshe* [Rabbenu] it has been written, *LO TACHSOM SHOR BEDISHO* ('You shall

not muzzle an ox treading grain' DEVARIM 25:4). Surely it is not for oxen that Hashem is concerned.

[10] Or does he not speak altogether for our sake, and is it not for us that Hashem says this? Ken, for us, because it was written that the one plowing ought to plow on in tikvah, and the one threshing ought to partake with tikvah.

[11] If we sowed spiritual things to you, is it too much if we reap in material things from you? [Ro 15:27]

[12] If others over you can claim this privilege, can we not even more? But we did not make use of this privilege; we endure all things, lest any hindrance we should give to Moshiah's Besuras HaGeulah.

[13] Do you not have da'as that the kohanim serving in the Beis Hamikdash sherut (service in the Temple) eat the things of the Beis Hamikdash; the kohanim attending the Mizbe'ach (altar) have their share with the Mizbe'ach (altar)?

[14] So also Moshiah Adoneinu appointed the ones proclaiming the Besuras HaGeulah to get their parnasah from the Besuras HaGeulah.

[15] But I have not used any of these privileges; I did not write these things that it might be so with me; for it's better for me rather to die than that someone deprive me of my kavod [in Rebbe, Melech HaMoshiah Pp 1:21].

[16] For if I preach the Besuras HaGeulah there is nothing for me to boast about, als (since) necessity is laid on me, for Oy Li ("Woe to me!") if I do not preach the Besuras HaGeulah [YIRMEYAH 20:9].

[17] For, if I do this willingly, I have a sachar (reward), but if unwillingly, then a ne'emanut

(trusteeship), a kehunah for the Besuras HaGeulah [Ro 15:16] has been entrusted to me.

[18] What then is my sachar (reward)? That in preaching as a maggid of the Besuras HaGeulah, I may make the Besuras HaGeulah free of charge, so as not to make full use of my right in the Besuras HaGeulah.

[19] For being no indentured servant to any one of the Bnei Adam, I made myself a servant [*working for nothing*] to kol Bnei Adam, that I might win the more.

[20] And I became to the Yehudim as a Yehudi, that I might win Yehudim; to the ones under Torah, I became as under Torah—not being myself under [the epoch of] Torah—that the ones under Torah I might win;

[21] To the ones without Torah, as without Torah, though not being without the Torah of Hashem but being under Moshiah's Torah [YESHAYAH 42:4], that I might win the ones without Torah.

[22] I became weak to the weak ones that I might win the weak ones. I have become all things to kol Bnei Adam, that by all means I might save some.

[23] And all things I do because of the Besuras HaGeulah that a fellow partaker and deveyuk sharer in it I may become.

[24] Do you not have da'as that the ones running on a race course all indeed run, but it is only one who receives the prize? So run that you may obtain the prize.

[25] And everyone competing in the [*Olympic*] games in all things exercises shlitah atzmi: those ones, therefore, that they may obtain a perishable wreath; but

we, an imperishable.

[26] Therefore, I run not as one without a goal that is kovua (fixed, set). I box as not beating the air.

[27] But I do more than merely spar with my basar; I pommel it and keep it under strict subjection, so that after I am the maggid to others, I myself will not become declared ineligible.

10 I do not want you to be without da'as, Achim b'Moshiah,

that Avoteinu all were under the anan (cloud, SHEMOT 13:21-22) and passed through the sea [SHEMOT 14:22-25],

[2] And all into Moshe Rabbenu were given tevilah in the anan (cloud) and in the sea,

[3] And all of the same spiritual okhel (food) ate [SHEMOT 16:4,35; DEVARIM 8:3; TEHILLIM 78:24-29],

[4] And all of the same spiritual drink drank, for they were drinking from a spiritual TZUR following them [SHEMOT 17:6; BAMIDBAR 20:11; TEHILLIM 78:15; 105:41], and that TZUR was Moshiah.

[5] But Hashem was not pleased with most of them, for they were strewn about in the desert, VAYISHCHATEM BAMIDBAR ('then He slaughtered them in the desert' [BAMIDBAR 14:16, 23,29-30; TEHILLIM 78:31]).

[6] Now these things occurred as moftim (examples) for us, in order that we would not crave what is ra'ah as they did. [BAMIDBAR 11:4,34; TEHILLIM 106:14]

[7] Neither should you become ovdei elilim (idolaters), as some of them did, as it has been written, 'And the people sat to eat and to drink and they got up to revel' SHEMOT 32:6.

[8] Neither should we commit zenut as some of them committed zenut and fell in one day twenty-three thousand [BAMIDBAR 25:1,9]. [T.N. *if Rav Sha'ul is not giving the number that died in one day, a very famous and devastating twenty-four hour period, (with BAMIDBAR 25:4 mentioning other executions and the subsequent total being 24,000 [Bamidbar 24:9]), then Rav Sha'ul is referring to those who died in Shemot 32:35, quoting as he does Shemot 32:6 in 1C 10:7*]

[9] Neither let us tempt Moshiach, as some of them put Moshiach to the test, and by nechashim (serpents) were being destroyed [Ex 17:2; Num 21:5-6; Ps 78:18; 95:9; 106:4;].

[10] Neither should we murmur and grumble even as some of them VAYILONU ('and they murmured' SHEMOT 15:24; 16:2; 17:3; BAMIDBAR 14:2,29; 16:41) and they were destroyed by the destroyer (Num 14:2,36; 16:41-49; 17:5,10; Ex 12:23 Ps 106:25-27).

[11] Now, these things happened to those ones as moftim (examples), but it was written for our admonition, to whom the Kitzei HaOlamim has come.

[12] So then the one that presupposes that he stands, let him take care lest he fall.

[13] No nissayon (temptation) has overtaken you, except that which is common to Bnei Adam, but, Hashem is ne'eman (faithful) (DEVARIM 7:9), who will not let you to be brought into nissayon beyond what you are able, but will make with the nissayon also the derech (Tzaddikim TEHILLIM 1:6) as a way out for you to be able to endure.

[14] Therefore, my chaverim, flee from avodah zarah.

[15] I speak as to thinking men; you judge what I say.

[16] The Kos HaBracha (Cup of Blessing) over which we say the Bracha, is it not a [Mizbe'ach] sharing and deveykus participation in the Korban Pesach death and kapporah of Moshiach? The matzoh which we break, is this not a sharing and a deveykus participation in the Guf HaMoshiach?

[17] Because the matzoh is echad, we, many as we are, are one body, one new humanity, for we all partake of the matzoh echad.

[18] Observe Yisroel according to the basar. Are not the ones eating the korbanot (sacrifices) partakers of the Mizbe'ach (altar VAYIKRA 7:6, 14, 15)?

[19] What then am I saying? That a sacrifice to an elil (idol) is anything or that an idol is anything?

[20] No, the things which they sacrifice, YIZBCHU LASHEDIM LO ELOHIM

('They sacrificed to demons which were not G-d' DEVARIM 32:17; TEHILLIM 106:37). Now I do not want you to become sharers with the shedim (demons).

[VAYIKRA 17:7; DEVARIM 32:17; TEHILLIM 106:37]

[21] You are not able to drink from the Kos of Hashem and also from the Kos HaShedim; you are not able to partake of the shulchan of Hashem and the shulchan of shedim (demons).

[22] Or is it that you would move Hashem to kinah (jealousy) [DEVARIM 32:21]? We don't think we are stronger than He, do we? [DEVARIM 32:16; MELACHIM ALEF 14:22; TEHILLIM 78:58; YIRMEYAH 44:8; KOHELET 6:10; YESHAYAH 45:9]

[23] "All things are lawful"? But not all things are

beneficial; "All things are lawful"? But not all things edify [6:12].

[24] Let no one seek his own benefit but the benefit of the other.

[25] Everything being sold in a meat market eat without raising qualms of matzpun (conscience).

[26] For LAHASHEM HA'ARETZ UMELOAH ('The earth is the L-rd's and the fullness thereof TEHILLIM 24:1; 50:12; 89:11; SHEMOT 9:29; 19:5; YOV 41:11; TEHILLIM 50:12).

[27] If anyone of the Apikorosim invites you and you want to go, eat everything being set before you without raising qualms of matzpun (conscience).

[28] But if anyone should say to you, 'Zeh nizbach l'elil' ('This is sacrificed to an idol!'), do not eat out of consideration for that man who informed you and because of matzpun (conscience).

[29] But I speak not about your matzpun but about the matzpun of the other man, for why is my cherut (freedom) brought into mishpat (judgment) by another's matzpun (conscience)?

[30] If I partake with Birkat Hamazon (grace after meals), why am I blamed for what I give todah (thanks) for?

[31] Whether, therefore, you eat or you drink or whatever you do, do all things to the kavod (glory) of Hashem.

[ZECHARYAH 14:21]

[32] Be without michshol both to Yehudim and to Yevanim and to the Kehillah of Hashem,

[33] even as I also please Bnei Adam in all things, not seeking my own advantage but that of the many, that they may be brought to Yeshu'at Eloheinu.

11 Become imitators of me as I also am an imitator of

Rebbe, Melech HaMoshiach.
[2] Now, I commend you that in all things you have remembered me and you hold fast to the masoret torat haShlichim just as I transmitted and handed them over to you.

[3] But I want you to have da'as that Rebbe, Melech HaMoshiach is the rosh (head) of every one of the Bnei Adam, and the rosh of an isha is the ben Adam (Man, Ba'al) [BERESHIS 3:16], and the rosh of Moshiach is Hashem. [BERESHIS 3:16]

[4] Every ben Adam davening or speaking forth a nevu'ah (prophecy) having anything hanging down over his rosh brings bushah (shame) upon his rosh.

[5] But every isha davening or speaking forth a nevu'ah (prophecy) in shul, begile rosh (with head uncovered), brings bushah (shame) upon her rosh, for it is one and the same thing to uncover the rosh as it is for the rosh of the isha having been shaved. [DEVARIM 21:12]

[6] For, if an isha is not covered, also let her be shorn. But als (since) it is in fact a thing of bushah (shame) for an isha to be shorn or to be shaved, let her be covered.

[7] For a ben Adam indeed ought not to be covered on the rosh, being the demut HASHEM (BERESHIS 1:26) and the kavod Hashem, and the Isha being the kavod (glory), the glorious reflection of Adam. [BERESHIS 1:26; 5:1; 9:6]

[8] For Adam is not out of the Isha but Isha out of Adam (Man) [BERESHIS 2:21-23].

[9] Indeed, Adam was not created because of the Isha, but the Isha because of Adam

(Man) [BERESHIS 2:18].

[10] Because of this, the Isha ought to have a kesut rosh (head covering) of marut (authority, discipline) on her rosh because of the malachim.
[11] However, neither is Isha without Adam (Man) nor Adam (Man) without Isha in Hashem.

[12] For just as the Isha comes out of Adam (Man) [BERESHIS 2:21-23], so also the ben Adam (Man) comes through the Isha [Gn 3:15-16] but all things are of Hashem [BERESHIS 1:1; TEHILLIM 24:1; 50:12; 89:11].

[13] You yourselves be the dayan (judge): is it fitting for an isha to offer tefillos to Hashem [*in shul*] begile rosh (with head uncovered)?
[14] Does not teva (nature) itself give you the shiur (lesson) that if a ben Adam wears a long hair-do of a lady's coiffure, it is a dishonor to him?

[15] But if an isha wears a long hairdo of a lady's coiffure, it is her kavod (SHIR HASHIRIM 4:1)? Because the long hair has been given to her instead of the sterntichel (kerchief) or kesut rosh (head covering).

[16] But if anyone presumes in his thinking to be contentious, we have no such minhag, nor do the kehillot of Hashem [throughout the world].

[17] But in giving the divrei Torah that follows I give no commendation [11:2], because when you assemble as the shul of Moshiach, it is not for the better that you assemble, but for the worse.

[18] Erstins (first of all), indeed when you come together as the kehillah [SHEMOT 12:6] (I hear) there exist machlokot (divisions 1:10) and schisms among you, and partly I believe it.

[19] For it is necessary also for kitot (sects) of minut (heresy), of kefirah (heresy, denial) to be among you that also the approved ones may become manifest among you [DEVARIM 13:3].

[20] Therefore, your farbrengen gatherings in one kahal (community) are not for the purpose of having Moshiach's Tish.

[21] For each one rushes ahead with his own seudah (meal). One is hungerik (hungry), one has passed out in his schnapps.

[22] Hey, you people, do you not have houses in which to eat and to drink? Or do you despise the Kehillah (congregation) of G-d? And do you bring bushah (shame), even humiliation, on the ones having nothing? What should I say to you? Will I commend you? In this I do not commend you people!

[23] For I received from Rebbe, Melech HaMoshiach Adoneinu that which also I transmitted and handed on to you, that Adoneinu Yehoshua, on the very lailah (night) in which he was betrayed, took the Pesach matzoh,

[24] And, having made the HaMotzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (breaking of the bread) and said, 'ZEH HU VESARI HANNIVTZA BA'ADCHEM; ZOT ASU L'ZIKRONI. ("This is my flesh, which is broken on your behalf. Do this in memory of me.")

[25] In like manner, after eating the [Pesach] seudah, also [after the bracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, 'This [Kiddush] Kos (Cup) is the BRIT CHADASHA [YIRMAYAH 31:31; 32:40] in my DAHM (blood SHEMOT 24:6-8;

ZECHARYAH 9:11). This do, as often as you drink, in ZIKARON (remembrance YEHOSHUA 4:7) of me.'

[26] For as often as you eat this Pesach matzoh and drink from this Pesach Kiddush Cup, you do proclaim the mavei [YESHAYAH 53:8 9; DANIEL 9:26] of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach.

[27] Therefore, whoever eats the Pesach matzoh or drinks the Kiddush Cup of [Rebbe, Melech HaMoshiach] Adoneinu unworthily will be guilty and answerable for the basar and the dahm of [Rebbe, Melech HaMoshiach] Adoneinu.

[28] But let a ben Adam apply cheshbon hanefesh to himself and in that manner let him eat of the Pesach matzoh and let him drink of the Pesach Kiddush Cup.

[29] For the one eating and drinking is the one eating and drinking mishpat to himself when not discerning the basar (body).

[30] Because of this, many among you are weak and there are cholim (sick) and a number are sleeping the sleep of the mesim.

[31] But if we were judging ourselves [in teshuva], we would not be brought into mishpat (judgment).

[TEHILLIM 32:5]

[32] But, being brought into mishpat (judgment) by Hashem, we are being disciplined, that we may not be condemned [to Onesh Gehinnom] with the Olam Hazei. [TEHILLIM 115:5; 118:18; MISHLE 3:11,12]

[33] Therefore, Achim b'Moshiach of mine, when you have your farbrengen gatherings and you gather for Tish, wait for one another.

[34] If anyone is so hungry

(hungry 11:21) [that he cannot wait], in his home let him eat, lest for mishpat you have kehillah. And as far as the hemshech (remaining part) is concerned, whenever I come I will set b'seder (in order). afii.org/depressed.html

12 Now I do not want you to lack da'as concerning the things of the Ruach Hakodesh, Achim b'Moshiach. [2] You have da'as that when you WERE Goyim [*T.N. i.e., you are no longer heathen pagans*], somehow you were influenced and led astray to the ELILIM ILEEMIM ('Dumb idols, idols incapable of speech' CHABAKUK 2:18-19).

[3] Therefore, I make known to you that no one speaking by the Ruach Hakodesh of Hashem says, 'Al Yehoshua ki Cherem hu' ('a curse of the ban of destruction is on Yehoshua'), and no one is able to say, 'Yehoshua hu HaAdon' except by the Ruach Hakodesh.

[4] There are different kinds of matanot (gifts), but the same Ruach Hakodesh.

[5] There are different avodot hakodesh (ministries), but the one Adonoi.

[6] And there are a variety of activities [of the Ruach Hakodesh], but the same G-d working all in all.

[7] But to each is given the disclosure of the Ruach Hakodesh for benefit:

[8] To one through the Ruach Hakodesh is given a dvar chochmah (a dvar of wisdom Ac 16:7); to another, according to the same Ruach Hakodesh, a dvar da'as (word of knowledge Ac 5:3);

[9] To another, by the same Ruach Hakodesh, emunah (Mt 17:20-21); to another, by the one Ruach Hakodesh, matanot harippuy (gifts of

healing [refuah]) Ac 3:6-16; [10] to another those of choletz niflaot ('accomplishing miracles' SHEMOT 4:21; Yn 11:42-43) And to another divrei hanevuah (words of prophecy MELACHIM ALEF 17:1), and to another discernings (being about to make a nafka mina distinction) of ruchot (spirits MELACHIM ALEF 22:22), to another kinds of leshonot (tongues Ac 2:4), and to another, pitronim (interpretations) of leshonot (tongues-1C 14:13).

[11] All these things are activated by the one and same Ruach Hakodesh, distributing individually to each one as He determines.

[12] For even as the body is echad, and has many evarim (members), and all the evarim (members) of the body, though many, are one body, so is Moshiach.

[13] For also in one Ruach Hakodesh we were all given a tevilah into one body, whether Yehudim or Yevanim (Greeks), whether avadim (slaves) or bnei Chorin (freedman), and all were given to drink, as it were, from one Ruach Hakodesh.

[14] For the body is not one, but many, evarim (members).

[15] If the regel (foot) says, 'Because I am not a yad (hand), I am not of the body,' that would not make it any less one of the evarim of the body.

[16] And if the ozen (ear) says, 'Because I am no ayin (eye), I am not of the body,' that would not make it any less one of the evarim of the body.

[17] If the whole body were an ayin (eye), where would be the hearing? If the whole body were hearing, where would be the smelling?

[18] But now Hashem set the evarim (members), each one of them, in the body according to His ratzon (will), as He wanted.

[19] And if all were all one evar (member), where would the body be?

[20] As it is, though there are many evarim (members), there is but one body.

[21] And the ayin (eye) is not able to say to the yad (hand), "I do not have need of you." Or, again, the rosh (head), speaking to the raglayim (feet), is not to say, "I have no need of you."

[22] Just the opposite, the evarim of the body appearing to be weaker are vital.

[23] And those evarim of the body which we presume to be dishonorable, on these we clothe with even more honor, and our parts with lesser kibbud (respect, honor) are treated with greater.

[24] Whereas, our evarim with greater kibbud have no need of more. However, Hashem has so composed the achdus yichudim (unit, harmony of unifications) of the body, giving the superior kibbud to the inferior,

[25] lest there be schisms (1:10; 11:18) in the body. But the evarim should have the same gemilut chasadim (deeds of lovingkindness and caring) for one another.

[26] And when one evar (member) has tza'ar (pain and suffering), all the evarim (members) have tza'ar with it; or one evar has the aliyah of kibbud, all the evarim has simcha with it.

[27] Now you are Moshiach's body (BERESHIS 47:18-19) and individually evarim of it.

[28] Now Hashem placed some in the Adat HaMoshiach (community of Moshiach), in the Kehillah, rishon (first): shlichim, second, nevi'im,

third, morim (teachers), then those of cholet nifla'ot ("accomplishing miracles—Ex 4:21), then matanot harippuy (gifts of healing), then matanot of helps, then manhigut ruchanit (spiritual leadership, administration), kinds of leshonot.

[29] Surely not all are shlichim? Surely not all are nevi'im? Surely not all are rabbinical morim? Surely not all are those cholet nifla'ot (accomplishing miracles)?

[30] Surely not all have matanot harippuy (gifts of healing)? Surely not all speak in leshonot (cf 1C 14:23, 26)? Surely not all have the pitron (interpretation) of leshonot?

[31] But earnestly desire the greater matanot (gifts) [of the Ruach Hakodesh]....And yet now I show you a more feste derech.

T.N. Rav Sha'ul now turns to the need for balance. Not that he is trying to terminate the miraculous in Moshiach's Kehillah [a futile endeavor!], but that he is showing the need for the fruit of the Ruach Hakodesh to balance His gifts, especially in an environment where pride and carnality have quenched ahavah, which is the Yn 3:16 center of Moshiach's saving histalkus (passing, the death of Moshiach in midst of his Redemptive mission on the analogy of Moses dying before he crosses into the Promised Land.)

13 If in the leshonot of Bnei Adam and malachim I speak, but I do not have ahavah, I have become only a sounding gong or a clanging cymbal. [2] And if I have nevu'ah and have da'as of all sodot and all da'as, and if I have all emunah so as to remove mountains, but ahavah I do not have, I am nothing.

[3] And if I'm a marbitz tzedaka and give all I possess in gemilut chasadim and if I give my body al kiddush ha-Shem for sereifah (death by burning), but ahavah I do not have, I have gained nothing. [DANIEL 3:28]

[4] Ahavah suffers long; ahavah is kind; ahavah does not brag; ahavah is not puffed up in ga'avah (conceit, pride); [5] ahavah does not behave shamelessly; ahavah does not in anochiyut insist on its own way; ahavah is not touchy and vindictive, keeping a record of wrongs (ZECHARYAH 8:17).

[6] Ahavah does not find simcha in evil, but rejoices in HaEmes.

[7] Ahavah covers all things (MISHLE 10:12), believes all things, has tikvah (hope), even zitzfleisch, for all things.

[8] Ahavah never fails. However, divrei nevu'ah will be abolished; leshonot will cease; da'as will come to an end.

[9] For we have da'as in part, and we have divrei nevu'ah is part.

[10] But when shleimah (completion) comes, the teilvaiz (partial) will disappear.

[11] When I was a yeled, I used to speak like one, think like one, reason like one. But when I became mevugar (mature), I put away kinderyohn. [Ps 131:2]

[12] For still we see through a mirror indistinctly. But then [in the Olam Haba], distinctly, panim el panim. Now I have da'as only in part; then I will have da'as fully, even as also Hashem had full da'as of me. [Job 26:14; 36:26; Gn 32:30; Job 19:26]

[13] But now remain emunah, tikvah, and ahavah, these shalosh (three). And the greatest of these is ahavah.

14 Pursue ahavah (agape), and eagerly desire the things of the Ruach Hakodesh (matanot HaRuach Hakodesh), and especially that you may speak forth a dvar hanevu'ah (word of prophecy).

[2] For the one speaking in a lashon (tongue) speaks not to Bnei Adam but to Hashem; for no one grasps with their ears, but the speaker by the Ruach Hakodesh speaks sodot (mysteries).

[3] However, the one speaking forth divrei nevu'ah (words of prophecy) speaks to Bnei Adam for chizzuk (strengthening) and musar encouragement and nechamah (comfort).

[4] The one speaking in a lashon (tongue) edifies himself; but, the one speaking forth a dvar hanevu'ah (word of prophecy) edifies kehillah.

[5] Now I desire all of you to speak in leshonot (tongues), and even more that you may speak forth a dvar hanevu'ah (word of prophecy) (BAMIDBAR 11:29). Now greater is the one speaking forth a dvar nevu'ah (word of prophecy) than the one speaking in leshonot, unless he gives the pitron (interpretation) of the leshonot (tongues), that the kehillah (congregation) may receive the edification.

[6] But now, Achim b'Moshiach, if I come to you speaking in leshonot (tongues), what will I benefit you unless I speak to you either with a dvar hisgalus (a word of revelation) or with a dvar da'as or with a dvar nevu'ah or with a dvar hora'ah (word of teaching)?

[7] So even lifeless things, like the flute or harp, if they do not articulate a distinction in the notes, how will it be known what is being played on the flute or on the harp?

[8] Indeed, if a shofar gives an unclear trumpet call, who will prepare himself for krav (battle)? [BAMIDBAR 10:9; YIRMEYAH 4:19]

[9] So also unless you by your lashon (tongue) render an intelligible dvar Torah, how will the thing being uttered be known? For you will be merely speaking into the air.

[10] There are doubtless many kinds of foreign languages in the Olam Hazei, and not one is meaningless.

[11] If, therefore, I do not have da'as of the meaning of the language, I will be to the speaker a foreigner and the speaker will be a foreigner to me. [BERESHIIS 11:7]

[12] So also you, als (since) you have a zeal for the matanot of the Ruach Hakodesh, endeavor to abound in them for the edification of the Kehillah (Congregation).

[13] Therefore, the speaker in a lashon (tongue), let him offer tefillos that he may give the pitron (interpretation).

[14] For if I daven (pray) in a lashon, my nashamah davens, but my sikhliyut (rationality) lies shemitah (fallow).

[15] Nu? (Well?) I will daven [in leshonot] with my nashamah, and I will daven also with my seichel; I will sing [in leshonot] with my nashamah, and I will sing niggunim also with my seichel.

[16] Otherwise, if you make a bracha [in leshonot] with your neshamah, how will the am ha'aretz, who have no idea what you are saying, answer the 'Omein'? [DEVARIM 27:15-26; DIVREY HAYAMIM ALEF 16:36; NECHEMYAH 8:6; TEHILLIM 106:48]

[17] For indeed you make the bracha well enough, but the other is not being edified.

[18] Modeh Ani Hashem that I speak in leshonot more than

all of you,

[19] but in kehillah I want to speak five words with my sikhliyut (rationality), that also others I may instruct with a dvar hora'ah (word of teaching), rather than speak ten thousand words in a lashon (tongue).

[20] Achim b'Moshiach, be not yeladim in your machsh'vot (thoughts); be infantile in kavvanah ra'ah (malice), perhaps, but in your binah, be mature.

[YIRMEYAH 4:22]

[21] In the Torah it stands written, KI BELA'AGEI SAFAH UVELASHON ACHERET YEDABER EL HAAM HAZEH...VLO AVU SHMOA ("Then with ones of foreign lip and with strange tongue he will speak to this people... but they were not willing to listen" -YESHAYAH 28:11-12), says the L-rd.

[22] So then the leshonot (tongues) are for an ot (miraculous sign), not to the ones believing, the ma'aminim in Rebbe, Melech HaMoshiach, but an ot (miraculous sign) to the Apikorosim; but divrei hanevu'ah (words of prophecy) are not for the Apikorosim, but for the ones believing, the ma'aminim in Moshiach.

[23] If, therefore, the kehillah has a farbrengen gathering and all speak in leshonot (tongues), and then in walks the am ha'aretz or the Apikorosim, will they not say that you are all meshuggah?

[24] However, if all speak forth divrei hanevu'ah (words of prophecy), and then in walks some Apikorosim or am ha'aretz, such a visitor is brought under conviction by all, he is brought into mishpat (judgment) by all,

[25] What is hiding in his lev (heart) becomes manifest, and, having fallen on his face, he

worships Hashem, declaring that G-d is among you (Zech 8:23; Isa 45:14; Dan 2:47).

[26] Nu? Well? Achim b'Moshiach, when you come together, each one has a mizmor (hymn, psalm), a musar (teaching with an ethical point), a dvar hisgalus (a dvar of revelation), a lashon (tongue), or a pitron (interpretation) of a lashon (tongue); let all things be for edification.

[27] If anyone speaks in a lashon (tongue), let the speakers be shenayim (two) or at most shloshah (three), and by turn, and let one give the pitron (interpretation).

[28] But if there is no one to give the pitron, let the one with the lashon (tongue) be silent in the kehillah and let him instead speak to himself and to Hashem.

[29] And let shenayim or shloshah nevi'im speak and let the other nevi'im be used with discernings of ruchot (spirits) (12:10).

[30] And if a dvar hisgalus (a word of revelation) is given to a navi sitting by, let the first navi become silent.

[31] For you all are able one by one to speak forth a dvar hanevu'ah (word of prophecy), in order that all may learn and receive chizzuk (strengthening).

[32] And the neshamot of nevi'im are subject to the nevi'im.

[33] For Hashem is no Elohei HaMevucha (the G-d of Confusion, Tohu); He is Elohei HaShalom, and this is so in all the kehillot of the Kadoshim.

[34] Let the nashim in the kehillot be silent, for it is not permitted for them to blurt out, but let them become submissive, as it says in the Torah (BERESHIS 3:16).

[35] And if the nashim wish

to inquire about something, let them inquire of their own be'alim b'bayis, for it is a bushah (shame) for an isha to blurt out in the kehillah (BERESHIS 3:2).

[36] Or from you did the dvar Hashem go forth (YESHAYAH 2:3), or to you only did it reach?

[37] If anyone thinks himself to be a navi or a man of the Ruach Hakodesh (2:13), let him have full da'as that the things I wrote to you are a mitzvoh of Rebbe, Melech HaMoshiach Adoneinu.

[38] But if anyone does not recognize this, he is not recognized.

[39] So then, Achim b'Moshiach of mine, earnestly desire to speak forth a dvar hanevu'ah (word of prophecy), and do not forbid speaking in leshonot (tongues).

[40] Let all things be done b'seder and without bushah (shame).

15 Now, Achim b'Moshiach, I draw your attention to the Besuras HaGeulah which I proclaimed to you, which also you received, in which also you stand firm, [Isa 40:9]
[2] Through which also you are brought to Yeshua'at Eloheinu, provided you hold fast to the dvar Torah which I proclaimed to you, unless you received it in vain (cf. 15:12-14, 10).

[3] For I transmitted and handed on to you as authoritative Torah, rishon (first), that which was also transmitted and handed on to me as authoritative Torah (Ga 1:18); that Rebbe, Melech HaMoshiach died on behalf of avoneinu (our averos YESHAYAH 1:4, iniquities, gross wickedness, depravities) according to the Kitvei Hakodesh (YESHAYAH 53:8-9; DANIEL 9:26),

[4] And that Rebbe, Melech HaMoshiach was buried in a kever (grave, burial place, YESHAYAH 53:9), and that Rebbe, Melech HaMoshiach was raised in a Techiyah from the mesim on YOM HASHLISHI (BERESHIS

1:11-13 [T.N. Chag HaBikkurim Lev 23:10-11, see 1C 15:20]; SHEMOT 19:11,15-16; YEHOShUA 1:11; BAMIDBAR 19:11 13; YONAH 1:17; HOSHEA 6:2;

MELACHIM BAIS 20:5,8; EZRA 6:15) according to the Kitvei Hakodesh (TEHILLIM 16:10),

[5] And that Rebbe, Melech HaMoshiach was seen by Kefa, then by the Sheneym Asar,

[6] Afterward Rebbe, Melech HaMoshiach was seen by over five hundred Achim

b'Moshiach at one time, of whom most remain alive until now, though some sleep the sleep of the mesim.

[7] Afterward, Rebbe, Melech HaMoshiach was seen by Ya'akov (Ga 1:19, also see p.848), then by all the Shlichim.

[8] And, last of all, even as if to one born not normally [like the rest], Rebbe, Melech HaMoshiach was seen by me also (cf. 9:1).

[9] For I am the least of Moshiach's Shlichim, not qualified to be called a Shliach, because I brought redifah (persecution) upon the Kehillah of Hashem.

[10] But by the Chen v'Chesed Hashem I am what I am. And the Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach to me was not in vain, but more abundantly than all the Moshiach's Shlichim I labored, yet it was not I, but the Chen v'Chesed Hashem with me.

[11] Whether it was I or those others, so we

preached as Moshiach's
maggidim, and so you had
emunah and became
Moshiach's ma'aminim.

[12] And if Moshiach is being
preached that from the Mesim
(Dead ones) he has had his
Techiyah (Resurrection), how
is it that some among you say
that there is no Techiyas
HaMesim?

[13] And if there is no
Techiyas HaMesim, neither
then has Rebbe, Melech
HaMoshiach been raised.

[14] And if Rebbe, Melech
HaMoshiach has not been
raised, then our preaching to
you was in vain and also in
vain is your emunah (faith).
[15] Moreover, we are found
also to be edei sheker (false
witnesses) [SHEMOT 20:16;
DEVARIM 19:16-21]

misrepresenting Hashem
Himself, because we gave
solemn edut (testimony
1:6) as in the presence of G-d
that Hashem raised Rebbe,
Melech HaMoshiach-whom,
of course, He did not raise if,
as you say, the Mesim are not
bemetzius (in fact) raised.

[16] For if the Mesim (Dead
persons) have not Techiyah,
neither has Rebbe, Melech
HaMoshiach had a Techiyah;
[17] And if Rebbe, Melech
HaMoshiach has not already
had his Techiyah from the
Mesim, your emunah is futile,
you are still in your averos
(sins),

[18] And even the ones who
sleep the sleep of the Mesim in
Rebbe, Melech HaMoshiach
have perished.

[19] Listen, if for the Olam
Hazei only we have tikvateinu
in Rebbe, Melech
HaMoshiach, we are to be
pitied more than kol Bnei
Adam.

[20] But in fact Rebbe,
Melech HaMoshiach has had
His Techiyah! Rebbe, Melech
HaMoshiach is the Bikkurim

('Firstfruits' Gn 1:11-13; Ex
23:16; Lev 23:10-11), the
Firstfruits of the ones having
fallen asleep [in Moshiach].

[21] For als (since) through
an Adam (Man) came mavet
(Gn 2:17), also through an
Adam (Man, Moshiach) came
the Techiyas HaMesim.

[22] For as in Adam all die
(Gn 3:19), so also in Moshiach
all will be made alive.

[23] But each one in his own
order: the Bikkurim,
Moshiach; afterward, the ones
of Moshiach at the Bias
HaMoshiach;

[24] Then HaKetzi when
Moshiach gives over the
Malchut Hashem to G-d, even
Elohim Avinu (Dan 2:44; 7:13
14,27), after He has abolished
all Mishrah and Shilton and
Gevurah.

[25] For it is necessary for
Moshiach to reign until
Hashem puts all His OYVIM
(“enemies”) under His
RAGLAYIM (“feet,” TEHILLIM
110:1). [YESHAYAH 9:7; 52:7]

[26] The last Oyeve (Enemy) to
be abolished is Mavet.

[27] For KOL HASHEM put
TACHAT RAGLAV (“All things
He subjected under His feet”
TEHILLIM 8:7[6]) but when
He says that KOL (“all
things”) have been subjected,
it is peshat (plain, literal) that
this does not include the One
[Hashem] who put all things
in subjection under Moshiach.

[28] But, when all things are
subjected to Hashem, then
also the Ben HaElohim
[Moshiach] himself will be
subjected to the One (Hashem)
having subjected all things
under him (Moshiach), that in
all things G-d may be all [*i.e.*,
preeminent].

[29] Otherwise, what will they
do, the ones being given
tevilah on behalf of the dead?
If the Mesim really are not
raised, why indeed are they
given tevilah on

behalf of the Mesim?

[30] Why also are we putting
ourselves at risk and in danger
every hour?

[31] Daily I die and that is as
true a fact, Achim b/Moshiach,
as it is that I glory over you in
Moshiach Yehoshua
Adoneinu.

[32] If it were a mere
humanistic matter, my
fighting, so to speak, with wild
beasts in Ephesus (Ac 19; 2C
1:3 10), what do I gain? If
there is no Techiyas HaMesim,
‘Let us eat and drink, KI
MACHAR NAMUT ‘For
tomorrow we die’ YESHAYAH
22:13; 56:12).

[33] Do not fall under a
delusion. ‘Bad chavrusaschaft
(association, influence or
hashpa’ah) corrupts good
midos.’

[34] Wake up and come to
your senses. Start walking in
the derech tzaddikim
(TEHILLIM 1:6). Stop
committing averos. Some
among you have no saving
da’as of Hashem. I say this to
your bushah (shame).

[35] But someone will
question, ‘How does this
Techiyas HaMesim come
about? And in the Techiyas
HaMesim, with what kind of
body will they come?’
[YECHYEZKEL 37:3]

[36] Yold, what you sow is not
made alive unless it dies!

[37] And what is it you sow?
Not the body that is to be, but
something else: a bare zera
(seed), efsher (perhaps) of
wheat or some other grain.

[38] However, Hashem
chooses [another] body to give
to the [“dead” and buried]
seed, and to each kind of zera
is given by Hashem its own
body (Gn 1:11-13; 47:18-19).

[39] Now basar is not all the
same: Bnei Adam

have one kind of basar; animals, another; birds, another; fish, another; [40] and there are gufot baShomayim (heavenly bodies), and gufot baAretz (earthly bodies), but the kavod of the heavenly is of one kind, and the kavod of the earthly of another kind.

[41] There is one kavod (glory) of the shemesh (sun), and another kavod (glory) of the levanah (moon), and another kavod (glory) of the kochavim (stars), for in kavod (glory), kochav differs from kochav. [TEHILLIM 19:4-6; 8:1,3]

[42] So also is the Techiyas HaMesim. That which is sown is of one kind, perishable; that which is raised up is of another kind, imperishable. [DANIEL 12:3]

[43] What is sown without kavod is raised in kavod. What is sown in weakness is raised in ko'ach (power).

[44] What is sown a natural body, is raised a spiritual body. If there is a natural body, there is also a spiritual one.

[45] So, also, it has been written, VAYHI HAADAM L'NEFESH CHAYYAH ("And the [first] Man became a living soul," BERESHIS 2:7); but the Adam haacharon (last Adam) became a Ruach mechayyeh (Yn 5:26).

[46] But the spiritual body is not harshon, but the natural; then afterward the spiritual.

[47] The Adam Harishon is AFAR MIN HAADAMAH ("dust from the earth, ground" BERESHIS 2:7), out of ha'aretz. The Adam HaSheini (the second Adam) is out of Shomayim. [DANIEL 7:13; TEHILLIM 90:3]

[48] As was the Adam of dust, such also are those of the dust; as was the Adam of Shomayim, such also are

those who are of Shomayim.

[49] And just as we have borne the demut of the Adam MIN AFAR HAADAMAH ('from the dust of the earth' BERESHIS 2:7), so we will bear also the likeness of the Heavenly Adam (Man). [BERESHIS 5:3]

[50] Now this I say, Achim b'Moshiach, that basar vadahm cannot inherit the Malchut Hashem, neither can the perishable inherit the imperishable (TEHILLIM 16:9-10; IYOV 19:25-26).

[51] Hinei! I speak a sod (mystery) to you: we will not all sleep the sleep of the Mesim, but we will all be changed.

[52] In a rega (moment), in the wink of an eye, at the last shofar blast. For the shofar will sound, the Mesim (dead ones) will be raised imperishable, and we will be changed.

[53] For it is necessary for this perishable nature to put on the imperishable, and this mortal, the immortal.

[54] But when this perishable nature puts on the imperishable, and this mortal,

the immortal, then the dvar hanevu'ah will come to pass that stands written, 'He will swallow up death forever' (YESHAYAH 25:8) in victory.

[55] EHI DEVARECHA MAVET EHI KATAVECHA SHEOL? ('Where are your plagues, O Death? Where is your destruction, O Sheol?' HOSHEA 13:14)

[56] Now the sting of death is chet (sin) and the ko'ach (power) of chet (sin) is chukkat haTorah [see Dt 27:26; Ga 3:1-13; Ro 7:7-13].

[57] But Baruch Hashem, Who is giving us the Netzach (Victory) through Adoneinu Rebbe, Melech HaMoshiach.

[58] So then, Chaverim and Achim b'Moshiach of mine, be

steadfast, immovable, abounding always in the avodas kodesh of Adoneinu, have da'as that your po'al (work) is not in vain in Hashem [2Ch 15:7; Isa 65:23].

16 Now, concerning the maamadot (financial contributions) and the pishkeh (pushke) we are circulating throughout the kehillot for the benefit of the Yerushalayim Kadoshim, as I directed the kehillot of Galatia, so you do also. [2] Every Yom Rishon (*T.N. which begins Motzoei Shabbos by Biblical reckoning, each day being an evening and a morning*) of each week, each of you by himself make something farnumen (set aside), storing up according to his hakhnasah (income), so that collections need not be made when I come. [3] And when I arrive, whomever you approve, these I will send with iggrot to carry your matanah to Yerushalayim.

[4] And if it is fitting for me also to go, they will go with me.

[5] And I will come to you whenever I pass through Macedonia, for I will be passing through Macedonia.

[6] Efsher (perhaps) I will stay with you, or even spend the choref (winter) that you may help me with a send-off wherever I may go.

[7] For I do not want to see you now in passing, for I have the tikvah to remain some time with you, im yirtzeh Hashem (G-d willing, permitting).

[8] But, I will remain on in Ephesus until Shavuot [Lv 23:15-21; Dt 16:9-11].

[9] For a delet (door) has opened, great and effective, for me, but there are many mitnaggedim (opponents).

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN CORINTH (II)

[10] Now if Timotiyos comes, see that he may be with you without fear; for the avodas kodesh of Hashem he labors in as I do.

[11] Therefore, let not anyone despise him. But give him a send-off in shalom that he may come to me; for I am waiting for him with the Achim b'Moshiach.

[12] Now, concerning Apollos the Ach b'Moshiach, I strongly exhorted him, that he would come to you with the Achim b'Moshiach. But he is beshum oifen (absolutely) unwilling to go at this time, but he will come whenever he has an opportunity.

[13] Watch, stand firm in the [Orthodox Jewish] emunah (faith), be men, be strong [TEHILLIM 31:24].

[14] Let everything you do be done in ahavah (agape).

[15] Now, I urge you, Achim b'Moshiach, you have da'as of the bais of Stephanas, that it is the bikkurim of Achaia, and that they have with devotion and zerizut (diligence) put themselves in avodas kodesh ministry for the Kadoshim.

[16] Become submissive to such as him and to everyone joining in the avodas kodesh and laboring.

[17] Now, I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus, because these men filled up your absence,

[18] For they refreshed my neshamah and yours. Give recognition to such men [14:38].

[19] Drishat Shalom from the Kehillot of Moshiach of Asia. Drishat Shalom warmly in Adoneinu from Aquila and Prisca, together with the Adat Moshiach in their bais.

[20] Drishat Shalom from all the Achim b'Moshiach. Greet one another with a neshikat

hakodesh (holy kiss).

[21] THIS GREETING WITH MY OWN HAND, SHA'UL.

[22] If anyone does not have ahavah (love) for HaAdon, Alav ki Cherem hu ('a curse of the ban of destruction is on him') [12:3]. Marana (our L-rd), tha (come).

[23] The Chen v'Chesed Hashem of Moshiach

Adoneinu be with you.

[24] My ahavah be with you all in Moshiach Yehoshua.

1 From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua birtzon Hashem (by the will of G-d), and Timotiyos, the Ach b'Moshiach; To the Kehillah (Congregation) of Hashem existing in Corinth, with all the Kadoshim throughout Achaia.

[2] Chen v'Chesed Hashem to you and shalom from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

[3] Baruch hu Hashem Elohim Avi of Adoneinu Yehoshua, Avi HaRachamim va'Elohei kol nechamah (comfort), [TEHILLIM 103:13; YESHAYAH 66:13]

[4] The one giving us chizzuk (strengthening) with respect to all our tzoros so as to enable us to give chizzuk to the ones experiencing tzoros, and that through the nechamah (comfort) by which we ourselves are comforted (1:3) by Hashem. [YESHAYAH 49:13; 51:12; 66:13]

[5] This is so because as the Chevlei Moshiach (birth pangs of Moshiach) abound to us, so through Moshiach abunds also our nechamah (1:3; YESHAYAH 51:12).

[TEHILLIM 34:19; 94:19]

[6] Now if we are experiencing tzoros, it is for your chizzuk (strengthening)

and Yeshu'at Eloheinu; or if we are being given nechamah (comfort), it is for your nechamah that is producing in you the chozek (strength) of zitzfleisch (patience) for the endurance of the tzoros which we also suffer. [1Th 3:3]
[7] And our tikvah (hope) for you is well-founded, for we have da'as that as you have deveykus (cleaving to) the Chevlei Moshiach, so also you will have deveykus to the nechamah.

[8] For we do not want you to lack da'as, Achim b'Moshiach, as to the tzoros and tribulation that came upon us in Asia [Ac 19:23; 1C 15:32], that utterly beyond our strength we were burdened, causing us to come to a feeling of ye'ush (despair) even of being able to stay alive.
[9] But we ourselves have had the gezar din (verdict) of mishpat mavet (a death sentence) in ourselves so that we should not have emunah (faith) in ourselves but in Hashem, Mechayyei Mesim (Who Reviveth the Dead). [Shemoneh Esreh, YIRMEYAH 17:5,7]

[10] The same G-d out of so great a Mavet delivered us and will continue to deliver us. We have set tikvateinu (our hope) that he will yet deliver us, [2 Ti 4:18]

[11] As you also labor together for us by techinnah (supplication), so that the 'Modeh Ani' for us will be said by the many (YESHAYAH 53:11-12) for the matanah (gift) granted us through the tefillos of the many.

[12] For our glorying is in this: the edut (testimony) of our matzpun (conscience) [MJ 13:18] is that without remiyah (guile, fraud, deceit) and with lev

tahor ('pure heart') TEHILLIM 51:12] with the sincerity of Hashem [2C 2:17] and not in the 'chochmah' of the basar [1C 1:17] but in the Chen v'Chesed of Hashem, we conducted ourselves in the Olam Hazeh, and more especially toward you.

[13] For we write nothing so shver (complex) to you that you cannot read and have binah (understanding), and I have tikvah that you will have da'as shlemah until HaKetZ, [14] As you have already had da'as of us in part, as also we are your kavod [2C 5:12], even as also you are ours in the Yom Hashem of Adoneinu Yehoshua. [Pp 2:16]

[15] And with this bitachon (confidence) I planned previously to come to you, that a second benefit you might have.

[16] It was my cheshbon (plan) to visit you by way of Macedonia and again from Macedonia to come to you, and by you to be sent on to Yehudah (Judea Ac 19:21; 1C 16:5,6).

[17] This was my matarah (aim, goal); surely then I did not act with vacillation? Or when I make plans [2C 5:16], do I have a cheshbon according to the basar, ready with 'Ken, Ken!' and then, 'Lo! Lo!'

[18] Al emunat Hashem (in the faithfulness of G-d), our dvar to you has not been 'Ken' and 'Lo.'

[19] For the Ben HaElohim, Rebbe, Melech HaMoshiach Yehoshua, the One having been proclaimed among you by us, by Sila and Timotiyos and me [Ac 18:5], was not a 'Ken and Lo'; but in Him it has always been 'Ken.'

[20] For in Moshiach every one of Hashem's havtachot (promises) is a 'Ken.' For this reason it is b'Shem Moshiach

that we say the 'Omein' to the kavod of Hashem [1C 14:16; Rv 3:14].

[21] But it is Hashem who establishes us with you in Moshiach and has given us the mishchah (anointing 1Y 2:27), [22] Having put his chotam

[seal of ownership BERESHIS 38:18; YECHEZKEL 9:4; Ep 1:13; 4:30; Rv 7:4] on us and having given the eravon (pledge) of the Ruach Hakodesh in our levavot. (hearts Ro 8:16; 2C 5:5; Ep 1:14). [BERESHIS 38:18; YECHEZKEL 9:4; CHAGGAI 2:23]

[23] Now, I call upon Hashem as eidus (witness) against my nefesh, my neshamah (soul), that it was to spare you that I did not come again to Corinth. [Ro 1:9; 2C 11:31; Pp 1:8; 1Th 2:5,10]

[24] Not that we play the gontser macher to domineer over your emunah (faith) [1K 5:3], but we are fellow po'alim for your simcha, for by emunah you stand.

2 For I decided this in myself: not again to come to you in agmat nefesh (grief). [1C 4:21; 2C 12:21]

[2] For if I grieve you, then who is the one cheering me except the one I have caused to have agmat nefesh?

[3] And I wrote the iggeret as I did, so that when I came, I should not have agmat nefesh from those who should have brought me simcha; for I have confidence about you all, that my simcha would be the simcha of all of you.

[4] For out of much tzoros and of lev (heart) distress I wrote the iggeret to you with many tears [Ac 20:31], not that you should have agmat nefesh, but that you may have da'as of the ahavah in Hashem which I have more

abundantly for all of you.

[5] Now if anyone has caused agmat nefesh (grief), it is not me he has grieved, but to some extent, not to be too severe he has grieved you all. [1C 5:1]

[6] Sufficient to such a man was this onesh (penalty) by the roiv (majority),

[7] So that, on the contrary, rather you ought to give selichah (forgiveness) and chozek (strength) to him lest efsheir (perhaps) such a one may be swallowed up by overwhelming remorse.

[8] Therefore I urge you to confirm to him your ahavah (love).

[9] For I wrote the iggeret to this end, that I may have da'as that you are tested and proven, that in all things you have mishma'at (obedience). [2C 7:15; 10:6]

[10] Now to anyone whom you give selichah (forgiveness) of anything, I do as well, for indeed what I have forgiven, if I have forgiven anything, it is for your sake in the presence of Moshiach;

[11] Lest we should be outsmarted by Hasatan [Lk 22:31]; for we do not lack da'as of his kesharim (conspiracies).

[12] But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach and a delet (door) to me having been opened by Adoneinu, [YECHEZKEL 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8]

[13] I did not have shalom in my neshamah when I was not able to find Titos my Ach b'Moshiach. So I took leave of them and I went on to Macedonia. [Ac 20:1]

[14] But Baruch Hashem, the One in whom we are given the nitzachon (victory), Who always leads us in triumph in Moshiach and, through us, in every place

spreads the fragrance of the da'as of Him.

[15] For we are the aroma of Moshiach to Hashem among the ones coming to Yeshu'at Elokeinu, and among the ones perishing:[DAN 12:2]
[16] To the latter ones an odor of mavet unto mavet; but to the former ones a fragrance of Chayim (life) unto Chayim [Lk 2:34]. Who is sufficient for these things? [2C 3:5-6]
[17] For we are not as many, peddling the dvar Hashem, but as from sincerity, as from Hashem, in the presence of Hashem, in Rebbe, Melech HaMoshiach we speak. [2C 1:12; 1K 4:11]

3 Do we begin again to commend ourselves? [2C 5:12] Or surely we do not need, as some do, iggrot of haskama (letters of approval, commendation) to you or from you? [Ac 18:27; Ro 16:1]
[2] You are our iggeret, written on our levavot, being known and being read by kol Bnei Adam.[1C 9:2]
[3] And you show that you are an iggeret from Rebbe, Melech HaMoshiach, prepared by us, having been written not with ink but with the Ruach Hakodesh of the Elohim Chayim, not on luchot of stone [SHEMOT 24:12; 31:18; 32:15,16; 34:1; DEVARIM 9:10,11] but on luchot of lev basar. [YIRMEYAH 31:33]
[4] Such is the bitachon (confidence) that we have through Rebbe, Melech HaMoshiach toward Hashem.
[5] Not that we are competent from ourselves to claim anything as of ourselves, but our competence is from Hashem, [2C 2:16]
[6] Who also made us competent as klei kodesh mesharetim (ministers) of a

Brit Chadasha [YIRMEYAH 31:31] --not b'khol chomer hadin (not by strict letter of the law, legalism), but of the Ruach Hakodesh: for kol chomer hadin (strict letter of the law) kills [DEVARIM 27:26; Ro 8:1], but the Ruach Hakodesh gives Chayim
[7] Now if the Sherut avodas kodesh (ministry) of mavet chiseled in letters engraved on luchot of stone came with kavod, so that the Bnei Yisroel were not able to gaze into the face of Moshe [Rabbeinu] because of P'NI MOSHE KI KARON ("face of Moshe Rabbeinu that he was radiant" SHEMOT 34:35) because of the kavod of his face, the kavod which is fading, [SHEMOT 34:29-34]
[8] Then how much more will the avodas kodesh ministry of the Ruach Hakodesh come in kavod (glory)?
[9] For if there was kavod in the Sherut avodas kodesh of harsha'ah (condemnation) [DEVARIM 27:26; Ro 8:1], how much more abounds in kavod the ministry of tzedek [DAN 9:24]
[10] For indeed what once had kavod has lost its kavod [SHEMOT 34:29-30] on account of the surpassing kavod (glory).
[11] For if the thing which now is fading away came with kavod, much more has that which remains come in kavod.
[12] Since, then, we have such a tikvah (hope), we act with much boldness.
[13] And we are not as Moshe [Rabbeinu], who was putting HAMASVEH AI PANAV ("the veil over his face" SHEMOT 34:33, 35) so that the Bnei Yisroel might not see the end of the fading kavod.

[14] But their minds were hardened [Ro 11:25]; for until the present day the same veil remains at the Kri'at HaSefer Torah (the reading of Torah in shul), because the veil is taken away in Moshiach.
[15] But even today, whenever Moshe [Rabbeinu] is being read, a veil lies on their levavot.
[16] But whenever one turns to Adoneinu HAMASVEH is taken away. [SHEMOT 34:34; YESHAYAH 25:7; Ro 11:23-26]
[17] Now Adoneinu is HaRuach and where HaRuach Adoneinu is, there is cherut (freedom). [YESHAYAH 61:1,2; Yn 7:39; 8:32,36; Ro 8:2; Ga 5:1,13]
[18] Now all of us, with unveiled faces, seeing the kavod of Adoneinu [SHEMOT 16:7; 24:17] as if reflected in a mirror, are being transformed into the same demut from kavod to kavod, even as from HaAdon, HaRuach.

4 Therefore, since it is by the chesed of Hashem that we have this Sherut avodas kodesh (ministry), we are undaunted. [TEHILLIM 18:45; YESHAYAH 40:31]
[2] But we renounced the hidden things of bushah (shame), not going about with remiyah (deceit) nor falsifying the dvar Hashem. Rather by the manifestation of HaEmes we present ourselves to every man's matzpun in the sight of Hashem. [2C 2:17; 1Th 2:5]
[3] But if indeed our Besuras HaGeulah is nistar (hidden), it is nistar among the ones perishing, [2C 1:18]
[4] In whose case the g-d of the Olam Haze (Ep 2:2) blinded the

minds of the ones without emunah, so the illumination of the Besuras HaGeulah of the kavod of Moshiach, who is the demut of Hashem, [Co 1:15; MJ 1:3] would not shine on them.

[5] For we preach not ourselves but Rebbe, Melech HaMoshiach Adoneinu Yehoshua and ourselves as your avadim (servants) for Yehoshua's sake. [2C 1:24]
[6] Because Hashem is the One who said, 'Let Ohr shine out of choshech' [BERESHIS 1:3; YESHAYAH 9:2] who shone in our levavot for an illumination of the da'as of the kavod of Hashem in the face of Rebbe, Melech HaMoshiach Yehoshua. [2C 3:18]
[7] Now we have this otzar (treasure) in earthen vessels [2C 5:1] that the excellence of the ko'ach may be of Hashem and not of us. [IYOV 4:19; YESHAYAH 64:8; SHOFETIM 7:2]

[8] Being oppressed on every side [2C 1:8; 7:5] but not being crushed, being perplexed but not in ye'ush (despair, atzvut), [9] Being persecuted but not forsaken, being cast down but not destroyed, [TEHILLIM 37:24; MISHLE 24:16]
[10] Always bearing about the dying of Rebbe, Melech HaMoshiach in my basar that also the Chayyim of Moshiach in geviyyateinu might be manifested. [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[11] For always we, the ones living, are being given over to mavet because of Moshiach [Ro 8:36; 1C 15:31] that also the Chayyim of Moshiach may be manifested in our mortal basar.

[12] So then Mavet works in us but Chayyim in you.

[13] And having the same Ruach Hakodesh of emunah

that is in accordance with the Kitvei Hakodesh, HEEMANITI KI ADABER 'I believed, therefore I speak' [TEHILLIM 116:10], we both believed and therefore we speak,

[14] Having da'as that the One who made to stand up alive Adoneinu Rebbe, Melech HaMoshiach Yehoshua will make us also with Yehoshua stand up alive and will present us with you. [Ro 8:11; 1C 6:14; 15:15,20]

[15] For all things are because of you [2C 1:3-6] that the Chen vChesed Hashem, having increased through the many, may increase the hodayah (thanksgiving) to the kavod of Hashem. [1:6]

[16] Therefore we are undaunted and do not lose chozek (strength). For, indeed, even if our outward man is becoming old and atrophied, yet our inward man is yom yom being renewed. [Ep 3:16; Ps 18:45; 103:5; Isa 40:31]

[17] For our present momentary tzoros is preparing us for an eternal weight of kavod (glory) utterly beyond measure, [TEHILLIM 30:5; Ro 8:17-18]

[18] For while we are not looking at the visible things but the invisible; [Co 1:16; MJ 11:1,3] for the things visible are zemanniyim (temporary) but the things invisible are for L'olamim.

5 For we have da'as that if the beit mishkaneinu [IYOV 4:19; 2C 4:7] is made churban, we have a bais from Hashem, a Bais not made with hands, in Shomayim L'olamim. [YESHAYAH 38:12]

[2] For indeed in this mishkaneinu we groan, longing for the train of our robe to be our sukkah from Shomayim. [Ro 8:23]

[3] If indeed thus clothed we

will not be found naked.

[4] For while we are still in this mishkan, we groan under our burden, in as much as we do not want to be unclothed but to be clothed, that the mortal may be swallowed up by Chayyim. [1C 15:53-54]

[5] Now the One having prepared us for this very thing is Hashem, the One having given us the eravon (pledge) of the Ruach Hakodesh. [Ro 8:16,23; 2C 1:22; Ep 1:13]

[6] Therefore we always have bitachon since we have da'as that being at home in the basar, we are away from home in Adoneinu. [MJ 11:13-16]

[7] For we walk by emunah (faith), not by sight; [1C 13:12]

[8] Therefore we have bitachon and are pleased rather to leave home from the basar and to be at home with Adoneinu. [Pp 1:23]

[9] Therefore, also we are aspiring, whether at home, or away from home, to be well pleasing to Hashem, [Co 1:10; 1Th 4:1]

[10] Since it is necessary for all of us to be revealed/laid bare for an appearance before the Kisse Din (Judgment Throne, i.e., Moshiach's Bet Din) of Moshiach, in order that each one of us [individually] may receive recompense for the things done in the basar, according to his ma'asim, whether tov or rah. [1C 9:27; 3:10-15; Koh 12:14; Yn 5:22; Ac 17:31; Ro 2:16; 14:10]

[11] Therefore, since we have da'as of the yirat [Moshiach] Adoneinu, we persuade men, and we have been made manifest to Hashem and I have tikvah also that we have been made manifest to your matzpunim. [Job 23:15; 2C 4:2]

[12] We are not commending ourselves to you again [2C 3:1], but

are giving an opportunity to you of glorying on behalf of us [2C 1:14] that you may respond to those who glory in outer appearance and not in lev.

[13] For if we have hislayves and dveykes (ecstasy), it is for Hashem; if we are in our right mind, it is for you.

[14] For the ahavah (love) of Rebbe, Melech HaMoshiach controls us, because we have judged this, that one [Moshiach] died on behalf of all and therefore all died.

[15] And Moshiach died, on behalf of all [I Ti 2:6] that the ones living may no longer live to themselves but may live to the one [Moshiach] who both died and has been made to stand up alive in his Techiyas HaMoshiach for their sakes. [Ro 14:7-8]

[16] From now on, therefore, we have da'as of no one from a purely human point of view; if indeed we have had da'as of Rebbe, Melech HaMoshiach according to the basar, we now no longer so have da'as of him, [17] So that if anyone is in Moshich, he is a bria chadasha (a new being) [Ro 8:1,10; Ga 6:15]: the old things passed away; hinei, all has become chadashot. [YESHAYAH 43:18; 65:17; Rv 21:5]

[18] And all things are of Hashem, Who is the One having granted to us ritztzuy (reconciliation) to Himself through Moshiach [Ro 5:10] and has given to us the sherut haRitztzuy (the ministry of reconciliation),

[19] Davka (specifically), that Hashem was in Moshich reconciling the Olam to himself, [Ro 3:24-25; Co 1:19-20] Not reckoning their avonot against them and putting in us the Dvar HaRitztzuy (Message of Reconciliation).

[20] On behalf of Rebbe, Melech HaMoshiach, therefore, we are emissaries of shalom [YESHAYAH 27:5; 52:7; Ep 6:20], as if Hashem were entreating through us, we ask on behalf of Rebbe, Melech HaMoshiach: be reconciled to Hashem!

[21] The one who in his person had no da'as of chattat (sin) [Ac 3:14; Yn 8:46; MJ 4:15; 7:26; 1K 2:22; 1Y 3:5], this one Hashem made a chattat sin offering [Ga 3:13; YESHAYAH 53:10; VAYIKRA 4:24 TARGUM HASHIVIM] on our behalf that we might become the Tzidkat Hashem [DANIEL 9:24] in Moshich. [1C 1:30; Pp 3:9]

[T.N. In this next chapter Rav Sha'ul warns against associations or worldly influences or fascinations that will contaminate the believer, who should not think he can have both the world's evil pleasures and the House of G-d's holy chelek.]

6 As we work together with him, we also urge you not to receive the Chen v'Chesed Hashem in vain.

[2C 5:20]

[2] For he says 'In a time acceptable I heard you and in a day of salvation I helped you' [YESHAYAH 49:8]. Hinei, now is the acceptable time; now is the Yom Yesu'ah, [Ps 69:13; Isa 55:6; Lk.4:19-21] [3] Not giving in anything a cause for michshol, lest the Messianic Avodas Kodesh (holy worship, service) be blamed;

[4] But in everything presenting ourselves [2C 4:2] as Klei Kodesh of Hashem in much savlanut (patience), in tzoros, in hardships, in distresses,

[5] In beatings, in imprisonments, in riots, in labors, in watchings, in tzomot;

[6] In purity, in da'as, in longsuffering, in chesed, in the Ruach Hakodesh, in ahavah amittit,

[7] In the dvar HaEmes, in the gevurat Hashem, through the weapons of Tzedek of the right hand and of the left.

[8] Through honor and dishonor, through ill repute and good repute; as 'deceivers' and yet true,

[9] As being unknown and yet being well known, as dying and hinei, we live! As given the mishpat mavet and yet not penalized with death;

[10] As having agmat nefesh but always having simcha, as poor but enriching many, as having nothing and yet possessing everything.

[11] We have spoken freely with you Corinthians, our levavot has been enlarged.

[12] There is no penury in our affections, only in yours.

[13] Now-- I speak as to yeladim-- make a fair exchange and open wide your levavot [1C 4:14].

[14] Do not become unequally yoked with koferim (unbelievers) [Ep 5:7,11] for what shuttafut (partnership) has Tzedek with Lawlessness? Or where is the Brit (Covenant) between Ohr (light) and Choshech (darkness)?

[BERESHIS 24:3; DEVARIM 22:10]

[15] And what harmony does Rebbe, Melech HaMoshiach have with Bliya'al? Or what chelek (allotment, inheritance) has a ma'amin with an Apikoros?

[16] And what agreement has the Heikhal of Hashem with elilim? For we are a Heikhal of the Elohim Chayyim [1C 3:16; 6:19] as G-d said, 'V'HITHALLACHTI BTOCHCHEM ('And I will walk in the midst of you' [VAYIKRA 26:12])

I WILL BE MISHKANI

ALEHEM ('dwelling place of me with them' [YECHEZKEL 37:27]) VHAYU LI LAM VAANI EHEYEH LAHEM LELOHIM [YIRMEYAH 32:38] ('And they will be to me as people and I will be to them as G-d.' [YIRMEYAH 32:38]) [17] Therefore, SURU (Depart!), come out from the midst of them and be separated, says Adoneinu, and a TAMEH AL TIGAU 'unclean thing do not touch;' [YESHAYAH 52:11] ERTZEH ETCHEM 'and I will receive you', [YECHEZKEL 20:34,41; Rv 18:4] [18] And I will be to you an AV and you will be to me BANIM and BANOT ('my daughters' [SHMUEL BAIS 7:8,14; YESHAYAH 43:6; YIRMEYAH 31:9] says Adonoi Tzva'ot. [SHEMOT 4:22; DIVREY HAYAMIM ALEF 17:13; AMOS 3:13; 4:13 TARGUM HASHIVIM Rv 4:8; 11:17; 15:3; 21:22])

7 Therefore, having these havtachot (promises), Chaverim, let us submit to his tahorah, cleansing ourselves from every defilement of basar and ruach, perfecting kedushah (holiness) in yirat Shomayim. [2] In your levavot make a cheder for us; we wronged no one, we ruined no one, we exploited no one. [2C 12:17] [3] I do not say this to bring you under harsha'ah, for I have said before that you are in our levavot [2C 6:11-12; Pp 1:7] whether to die with you or to live with you. [SHMUEL BEIS 15:21] [4] I have much ometz lev (boldness) and confidence toward you. I glory much on your behalf. I have been filled with chozek (strength). I am filled to overflowing with simcha at all of our tzoros.

[5] For indeed when we had come into Macedonia [Ac 20:1-2; 2C 2:13] we had no physical mano'ach (rest) but we had tzoros everywhere: battles on the outside, fears inside. [DEVARIM 32:25] [6] But Hashem who encourages the lowly, encouraged us [YESHAYAH 49:13; 2C 1:3-4] by the coming of Titos; [7] And not only by the coming of him, but also by the encouragement by which he was encouraged over you, reporting to us your longing, your mourning, your kanous (zeal) for me, so that it caused me to have even more simcha. [8] Because if indeed I caused you agmat nefesh (grief) by the iggeret, I do not regret it, though I did regret it, but I see that that iggeret grieved you only briefly. [2C 2:4] [9] Now I have simcha, not that you had agmat nefesh, but that your grief brought you to teshuva, for your agmat nefesh was in Hashem, so that by us you suffered in nothing. [10] For the agmat nefesh that is according to Hashem produces teshuva to Yeshu'at Eloheinu, not to be regretted, but the agmat nefesh of the Olam HazeH produces mavet. [Mt 27:3-5; MJ 12:17] [11] For, hinei, see what zerizut (diligence) this agmat nefesh of Hashem has produced in you, what defense, what indignation, what yirat Shomayim, what longing, what kanous (zeal), what onesh (punishment)! At every point you proved yourselves to be without ashma (guilt) in the matter. [12] Then though I wrote an iggeret to you, it was not for the sake of the one having done hara'ah (the evil), nor for the sake of the one who was beleidikt (offended), but for the sake of your kanous (zeal)

for us becoming manifest to you before Hashem. [13] In this we have chozek (strength). But in addition to our encouragement, we had still more simcha at the simcha of Titos, because his neshamah has been set at rest by all of you; [14] Because if I have been somewhat boastful about you Corinthians to Titos, I was in this not put to shame, but just as everything we said to you is HaEmes, so also our boasting to Titos has proven true as well. [15] And his lev (heart) goes out to you, all the more as he has zikaron of the mishma'at (obedience) of all of you [2C 2:9] as you received him BYIRAH (with fear) and BIRADAH (trembling). [TEFILLAH 2:11] [16] I have simcha that in everything I have confidence in you.

8 Now we make known to you, Achim b'Moshiach, the Chen v'Chesed Hashem that was granted to Moshiah's Kehillot of Macedonia, [2] That during a great ordeal of tzoros, their abundant simcha and the extreme depth of their oni (poverty) abounded to the osher (riches) of their generosity [SHEMOT 36:5; Pp 1:29-30; 1Th 1:6; 2:14; 3:3-4]; [3] That according to their ability, I give solemn edut, and ad kdei kach (so much) even beyond their ability, they gave voluntarily and of their own accord, [4] Begging us, requesting from us the privilege of participating in giving tzedakah to the Messianic Jewish ministry of the Kadoshim [Ro 15:26; Ac 11:29; 2C 9:1]

[5] And this not merely according to tikvateinu. They gave themselves first to Adoneinu and to us [Moshiach's Shlichim] birtzon Hashem (in the will of G-d), [6] So that it was necessary for us to urge Titos that as he began and made a haschala (start) before, so he should complete among you also this mitzvah of avodas kodesh of the Chen vChesed Hashem. [7] Now just as you abound in everything—in emunah, in torah, in da'as [1C 1:5] and in all zerizut (diligence) and in our ahavah (love) for you—see also that you excel in this Chen vChesed Hashem. [1C 16:1 2]

[8] I do not lay this out as a mitzvah, but the sincerity of your ahavah I am testing against the zerizut of others, [9] For you have da'as of the Chen vChesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who, though being rich, for your sakes, he became poor, [Mt 8:20; Pp 2:6-7] that you by Moshiach's oni (poverty) may become rich. [10] And in this I give my etza (advice): it is tov me'od that last shanah you were the first not only to give tzedakah but also to be willing to do so. [11] Now also complete what you started! Then your readiness in desiring it may be matched by your finishing it from what you have. [SHEMOT 25:2]

[12] For if the readiness is already present, it is acceptable according to whatever one may have—not according to what one does not have. [MISHLE 3:27-28; Mk 12:43]

[13] For it is not that there should be relief to others and distress and tzoros to you, but that there should be a balance of equality

[14] During the present time

of your abundance for those who lack, and also for your lack there may be their abundance, [2C 9:12] so also there may be equality, [15] As it has been written VLO HEDIF HAMARBEH VHAMMAMIT LO HECHSIR. ("The one that gathered the much did not have too much and the one that gathered little did not have too little" SHEMOT 16:18)

[16] But Baruch Hashem, the One having given the same zerizut (diligence) for you in the lev (heart) of Titos, [17] Because of the chozek (encouragement) he received, and having more zerizut on his own accord, he went forth to you.

[18] And we sent with him the Ach b'Moshiach who is bavust (famous) among all the Kehillot for his proclaiming the Besuras HaGeulah, [19] And not only this but also this Ach b'Moshiach has been handpicked by the Kehillot to travel with us and with this avodas kodesh of chesed being administered by us to the kavod of Adoneinu Himself and as a gvies eidus (testimony) to your goodwill. [20] Avoiding also that anyone should murmur about our handling of this liberal matanah (gift); [21] For our tachlis is to do what is tov me'od BEINEI ELOHIM VADAM ("in the eyes of G-d and man"). [MISHLE 3:4 TARGUM HASHIVIM]

[22] And we sent with them our Ach b'Moshiach whom we have often tested and found having zerizut in much, and now having even more zerizut by his great bitachon in you. [23] As for Titos, he is my shutaf and your fellow po'el in your avodas kodesh; as for our Achim b'Moshiach, they are shlichim of the Kehillot, the

kavod of Moshiach.

[24] Therefore, openly before the Moshiach's Kehillot, demonstrate your ahavah and vindicate our glorying about you [2C 7:14].

9 Concerning your Messianic avodas kodesh sherut for the Kadoshim [2C 8:4,20] it is superfluous for me to send you this iggeret. [2] For I have da'as of your readiness to involve yourself in Messianic Jewish ministry and this is the subject of my glorying to the Macedonians, saying that Achaia has been prepared since last shanah and your kanous has been mezarez (a spur into action) to most of them. [3] And I am sending the Achim b'Moshiach lest our glorying on behalf of you should be made empty in this respect, that you be ready, as I was saying you would be, [4] Lest perhaps if some Macedonians should come with me and they find you unprepared, we should have bushah, to say nothing of you, in this situation. [5] Therefore, I considered it necessary to encourage the Achim b'Moshiach, that they should go on ahead to you and, having arranged in advance the bountiful terumah (contribution) of the havtacha you made previously so that this matanah would be ready so as to be a bracha and not an exaction. [6] Note this: the one sowing sparingly will also reap sparingly, and the one sowing for a bracha of bounty will also reap a bracha of bounty. [MISHLE 11:24,25; 22:9]

[7] Each of you should give as he has decided previously in his lev (heart), not giving bedieved (begrudgingly)

nor out of necessity; for Hashem loves a cheerful giver. [SHEMOT 25:2; DEVARIM 15:10; MISHLE 22:8 TARGUM HASHIVIM]

[8] And Hashem is able to cause to abound to you all Chen v'Chesed Hashem that in everything, always, having all sufficiency, you may abound to every mitzvah.

[9] As it has been written, PIZAR NATAN LAEYVONIM TZIDKATO OMEDET LAAD 'He scattered, he gave to the poor, His Righteousness endures forever.' [Ps 112:9 Mal 3:10]

[10] Now the one supplying ZERA (seed) to the sower and LECHEM for okhel (food) [YESHAYAH 55:10] will supply and will multiply your zera and will increase the pri of the Tzedek of you; [Hos 10:12 TARGUM HASHIVIM] [11] You will be enriched in every ma'aseh chesed to all generosity, which produces through us hodayah (thanksgiving) to Hashem; [2C 1:11; 4:15]

[12] Because the avodas kodesh of this tzedakah is not only filling up the things lacking of the Kadoshim, [2C 8:14] but is also abounding through hodayah rabbah (much thanksgiving) to Hashem;

[13] Through the proof of this Messianic Jewish sherut you bring kavod to Hashem on the basis of your submission to your Ani Ma'amin Hoda'a confession of the Besuras HaGeulah of Rebbe, Melech HaMoshiach and on the basis of the generosity of your terumah (contribution) to them and to all kol Bnei Adam;

[14] And, reciprocally, the Messianic Jews in Yerushalayim will daven in intercession for you, having great ahavah in Moshiach for

you, because of the surpassing Chen v'Chesed Hashem upon you.

[15] Baruch Hashem for his indescribable matanah!

10 Now I myself, Sha'ul, appeal to you gently in Moshiach and in his anavah (humility) I who am peh el peh (panim el panim, face to face) 'lowly' among you [1C 2:3] but have 'chutzpah' with you when absent. [1C 2:4; 7:8] [2] Now I beg of you that when I am present I may not have to show enough chutzpah to oppose certain persons, [1C 4:21] the ones considering us to act according to the standards of the basar of the Olam Hazev.

[3] For though walking in basar, we war not according to the basar,

[4] For the weapons of our warfare are not of the basar, [Ep 6:13 17] but full of ko'ach through Hashem to the overthrowing of strongholds, reasonings [Jer 1:10; 23:29]

[5] And every high minded thing rising up against the da'as of Hashem, and leading captive every machshavah (thought) into the mishma'at of Rebbe, Melech HaMoshiach, [Isa 2:11,12]

[6] And prepared to discipline all disobedience whenever your mishma'at (obedience) is completed. [2C 2:9]

[7] You look at things according to outward appearance. If anyone has persuaded himself that he belongs to Moshiach, have zikaron (recollection) of this: as he is of Moshiach, so also are we.

[8] Now even if I should glory a little too much [2C 12:6] in our samchut (authority) [as *Shlichim of Moshiach*] [2C 13:10] which Rebbe,

Melech HaMoshiach

Adoneinu gave for building you up and not for tearing you down, I will make good my claim. [Jer1:10]

[9] I did not intend to seem as if my iggrot were meant to frighten you.

[10] For they say, 'His iggrot indeed are weighty and strong but his physical presence is weak and his shprach (diction), as far as rhetoric is concerned, is despicable.'

[11] Let such a one consider this: that the dvar we speak through iggrot when absent will become action we will very well do when present!

[2C 13:2,10]

[12] For we dare not to make a geder (classification) for ourselves or to compare ourselves with some of the ones commending themselves [2C 3:1; 5:12], but when they measure themselves by the standard of one another or compare themselves with one another, they do not show seichel.

[13] But we will not boast out of our depth, but will be shomer to keep within the sadeh (field) Hashem has apportioned to us [Ro 12:3] which reached out even as far as you. [Ga 2:7 8]

[14] For we were not getting out of our depth when we reached even as far as you. We were the chalutzim (pioneers) who came with the Besuras HaGeulah of Rebbe, Melech HaMoshiach.

[15] We do not boast out of our depth, that is, in the labor of others; but tikvateinu is that, as your emunah grows, our sphere of Shlichus (Divine mission) among you will also be enlarged,

[16] So that we may abundantly proclaim the Besuras HaGeulah to the regions beyond you, without boasting in someone else's

Messianic chalutz accomplishments.

[17] But HAMMIT HALLELYT HALLEL; ("The one boasting let him boast" in the L-rd.) [Jer 9:23,24; Ps 34:2; 44:8; 1C 1:13];

[18] For it is not the one commending himself that has the *haskama* (approval), but it is the one to whom [Moshiach] Adoneinu gives the *haskama*. [1C 4:4 5]

11 I would that you might bear with me in a little *tipshus* (foolery). Do bear with me!

[2] For I have *kinah* for you, a *kinat* Hashem, for, as a *shadkhan* (marriage broker), I betrothed you to one *ish* (husband) to present you as a chaste *betulah* to Rebbe, Melech HaMoshiach; [HOSHEA 2:19; SHIR HASHIRIM; Ep 5:26-27]

[3] But I fear lest somehow as the *Nachash* deceived *Chavah* by his cunning [BERESHIS 3:1-6,13] your *machshavot* should be led astray from a simple and pure *deveykus* to *Moshiach*.

[4] For if a *darshan* shows up and preaches another *Moshiach*, another *Yehoshua* ("Yeshua") other than the one in our *drashot*, or if you receive a different *Ruach Hakodesh* from the One you received or a different *Besuras HaGeulah* from the one regarding which you were *mekabel*, you put up with *that* well enough. [Ga 1: 8-9]

[5] For I consider to have come behind the most *groise* (eminent) *Shlichim* in absolutely nothing. [1C 15:10; 2C 12:11; Ga 2:6,9]

[6] But if indeed I am unskilled in *lashon* [1C 1:17; 2:1,13] yet I am not in *da'as* (knowledge) [Ep 3:4] but in all ways and all things I have made this abundantly

clear to you.

[7] Or-- *anshuldiks*! (pardon!)-- did I commit *averos* by humbling myself that you might be exalted, because I proclaimed Hashem's *Besuras HaGeulah* to you free of charge?

[1C 9:12, 18]

[8] I robbed other of *Moshiach's Kehillot*, did I, in taking wages from them for the *avodas kodesh* work I did for you? [Pp 4:15]

[9] And when I was present with you and I had lack, I did not burden anyone, [2C 12:13] for my lack was made up by the *Achim b'Moshiach* who came from Macedonia. So I was *shomer* not to make myself a burden to you and in that I will remain *shomer*.

[10] As *HaEmes* of *Moshiach* is in me, that particular boasting of mine will not be silenced [1C 9:15] in the regions of *Achaia*!

[11] Why? Because I do not have *ahavah* for you?

Hashem knows that I do!

[12] But what I do I will also continue to do in order to deny an opening to those who are looking for an opening by their *ravrevan* (braggart) boasting to be recognized as equals with us.

[13] For such ones are *shlichei sheker*, deceitful *po'alim*, [Pp 3:2], transforming themselves in a *masquerade* as *shlichim* of *Moshiach*.

[14] And no wonder! For even *Hasatan* transforms himself into a *malach ohr* (an angel of light);

[15] It is no big 'megillah,' therefore, if also *Hasatan's* ministers transform themselves as ministers of *Tzedek*. Their end will be according to their *ma'asim*.

[16] Listen here, let no one think me a *tipesch* (idiot). But if you do think me a *yold* (fool), then receive me as a

yold that I, too, may boast *ki hu zeh* (a small amount).

[2C 12:6]

[17] What I speak in this *bitachon* of boasting, I speak not according to *Moshiach Adoneinu*, but as a *yold*.

[18] *Als* (since) many boast according to the *basar*, I also will boast.

[19] For magnanimously you put up with fools, being such *talmidei chachomim* yourselves!

[20] For you put up with it quite well, if anyone trades you into slavery, if anyone turns you into their supper, if anyone lifts your wallet, if anyone exalts himself into your *gonster macher*, if anyone gives you a *klop* in the *ponem*.

[21] To my *bushah*, I say that we were too weak for that! But, nevertheless, in whatever way anyone may have *chutzpah* in foolishness, I also will speak with *chutzpah*.

[22] Are they *Iyrim*? So am I. Are they *Yisre'elim*? So am I. Are they *Zera Avraham*? So am I. [Pp 3:5]

[23] Are they *mesharetei HaMoshiach*? -I am talking like someone who is *meshuggah*.- [1C 15:10] I can outdo them: in labors more abundantly, in imprisonments more frequently, in beatings more by far, and often near death.

[24] By *Yehudim chamash p'amim* I had the *arba'im lashes minus one*! [DEVARIM 25:3]

[25] *Shloshah p'amim* I was beaten with rods, [Ac 16:10] *pa'am achat* I was stoned [Ac 14:19], *shloshah p'amim* I was shipwrecked, spending a *lailah* and a *yom* in the open sea;

[26] In journeys often, in *sakanot mavet* (mortal danger) from rivers, in *sakanot mavet*

from robbers, in sakanot mavet from my own people [Ac 9:23], in sakanot mavet from Goyim [Ac 14:5], in sakanot mavet in the shtetl, in sakanot mavet in the country, in sakanot mavet in the sea, in sakanot mavet among achei sheker (false brothers); [27] In labor and toil, in watchings, often in famine and thirst, in tzomot often, in cold and nakedness; [2C 6:5]; [28] Beside the things from without, there is the pressure on me yom yom, the care of all of Moshiach's Kehillot.

[29] Who is weak and I am not weak? [1C 9:22] Who is caused to fall into chet (sin), and I do not burn?

[30] If it is necessary for me to boast, then I will boast of my weaknesses. [2C 12:5]

[31] Hashem, Elohim HaAv of HaMoshiach Yehoshua knows (Hamevorach l'olmei olamim!) that I am not speaking sheker. [2C 1:23]

[32] In Damascus the Ethnarch under King Aretas was guarding the city of Damascus to arrest me, [33] And I was let down through the wall through a window in a basket, and escaped his hands.

[Ac 9:24-25]

12 It is necessary for me to boast, nothing gained by it, yet I now come to marot (visions) and chazonot (revelations) of Adoneinu.

[2] I have da'as of a man in Moshiach arba esreh shanah (fourteen years) before, whether in or out of the basar I do not have da'as, Hashem knows—such a man was snatched up and raptured to the raki'a haShlishi of Shomayim.

[3] And I have da'as that such a man, whether in or out of the basar I do not have da'as, Hashem knows,

[4] That he was caught away into Gan-Eden and heard inexpressible dvarim which to utter such words Bnei Adam have no heter (permit).

[5] On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses. [2C 11:30]

[6] But if I desire to boast, I will not be a yold (fool)

[2C 10:8; 11:16] for I will speak HaEmes; but I spare you, lest anyone gives me credit beyond what he sees in me or hears in me.

[7] Therefore, lest I should be too exalted especially by the excess of my chazonot, there was given to me a kotz (thorn, splinter) in my basar, a malach of Hasatan, for the purpose of using his fists on me [YOV 2:6], lest I should be too exalted. [Num 33:55]

[8] I davened shalosh p'amim, calling upon Adoneinu that it might depart from me.

[9] And HaAdon said to me, 'My Chesed is ad kahn (sufficient for the purpose, enough) for you, for My ko'ach (power) is perfected in weakness.' With lev samei'ach therefore will I boast in my weaknesses that the gevurah of Moshiach might be a shelter over me. [1Kgs 19:12]

[10] Therefore, I take pleasure in weaknesses, in insults, in hardships, in persecutions, in tzoros on behalf of Moshiach; for whenever I am weak, then the gibbor (strong man) am I! [Pp 4:11,13]

[11] I have been a yold! You forced me. For I ought to be commended by you, for in nothing I was behind the most groise (eminent) Shlichim [2C 11:5], even if I am nothing.

[12] Indeed the otot (signs) of the Shliach of Moshiach were brought about among you in

all savlanut (patience), both by otot and moftim and gevurot. [Ro 15:19]

[13] For in what have you been short-changed compared to the rest of Moshiach's Kehillot, except that I myself was not a burden on you? [2C 11:9] Do pardon me this slight!

[14] Hinei, this is the pa'am shlishit I am ready to come to you [2C 13:1], and I will not be a burden; for I seek not yours but you, for yeladim ought not to lay up for their horim (parents), but horim for their yeladim. [MISHLE 19:14]

[15] But with simcha I will expend and be utterly expended for the nefashot (souls) of you [Pp 2:17]. If more abundantly I have ahavah for you, are you to have less ahavah for me?

[16] But let the matter of my being a burden on you be as it may, some say, 'Crafty jack that I am, I took you by ormah (cunning)' [BERESHIS 3:1]

[17] Now I didn't take advantage of any of you through anyone I sent to you, did I?

[18] I urged Titos to go, and I sent with him the Ach b'Moshiach; [2C 8:6, 16-18] Titos didn't take advantage of you, did he? Did we not walk our derech by the same Ruach Hakodesh? We did not march out of step, did Titos and I?

[19] All along have you been thinking that we are making a hitstadekut (defense, apology) before you? No, before Hashem in Moshiach we speak! Everything we do, Chaverim, is for the sake of your chozek (strength) and edification!

[20] For I fear lest efsher (perhaps) when I come I may not find you as

I wish [2C 2:1-4] and

that you may not find me as you wish; I fear lest efsher there be merivah (strife), kinah (jealousy), ka'as (anger), machalokot (divisions), lashon hora (evil speech), ga'avah (conceit), commotions; [21] Lest when I come again Hashem Elohai may make me anav (humble) before you, and I should have agmat nefesh over many of the ones who committed averos before [2C 13:2], and have not made teshuva from the tumah (uncleanness) and zenut (fornication) and debauchery which they practiced.

13 This is the pa'am hashlshit I am coming to you; [2C 12:14] by the PI SHNAYIM SHLOSHAH EDIM ("by the mouth of two or three witnesses, DEVARIM 19:15) every dvar shall be established.

[2] I warned those who committed averos before and all the rest, and, now absent, I warn them again, as I did when I made pakad (visit) the pa'am hashenit, that if I come again, I will not spare, I will not be lenient, [3] Als (since) you seek to test if Moshiach is speaking in me. Moshiach is not weak toward you, but is GIBBOR in you [YESHAYAH 9:5].

[4] For indeed he was talui al HaEtz ("being hanged on the Tree," DEVARIM 21:23) out of weakness, [Pp 2:7-8] but Moshiach lives by the gevurat Hashem. Likewise, we are weak in him, yet we will live with him by the gevurat Hashem (the power of G-d) toward you.

[5] Perform a bedikah (examination) on yourselves to see if you are in the [Orthodox Jewish] emunah (faith). Test and prove yourselves [1C 11:28]. Or do you yourselves not have da'as that

Moshiach is in you? Unless you are reprobate and unapproved. [EKHAH 3:40]

[6] But I have tikvah that you will have da'as that we are not unapproved.

[7] Now we daven (pray) to Hashem that you do not do any rah (evil), not that we Shlichim may appear to have stood the test, but that you may do hatov (the good), though we may seem to have failed.

[8] For we are not able to do anything against HaEmes, but only for HaEmes. [1C 13:6]

[9] For we have lev same'ach when we are megareia (weakened) and you are strong, for this also we daven (pray), that is, for your shlemut (perfection), your tikkun (restoration repair).

[10] Therefore, while I am absent I write this iggeret so that when I am present I may not treat you with severity, according to the samchut (authority) which Rebbe, Melech HaMoshiach Adoneinu gave me for your chozek (strength) and not for your churban. [2C 2:3; 10:8,11]

[11] For the rest, Achim b'Moshiach, rejoice with simcha. [Pp 4:4] Come to order and chazzak (be strong)! Have achdus (unity) in your machshavot (thoughts). Live in shalom. And the G-d of ahavah and shalom will be with you. [Ro 15:33]

[12] Greet one another with a neshikat hakodesh.

[13] All the Kadoshim say, "Shalom!"

[14] The Chen v'Chesed Adoneinu Moshiach and the ahavah Hashem and the dveykus HaRuach Hakodesh be with you all. [Zohar telat rishin khad hu, three heads are one Zohar vol iii p.288 versa Amsterdam Edition.] Rav Sha'ul has "boasted" of his

weaknesses. The hardships he tells us about in chapters 4:8-9; 6:4-5; 11:23-29; 12:10 are evidence that Hashem has been the author of his ministry which would otherwise have been impossible if G-d did not show His strength through weak and unworthy vessels, which is what all ministers are.

This letter was written nearly ten years before Rav Sha'ul's martyrdom. Next we turn to the letter he wrote to the Galatians. The book of Galatians covers some of the same themes as that of Romans, which was written around 57 C.E.

Look at Gal 3:12-13 and also Ro 4:14. When certain legalists visited the Galatian congregations and taught these non-Jews a doctrine that added conditions to salvation, the corrective had to be made that those who have a claim to the inheritance on the basis of their fulfillment of the law boil down to one individual, Moshiach, as is stated in Gal.3:12-13. So only Moshiach has a claim on Hashem on the basis of his obedience and his total walk on the Derech Hakodesh in that he never sinned (MJ 4:15; 7:26; 1K 2:22; Isa 53:9; Yn 8:23; 8:46; Ex 12:5; Yn 1:29; 2C 5:21). Anyone else who assumes such about himself or herself is delusional. For as bnei Adam we are sin not just in what we do, but in what we are, as blind, depraved creatures running from the Word and hiding in our shame and guilt (see Ps 51; Gn 3:8). How can we seek self-attained salvation through meritorious works if we do not even understand our own depravity and need for Hashem's gracious gift of Moshiach Tzidkeinu? This was the problem with the Galatians.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN GALATIA

1 From Sha'ul, a Shliach, not from Bnei Adam, nor through Rebbe, Melech HaMoshiach Yehoshua and Hashem, Elohim Avinu, the One of whom [we say] Mechayyei Mesim Atah (Thou Revivest the Dead), even the Moshiach,
 [2] And from all the Achim BMoshiach with me; to the Kehillot of Galatia.
 [3] Chen vChesed Hashem to you and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,
 [4] The one having made a matnat Elohim of himself, on behalf of chattoteynu (our sins), so that he might rescue us out of the Olam Hazeh [Yom Tzarah], this age, this present evil age, according to the ratzon Hashem (will of G-d), even Avinu,
 [5] Lo hakavod l'olmei olamim. Omein.
 [6] I am shocked that so quickly you are being turned from the One who granted you the kri'ah (calling), summoning you by the Chen vChesed Hashem of Moshiach. I am shocked that so quickly you are being turned from this to a different 'Besuras HaGeulah.'
 [7] Not that there is another, mind you! Except that there are some individuals disturbing and troubling (5:12) you, desiring to twist and pervert the Besuras HaGeulah (Yeshayah 40:9; 60:6) of Moshiach.
 [8] But even if we [*Shlichim, emissaries of Rebbe, Melech HaMoshiach*] or a malach from Shomayim should pose as maggidim [for Moshiach] and make a hachrazah (proclamation) to you of a 'Besuras HaGeulah' other than that Besuras HaGeulah

which we preached to you, let such a one be ARUR HAISH ('Cursed is the man,' YEHOSHUA 6:26) and set under cherem (ban of destruction) and onesh Gehinnom (damnation).
 [9] As we have previously said, and now again I say, if any one preaches a 'Besuras HaGeulah' to you other than that which you received, let him be ARUR HAISH and be consigned to onesh Gehinnom.
 [10] Am I now seeking the ishshur (approval) of Bnei Adam? Or the haskama (approval) of Hashem? Or am I seeking to be a man-pleaser? If (and this is not the case) I were still pleasing Bnei Adam, I would not have been the eved of Moshiach.
 [11] For I mefarsem (make known) to you, Achim BMoshiach, the Besuras HaGeulah having been preached by me, that it is not according to Bnei Adam;
 [12] For neither did I receive it from Bnei Adam nor was I taught it, but no, it was through a chazon (revelation) of Moshiach Yehoshua.
 [13] For you heard of my derech, my halakhah, my hitnahagut (conduct) in earlier times in Yahadut (Judaism), how I was to an extraordinary degree bringing redifah (persecution) upon the Kehillah of Hashem and was making havoc of it,
 [14] And I was shtaig (working my way up, advancing, progressing) in Yahadut (Judaism) beyond many of my landsmen, being more abundantly machmir and a kannai (zealot) bekius for the minhagim, the Masorot haAvot, the kabbalah (oral tradition), the Torah Sheb'al Peh, the Halakhah of my Avot.
 [15] But when Hashem was pleased, when it was the

ratzon Hashem, Hashem being the One who separated me as kodesh KERA'ANI MIM'E'I IMMI ('He called me from the womb of my mother' YESHAYAH 49:1) and granted me the kri'ah (calling), summoning me through the Chen vChesed of Hashem,
 [16] To reveal His Ben HaElohim in me, that I might preach Him among the Goyim, immediately, then, I did not consult with basar vadahm (flesh and blood),
 [17] Nor did I go up to Yerushalayim to those who were Moshiach's Shlichim before me, but I went away hitbodedut into Arabia and again I returned to Damascus.
 [18] Then, after shalosh shanim (three years), I went up to Yerushalayim to get acquainted with Kefa, and I stayed with him chamishah asar yamim (fifteen days).
 [19] But other of the Moshiach's Shlichim I did not see except Ya'akov achi Rebbe, Melech HaMoshiach Adoneinu [T.N. See p.848 and read Yn chp 7 and you will see that Ya'akov and Sha'ul were both unbelievers before the appearance of the Moshiach to them after His histalkus—see 1C 15:7].
 [20] Now, what things I write to you, hinei, before Hashem I do not speak sheker.
 [21] Next I went into the regions of Syria and of Cilicia,
 [22] But I was unknown panim el panim by the Kehillot of Moshiach in Yehudah;
 [23] Only they were hearing that 'the one once bringing redifah (persecution) upon us is now preaching the [Messianic Orthodox Jewish] Emunah which once he was pillaging.'
 [24] And they were glorifying Hashem in [by means of] me.

2 Then, after arbah esrey shanim (fourteen years), again (Acts 11:30) I went up to Yerushalayim with Bar-Nabba, having taken with me also Titos.

[2] Yet I went up according to a chazon (revelation), and I laid before them the Besuras HaGeulah which I proclaim among the Goyim, but I did this privately to the men of repute (2:9), lest I should run, or should prove to have run, LTOHU (in vain)

[YESHAYAH 49:4; 65:23].

[3] But Titos, the one with me, a Yevani (Greek), was not compelled to undergo bris milah.

[4] But because of the achei sheker (false brothers) b'Moshiach, the ones secretly brought in, the ones who crept in to spy out our DEROR ('freedom' VAYIKRA 25:10) which we have in Moshiach Yehoshua al menat (in order that) they might enslave us.

[5] To these enslavers not for one hour did we yield in subjection, that HaEmes of the Besuras HaGeulah might continue and remain with you (*Galatian Goyim*).

[6] But from the men of repute whatever they once were matters nothing to me, ki ein masso panim im Hashem (for there is no respect of persons with G-d, no partiality) for to me these men of repute added nothing.

[7] But, on the contrary, having seen that I have been entrusted with the Besuras HaGeulah for those without the bris milah, just as Kefa was for those with the bris milah,

[8] For the One having worked in Kefa for a Shlichus to those with the bris milah also worked in me for a Shlichus to the Goyim.

[9] And realizing the Chen v'Chesed Hashem having been

given to me, Ya'akov [see p.848] and Kefa and Yochanan, the men of repute, the ones seeming to be Ammudei HaKehillah (Pillars of the Kehillah), extended to me and to Bar-Nabba the yad yeminam (right hands) as a sign of Achavah B'Moshiach (Brotherhood in Moshiach), that we should be for those of the Goyim, but they for those of the bris milah, [10] Only that we should remember the Aniyim (the Poor), the very thing which I was also eager to do.

[11] But when Kefa came to Antioch, I stood against him to his face, because there was found in him a dvar ashmah (a thing of guilt, condemnation).

[12] For, before certain ones [Jerusalem visitors] came from Ya'akov, Kefa was as a matter of course sitting at tish at betzi'at halechem (breaking of bread) at the Seudos Moshiah with the Goyim; but, when they came, Kefa drew back and was separating himself, fearing the ones [*the Jerusalem party*] of the bris milah (Ac 15:5).

[13] And the rest of the Yehudim who were ma'aminim b'Moshiach joined with Kefa in this dissembling, so that even Bar-Nabba was carried away with their tzevi'ut (hypocrisy).

[14] But when I saw that their halichah, their hitnahagut (conduct) was not the Derech HaYashar (Straight Way) with respect to HaEmes of HaBesuras HaGeulah, I said to Kefa before all, 'If you, being a Yehudi, have a hitnahagut that is according to the Derech Goyim and not the Derech Yehudim, how do you compel the Goyim to live as the Yehudim?

[15] We ourselves are Yehudim by birth and not

Goyishe chote'im (sinners).

[16] Yet we have da'as that a man cannot be YITZDAK IM HASHEM ('be justified with G-d' IYOV 25:4) by chukim of the Torah (laws of Torah), but through emunah in Rebbe, Melech HaMoshiach Yehoshua.' And we have come to have bitachon in Rebbe, Melech HaMoshiach Yehoshua, that we can be YITZDAK IM HASHEM ('be justified with G-d' IYOV 25:4) by emunah in Moshiach and not by chukim of the Torah, because by chukim of the Torah KOL CHAI LO YITZDAK ('all living shall not be justified' TEHILLIM 143:2).

[17] Now, if, by seeking to be YITZDAK IM HASHEM in Moshiach, we ourselves were found also to be chote'im (sinners) [2:15; Ro 3:9,23], then in that case is Moshiah a kohen for iniquity, a minister serving sin? Chas v'Shalom (G-d forbid)!

[18] For if what I destroyed, these things I again rebuild (1:23; 5:2), I display myself to be a poshe'a (transgressor).

[19] For I, through the Torah (3:13), died in relation to the chok (Ro 7:4-6), so that I might live to Hashem. With Moshiah I have been talui al haetz (hanging on the tree, DEVARIM 21:23).

[20] But it is no longer Anochi (I) who lives, but Moshiah who lives in me, and the Chayyim I now live in the basar, I live by emunah, emunah in the Ben HaElohim [*Moshiah*], the one having ahavah (agape) for me and having given himself over, on my behalf.

[21] I do not set aside the Chen v'Chesed Hashem; for if the MAH ('how') an ENOSH ('man') is to be YITZDAK IM HASHEM (IYOV 25:4) is found through chumra

(legalism), then Moshiach died for nothing and LTOHU (in vain) [Isa 49:4; 65:23].

3 O senseless Galatians, who bewitched you? It was before your eyes that Rebbe, Melech HaMoshiach Yehoshua was publicly shown forth as having been TALUI AL HAETZ (hanging on the tree, DEVARIM 21:23).

[2] This one thing only I want to learn from you: did you receive the Ruach HaKodesh by means of chukim of the Torah (laws of Torah) or by means of the hearing of emunah?

[3] You lack seichel; having begun in the Ruach HaKodesh, will you now be perfected in the basar?

[4] Did you suffer so many things lashav (in vain)? –if it really was lashav.

[5] So then, Hashem who is supplying to you the Ruach HaKodesh and producing nifla'ot (miracles) among you, by what means does He do it, by chukim of the Torah or by the hearing of emunah?

[6] Just as Avraham Avinu HEEMIN BAHASHEM VAYACHSHEVEHA LO TZDAKAH ('believed Hashem and it [his faith] was accounted to him for righteousness' BERESHIS 15:6),

[7] Know then, that the Bnei HaEmunah, these ones are the Bnei Avraham Avinu!

[8] And the Kitvei HaKodesh, having foreseen that Hashem would yatzdik (justify) the Goyim by emunah, preached the Besuras HaGeulah beforehand to Avraham Avinu, saying 'VENIVRECHU VO KOL GOYEI HAARETZ ('All the families, peoples of the earth will be blessed in you' BERESHIS 18:18; 12:3).

[9] For this reason, the ones of emunah receive the bracha (blessing) with Avraham Avinu

hama'amin (the believer).

[10] For as many as are (seeking 'YITZDAK IM HASHEM') by chukim of the Torah are under a kelalah (curse); for it has been written, ARUR ASHER LO YAKIM ES DIVREI HATORAH HAZOT LA'ASOT OTAM ('Cursed is everyone who does not uphold, abide by all the words of this Torah to do them, to carry them out' DEVARIM 27:26; cf Ya 2:10).

[11] Now it is clear that not one person is YITZDAK IM HASHEM ('justified with G-d') by the Torah, because VTZADDIK BEEMUNATO YICHEYEH ('the righteous by his faith will live' CHABAKUK 2:4).

[12] But the Torah is not of emunah, but the man YAASEH OTAM VACHAI ('who does these things will live' by them VAYIKRA 18:5).

[13] Moshiach redeemed us from the kelalah (curse) of the Torah, having become a kelalah (curse) on behalf of us, because it has been written, KILELAT HASHEM is on NIVLATO TALUI AL HAETZ ('Curse of G-d is on the NEVELAH (body, corpse) being hanged on the tree' DEVARIM 21:23),

[14] In order that to the Goyim the Bracha of Avraham Avinu might come by Moshiach Yehoshua, that the havtachah (promise) of the Ruach HaKodesh we might receive through emunah.

[15] Achim B'Moshiach, I speak according to human dimyon (analogy). Even a brit (covenant) having been confirmed by Bnei Adam no one sets aside or adds to it.

[16] Now to Avraham Avinu were spoken the havtachot (promises) and to his ZERA ('seed' BERESHIS 22:18). He does not say

VLIZERAHECHAH

('and to your seeds'), as concerning many, but as concerning one, 'and to the ZERA of you', and that ZERA is Moshiach.

[17] And this I say: a brit (covenant), which was previously confirmed by Hashem, cannot be annulled so as to abolish the havtachah (promise) by the Mattan Torah –which was given arba me'ot usheloshim shanah [four hundred and thirty years later SHEMOT 12:40]].

[18] For if the nachalah (inheritance) is based on Torah, it is no longer based on havtachah (promise); but Hashem has given the nachalah to Avraham Avinu by havtachah (promise).

[19] Why then the Mattan Torah (Giving of the Torah)? The Torah was added because of peyscha'im, until the ZERA (Moshiach) should come to whom the havtachah had been made (BERESHIS 22:18). Now the Torah was administered through malachim (DEVARIM 33:2; TEHILLIM 68:18) by the hand of a metavech (VAYIKRA 26:46; BAMIDBAR 36:13).

[20] Now the metavech is not for only one, but Elohim hu echad (DEVARIM 6:4).

[21] Is the Torah, mimeila (consequently, as a result), against the havtachot (promises) of Hashem? Chas v'Shalom (G-d forbid)! For if Torah had been given that had the ko'ach (power) to affect hitkhdshut (regeneration), then to be YITZDAK IM HASHEM ('justified with G-d') would indeed have been based on chukim of the Torah.

[22] But the Kitvei HaKodesh consigned all things under HaChet (Sin) [Ro 3:9], that the havtachah (promise)

might be given by emunah in Rebbe, Melech

HaMoshiach Yehoshua to the ma'aninim.

[23] But before Emunah came, we were being held in custody, being confined and guarded for the about-to-be-revealed Emunah.

[24] This is the result: the Torah functioned as our omenet (governess) to lead us to Moshiach, that by emunah we might be YITZDAK IM HASHEM.

[25] But Emunah having come, we are no longer under an omenet (governess).

[26] For through emunah in Rebbe, Melech HaMoshiach Yehoshua, you are all yeladim of Elohim.

[27] For as many as have had a tevilah into Moshiach have clothed yourselves with Moshiach.

[28] There is not Yehudi nor Yevani (Greek), there is not eved (servant) nor Ben Chorin (freedman), there is not zachar (male) nor nekevah (female), for you are all echad in Moshiach Yehoshua.

[29] And, if you belong to Moshiach (YESHAYAH 53:10), then you are of the ZERA of Avraham Avinu, you are yoreshim (heirs) according to the havtachah (promise).

4 Now I say this: for however much time as the yoresh (heir) has not attained his majority (the state or time of being of full legal age, or his religious majority, his Bar Mitzvah), he differs nothing from an eved, though being Ba'al Bayit of all the nachalah (inheritance).

[2] And he is under shomrim (guardians) and omnot (governesses) until the time previously appointed by the Ba'al Bayit.

[3] So also we, when we were immature, had been enslaved under the yesodot (rudiments)

of the Olam Hazei.

[4] But when the fullness of time had come, Hashem sent forth his Ben HaElohim

[Moshiach, 2Sm 7:14; Ps 2:7; 89:27f], born of an isha (Gn 3:15; Isa 7:14; Mic 5:2), born under the Torah,

[5] That Moshiach might bring the Geulah (Redemption) to the ones under the Torah, that we might receive the Ma'amad HaBanim (the standing as sons), the bechirah adoption.

[6] And because you are banim, Hashem sent forth the Ruach of His Ben HaElohim into your levavot, crying 'Abba, Avinu!'

[7] So you are no longer an eved but a ben; and if a ben, also a yoresh through Hashem.

[8] But, formerly, when you did not have da'as (knowledge) of Hashem, you were avadim serving that which is by nature not HaEl HaAmiti (the true G-d).

[9] But, now, having known Hashem, or rather having been known by Hashem, how is it that you are returning to the weak and beggarly yesodot (rudiments) of the Olam Hazei to which again you want to renew your service as avadim?

[10] You [*Galatian Goyim*] observe yamim (days) and chodashim (months, new moons) and mo'adim (fixed times, festivals) and shanim.

[11] I fear for you, lest somehow efshei (perhaps) I have labored for you lashav (in vain).

[12] Become as I am, because I also became as you are, Achim BMoshiach. I implore you. You did me no wrong.

[13] And you know that it was due to chulshat habasar (weakness of the flesh, sickness) that I first preached the Besuras HaGeulah to you,

[14] and your nisayon (trial) in my basar you did not despise nor did you loathe, but as a malach Hashem you received me, as Rebbe Melech HaMoshiach Yehoshua himself.

[15] Where then is your birkat Shomayim? For I testify to you that if possible, having torn out your eynayeem (eyes), you would have made a mattanah (gift) of them to me.

[16] So, then, have I become your oyev (enemy) by telling you HaEmes?

[17] They (the mohalim haGoyim) are zealously courting you, but not in a good way; rather, they desire to cut you off and shut you out, in order that you may be zealous for them.

[18] Now it is tov ma'od to be zealous in a good thing all the time, and not only during my presence with you.

[19] My yeladim, for whom again I suffer chevlei leydah (birth pains) until Moshiach is formed in you,

[20] Would that I were present with you just now and could change my tone, because I am baffled by you.

[21] Tell me, you Goyim who wish to be under the Torah, do you not possess 'shema' hearing of the Torah?

[22] For the Torah says that Avraham Avinu had shnei banim (two sons), one of shifchah (the slave woman) and one of the gevirah.

[23] But the one of the slave woman has been born according to the basar, and the one of the free woman has been born through the havtachah (promise).

[24] Now these things can be taken derech mashal (figuratively); for these are two beritot (covenants, see 3:17), one from Mount

Sinai bearing banim for avdut (slavery, bondage): this is Hagar.

[25] Now, Hagar is the Mount Sinai in Arabia; and corresponds to the Yerushalayim of the present, for she is in avdut with her banim.

[26] But the Yerushalayim above is a Bat Chorin (daughter of freedom), the Imma lechulanu (the Mother of us all TEHILLIM 87:5-6; SHEMOT 25:40; YESHAYEH 49:20f; 54:1-13).

[27] For it has been written, RANNI AKARAH LO YALADAH PITZCHI RINNAH VTZAHALI LO CHALAH KI RABBIM BENEI SHOMEMAH MIBNEI VE'ULAH ('Sing, rejoice, O barren, the one not giving birth, break forth into song and shout for joy, the one not suffering birth pains; because more are the children of the desolate woman than the one having the husband' YESHAYEH 54:1).

[28] But you, Achim b'Moshiach, are Bnei HaHavtacha (Sons of the Promise), like Yitzchak. [BERESHIS 18:10]

[29] But just as at that time the one born according to the basar was bringing redifah (persecution) on the one born according to the Ruach HaKodesh, so it is now also.

[30] But what does the Kitvei HaKodesh say? 'Cast out the slave woman and her son, for never will the son of the slave woman inherit with my son, the son of the free woman' BERESHIS 21:10)

[31] Therefore, Achim B'Moshiach, we are not Bnei "HAAMAH" (Sons of the Slave Woman) but Bnei HaKhofshi'yah (Sons of Lady Freedom, the Freedwoman).

5 For this "zman cheruteinu" (Pesach Haggadah Kiddush), Moshiach freed us; stand fast, therefore, and be not again bound by an ol (yoke) of avdut (slavery).

[2] Hinei, I Sha'ul say to you, that if you Goyim undergo the bris milah, Moshiach will profit you nothing [3:12-14].

[3] And I testify again to every one of you undergoing bris milah that such is chal (placed under obligation) to do the whole Torah.

[4] You who want to be YITZDAK IM HASHEM ('justified with G-d') by chumra (legalism), [i.e., *legal justification*] by chukim of the Torah, are estranged from Moshiach, you at that point fall from the Chen v'Chesed Hashem.

[5] For we by the Ruach Hakodesh eagerly await by emunah that for which we have tikvah, the Tzidkat Hashem (DANIEL 9:24).

[6] For in Rebbe, Melech HaMoshiach Yehoshua neither bris milah is of any force nor the lack of it, but emunah working through ahavah (agape).

[7] You [Goyim] were running well: who hindered you from being persuaded by HaEmes?

[8] This persuasion is not of the One calling you.

[9] A little chametz leavens all habatzek (the dough, *T.N. see Pesach Haggadah*).

[10] I have bitachon, (confidence) in you in Adoneinu that you will think nothing other, but the one troubling you will bear the judgment, whoever he may be.

[11] But if I preach [to *Goyim*] the bris milah, Achim B'Moshiach, why am I still being persecuted? In that case, the michshol (stumbling block) of [Moshiach's] Etz (3:12-14; DEVARIM 21:23)

has been abolished.

[12] O if the ones (the mohalim of Goyim) troubling you would castrate themselves!

[13] For, Achim B'Moshiach, you were called for "zman Cheruteinu" (5:1); only use not the Cherut for a pretext for the basar, but, through ahavah (agape), minister to one another as avadim (servants).

[14] For the entire Torah has been summed up in one word: VAHAVTA L'RE'ACHA KAMOCHA ('Love your neighbor as yourself VAYIKRA 19:18).

[15] But if you bite and devour one another, beware lest you be consumed by one another.

[16] But I say, let your halakhah be by the Ruach HaKodesh, and by no means will you carry out the ta'avot (lusts) of the basar.

[17] For the basar desires against the Ruach HaKodesh, and the Ruach HaKodesh desires against the basar—for these oppose each other—with the result that the things you wish you cannot do (Ro chp 7).

[18] But if by the Ruach HaKodesh you are led, you are not under [epoch of] Torah.

[19] Now the ma'asei habasar are manifest, dehainu (being:) zenut (fornication), tum'ah (impurity), zimmah (licentiousness),

[20] Avodah zarah (idolatry), kashefanut (sorcery, witchcraft), eivot (enmities), merivah (strife), kinah (jealousy), rogez (anger), anochiyut (selfishness), machalokot (dissensions), kitot (sects),

[21] Tzarut ayin (envyings), shichrut (drunkenness), holelut (carousing) and things like these, of which I tell you beforehand, as I said previously, that the ones practicing such

things will not receive the nachalah (inheritance) of the Malchut Hashem.

[22] But the p'ri of the Ruach HaKodesh is ahavah (agape), simcha (joy), shalom (peace), zitzfleisch (patience), nedivut (generosity, kindness), chesed (loving-kindness), ne'emanut (faithfulness),

[23] Anavah (meekness, shiflut, lowliness), shlitah atzmi (self-control)...would you not agree?—against these things there is no isser (proscription in the Torah).

[24] But the ones who are mekabel Moshiach Yehoshua have put to be talui al HaEtz (hanging on the Tree, DEVARIM 21:23) the basar with its teshukot (desires) and its ta'avot (lusts).

[25] If we live by the Ruach HaKodesh, we should stay in line with the Derech HaYashar (Straight Way) of the Ruach HaKodesh.

[26] Let us not become ba'alei ga'avah (conceited, haughty persons), provoking one another, envying one another.

6 Achim BMoshiach, if indeed a man is overtaken in some averah, you ones with ruchniyus restore such a one in a spirit of anavah (meekness), watching out for yourself lest also you come under nisayon (temptation). [2] Bear one another's burdens (TEHILLIM 55:23) and thus you will fulfill the Torah of Moshiach. [3] For if anyone thinks himself to be something when he is nothing, he deceives himself. [4] But let each man prove his own ma'aseh and then in his own ma'asim rather than in that of his re'a (neighbor) he will find kavod. [5] For each man must bear his own load.

[6] And let the one being taught limudei kodesh (sacred studies) in the Kitvei

HaKodesh share in all good things with his rabbinic moreh (2Ti3:14-15).

[7] Do not be led astray. Hashem is not mocked. For whatever a man sows, this also he will reap.

[8] For the one sowing to the basar of himself, of the basar will reap churban (destruction); but the one sowing to the Ruach HaKodesh, of the Ruach HaKodesh will reap Chayyei Olam.

[9] Now let us not lose chozek in doing Gemilut Chasadim, for BETTO ("in its season" TEHILLIM 1:3) we will reap, if we faint not.

[10] Therefore, then, as we have opportunity, we should do ma'asim tovim towards all, and especially towards the Bnei Beis HaEmunah.

[11] SEE WITH WHAT GROISE LETTERS I WROTE TO YOU WITH MY OWN HAND.

[12] As many as crave to be good preeners in the basar (Ro 2:29), these compel you (Goyim) to undergo bris milah; they (the mohalim of Goyim) do so only to avoid suffering redifah (persecution) for the Etz of Moshiach (DEVARIM 21:23).

[13] For not even those of the party of the bris milah are shomer mitzvot themselves; they (the mohalim of Goyim) want you (Goyim) to undergo bris milah for the purpose of boasting in your basar!

[14] But may it not be to me to boast, except in HaEtz HaMoshiach (DEVARIM 21:23) Yehoshua Adoneinu, through whom the Olam Haze has become nevelah talui al HaEtz (corpse hanging on the tree DEVARIM 21:23) to me, and I have become a

nevelah talui al HaEtz (corpse hanging on the tree) to the Olam Haze.

[15] For neither bris milah is anything, nor fehlt (the lacking) of bris milah, but a Bri'a Chadasha (New Creation).

[16] And as many as stay in line with the Derech HaYashar (Straight Way) of these divrei torah, Shalom Hashem and Chesed Hashem be upon them, and upon the Yisroel of Hashem [See Ro 2:28-29].

[17] For the rest, let no one give me any more tzoros; for I bear in my basar the chabburot haYehoshua (wounds, stripes of Yehoshua YESHAYEH 53:5).

[18] Achim BMoshiach, the Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Yehoshua Adoneinu be with your neshamah. Omein.
www.afii.org/akedah.htm
www.afii.org/EtzChayim.htm

[T.N. Galatians was probably written around 49 C.E. just after Rav Sha'ul's first Shlichus journey. It was probably written from Antioch in Syria. The chukim of the Torah along with bris milah are the covenant privileges given by Hashem to preserve the existence of Yehudim as a people (see Ac 21:20-26; 16:1-3); however, as individuals, Jews as well as non-Jews must not take their eyes off saving faith's all-important eternal bris milah excision of the unregenerate "basar," which excision is hitkhdshut regeneration and rebirth in Moshiach in the Ruach Hakodesh, the only salvation for Abraham no less than for all Abraham's children. See Yn 3:3 and Col 2:11-13.]

MOSHIACH'S LETTER THROUGH THE SHILIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN EPHESUS

1 Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua b'ratzon Hashem (by the will of G-d) to the Kadoshim who are in Ephesus, and who are HaNeemanim in Rebbe, Melech HaMoshiach Yehoshua;

[2] Chen v'Chesed Hashem to you and shalom from Elohim Avinu and Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

[3] Baruch hu Adonoi Avi Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who has bestowed on us every birkat hanefesh in Shomayim in Moshiach,

[4] Just as He picked us out to be part of Hashem's Bechirim (Chosen Ones) before the hivvased tevel (foundation of the world), that we should be Kadoshim and without mum (defect, VAYIKRA 22:20) before Him in ahavah: [VAYIKRA 11:44; 20:7; SHMUEL BAIS 22:24; TEHILLIM 15:2]

[5] Having provided the yi'ud merosh (predestination) for us to be chosen as adopted bnei brit through Rebbe, Melech HaMoshiach Yehoshua to Himself, according to the chafetz (good pleasure) of His ratzon (will),

[6] To the tehilat kavod of the Chen v'Chesed Hashem of Him (to the praise of the glory of His grace) by which Hashem freely favored us in the Moshiach HaAhuv.

[7] In Him we have the pedut (redemption, Geulah release on payment of ransom) through the [*kapporah*] dahm of Moshiach [YESHAYAH 53:10-12; DANIEL 9:26; BAMIDBAR 19:20], the selichat chatoteinu (forgiveness of our sins), according to the osher (wealth) of His Chen v'Chesed Hashem (grace of G-d);

[8] Which He lavished upon us,

[9] In all chochmah (wisdom) and binah (understanding), having made hisgalus (revelation) to us of the sod of His ratzon (mystery of His will), His chafetz (good pleasure), according to the etza (counsel, plan of G-d) which Hashem set forth in Moshiach:

[10] For a pekudat Hashem (stewardship of G-d), a plan for the fullness of time, gathering up all things in Moshiach, both the things in Shomayim and the things on HaAretz in Him.

[11] In Moshiach we have also obtained a nachalah (allotted inheritance, TEHILLIM 16:5-6), having been predestined according to the tochnit Hashem (purposeful and willed plan of G-d), who works all things after the counsel of His ratzon,

[12] To the end that we who were Rishonim to have tikvah in Rebbe, Melech HaMoshiach should be to the tehilat kavod (praise of glory) of Him.

[13] In Moshiach you also, having heard the message of HaEmes, the Besuras HaGeulah of Yeshu'at Eloheinu which is yours, having also come to emunah, received your chotam (seal) in Moshiach with the Ruach Hakodesh of havtachah (promise),

[14] Who is bestowed as an eravon (pledge) of our nachalah (allotted inheritance, TEHILLIM 16:5-6), with a view to the Geulah of Hashem's own possession, to the tehilat kavod (praise of glory) of Him.

[15] Because of all of this, I, too, having heard of the emunah in Rebbe, Melech HaMoshiach Adoneinu

Yehoshua which is yours, and having heard of your ahavah for all the Kadoshim,

[16] Do not cease giving hodayah (thanksgiving) for you, while speaking of you in my tefillos;

[17] That Hashem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua, the Avi Hakavod, may give to you a ruach of chochmah and hisgalus (revelation) in the da'as (knowledge) of Moshiach. [SHEMOT 28:3; YESHAYAH 11:2]

[18] It is my tefillah that the enayim of your levavot may be enlightened so that you may have da'as of what is the tikvah of His kri'ah (his summons from Shomayim), what is the osher (wealth) of the kavod of His nachalah (allotted inheritance) in the Kadoshim,

[19] And what is the surpassing gedulat hagevurah (greatness of His power) to us who have emunah, according to the working of the ko'ach of His might [YESHAYAH 40:26]

[20] Which He exerted in Rebbe, Melech HaMoshiach when He raised Him in the Tchiyas HaMoshiach, having seated Him at His yamin (right hand) in Shomayim,

[21] Far above all rule and authority and power and dominion, and every name that is named, not only in the Olam Hazei but also in Olam Habah.

[22] And Hashem subordinated all things under the feet of Moshiach and gave Him as Rosh over all things to the Brit Chadasha Kehillah,

[23] Which is the Guf HaMoshiach (body of Messiah, DEVARIM 21:23; Ro 6:3-13; BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11] the melo (plentitude) of Him, who fills all in all.

2 And you being dead in your peyshaim and chatta'im,
 [2] In which you amel (formerly) fier zich (comported oneself), according to the course of the Olam Hazeh, according to the Sar of the authority of the air [*the Samekh Mem, Hasatan, teivel, the devil*], the ruach now working in the bnei haMeri (sons of Rebellion).
 [3] Among them we too all formerly conducted ourselves in the ta'avot of our basar, following the lusts of the flesh and of the machshavot (thoughts), and we were by nature Bnei Rogez (Sons of Anger) of Hashem, as also the rest.
 [4] But Hashem, being rich in rachamim (mercy), because of His ahavah harabba (great love) with which He loved us,
 [5] Even when we were dead in our peyshaim, He made us alive together with Rebbe, Melech HaMoshiach (by the unmerited Chen v'Chesed Hashem you have been delivered in your personal Geulah and the Yeshu'at Eloheinu), [TEHILLIM 103:12]
 [6] And raised us up with Moshiach and seated us with Him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua,
 [7] In order that, in the Olam HaBah, He might display the surpassing osher of the Chen v'Chesed Hashem of Him in chesed toward us in Rebbe, Melech HaMoshiach Yehoshua.
 [8] For by unmerited Chen v'Chesed Hashem you have been delivered from Hashem's Mishpat (Judgment) and granted a share in the Geulah (Redemption), through emunah; and this is not [an einfal (intuitive idea)] of yourselves, it is a matpat

Hashem (gift of G-d);
 [9] Not the result [of the zchus (merit)] of doing ma'asim (works) [Ac 15:1; Ga 5:3 4], so that before Hashem no man should be a ravrevan (boaster, braggart). [DEVARIM 9:5]
 [10] For we are His masterpiece, having been created in Moshiach Yehoshua for ma'asim tovim, which Hashem prepared beforehand, that the derech of our halakhah should be in them. [YESHAYAH 29:23; 42:7; 60:21;]
 [11] Therefore, have zikaron (remembrance) that formerly you, the Goyim in the flesh, who are called 'arelim' (uncircumcised ones) by the ones being called 'nimolim' (circumcised ones) which is a Bris Milah performed in the flesh by human hands
 [12] Have zikaron (remembrance) that you were at that time bazunder (unrelated and separate) from Rebbe, Melech HaMoshiach, having been alienated from the torat HaEzrakhut (the citizenship) in the Am Brit, from Yisroel, being zarim (strangers) to the Beritot HaHavtacha, farloiren (lost) and having no tikvah (hope) and without G-d in the Olam Hazeh. [YESHAYAH 14:1; 65:1]
 [13] But now in Rebbe, Melech HaMoshiach Yehoshua, you, who formerly were in the outermost courts, have been brought near by the kapporah of the dahm of Moshiach.
 [14] For Moshiach himself is our shalom, who made the Shneyim into Echad, having broken down in the basar of Moshiach the barrier of the Mechitzah (the dividing partition), the Soreg (barrier of the holy precinct in the Beis HaMikdash between Jews and

non-Jews), the Eyvah (Enmity),
 [15] By annulling the chok (decree, law) of mishpatim in ordinances that the Shnaym He might create in Himself into Adam Chadash Echad (One New Humanity), arbitrating shalom,
 [16] And that Moshiach might bring the ritztzu (reconciliation, cessation of enmity), reconciling to Hashem the Shnaym into one guf (body) [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11] through the Moshiach's Etz, having put to death the Eyvah by it.
 [17] And having come, Moshiach preached shalom to you, the ones in the outermost courts, and shalom to the ones near; [TEHILLIM 148:14; YESHAYAH 57:19]
 [18] Because through Moshiach we both have HaSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim TEHILLIM 118:20) by one Ruach Hakodesh to Elohim HaAv.
 [19] Therefore, then, no longer are you zarim and aliens, but you are fellow citizens of the Kadoshim and bnei bayit members of the household of G-d,
 [20] Having been built upon the yesod (foundation) of the Shlichim and Nevi'im, Moshiach Yehoshua himself being the ROSH PINAH (TEHILLIM 118:22),
 [21] In whom all the binyan (edifice), being fitly joined together, grows into a Heikhal Kadosh b'Hashem;
 [22] In whom also you are being built together into a Mishkan of Hashem in the Ruach Hakodesh.
 [T.N. In this chapter Rav Sha'ul uses the courts of the Beis Hamikdash to teach the saving work of Moshiach.]

3 For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua for you Goyim,
 [2] If indeed you heard of the pekudat Hashem of the Chen vChesed Hashem having been given to me for you,
 [3] That according to hisgalus (revelation) there was made known to me the sod of the raz, as I wrote before in brief,
 [4] As to which you are able by reading to have binah of my haara (insight) into the Sod HaMoshiach [the Secret of Moshiach],
 [5] Of which in other dorot (generations) was not made known to the Bnei Adam as it has now been made hisgalus (revelation) to Rebbe, Melech HaMoshiach's Shlichim and Nevi'im HaKedoshim in the Ruach Hakodesh,
 [6] Namely, that the Nations are fellow bnei HaYerushshah (heirs) of the nachalah (allotted inheritance, Ps 16:5-6) and joint evarim of HaGuf HaMoshiach [Cn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] and joint partakers of the havtachah (promise) in Moshiach Yehoshua (Yeshua) through the Besuras HaGeulah, [Ezek 47:22]
 [7] Of which I became a keli kodesh (minister) according to the matnat Hashem of the Chen vChesed of G-d having been bestowed upon me, according to the working of His gevurah (power).
 [8] To me, the less than the least of all Kadoshim, was given this Chen vChesed Hashem, to preach to the Goyim the unsearchable osher (riches) of Moshiach,
 [9] And to shed light on what is the pekudat Hashem of the Sod that was meOlam nistar (hidden) in Hashem, who created all things,
 [10] In order that the many faceted Chochmat Hashem

might be made known now to the rulers and the authorities in Shomayim through the Moshiach's Brit Chadasha Kehillah.
 [11] This was in accordance with the tochnit Hashem (purposeful and willed plan of G-d) for the Olamim (Ages), which He implemented in Rebbe, Melech HaMoshiach Yehoshua Adoneinu,
 [12] In whom we have boldness and HaSha'ar laHashem (gate to approach G-d's presence, *access of the tzaddikim Ps 118:20*) in bitachon through emunah in Him.
 [13] Therefore, I ask you not to lose chozek concerning my tzoros on your behalf, which is for your kavod.
 [14] For this cause I fall down before HaAv,
 [15] From whom every mishpochah in Shomayim and on Ha'Aretz is named,
 [16] That Hashem may grant you according to the osher of His kavod to become mightily empowered through His Ruach Hakodesh in the adam hapenimi (inner man Ro 7:22);
 [17] So that Moshiach may make His maon (dwelling place, permanent residence, home) in your levavot through emunah, being rooted and grounded in ahavah,
 [18] That you may be able to have binah, together with all the Kadoshim, what is the breadth and length and height and depth [IYOV 11:8,9; TEHILLIM 103:11]
 [19] And to have da'as of the ahavah of Moshiach, which ahavah surpasses da'as, in order that you may be filled to all the melo (plentitude) of Hashem.
 [20] Now to the One who is able to do exceedingly abundantly, beyond all that we ask or think, according to the ko'ach working in us.

[MELACHIM ALEF 3:13]
 [21] To Him be kavod in the Brit Chadasha Kehillah and in Moshiach Yehoshua, bekhoh hadorot l'Olam va'ed. Omein.

4 Therefore I impart chizzuk (strengthening) to you, I, the prisoner of Rebbe, Melech HaMoshiach Adoneinu, and I admonish you to walk and fier zich (comport oneself) in your derech in a manner worthy of the kri'ah by which you were called,
 [2] With all anavah (humility) of mind and meekness, with savlanut (longsuffering), showing forbearance to one another in ahavah,
 [3] Being eager to keep the achdus (unity) of the Ruach Hakodesh in the uniting bond of shalom;
 [4] As there is one guf (body) [Cn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] and one Ruach Hakodesh, as also you were called in one tikvah (hope) of your kri'ah:
 [5] Adon echad, emunah achat, tevilah achat,
 [6] One G-d and Avi khol (Father of all), who is over all and through all and in all.
 [DEVARIM 6:4; ZECHARYAH 14:9]
 [7] But to each of us was given the Chen vChesed Hashem according to the measure of the Matnat HaMoshiach.
 [8] Therefore it says, ALITA LAMMAROM SHAVITA SHEVI LAKACHTA MATANOT ('You ascended to the height, you led captive, you received gifts' TEHILLIM 68:19 [18]), He has led captive a host of captives, He had brought matanot (gifts) to Bnei Adam.
 [9] Now if He 'ASCENDED' what can it mean except that also He descended into the lower parts of ha'aretz?

[10] The one who descended is Himself also the one having ascended far above all the Shomayim, that He might fill all things. [MISHLE 30:1-4]
 [11] And He gave some to be shlichim, and some nevi'im, and some gifted to be used in Kiruv efforts for Rebbe, Melech HaMoshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) who are ro'im and morim in the Kehillah,
 [12] For the equipping of the Kadoshim for the work of avodas kodesh ministry, to the building up of HaGuf HaMoshiach
 [13] Until we all attain to the achdus (unity) of the emunah and to the da'as (knowledge) of the Ben HaElohim, to the Bnei Chayil maturity, to the measure of the stature of the melo (plentitude) of Moshiach.
 [14] In this way, we are no longer olalim (infants) tossed by waves and carried around by every wind of limmud (instruction), by the cunning of Bnei Adam, with craftiness leading to the scheming of remiyah (deceit) and madduchei shav (delusion); [YESHAYAH 57:20]
 [15] But telling HaEmes in ahavah, let us grow up in every respect unto Him who is the Rosh, Moshiach,
 [16] From whom all HaGuf HaMoshiach being fitly joined together and being united in an agudah binding by that which every joint contributes according as each part's proper working process promotes the growth of HaGuf HaMoshiach in building itself up in ahavah.
 [17] This therefore I say and give solemn edut in Rebbe, Melech HaMoshiach
 Adoneinu: no longer are you to fier zich (comport oneself) in your derech as also the Goyim walk, in the futility of

their machshavot (thoughts),
 [18] Their binah (understanding) being in choshech, having been alienated from the life of Hashem because of the ignorance existing in them, because of the KESHI (stubbornness, hardness DEVARIM 9:27) of their levavot, [DEVARIM 29:4]
 [19] Who, having put away remorse, gave themselves over to zimah (lewdness) for the practice of every kind of tumah (uncleanness) with chamdanut (covetousness).
 [20] But you did not so have lermen of Rebbe, Melech HaMoshiach,
 [21] If indeed you heard about Him and took shiurim in Him, as HaEmes is in Yehoshua.
 [22] For the torah you received was that you must disrobe from your former derech of your old self, the one being corrupted according to the ta'avot of AKOV [deceitful, YIRMEYAH 17:9] remiyah (guile)
 [23] And to be renewed by the Ruach Hakodesh controlling your machshavot (thoughts)
 [24] And to enrobe yourself in the Adam HeChadash (the new Man, humanity) having been created according to the demut Hashem in tzidkat Eloheinu and in the kedushah of HaEmes.
 [25] Therefore, disrobed from Sheker (Falsehood, Lying), let us speak HaEmes [ZECHARYAH 8:16], each one with his re'a (neighbor), because we are evarim (members) one of another. [Ps 15:2; Lev 19:11]
 [26] Have ka'as and do not sin; do not let the shemesh go down on your anger.
 [TEHILLIM 4:4]
 [27] Do not give opportunity to Hasatan.
 [28] Let the one stealing no

longer be a ganav, but rather let the ganav get a parnasah (livelihood) and toil with his own hands at something beneficial, that he may have something to share with the one who is nitzrach (needy).
 [29] Let no lashon hora proceed out of your peh, but only a dvar that is tov, for edification in accordance with the need, that it may mediate Chen v'Chesed Hashem to the ones hearing.
 [30] And do not grieve the Ruach Hakodesh of Hashem, by whom you were sealed for the Yom HaGeulah.
 [YESHAYAH 63:10]
 [31] Let all merirut lev (bitterness) and ka'as and wrath and clamor and lashon hora be removed from you, with all resha.
 [32] And have Chen v'Chesed graciousness with one another. Be kind, tender-hearted, forgiving each other, as also Hashem in Rebbe, Melech HaMoshiach forgave you.

5 Therefore, be imitators of Hashem as beloved yeladim,
 [2] And fier zich (comport oneself) in your derech in ahavah, as also Moshiach had ahavah for us and gave Himself up on behalf of us as a korban and zevach to Hashem for a REACH HANNICHOACH ('a pleasant aroma' BERESHIS 8:21).
 [3] But do not let zenut (fornication) or anything of tumah (uncleanness) or chamdanut (covetousness) even be named among you, as is proper for Kadoshim.
 [4] And also let there be nothing that is an ERVAT DAVAR (indecent thing) or the tipshus (foolery) or foolish talking of letzim (coarse jesting) or shतिकlech (misconduct), which are not fitting.

but rather hodayah (thanksgiving).

[5] For of this you have da'as vada (with certainty), that every zoneh (fornicator) or impure person or covetous person (chamdanut) is avodah zarah, avodah elilim) does not have a nachalah in the Malchut of Rebbe, Melech HaMoshiach and of Hashem.

[6] Let no one deceive you with empty dvarim. For, because of these things the Charon Af Hashem comes upon the Bnei HaMeri (sons of Rebellion).

[7] Therefore, do not be shuttafim (partners) with them.

[8] For you were once Choshech, but now you are Ohr (Light) in Hashem. Fier zich (comport oneself) in your derech as yeladim of HaOhr.

[9] For the p'ri HaOhr is in doing chesed and tzedek and emes,

[10] Proving that which is well-pleasing be'inei Hashem (in the eyes of G-d).

[11] And do not involve yourself in the ma'asei haChoshech (works of darkness), those works without p'ri; but rather even expose them.

[12] For as to the things being done by them under cover of secrecy, it brings bushah (shame) and is a bizayon (disgrace) even to speak of them.

[13] But everything being exposed by HaOhr (Light) becomes visible,

[14] For everything becoming visible is HaOhr (Light); therefore here is the meaning of these words, KUMI, ('Rise up!' YESHAYAH 51:17; 60:1), sleeper, and arise from the MESIM" YESHAYAH 26:19) AND Moshiach WILL SHINE ON YOU (YESHAYAH 60:1 2). [MALACHI 4:2]

[15] Therefore, fier zich

(comport oneself) in your derech with a careful walk, not as kesilim (fools) but as chachamim (wise ones),

[16] Redeeming the time, because the yamim are ra'im.

[17] Therefore, do not be foolish, but have binah of what the ratzon Hashem is.

[18] And do not become a shikker with schnapps, in which is dissipation, but be filled with the Ruach Hakodesh, [VAYIKRA 10:9; MISHLE 20:1; YESHAYAH 28:7]

[19] Speaking to one another in Tehillim and shirim and hymns and neshamah niggunim mi Ruach Hakodesh (soul melodies from the Ruach Hakodesh), singing and making melody in your levavot to Adonoi, [TEHILLIM 27:6]

[20] Giving todot always for everything to Eloheinu, even Avinu b'Shem Rebbe, Melech HaMoshiach Yehoshua, [IYOV 1:21; TEHILLIM 34:1]

[21] Being submissive to one another in the yirat HaMoshiach.

[22] Nashim (wives), make yourselves accountable to your ba'alim (husbands) as to Adoneinu, [BERESHIS 3:16]

[23] Because a ba'al (husband) is rosh of the isha as also Moshiach is rosh of the Brit Chadasha Kehillah, being Himself the Go'el (Savior) of HaCuf (the Body of Moshiach). [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[24] But as the Brit Chadasha Kehillah is accountable to Moshiach, so also the nashim should be to their ba'alim in everything.

[25] Ba'alim, have ahavah for your nashim, as also Rebbe, Melech HaMoshiach has ahavah for the Brit Chadasha Kehillah and gave Himself up on behalf of her,

[26] That He might bring her

to kedushah, having given her tohorah (purification) by the tevilah of the mikveh mayim of the Dvar Hashem,

[27] That he [as a Choson] might present to Himself [as His Kallah] the Brit Chadasha Kehillah in all her kavod TAMIM (unblemished), SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7 9; SHIR HASHIRIM) and without wrinkle or any such things, but that she may be kedoshah and without blemish.

[28] So also the ba'alim ought to show ahavah for their own nashim as their own gufim [BERESHIS 2:23-24]; the one with ahavah for his own isha has ahavah for himself,

[29] For no one ever had sin'as chinom for his own basar but nourishes and cherishes it, just as Rebbe, Melech HaMoshiach also does the Brit Chadasha Kehillah,

[30] Because we are evarim of HaCuf HaMoshiach.

[31] AL KEN YAAZAV ISH ES AVIV VES IMMO

VDAVAK BEISHTO VHAYU LEVASAR ECHAD ("Because of this a man will leave his father and his mother and will be joined to the wife of him and the two will be one basar.") [BERESHIS 2:24]

[32] This is a sod hagadol, but I am referring to Rebbe, Melech HaMoshiach and the Brit Chadasha Kehillah.

[SHIR HASHIRIM 3:6-4:12; BERESHIS 2:23,24; 24:1-7; 41:45; 47:18; SHEMOT 2:21; RUTH 1:16-17; 3:9]

[33] Each of you, however, should show ahavah for his isha as himself, and an isha should reverence her ba'al (husband).

6 Yeladim, obey your horim (parents) in Adoneinu, for this is right. [MISHLE 6:20]
 [2] KABED ES AVICHA VES IMMECHA [SHEMOT 20:12; DEVARIM 5:16], (which is the mitzvah hashishonah with a havtacha),

[3] That it may be well with you and you will be a long time on ha'aretz.

[4] And, Avot, do not provoke your yeladim to ka'as, but nurture them in the musar of Hashem and His tokhechah (reproof). [BERESHIS 18:19; DEVARIM 6:7; MISHLE 13:24; 22:6]

[5] Avadim (servants), serve with mishma'at (obedience) your adonim according to the basar BYIRAH ("with fear") and BIRADAH ("with trembling") [TEHILLIM 2:11] with your levavot of erlichkeit (sincerity) as to Rebbe, Melech HaMoshiach,

[6] Not with eye service as men-pleasers, being mehaneh (pleasing) to Bnei Adam, but as avadim (servants) of Rebbe, Melech HaMoshiach, doing the ratzon Hashem from your levavot.

[7] Render your avodas kodesh service with a lev tov as avadim unto Adoneinu and not unto Bnei Adam,

[8] Having da'as that whatever ma'aseh tov each one does, this he will receive back from Hashem, whether he is an eved or a Ben Chorin.

[9] And, adonim, do the same things to them, forbearing threatening, having da'as that both their and your Adon is in Shomayim, and ein massa panim in Hashem (there is no partiality with Hashem).

[IYOV 31:13,14]

[10] For the rest, be continually empowered in the ko'ach of Hashem and in the oz of His gevurah.

[TEHILLIM 27:14]

[11] Put on the whole armor of Hashem for you to be able to stand against the nechalim (scheming deceitfulness, wiles, evil plots) of Hasatan.

[12] Because we are not wrestling against basar vadahm (flesh and blood), but against the rulers, against the authorities, against the powers of the choshech of the Olam Hazeh, against the kokhot ruchaniyim ra'im (evil spiritual forces) in Shomayim.

[13] Therefore, take up the whole armor of Hashem, that you may be able to withstand in the Yom HaRah and, having done all, to stand.

[14] Stand, therefore, having girded your waist with HaEmes and having put on the breastplate of Tzedek, [YESHAYAH 11:5; TEHILLIM 132:9; YESHAYAH 59:17]

[15] And having put as shoes on your feet that which makes you ready to be a maggid of the Besuras HaGeulah. [YESHAYAH 52:7]

[16] With all these things, take up the shield of emunah, by which you will be able to quench all the flaming darts of haRah (the Evil one);

[17] And take the helmet of yeshu'ah and the cherev of the Ruach Hakodesh, which is the Dvar Hashem. [YESHAYAH 59:17; 49:2]

[18] Daven in the Ruach Hakodesh always with all tefillos and techinnah (supplication). To that end keep shomer and always persevere in techinnah (supplication) for the Kadoshim;

[19] And for me also, that to me may be given utterance in opening my mouth in boldness to make known the Sod HaBesuras HaGeulah,

[20] On behalf of which I am an emissary in chains, that in it I may be bold as it is necessary for me to speak.

[21] But that you may also know my affairs, and what I am doing, Tychicus the Ach b'Moshiach and chaver and keli kodesh (minister) who is ne'eman (faithful) in Hashem,
 [22] Whom I sent to you for this very reason, that you may have da'as of the things concerning us and he may impart chizzuk (strengthening) to your levavot.

[23] Drishat Shalom to the Achim b'Moshiach, and ahavah with emunah from Elohim HaAv and Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

[24] Chen v'Chesed Hashem be with all the ones who have ahavah for Rebbe, Melech HaMoshiach Adoneinu with an incorruptible ahavah.

[T.N. This letter was written roughly 61-62 C.E. along with Col, Pp, and Pm. Rav Sha'ul had been confined in Caesarea before coming to Rome, where he was freed from house arrest around 63 and then re-arrested and died at kiddush ha-Shem around 65. Kefa's writings, the writings of Yochanan, Yehuda, Lukas, Mattityahu, and Markos all came to be written down in this period or somewhat later, though much of the material had existed in oral and written form for some time, and had been preached over and over for thirty years. Does this seem like a long time? It is not. I have in my hands as I write this a book on Orthodox Jewish vocabulary I purchased over 30 years ago when I began this translation work as a doctoral student. It seems like only yesterday. I can remember the Jewish bookstore like I was there last week. The material in the writings of the Brit Chadasha is that close to the events from Yochanan's tevilah to the fall of Jerusalem.]

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN PHILIPPI

1 From Sha'ul and Timotiyos, servants of Rebbe, Melech HaMoshiach Yehoshua; To all the Kadoshim in Rebbe, Melech HaMoshiach Yehoshua who are in the city of Philippi with the supervising mashgichim ruchaniyim (spiritual overseers, zekenim, mivakkerim, supervisors) and the klei kodesh (ministers), the ministering messianic shammashim.

[2] Chen v'chesed Hashem and shalom Hashem from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

[3] Modeh Ani (I thank) my G-d upon every zikaron (remembrance) of you,

[4] Always in every tefillah of mine on behalf of all of you, davening with simcha, making techinnah (supplication)

[5] In view of your deveykus Hashem, your chavrusa partnership in the Besuras HaGeulah from day one until now.

[6] Being convinced of this: that He who began a pe'ulah hatovah (good work 2:13) in you, will bring that mitzvoh to completion [TEHILLIM 138:8] by Yom Hashem, the Yom Adoneinu, Moshiach Yehoshua [1:10; 2:16].

[7] It is in fact btzedek for me to have hitbonenut (profound contemplation) about you all because I hold you in my lev with hartzige (heartfelt) sincerity, both in regard to my sharsherot (prison chains) and in the apologetic hitstaddekut (defense) and vindictory work for the Besuras HaGeulah, you being all deveykus (attachment to G-d) participators in the Chen v'Chesed Hashem given to me.

[8] For der Oybershter is mine eidus (G-d is my witness) how I yearn for all of you with the ahavas Moshiach Yehoshua.

[9] And my tefillah (prayer) is this, that your ahavah (love) [in Moshiach] may yet increase more and more in profound da'as and binah

[10] To help you approve the feste (excellent) things of musar (moral discipline) that matter, that you may be sincere and without michshol (stumbling block) of blame [2:15] in the Yom HaMoshiach [1:6; 2:16],

[11] Having been filled with the pri Tzedek (fruit of righteousness) through Rebbe, Melech HaMoshiach Yehoshua to the kavod Hashem and His tiferet (splendor).

[12] I want you to have da'as, Achim b'Moshiach, that the things concerning me have fallen out to an even greater advancement (1:25) of the Besuras HaGeulah [2Ti 2:9].

[13] So that my sharsherot (chains-1:7) have become a hisgalus (revelation) in Rebbe, Melech HaMoshiach! In all the imperial guard and the public at large!

[14] And most of the Achim b'Adoneinu, having been strengthened in bitachon by my sharsherot (chains), are more readily willing to dare to fearlessly proclaim the Dvar Hashem.

[15] Indeed some darshanim (preachers) preach their derashot (sermons) out of a ruach that is mekanne (jealous, envious) and one of madon (strife); but some have derashot proclaiming Rebbe, Melech HaMoshiach, and these darshanim have kavvanah tovah (good intention).

[16] These latter proclaim Rebbe, Melech HaMoshiach out of a ruach of ahavah, having da'as that the purpose of my divinely destined appointment here is for the hitstaddekut (apologetic defense) of the Besuras HaGeulah.

[17] But those other ones preach Rebbe, Melech HaMoshiach out of anochiyut (selfishness 2:3), not with a lev tahor (pure in heart) motive, lu yetzuuyar (assuming) by means of my sharsherot (1:13-14) to stir up tzoros.

[18] Nu? Whether the maggidim are or are not perfect in their intent, the significant thing is that Rebbe, Melech HaMoshiach is preached! And in this I have simcha. And I will go right on having simcha!

[19] For, I have da'as that through your tefillos for me and through the ezhrah (aid) given by the Ruach Moshiach, this will turn out for my Yeshu'ah (rescue, salvation 1:28; 2:12) [Ro 8:28].

[20] It is my confident tikvah that in nothing I will be put to bushah (shame), but with all ometz lev (courage, boldness YEHOSHUA 1:7) as always, even now, Rebbe, Melech HaMoshiach will be magnified in my basar (1:13), whether through Chayyim (Life) or through Mavet (Death).

[21] For to me to live is Moshiach [Ga 2:20] and to die is revach (gain, profit, hanaa).

[22] But if it means I am to go on living in the basar, this for me is pri for Hashem in the work of avodas kodesh ministry. What will I choose? I do not have da'as.

[23] I am kleir (deliberating).
I am pulled two drakhim

(ways) by a happy dilemma,
on the one tzad (side) having
the desire to depart and be
with Moshiach, for this is
much better [2C 5:8].

[24] But on the other tzad
(side) to remain in the basar is
more necessary for your sake.

[25] And having been
convinced of this fact, I have
da'as that I blaib (remain,
continue unchanged) and will
continue with all of you, for
your advancement (1:12) and
simcha of the [Orthodox
Jewish] Emunah [cf. 1:27; 1Ti
3:9; 4:1,6; 5:8; 6:10,21; Yd 3],
[26] With the ultimate aim
that by coming to you again
your glorying may abound in
Rebbe, Melech HaMoshiach
Yehoshua.

[27] Only one thing: conduct
in practice your torat
haEzrakhut (citizenship, see
3:20) worthily of the Besuras
HaGeulah of Rebbe, Melech
HaMoshiach. Then, whether I
come and see you or am
absent, I may hear concerning
you that you are standing like
a ma'oz (fortress, bastion) in
one ruach, with one
neshamah, contending for the
Eemunah (Yd 3; Pp 4:3) of the
Besuras HaGeulah.

[28] And, I might add, not
having pachad (fear, terror) in
reaction to anything as far as
the mitnaggedim (the ones
opposing) are concerned,
which is a proof to them of
their churban (destruction),
but of your Yeshu'ah
(salvation 1:19; 2:12), and this
from Hashem.

[29] For to you it was given
on behalf of Rebbe, Melech
HaMoshiach, not only to have
emunah in him but also on
behalf of him to be laden with
the burden of Messianic
yissurim (sufferings 3:10),

[30] With you having the
same struggle, which you saw

in me [Ac 16:22] and now hear
to be in me [1:13].

2If, therefore, there is any
idud (encouragement) in
Moshiach, if any
nechamah (comfort) of ahavah
(love), if any deveykus
(attachment to G-d) in the
Messianic chavrusashaft
(association) of the Ruach
Hakodesh, if any warmth of
affection and rachamanut
(compassion, mercy),

[2] Then make my simcha
(joy) shleimah (complete) by
having the same lev, the same
ahavah, being an agudah
association with one
neshamah, thinking the same
machshavot (thoughts),

[3] Doing nothing according
to anochiyut (selfishness 1:17)
nor according to empty
ga'avah (conceit, haughtiness,
arrogance), but in anavah
(humility), fergin (graciously
grant) each other esteem
above yourselves [Ro 12:10].

[4] Let each of you talmidim
look after not only your own
interests, but also the best
interests of others [2:21; 1C
10:24,33].

[5] Let this mind be in you
which was also in Rebbe,
Melech HaMoshiach
Yehoshua,

[6] Who, though existing in
the demut of the mode of
being of Elohim [His etzem or
essential nature, Yn 1:1-2;
17:5], nevertheless Moshiach
did not regard being equal
with G-d as a thing to be
seized [BERESHIS 3:5],

[7] But poured out and
emptied himself [2C 8:9],
taking the demut of the mode
of being of an eved

[YESHAYAH 52:13- 53:12
[T.N. see the *AVDI TZADDIK
TZEMACH DOVID
MOSHIACH YIRMEYAH 23:5;
ZECHARIAH 3:8*], and was
born in the likeness of Bnei

Adam [Yn 1:14; Ro 8:3; MJ
2:14-17], and having been
found in appearance as an
Adam,

[8] Rebbe, Melech
HaMoshiach humbled himself
and took the path of shiflut
(lowliness), unto mishma'at
(obedience 2:12) [cf.
BERESHIS 3:17] even unto
death [Yn 10:17; MJ 5:8; 12:2],

and that, a death on HaEtz
[the Tree, DEVARIM 21:23;
27:26; Ga 3:13; Pp 3:18].

[9] Therefore, also Hashem
exalted [YESHAYAH 52:13;
53:12; DANIEL 9:26; 7:14; Ac
2:33; MJ 1:3] Rebbe, Melech
HaMoshiach, and gave to him
haShem [Ep 1:21; MJ 1:4]
above every name,

[10] That at haShem of
Yehoshua, KOL BERECH
(every knee YESHAYAH 45:23)
will bow, of beings
biShomayim and ba'Aretz and
mitchata laAretz (in the world
below),

[11] And KOL LASHON
(every tongue YESHAYAH
45:23) shall make hoda'ah
(confession) with an Ani
Ma'amin that is an open and
public admission that Rebbe,
Melech HaMoshiach

Yehoshua (Yeshua) is
Adoneinu, to the kavod of
Elohim Avinu.

[12] Therefore, Chaverim,
just as you have always had
mishma'at (obedience 2:8)
concerning me, not as in my
presence only, but now much
more in my absence, work out
your own Yeshu'ah (Salvation)
[1:19,28] BY'IRAH ('with fear')
and BIRA'DAH 'with
trembling' [TEHILLIM 2:11].

[13] For Hashem is the one
working in you, both to will
and to work according to His
chafetz (good pleasure of His
will). [EZRA 1:5]

[14] Do all things without murmurings and madon,
 [15] That you may be innocent and without michshol of blame [1:10], bnei haElohim TAMIM UMUM ('unblemished and unspotted' Ex 12:5; Lv 22:20; Isa 53:7-9) in the midst of a DOR IKKESH UFETALTOL ('warped and crooked generation Dt 32:5), among whom you shine as the ZOHAR (Dan 12:3) in the Olam Hazeh,
 [16] Holding fast the Dvar HaChayyim. This is so that I will have reason for glorying on the Yom HaMoshiach [1:6,10], that I neither ran nor labored LTOHU (in vain) [YESHAYAH 49:4; 65:23].
 [17] And, indeed, if my neshamah is to be poured out as a nesekh (libation wine) offering upon the korban (sacrifice) of the avodas kodesh (kohen's service, ministry) of your emunah, I have simcha, rejoicing together with you all [cf. Ro 15:16; 2Ti 4:6].
 [18] And in the same way also you have simcha, rejoicing together with me [l:4,18; 1:25; 2:2,17].
 [19] I have tikvah b'Adoneinu Yehoshua to send Timotiyos to you soon, that I also may be cheered up in the da'as of the things concerning you.
 [20] For I have no one like-minded who will emesdik (genuinely) care for your spiritual welfare.
 [21] All of them are seeking their own interests [2:4], not those of Rebbe, Melech HaMoshiach Yehoshua.
 [22] But of the proven mamashus (real worth) of Timotiyos you have da'as, because as a ben with his abba, Timotiyos served with me in the Besuras HaGeulah.
 [23] Therefore, I have tikvah to send him, as soon as I see

how things will go with me.
 [24] But I have bitachon in Hashem that indeed I will come quickly.
 [25] But I considered it necessary to send to you Epaphroditus, the Ach b'Moshiach and fellow po'el (worker) and fellow chaiyal (soldier) of mine, but your shliach and keli kodesh (minister) of my need [4:18].
 [26] I am sending him to you, because he was yearning after you all and was under zeiyar (extremely great) stress, because you heard that he was ill.
 [27] For indeed he was ill, coming near to death, but Hashem had mercy on him not on him only but also on me, lest I should have agmat nefesh upon agmat nefesh.
 [28] Therefore, I am all the more eager to dispatch him to you, in order that when you have seen him again, you may have simcha and I may have less agmat nefesh.
 [29] Therefore, receive him in Adoneinu with all simcha and hold esteem for such klei kodesh (ministers) [1C 16:16,8; 1Ti 5:17].
 [30] Because he came near to death on account of the avodas kodesh of Moshiach, performing an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life) having risked his life, that he might make up for the ministry to me that you could not give.

3 As to the rest, Achim b'Moshiach of mine, have simcha in Adoneinu [1:25; 2:18,28,29; 4:4]. To keep writing the zelba thing [l:4,18; 1:25; 2:2,17,18, 28,29] to you is not an irksome bother to me, but for you it is a te'udat bitachon (safeguard).
 [2] Be shomer and on your guard and watch out for those

[unclean, prowling] kelevim (dogs Ps 22:17(16);20; Rv 22:15), watch out for the evil po'alim (workers), watch out for the "circummutators" (Ca 6:12).
 [3] For we are the Bnei HaMilah [Ro 2:29; Co 2:11-12], the ones whose avodas kodesh is by the Ruach Hakodesh [Yn 4:23; Ro 8:4] and whose kavod is in Moshiach Yehoshua and who take no bitachon in the basar,
 [4] Even though I could be having bitachon also in the basar. If any other person thinks he has grounds to have bitachon in the basar, I have more (2C 11:18-12:10):
 [5] Bris milah on the eighth day [Lk 1:59; 2:21]; from Bnei Yisroel by birth; of the tribe of Benjamin; a speaker of Lashon HaKodesh, Ivrit of Ivrit-speaking horim, a Hebrew of Hebrews (2C 11:22); with regard to the Torah, from the kat haPerushim (Ac 23:6; 26:5);
 [6] With regard to kin'a (zealousness), persecuting the Adat HaMoshiach (Ac 8:3; 22:4; 26:9 11); with regard to tzidkat HaTorah, [3:9; Ro 2:27-29, as opposed to the tzidkat Hashem], I was medakdekim bmitzvot unrepachable [i.e., hair-splittingly and rigorously observant, glatt kosher, frumkait, and shomer mitzvot].
 [7] But what things were revach (gain, profit) to me, these things I considered loss, on account of Rebbe, Melech HaMoshiach (Mt 13:44-46; Lk 14:33).
 [8] But even more so, I consider all to be loss on account of the excellency of the da'as of Rebbe, Melech HaMoshiach Yehoshua Adoneinu [3:10; YIRMEYAH 9:23-24], on account of whom I suffered the loss of all things and I

consider them as nothing, in comparison, that I may gain Moshiach [TEHILLIM 73:25], [9] And be found in him, not having my own Tzedek (self-achieved righteousness, by definition a self-righteousness) based on chumra (legalism [*legalism itself a "merit" misinterpretation of the Torah*]), but the Tzedek [YIRMEYAH 33:16] through emunah [Ro 3:21-22] in Rebbe, Melech HaMoshiach, the Tzidkat Hashem based upon emunah [BERESHIS 15:6; Ro 9:30].

[10] I want to have da'as of Rebbe, Melech HaMoshiach, and of the gevurah (power) of the Tchiyas HaMoshiach and the deveykus (attachment to G-d) of Moshiach's yissurim (sufferings 1:29; Ro 8:17; Ga 6:17), being formed into the mode of being of Moshiach's death [*death to the sinful Olam Hazei and the unregenerate basar Ro 6:3-5*].

[11] If somehow I may attain to the Tchiyas HaMesim.

[12] Not that already I obtained or already have been made shleimut, but I pursue this tachlis (final end, aim) that I may lay hold of [ITi 6:12,19 cf. Pp 2:6] that for which I was laid hold of by Rebbe, Melech HaMoshiach Yehoshua [Ac 9:5-6].

[13] Achim b'Moshiach, I do not consider myself to have laid hold (3:12); but one zach (thing) I do, forgetting the things behind, and stretching forward to the things ahead, [14] According to the tachlis I pursue the prize of the Shomayim Aliyah ascent of Hashem, the upward kriah (call) of HaShem b'Rebbe, Melech HaMoshiach

Yehoshua (2K 1:10; 2:12).

[15] Therefore, as many as would be shleimut, let us think like this (2:5-8): and if in anything your machshavot

(thoughts) are different [Mt 5:48; 2C 2:6], even this Hashem will reveal to you.

[16] Fort (nevertheless), let us march in line with what we have attained, let us hold to the same [Ga 6:16].

[17] Achim b'Moshiach, together be imitators of me [1C 4:16; 11:1]. Take note of the ones walking as you have a mofet in us [2:5-30; 1Th 1:7; 1K 5:3].

[18] For many, of whom I was often telling you, and now also I say with weeping, walk as oyvim (enemies) of Moshiach's Etz [DEVARIM 21:23; 27:26; Ga 3:13; 1C 1:23; Ga 6:12 cf Pp 2:8].

[19] Their destined end [TEHILLIM 73:17] is churban (destruction, Gehinnom). Their g-d is their appetite [Ro 16:18], and their kavod, what they glory in, is their bushah (shame). Their machshavot are set on the Olam Hazei [Ro 8:5-6].

[20] But the torat haEzrakhut (citizenship-see 1:27) we conduct exists in Shomayim [Ep 2:6; MJ 12:22; Ga 4:26; 6:16], from where also we eagerly await a Moshi'a (Savior), a Go'el, Adoneinu Rebbe, Melech HaMoshiach Yehoshua,

[21] Who will transfigure the basar of our humiliation into the demut of the mode of being of the guf kavod of Moshiach, according to the pe'ulah (action, work-1:6; 2:13) of his ko'ach (power) [Ro 8:29; 1C 15:43 53], even to the subjecting of all things to himself [1C 15:28].

T.N. The joyous tone of this letter is miraculous, given the fact that Rav Sha'ul is, as he is writing it, in danger of capital punishment by decapitation at anytime and without warning. But Sha'ul selflessly thinks about two quarreling women and the danger their quarrel

poses to the kehillah in Philippi. He seems to have been leading up to this statement in 4:2: "I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu."]

4 So then, my achim ahuvim whom I have a tshuka (longing) for, my simcha and crown (1Th 2:19-20), stand firm in Rebbe, Melech HaMoshiach Adoneinu.

[2] I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu.

[3] Yes, I ask also you, true yoke-fellow, assist these women who contended alongside me in the Besuras HaGeulah with both Clement and the rest of the fellow po'alim (workers) of mine, whose names are in the Sefer HaChayyim.

[4] Have simcha in Adoneinu always; again I will say it: Rejoice!

[5] Let your chassidus (piety) and sobriety be known to kol Bnei Adam; Moshiach Adoneinu is near.

[6] Be anxious in nothing [Mt 6:25; 1K 5:7], but in everything by tefillah and by techinnah (supplication) with hodayah (thanksgiving), let your requests be made known before Hashem,

[7] And the shalom Hashem [YESHAYAH 26:3; Yn 14:27; Co. 3:15], surpassing all binah (understanding), will guard your levavot and your machshavot (thoughts) in Rebbe, Melech HaMoshiach Yehoshua.

[8] As to the rest, Achim b'Moshiach, whatever things are emes (truth), nichbah (noble), yashar (straight), tahor (clean), male No'am (full of pleasantness) and tifereit (beauty) [SHEMOT 28:2], whatever things are commendable, if there is any

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN COLOSSAE

virtue, if any praise, think about these things.

[9] And that which you learned and you received and you heard and you saw in me, practice these [Ro 12:17] and Elohei HaShalom will be with you.

[10] I had much simcha in Adoneinu that now at last you blossomed anew so as to think of me, for indeed you were thinking of me, but were lacking opportunity.

[11] Not that I refer to lack, for I have learned, in whatever circumstances I am, to be tzufrieden (content) [1Ti 6:6].

[12] I have da'as both to be humbled in anavah and I have da'as how to abound in everything. And in all things I have learned what is nistar (concealed, hidden, unseen), I have learned the secret of being filled and having hunger, of abounding and having lack.

[13] I can do all things in the One giving me ko'ach.

[14] Fort (nevertheless), you did well in entering into deveykus (communing with Hashem) through sharing in my Messianic yissurim (sufferings) with me.

[15] And also you Philippians have da'as, that in the beginning of the Besuras HaGeulah, when I went out from Macedonia, not one kehillah shared with me in an accounting of expenditures and receipts except you only.

[16] Indeed in Thessalonica both once and again you sent to my machsor (shortage).

[17] Not that I seek the matanah (gift), but I seek the p'ri increasing to your account [1C 9:11].

[18] But I have all things and I abound; I have been filled, having received from Epaphroditus the things from you, a REACH

HANNICHOACH ('a pleasant aroma' BERESHIS 8:21), an acceptable, sacrifice well-pleasing to Hashem [SHEMOT 29:18; YEHEZKEL 20:41].

[19] And my G-d will fill every machsor (shortage, want) of yours according to his osher (riches) in Kavod in Moshiaach Yehoshua.

[20] LElohim Avinu hakavod l'Olemei Olamim. Omein. (To G-d and our Father be glory forever and ever. Amen)

[21] Drishat Shalom (Kind Regards) to every Kadosh in Moshiaach Yehoshua; the Achim b'Moshiaach here with me send Drishat Shalom.

[22] All the Kadoshim send 'Shalom' greetings, especially the Kadoshim in Caesar

[Vero's] household [Pp 1:13].

[23] The Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiaach Yehoshua be with your neshamah.

1 Sha'ul a Shliach of Rebbe, Melech HaMoshiaach Yehoshua through the ratzon Hashem [1:9] and Timotiyos the Ach b'Moshiaach;

[2] To the Kadoshim in Colossae, the Achim b'Moshiaach, the Achim HaNe'emanim. Chen v'Chesed Hashem to you and shalom from Elohim Avinu.

[3] Hodinu l'Hashem (we give thanks to Hashem) Elohim HaAv of Adoneinu Rebbe, Melech HaMoshiaach Yehoshua, davening always concerning you,

[4] Having heard of your emunah in Rebbe, Melech HaMoshiaach Yehoshua and the ahavah which you have for all the Kadoshim

[5] On account of the tikvah

(hope) being laid up for you in Shomayim, the tikvah which you heard of before in the Dvar HaEmes, the Besuras HaGeulah

[6] That has come to you, as also in all the Olam Hazehe it is bearing p'ri and growing, so also in you, from the day you heard it and began to have saving da'as of the Chen v'Chesed Hashem in actuality.

[7] This you learned from Epaphras, [4:12] our chaver and fellow eved, who is ne'eman (faithful), who is a trusted keli kodesh (minister) of Rebbe, Melech HaMoshiaach for you.

[8] Epaphras also revealed to us your ahavah in the Ruach Hakodesh.

[9] Therefore, we also, from the day that we heard, do not cease davening for you and offering tefillos that you be filled with da'as of the ratzon Hashem [1:1] in all chochmah and binah in the Ruach Hakodesh.

[10] And this is the purpose: that you walk in hitnahagut (conduct) worthy of Adoneinu in every way pleasing to him in every mitzvah bearing p'ri in the da'as of Hashem,

[11] With all ko'ach being empowered according to the gevurah (power) of his kavod for all zitzfleisch (patience) and savlanut (longsuffering) with lev same'ach (glad heart),

[12] Giving todot to Elohim HaAv. Elohim HaAv is the One who has qualified you for the share of the allotted nachalah (inheritance, TEHILLIM 16:5-6) of the Kadoshim in Ohr (Light);

[13] Elohim HaAv is the One who rescued nafsheinu (our souls) from the memshalet (dominion) of Choshech and transferred us into the Malchut of the Ben

HaElohim of His ahavah,

[14] In whom we have the pedut (redemption, Geulah release on payment of ransom) through the [*kapporah*] dahm of Moshiach the selicha (forgiveness) of chatoteinu (our sins).

[15] Rebbe, Melech

HaMoshiach is the demut (BERESHIS 1:26-27; Pp 2:6) of the invisible G-d, the Bechor [TEHILLIM 89:27], the Yoresh (Heir) of kol hanivrah (all creation),

[16] Because in Him were created all things in Shomayim and on Ha'Aretz, the visible and the nistar (hidden), whether thrones or dominions, whether rulers or authorities, all things through Him and for Him have been created. [TEHILLIM 33:6] [17] And Moshiach is before all things, and all things in Moshiach have been held together; [MISHLE 8:23-27; 30:4]

[18] And Moshiach is the Rosh [MISHLE 8:22; 30:4] of the Gevayah (Body) [Gn 47:18; Ps 16:9-10; Isa 53:11; Job 19:25-27], and the Gevayah (nevilah, DEVARIM 21:23) is Moshiach's Brit Chadasha Kehillah; Moshiach is its Reshit, the Bechor from the Mesim, that Moshiach might be in everything pre-eminent, [TEHILLIM 89:27]

[19] Because Hashem was pleased that all His fullness have its mishkan (tabernacle) in Moshiach,

[20] And through Moshiach to bring ritzzuy (reconciliation, cessation of enmity, hostility between a wrathful holy G-d and sinful Bnei Adam) between all things and Himself, having made shalom through the dahm of the kapporah of Ha'Etz HaMoshiach [Dt 21:23; Isa 52:15; Lv 16:15-16], whether the things on Ha'Aretz or the

things in HaShomayim.

[21] And you, once having been alienated and oyvim (enemies) in the mind by ma'asim hara'im (evil deeds), [22] Yet now Moshiach reconciled in the Guf (body) [1:18] of his basar [TEHILLIM 16:9-10] through Moshiach's histalkus [Dan 9:26; Isa 53:8-9] to present you, Kadoshim holy and without mum (defect, VAYIKRA 22:20) and without reproach before Him,

[23] Provided you remain in the [correct Orthodox Jewish] Emunah [Faith, the Emunah of the true Dat HaYehuditi], having been founded in it and securely established and not moving away from the tikvah (hope) of the Besuras HaGeulah which you heard, the Besuras HaGeulah which has been proclaimed in kol hanivrah (all creation) under Shomayim, the Besuras HaGeulah of which I, Rav Sha'ul, became a keli kodesh (minister).

[24] Now with lev same'ach (glad heart) and chedvah (rejoicing) I rejoice in my suffering tzoros on behalf of you. And I am mashlim (supply what is deficient) the things lacking of the Chevlei Moshiach in my basar on behalf of the basar of Moshiach [1:18] which is the Brit Chadasha Kehillah,

[25] Of which I became a keli kodesh [1:23] according to the pekudat Hashem (stewardship of G-d, His shlichus commission) which was given to me for you, to carry to shleimut (wholeness, completion) the Dvar Hashem [26] The raz (mystery) having been hidden from olamim and from dor v'dor, but now made manifest to the Kadoshim of Moshiach,

[27] To whom Hashem wanted to make hisgalus of

what is the spiritual osher of the kavod of this raz among the non-Jews: Moshiach in you, the tikvah of kavod.

[28] It is Moshiach who is the subject of our hattafah (preaching), warning every man and teaching every man in all chochmah, that we may present every man Bnei Chayil mature in Moshiach.

[29] For this also I toil, striving according to the hitlahavut (inspiration, enthusiasm) of Him working in me with gevurah.

2 For I want you to have da'as of how great a ma'avak (struggle) I have for you and the ones in Laodicea, and as many as have not seen me panim el panim (directly, in person), [2] That their levavot may be given chozek (strength), having been made an aguda of ahavah and all osher (wealth) of the full assurance of binah, resulting in the da'as of the raz of Hashem, namely Moshiach, [3] In whom is nistar (hidden) all the otzarot (treasures) of chochmah and da'as. [YESHAYAH 11:2; YIRMEYAH 23:5]

[4] This I say so that no one may delude you with the sleight of hand of the ba'al melitzot (rhetorician).

[5] For, though absent in basar, but present with you in the Ruach Hakodesh, with lev same'ach (glad heart) I am seeing your order and the firmness of your [*Orthodox Jewish*] emunah in Moshiach.

[6] Therefore, as you became mekabel Moshiach and received Moshiach Adoneinu Yehoshua, so let your halichah be in Him,

[7] Having been rooted and built up in Moshiach and being firmly founded in the emunah as you

were given Messianic [orthodox] lernen [study], abounding in hodayah.

[8] Beware lest there be anyone of you taken captive through philosophical tevunah (wisdom) and empty deceit according to the kabbalah (oral tradition) of mere Bnei Adam, according to the ikkarim (basic principles) of the Olam Hazeh and not according to Moshiach;

[9] Because in Moshiach kol melo Elohim (all the plentitude of G-d) finds its bodily maon laShechinah (dwelling place for the Shechinah).

[10] And you have been granted melo (plentitude) in Moshiach, who is the Rosh of all rule and authority.

[11] In Moshiach also you were circumcised with a Bris Milah not made with human hands, a Bris Milah of the surgically removing of the body of the basar (old fallen and unregenerate nature) in the Bris Milah of Moshiach,

[12] Having been buried in the Ohel of Rebbe, Melech HaMoshiach's tevilah with him, with whom also you were made to stand up spiritually in the Tchiyah together through your emunah and bitachon in the ma'aseh of Hashem who made Moshiach stand up from the Mesim.

[13] And you being dead in your peysha'im (YESHAYAH 53:8) and your orlat basar (uncircumcision of flesh) he made alive together, you together with Moshiach, having granted you selicha for all your peysha'im;

[14] Having erased the hand-signed sefer of guilt choiv (debt), the heavenly indictment against us in the maleh chukat haTorah (full statute requirement of the Torah), which was against us. Moshiach has done away with

this opposing record, having nailed it to Moshiach's Etz.

[15] Having disarmed the rulers and the authorities, He made a public spectacle of them, having triumphed over them by Moshiach's Etz.

[16] Therefore, let no one judge you [Goyim] in eating and in drinking or in respect to a yom tov (yontev) or a rosh chodesh or Shabbos;

[17] Which are a shadow of the things to come in the Olam HaBah; but the reality, the substance, is Moshiach.

[18] Let no one deprive you of the prize by delighting in his mystical asceticism and his veneration of malachim and delving into his chazonot (visions) and being vainly puffed up by the machshavot (thoughts) of his basar (old nature unrenewed and unregenerated by the Ruach Hakodesh),

[19] And not holding on to the Rosh, out of whom all the Moshiach's Guf, being fully supplied and being be'ichud (united) together through the joints and ligaments, grows with the growth of Hashem.

[20] Als (Since) you died with Rebbe, Melech HaMoshiach to the ikkarim (basic principles) of the Olam Hazeh, why, as though you still belonged to the keyam (existence) of the Olam Hazeh, do you (Goyim) chain yourself to chumra legalisms?

[21] 'Do not touch; do not taste; do not handle.'

[22] The things referred to are all destined to deterioration with use, according to the humanly contrived mitzvot and the humanly contrived chukim (laws) of mere Bnei Adam [i.e., *non-Biblical teachings and humanly contrived religious tradition*](YESHAYAH 29:13),

[23] Which things have a superficial appearance of

chochmah in self-imposed religion and mystical asceticism and severe physical mortification, but are of no value against the indulgence of the basar (the old nature unrenewed and unregenerated by the Ruach Hakodesh).

3 If therefore you were made to stand up alive in hitkhdshut with Rebbe, Melech HaMoshiach, seek the things above, where Moshiach is, LIMINI ('at my right hand' TEHILLIM 110:1), sitting at the right hand of Hashem.

[2] Place your machshavot (thoughts) above (in Shomayim), not on the things of the Olam Hazeh.

[3] For you died and the Chayyim of you has become nistar (hidden, 2:3) with Moshiach in Hashem.

[4] When Rebbe, Melech HaMoshiach who is Chayyeinu (our Life) is made manifest in hisgalus (revelation), then also you with Him will be made manifest in hisgalus in kavod.

[5] Therefore, put to death your evarim (members) in the Olam Hazeh: zenut (fornication), debauchery, sensuality, zimmah (licentiousness), and chamdanut (covetousness), which is avodah zarah (idolatry).

[6] Because of such things as these the charon af Hashem habah (the coming burning wrath of Hashem) is on the way.

[7] Such was your derech to fier zich (comport oneself), the derech resha'im formerly [TEHILLIM 1:6], when you were living in these things.

[8] But now you also put away all these things: ka'as (anger), rage, kavvanah ra'ah (malice) chillul Hashem (blasphemy). Put away

loshon hora from your mouth.

[9] Do not speak sheker to one another, having disrobed from the Adam hakadmoni (old [unregenerated] humanity) with his ma'asim (works),

[10] And instead enrobe with the Adam HaChadash, the one being renewed in da'as in accordance with the demut (1:15; BERESHIS 1:26-27; Pp 2:6) of the One having created him.

[11] Here there is neither Yevani nor Yehudi, there is neither those who are or are not of the Bris Milah, there is no uncultured non-Greek speaker, there is no Scythian, eved, or Ben Chorin, but rather Moshiach is all in all.

[12] Therefore, as Bechirim (Chosen ones) of Hashem, Kadoshim and ahuvim, enrobe yourselves in tender feelings of rachmei Shomayim (heavenly compassion, mercy), chesed (lovingkindness), anavah (humility), shiflut (lowliness), and savlanut (longsuffering),

[13] Being soivel (bearing with) one another and extending selicha (forgiveness) to each other, if it should be that one is murmuring his complaint against another; just as Adoneinu extended selicha to you, so also you should extend selicha.

[14] And to all these things add ahavah, which is the agudah of tamimim.

[15] And let the shalom of Moshiach arbitrate in your levavot. You were called to this shalom in one NEVELAH [DEVARIM 21:23; cf geviyah, BERESHIS 47:18; cf basar, TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11, guf (body)]. Let there be todah in your levavot.

[16] Let the dvar of Rebbe, Melech HaMoshiach make its

mishkan in you richly, in all chochmah and in all Moshiach's pnimiyus haTorah (innermost Torah teaching) and words of chizzuk, ministering to one another with Tehillim, shirim, and neshamah niggunim miRuach Hakodesh (soul melodies from the Ruach Hakodesh) with gratitude, singing in your levavot to Hashem. [TEHILLIM 47:7]

[17] And whatever thing you do, whether in dvar or in ma'aseh, do all things b'Shem Adoneinu Yehoshua, giving todot to Elohim HaAv through him [Moshiach].

[18] Nashim (wives), make yourselves accountable to your ba'alim (husbands), as is proper in Adoneinu.

[19] Ba'alim, have ahavah for your nashim and do not be bitter against them.

[20] Yeladim, obey your horim (parents) in all things, for this is well pleasing in Adoneinu.

[21] Avot, do not provoke your yeladim, lest they be disheartened.

[22] Avadim (servants), each of you obey in all things your adon according to the basar, not with eye service as pleasers of Bnei Adam, but with tom lev, with yirat Shomayim.

[23] Whatever you do, be po'alim (workers) who with their neshamah work facing Adoneinu and not Bnei Adam, [24] Having da'as that from Adoneinu you will receive the sachar of the nachalah (allotted inheritance, 1:12, TEHILLIM 16:5-6). Serve Adoneinu Rebbe, Melech HaMoshiach.

[25] For the one doing wrong will be repaid for his wrong, ki ein masso panim im Hashem (for there is no respect of persons with G-d, no partiality).

4 Adonim, treat your avadim in a manner that is yashar and even-handed, with the da'as that you also have an Adon in Shomayim. [Lv 25:43,53]

[2] Persevere in your tefillos, keeping watch while davening with todot (thanksgiving),

[3] Davening together also concerning us, that G-d may open for us a delet for the Besuras HaGeulah, to speak the raz of Moshiach, on account of which also I have been bound with sharsherot (chains).

[4] Offer this tefillah: that I make known the Besuras HaGeulah as it is necessary for me to speak.

[5] Walk in chochmah toward outsiders, redeeming the time.

[6] May your lashon always be with the Chen v'Chesed Hashem, seasoned with melach (salt), so that you may have da'as how it is necessary for you to answer each one.

[7] Tychicus will tell you all the news about me; he is a beloved Ach b'Moshiach and a keli kodesh who is ne'eman (faithful), a chaver and fellow eved in Adoneinu.

[8] Tychicus I sent to you for this very reason, that you might have da'as of everything concerning us and he might impart chizzuk (strengthening, encouragement) to your levavot.

[9] With Onesimus, the Ach b'Moshiach, ne'eman and a beloved chaver, one of your kehillah, Tychicus will make known the things here.

[10] Aristarchus, my fellow prisoner, sends you Drishat Shalom. Also Markos, cousin of Bar-Nabba. You have received word klapei (concerning) Markos. If he should come to you, give him a kabbalat panim reception and be mekarev (befriend) him.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN THESSALONIKA (I)

11| Also Yehoshua, the one being called Justus. These [Aristarchus, Markos, and Justus] are the only Messianic Jews among my fellow po'alim (workers) in the Malchut Hashem. They became to me an encouragement.

12| Epaphras sends you Drishat Shalom. He has also been mishtatef your kehillah, an eved of Rebbe, Melech HaMoshiach Yehoshua, always davening, always agonizing for you in his tefillos, that you might stand Bnei Chayil mature and be fully assured in all the ratzon Hashem.

13| For I give solemn eidus for him that he has toiled much for you and for the ones in Laodicea and for the ones in Hierapolis.

14| Lukas, the beloved physician, sends you Drishat Shalom, and Demas.

15| Drishat Shalom to the Achim b'Moshiach in Laodicea and to Nymphas and the Brit Chadasha kehillah at her bais.

16| And whenever this iggeret ([hakodesh] holy epistle) is read before you, make sure also that it is read in the Moshiach's Brit Chadasha Kehillah of the Laodiceans, and also you should read the iggeret [hakodesh] of the Laodiceans.

17| And say to Archippus, 'Give attention to the avodas kodesh ministry which you received in Adoneinu, that you fulfill it.'

18| This is my hand-signed drishat shalom greeting, SHA'UL. Remember my sharsherot (prison chains). Chen v'Chesed Hashem be with you.

[T.N. When Rav Sha'ul wrote Romans there were four Messianic Jews with him. Here he speaks of three.]

1 From Sha'ul and Silvanus (Sila) and Timotiyos. To the kehillah of the inhabitants of the city of Thessalonika, the kehillah in Hashem, in Elohim HaAv and in Rebbe, Melech HaMoshiach Adoneinu Yehoshua. Chen v'Chesed Hashem and Shalom Hashem to you.

2| Hodinu l'Hashem (We give thanks to Hashem) always for all of you, with zikaron (remembrance) during our davening, without ceasing

3| In our tefillos recalling before our G-d and Avinu your work of emunah, your labor of ahavah (agape), and your perseverance of tikvah in Moshiach Adoneinu Yehoshua,

4| Knowing, Achim b'Moshiach ahuvei Hashem (Brothers in Moshiah beloved of G-d), your bechirah (election).

5| For our Besuras HaGeulah did not come to you in mere locution but indeed in gevurah (miraculous power) and in the Ruach HaKodesh and in full bitachon (confidence), just as you have da'as what sort of men we were among you for your sake.

6| And you became imitators of us and of Adoneinu, having received the Dvar Hashem (the Word of the L-rd) in much redifah (persecution) with the simcha of the Ruach HaKodesh,

7| With the result that you became a mofet (portent), even a role model for all the ma'aminim (believers) in the territory of Macedonia [T.N. a Roman province in northern Greece] and in Achaia [T.N. a Roman province of southern Greece].

8| For from you the Dvar Hashem has resounded not only in Macedonia and in Achaia, but also in every place

to which your emunah in Hashem has gone forth, with the result that we have no need to say anything.

9| For they themselves (the ma'aminim b'Moshiach in Macedonia and Achaia) are reporting about us, what sort of initial reception we had with you, and how you made teshuva, turning to Hashem from elimim (idols), from avodah zarah (idol worship), turning to worship the Elohim Chayyim and Elohei Emes (the Living G-d and the True G-d),

10| And to expect [Moshiach] Ben Elohim from Shomayim whom Hashem made to stand up in the Techiyas HaMoshiach from the Mesim Yehoshua Moshieynu (our Deliverer) from the Charon Af HaBah (the wrath to come).

2 But you yourselves know, Chaverim b'Moshiach, that our initial reception with you was not empty of result.

2| On the contrary, having suffered before and having been shamefully persecuted (as you know) in Philippi, we had the chozek b'Eloheinu (strength in our G-d) to speak to you the Besuras HaGeulah of Hashem in the face of tzorrim rabbim (great and oppressive enemy opposition).

3| For our appeal, our eidus (witness of testimony), does not spring from toyus (error) or meshuga delusion or from tum'a (uncleanliness) or from remiyah (guile, deceit).

4| On the contrary, in this way we speak: as persons

examined and approved by G-d to be entrusted with the Besuras HaGeulah of Hashem, as striving to please not men but Hashem who tests, who examines, our levavot.

[5] Nor did we ever come with divrei chanuppah (words of flattery), as you know, nor with pretext for chamdanut (greed) –Der Oybershter is mine eidus! (G-d is my witness!)

[6] Nor seeking kavod from men, neither from you nor from others.

[7] Even though we had the samchut [authority] to be able to throw our weight around as Shlichim (Emissaries) of Moshiach, yet we became anav (humble) and eidel (gentle) among you, as a nursing imma (mother) might take care of her own yeladim.

[8] Thus having a tshuka (yearning) for you, it was our good pleasure to share with you not only the Besuras HaGeulah of Hashem, but also our very lives, because you became beloved chaverim to us.

[9] For remember, Achim b'Moshiach, our labor and toil yomam valailah working for the purpose of not weighing down any one of you while we maggidim [for Moshiach] made the Hachrazah (Proclamation, Kerygma) to you of the Besuras HaGeulah of Hashem.

[10] You were edim (witnesses) and so is Hashem, with what kedushah and tzedek and tamim manner of shomer masoret we acted toward you ma'aminim b'Moshiach,

[11] For you know how we treated you, as an abba treats his own yeladim,

[12] Exhorting you with divrei chizzuk and comforting you, addressing you with solemn edut (testimony) that

you let your derech (way of life), your hitnahagut (conduct), be to fier zich (comport oneself) in a manner worthy of Hashem, who summons you to His own Malchut and Kavod.

[13] And for this reason also we constantly offer hodayah to Hashem that when you received (as "Ani Maamin" authoritative teaching) the Dvar Hashem, the Word of Hachrazah (Proclamation, Kerygma) from us, you received it not as the dvar HaBnei Adam but, as it actually is, the Dvar Hashem, which also is at work in you who have emunah.

[14] For you became imitators, Chaverim, of the kehillot Hashem in Moshiach Yehoshua which are in Yehudah, because you also were similarly persecuted by your own landslait, just as also they were by the ones in Yehudah,

[15] Even the ones who caused the histalkus of [Moshiach] Adoneinu Yehoshua and killed the Nev'im and persecuted us [Shlichim] severely. Indeed, they are not pleasing Hashem and are hostile to kol Bnei Adam,

[16] By hindering us from speaking to the Goyim in order that the Goyim might find Yeshu'at Eloheinu. Thus they always make complete their peysha'im. So the charon af, the burning wrath, the furious retribution of Hashem has overtaken them at last.

[17] But you, Achim b'Moshiach, while we were separated from you for a short time (panim el panim, not blev), we made all the more effort in much desire to see your penemer (faces).

[18] For we wanted to come to you. Indeed I, [Rav] Sha'ul, did again and again; but

Hasatan hindered us.

[19] For who is our tikvah or simcha or crown to glory in before Adoneinu Yehoshua at His Parousia, at the Bias Moshiach– is it not you?

[20] For you are our kavod and simcha.

3 Therefore, when we could no longer endure it, we resolved to be left behind alone in Athens.

[2] Also we sent Timotiyos, acheinu and fellow po'el of Hashem in the Besuras HaGeulah of Moshiach. We sent Timotiyos in order to give you chozek (strength) and to speak divrei chizzuk to you on behalf of our [orthodox Jewish] Emunah [of the true Dat haYehudit].

[3] This was for the tachlis that no one be unsettled because of ES TZARAH. For you yourselves have da'as that we have a divine calendar date with ES TZARAH.

[4] For, hinei, when we were with you, we kept telling you beforehand that we were going to suffer redifah, just as also it came to pass, of which you have da'as.

[5] For this reason, when I could no longer endure it, I sent in order to know your emunah, lest somehow [Hasatan Samma'el] the Tempter [HaMenasseh] had ensnared you by nissayon and our labor should be for nothing.

[6] But, just now, when Timotiyos has come to us from you and has brought us good news of your [correct orthodox Jewish] Emunah and your ahavah and that you always have zochrim tovim (good memories) of us, yearning to see us, just as we yearn to see you.

[7] For this reason, Achim b'Moshiach, in all our tzoros and redifah, we received chozek

because of you through your emunah.

[8] For now we have Chayyim if you have a firm standing and remain ne'emanot (faithful) in Hashem.

[9] For what hodayah are we able to return to Hashem concerning you because of all the simcha with which we rejoice on account of you before Eloheinu,

[10] As, yomam valailah, we are davening with all retzinut (earnestness) in order to see your penemer (faces) and to bring to shleimut what is lacking in your [orthodox Jewish] emunah?

[11] And may Eloheinu and Avinu, may Hashem Himself and Adoneinu Yehoshua direct our way to you.

[12] And may Hashem cause you to grow and to overflow and abound in ahavah (agape) for one another and for kol Bnei Adam, just as also we have ahavah (agape) for you,

[13] With this tachlis (purpose): to establish your levavot faultless in kedushah (holiness) in the presence of Hashem and Avinu at the Bi'as Moshiach (Coming of Moshiach) of Adoneinu Yehoshua with all His Kadoshim. Omein.

4 Lemaskana (finally), Achim b'Moshiach, we ask and exhort you in Adoneinu Yehoshua, in order that, just as from us (Moshiach's Shlichim) you received (as authoritative halachic tradition, as the Messianic teaching to be followed) how it is necessary for you to be fier zich (comport oneself) in your derech (way of life) and to please Hashem (just as you in

fact are doing), so you should abound more and more.

[2] For you have da'as what mitzvot (commandments) we gave you through [Moshiach] Adoneinu Yehoshua.

[3] For this is the ratzon Hashem (the will of G-d), your kedushah (holiness), your consecration, that you abstain from zenut (fornication),

[4] That each one of you [as *Kadoshim*] have da'as of how to control your own kli (vessel) in kedushah and kavod,

[5] Not in the passion of ta'avah (evil desire, lust) like Goyim who do not have da'as of Hashem;

[6] That no man commit peysha and take advantage of one of his Achim b'Moshiach in this [sexual] matter, because Hashem is the Nokem (Avenger) concerning all these things, just as also we told you before and warned you.

[7] For [as far as our bechirah (election) is concerned], Hashem did not summon us for tu'ma (uncleanness) but in kedushah (holiness).

[8] Therefore, the one rejecting this mitzvah (commandment) does not reject Bnei Adam but Hashem who gives to you His Ruach Hakodesh.

[9] Concerning the matter of ahavah shel achvah (brotherly love), you have no need that we write you, for you yourselves are limudei Elohim (taught of G-d) to have ahavah (agape) one for another.

[10] For indeed this you do toward all the Achim b'Moshiach in all of Macedonia. But in this we exhort you, Chaverim, to abound more and more.

[11] And have as your ambition to lead a quiet life of shalom bayis, and to mind your own business, and to have a parnasah, working with

your own hands, according to the mitzvot (commandments) we gave you.

[12] The tachlis (purpose) is that the way you fier zich (comport oneself) in your derech (way of life) be conducted properly toward outsiders and that you might not be nitzrach (needy).

[13] We do not want you to lack da'as, Chaverim, concerning those who have 'fallen asleep.' The purpose is that you not have agmat nefesh (grief) like the rest, who do not have tikvah (hope).

[14] For, if we have an Ani Ma'amin belief that Yehoshua had his histalkus and then stood up alive again in the Tchiyas HaMoshiach from HaMesim, even so, Hashem will bring with him [Moshiach] those who have fallen asleep through Yehoshua.

[15] For this we say to you by the Dvar Hashem, that we who are alive and have been left behind until the Bi'as (Coming, Parousia of)

Moshiach Adoneinu, may in no way be kodem (preceding) those who have fallen asleep.

[16] For Adoneinu Himself, at the signal, at the bat kol of the Sar HaMalachim (the Archangel), and at the shofar blast of Hashem, shall come down from Shomayim, and the Mesim in Moshiach shall stand up alive in the Tchiyas HaMesim first.

[17] Then [next in sequence], we who are alive and who have been left behind simultaneously with them shall be snatched up in the ananim (clouds) to meet Adoneinu in the air. And so always with Adoneinu we shall be.

[18] Therefore, give chozek (strength) and speak divrei chizzuk (words of encouragement), comforting one another with these words.

5 But concerning the ittim (times) and the zmanim (seasons), Chaverim, you have no need for you to have anything in writing.

[2] For you yourselves know very well that the Yom Hashem comes like a ganav balailah (thief in the night). [3] Whenever they say, 'Shalom and Bitachon!' then sudden churban (destruction) will come upon them like the chevlei leydah (birth pangs) of the isha with a baby in her womb. And they can certainly not escape.

[4] But you, Achim b'Moshiach, are not in choshech that the Yom should overtake you like a ganav.

[5] For all of you are Bnei Ohr and Bnei Yom; we are not of the Lailah nor of the Choshech.

[6] Therefore, let us not 'sleep' as the rest, but let us keep awake with zillut da'as (sober-mindedness).

[7] For the ones sleeping sleep balailah, and the ones indulging in shichrut (drunkenness) indulge in shichrut balailah.

[8] But we, being Bnei Yom, let us be bnei zillut da'as (sons of sober-mindedness), having clothed ourselves with the choshen (breastplate) of emunah and ahavah (agape) and as a KOVAH (helmet, YESHAYAH 59:17) the tikvah of Yeshu'at Eloheynu.

[9] Because Hashem did not appoint us to charon af (the burning wrath) but to the attainment of Yeshu'at Eloheinu through Adoneinu, Moshiach Yehoshua.

[10] He is the one who made his histalkus and died on our behalf in order that whether we are [living] and awake or [passed away] and sleeping, we may live together with Moshiach.

[11] Therefore, give chozek (strength) and encouragement, building up one another, as indeed you are doing.

[12] Now we ask you, Achim b'Moshiach, to have discerning binah (understanding) and discern the ones laboring among you who are your Mashgichim Ruchaniyim (Spiritual Overseers) in Adoneinu. I'm referring to the ones who admonish and warn you.

[13] And esteem them most exceedingly in ahavah (agape), because of their avodas kodesh work. Let there be shalom bayis (family peace) also in the kehillah.

[14] And we exhort you, Achim b'Moshiach, warn the batlanim (unemployed or lazy loafers, idlers), comfort the congregant who is pachdan (fainthearted), those who are weak take an interest in, have zitzfleisch (patience) with all.

[15] See that no one returns ra'ah for ra'ah, but always pursue haTov both for one another and for all.

[16] Have simcha always.

[17] Daven unceasingly.

[18] In everything offer hodayah, for this is the ratzon Hashem in Moshiach Yehoshua for you.

[19] Do not quench the Ruach Hakodesh.

[20] Do not reject nevu'ot (prophecies).

[21] But test kol davar (everything); hold fast to haTov.

[22] Abstain from every appearance of ra'ah (evil).

[23] And now Elohei HaShalom wholly set you apart as Kadoshim and may your whole ruach and nefesh and basar be preserved without blame at the Bi'as HaMoshiach Adoneinu Yehoshua.

[24] Ne'eman (Faithful) is the

One who summons you to your kri'ah (calling). He will do it.

[25] Achim b'Moshiach, offer tefillos also concerning us.

[26] Say Drishat Shalom to all the Achim b'Moshiach with a neshikat kedoshah.

[27] By Adoneinu, I solemnly give you the directive that this iggeret hakodesh has to be read to all the Achim b'Moshiach.

[28] The Chen v'Chesed of Adoneinu, Rebbe, Melech HaMoshiach Yehoshua, be with you.

[T.N. A spouse may have changed partners in the congregation (see 1Th 4:5-6) and this Judas-like domestic betrayal will bring G-d's vengeance, Rav Sha'ul warns. At any rate, some of the people were not acting like believers. Busy with secular work and preaching continually, Moshiach's Shliach and his associates contrasted with the immature believers here who had quit their jobs, weren't looking for work, and, with perhaps a few funerals in the community to depress them, were questioning the Bi'as Moshiach and its benefit to those who had died and apparently missed the boat. The need to explain this and that "waiting for Moshiach" did not mean being idle prompted this letter which was written about 15 years before Rav Sha'ul's death al-kiddush ha-Shem. and is one of the earliest written by one of Moshiach's Shlichim.]

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN THESSALONIKA (II)

1 From Sha'ul and Silvanus (Sila) and Timotiyos. To the Kehillah of the inhabitants of the city of Thessalonika, the Kehillah in Hashem, in Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,
 [2] Chen v'Chesed Hashem to you and Shalom from Elohim Avinu and Rebbe Melech HaMoshiach Yehoshua Adoneinu.
 [3] With continuous hodayah (thanksgiving) we ought to make brachot to Hashem concerning you, Achim b'Moshiach, as is fitting, because your emunah is increasing abundantly and the ahavah (agape) every one of you has for the other is growing.
 [4] Therefore, we ourselves glory in you in all the kehillot of Hashem for your zitzfleisch (patience) and emunah in all the redifot (persecutions) and the tzoros you are enduring.
 [5] This is kluhr (obvious) that here is a manifest siman (sign, indication) of the yashar mishpat (righteous judgment) of Hashem intended for you to be deemed worthy of the Malchut Hashem, on behalf of which also you undergo [*Chevlei Moshiach*] yissurim.
 [6] Indeed it is tzaddik (a thing examined and found to be right) for Hashem to repay with tzarah (tribulation) those who bring tzarah (tribulation) on you
 [7] And to recompense you, the ones suffering tzarah (tribulation), with revachah (relief) along with us at the Apocalypse of [*Moshiach*] Yehoshua Adoneinu from Shomayim with the malachim of his oz (power)
 [8] BELAHAVEI EISH ('in flaming fire' YESHAYAH 66:15), giving Onesh to the ones not knowing Hashem

and to the ones not obeying the Besuras HaGeulah of [*Moshiach*] Yehoshua Adoneinu.
 [9] These are the ones who will pay an Onesh of Avaddon Olam (Eternal Destruction [*Gehinnom*]) away from the Shechinah of Hashem UMEHADAR GEONO ('and from the splendor of his majesty' YESHAYAH 2:19),
 [10] When He comes to be glorified in His Kadoshim and to be marveled at in all the ma'aminim [*in Moshiach*] because our [*martyr's*] eidus (*T.N. The word can mean witness at kiddush ha-Shem*) to you was believed in YOM HAHU ('that Day' YESHAYAH 2:11).
 [11] To this end also we make tefillos always concerning you that Eloheinu may count you worthy of the Kri'ah (Calling) and by His gevurah may fulfill every chafetz hatov (good desire) and ma'aseh haemunah (work of faith)
 [12] In order that ha-Shem (the Name) of [*Moshiach*] Adoneinu Yehoshua may be glorified in you, and you, in him [*Moshiach*], according to the unmerited Chen v'Chesed of Eloheinu and Moshiach Yehoshua Adoneinu.

2 We ask you, Achim b'Moshiach, concerning the Bias HaMoshiach (the Arrival, Coming of Moshiach) Yehoshua Adoneinu and our being gathered together to him [*Moshiach*],
 [2] that you not become too hastily disturbed from your spiritual composure nor frightened either by a ruach or by a dibur (saying, utterance) or by an iggeret (letter), as if

from us, saying that the YOM HASHEM (Day of the L-rd, AMOS 5:18) has come.
 [3] Let no one in any way lead you astray, because, unless the Merid (Rebellion, Revolt, the [*Anti-Moshiach*] Shmad Betrayal Defection of Apostasy, the Azivah Abandonment) Desertion comes rishonah (first), and the Apocalypse of the Ish HaMufkarut (Man of Lawlessness), the Ish HaChatta'ah Ben HaAvaddon (Man of Sin, Son of Destruction Anti-Moshiach) is unveiled...
 [4] I'm referring to the one setting himself against and exalting himself AL KOL EL (above every G-d, DANIEL 11:36), above all that is given the appellation 'G-d' or object of worship, with the result that in the Beis Hamikdash Heikhal he sits down on the MOSHAV ELOHIM (throne of G-d, YECHEZKEL 28:2), proclaiming that he himself is Elohim...
 [5] Do you not recall that when I was still with you I was telling you these things?
 [6] Yet you have da'as of what is holding back and restraining [*Anti-Moshiach*] now, so that he [*Anti-Moshiach*] may be unveiled and revealed in his own time.
 [7] For the Sod HaMufkarut (Mystery of Lawlessness) is already working; only he who holds back and restrains just now will do so until he is out of the way.
 [8] And then the Ish HaMufkarut (the Man of Lawlessness [*Anti-Moshiach*]) will be revealed, whom HaAdon [Moshiach Yehoshua, Malachi 3:1; Ps 110:1; Dan 7:13-14] will destroy by the RUACH (YESHAYAH 11:4) of His mouth and will wipe out at the appearance of His

Bi'as (HaMoshiach, His Parousia, Coming).

[9] The Bi'as Anti-Moshiach (Coming, Parousia, of Anti-Moshiach) is according to the working of Hasatan with all false ko'ach (power) and otot (signs) and pseudo moftim (wonders),

[10] And with all deception of resha (wickedness) for those who are perishing, because they were not being mekabel (receiving) the Ahavas HaEmes (Love of the Truth) so that they have the Geulah deliverance.

[11] And for this reason Hashem sends to them a powerful madduchei shav (false enticement, delusion) in order that they believe what is shaker. [MELACHIM ALEF 22:22]

[12] This is for the tachlis (purpose) of condemning to Onesh [*Gehinnom*] all the ones who have no emunah in HaEmes, but instead have had delight in resha.

[13] But we ought always to offer hodayah (thanksgiving) and make brachot to Hashem concerning you, Achim b'Moshiach, ahuvei Hashem, because Hashem chose you as bikkurim (first fruits) for the Geulah through mekudash b'Ruach HaKodesh (being set apart as holy in the Ruach HaKodesh) and through emunah in HaEmes.

[14] This is HaEmes to which Hashem called you through our Besuras HaGeulah to the obtaining of the kavod of Rebbe Melech HaMoshiach Adoneinu Yehoshua.

[15] So then, Achim b'Moshiach, stand fast and hold fast to the [*orthodox Jewish*] emunah, the Moshiach's pnimiyus hatorah that was handed over and transmitted to you, which you were taught, whether by divrei pinu (words of our mouth) or

by our iggeret hakodesh.

[16] Now may HaMelech HaMoshiach Yehoshua Adoneinu Himself and Elohim Avinu, who has regarded us with ahavah (agape), and has granted us nechamat olam (eternal consolation) and tikvah tovah (good hope) by the unmerited Chesed of Hashem [17] May He give chozek (strength) and encouragement to you in every mitzvah (good deed) you do and in every dibur (utterance) you speak.

3 Lemaskana (finally), Achim b'Moshiach, daven for us, that the Dvar Hashem will run on and be lifted up in kavod, just as it is also with you,

[2] And that we may be delivered from anshei resha (men of wickedness), for not all possess the Messianic emunah.

[3] But Ne'eman (Faithful) is Hashem who gives you chozek (strength) and is shomer over you, guarding you from the Evil One.

[4] And we have bitachon in Hashem concerning you, that you are doing and will continue to do what we have directed.

[5] Now may Hashem direct your levavot in the Ahavas Hashem and into the zitzfleisch of Moshiach.

[6] Now we charge you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua, to shun chavrusashaft (association) with every one of the Achim b'Moshiach who follows the derech habatlanim (way of idlers) and walks not according to Moshiach's [pnimiyus] haTorah that was

handed over and transmitted to you and which you received from us [*Shlichim*].

[7] For you yourselves have da'as how it is necessary to imitate us as a mofet, a role model, because we [*Shlichim*] were not batlanim (idlers) among you.

[8] Nor did we eat lechem (food) from anyone gratis, but in labor and exertion lailah v'yomam (night and day) we were working for the tachlis (purpose) of not weighing down and burdening any one of you;

[9] Not because we do not have the zchus (right), but in order that we impart ourselves as a mofet (role model) to you that you might imitate us.

[10] For even when we were with you, this we used to direct you: that if anyone will not be a po'el (worker), neither let him be an ochel (eater) [Cn 3:19].

[11] For we hear that some among you are leading the life of a batlan (loafer), not being busy with a parnasah, but being busybodies with hitarevut (meddlesomeness).

[12] Now such persons we are directing and exhort in Rebbe, Melech HaMoshiach Yehoshua Adoneinu to work with quietness that they may eat their own lechem.

[13] But you, Achim b'Moshiach, do not lose chozek in well-doing.

[14] But if anyone does not obey the gzeira (injunction) in this iggeret hakodesh (holy letter), take special notice of that one; do not have chavrusashaft (association) with him, for the tachlis (purpose) of stirring him with a sense of bushah (shame).

[15] And do not consider (him) an oyev (enemy) but warn him as an Ach b'Moshiach.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO TIMOTIYOS (I)

[16] Now may Elohei HaShalom Himself grant you shalom in every way. Hashem be with you all.

[17] I, [Rav] Sha'ul, send Drishat Shalom greetings in my own handwriting, which is the distinctive siman (sign) in every iggeret hakodesh; this is the way I write.

[18] The unmerited Chen vChesed Hashem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua be with you all.

[T.N. *The following was written during the period between his release from custody in 63 and his re-arrest and death at kiddush ha-Shem in 65 C.E.*]

1 From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua according to the authoritative command of the Dvar Hashem, that is, Hashem Moshieynu and Rebbe, Melech HaMoshiach Yehoshua tikvateynu.

[2] To Timotiyos [Ac 16:1], a trueborn ben ba'Emanah (son in the faith). Chesed Hashem, Rachamim Hashem, and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

[3] Even as I urged you to remain in Ephesus while I was going into Macedonia so that you might enjoin the gzeira (authoritative command) on certain persons not to teach heterodoxy,

[4] Nor to focus on aggadah [Ti 1:14] and endless toldot (genealogies) which give rise to useless speculations in contrast to Hashem's imun (training) in emunah.

[5] But the tachlis (purpose) of the gzeira [1:3] is ahavah (love) out of a lev tahor (pure heart) and a clear matzpun (conscience) and emunah (faith) without tzevut

(hypocrisy).

[6] Some people [1:3] have missed the mark and deviated from these things to hevel (vanity), to divrei havohu (words of emptiness).

[7] Wanting to teach Torah as rabbonim, they have binah neither of what they are talking about nor of the things about which they so confidently make assertions.

[8] But we know that the Torah is beneficial if anyone's use of Torah is Torah-true.

[9] This means one must have da'as that the Torah [*in reference to the mitzvot lo ta'aseh, the negative commandments, lo tachmod, lo tirtzach, lo tinaf, etc*] is not intended for the anshei tzedek

(men of righteousness) but for the bnei Belial and the poshei'im (the ones transgressing, rebelling), those without yirat Shomayim and the chote'im (sinners), osei to'eva (doers of abomination), profane people, killers of their own Av va'Em (father and mother [SHEMOT 21:15(14)]), and rotzeachim (murderers),

[10] Zannayim (fornicators), shochvim es zachar (homosexuals), gonvei nefesh (kidnapper, slave dealers [SHEMOT 21:16]), shakranim (liars), nishba'im lasheker (perjurers) and whatever else is keneged (against) sound orthodox torah [Moshiach's Torah in correct Messianic teaching]

[11] According to the Besuras HaGeulah kavod ha'Elohim ham'vorach (the Good News of Redemption of the glory of the blessed G-d) with which I [*Rav Sha'ul*] was entrusted.

[12] Modeh ani (I give thanks) to the one having empowered me, Rebbe Melech HaMoshiach Yehoshua Adoneinu, because he considered me ne'eman (faithful), having appointed

me to the rabbanut of Moshiach (*i.e., Messianic ministry*).

[13] Previously being one guilty of Chillul Hashem gidduf (blasphemy), redifah (persecution), and [religious] terrorism, fort (nevertheless), I received rachamim (mercy), because I acted in

[*unregenerate*] ignorance in the absence of emunah.

[14] And the Chen vaChesed Adoneinu super-abounded with emunah and ahavah in Rebbe Melech HaMoshiach Yehoshua.

[15] Trustworthy is the dvar Emes and worthy of all mekabel acceptance, that Rebbe, Melech, HaMoshiach Yehoshua came into the Olam Hazele to rescue chote'im, of whom I am the foremost.

[16] But because of this, I received rachamim that in me, the foremost, Rebbe, Melech HaMoshiach Yehoshua might display all savlanut (longsuffering, patience), making me a mofet (model) to the ones about to have bitachon (trust) and emunah in Moshiach, resulting in Chayyei Olam.

[17] Now to HaMelech HaOlamim, the One who is Ein Sof (without end), Whom no eye has seen, Adonoi echad, lo hakavod v'hatiferet mayhaolam v'ad haolam (to him be honor and glory from forever to forever). Omein.

[18] This gzeira [1:3] I commit to you, beni Timotiyos, according to hanevu'ot (the prophecies 4:14) made previously about you, that by them you might war the good warfare,

[19] Holding emunah and a clear matzpun (conscience), which some persons [1:3], because they pushed aside a clear matzpun [1:5], have suffered shipwreck in the [*Orthodox Jewish*] emunah.

[20] Among these are Hymenaeus and Alexander, whom I handed over to Hasatan, that they might be taught not to commit Chillul Hashem gidduf.

2 I urge, therefore, of first importance, davening, tefillah (prayer), bakkashot (petitions), and hodayah (thanksgiving) be made on behalf of kol Bnei Adam (all mankind),

[2] On behalf of malchei eretz (kings) and on behalf of all the ones in authority, that we may lead a life of chayyei menuchah (life of rest) in all chasidus (piety) and yirat Shomayim (reverence).

[3] This is good and acceptable before Hashem Moshieynu,

[4] Who wants kol Bnei Adam to have Yeshu'at Eloheynu (the Salvation of our G-d) and to come to da'as HaEmes (knowledge of the truth).

[5] For Adonoi echad hu (there is one G-d) and there is also metavekh echad (one melitz, YOV 33:23, YESHAYAH 43:27; cf.

DEVARIM 5:5,22-31), one between Hashem and kol Bnei Adam, the man Rebbe, Melech HaMoshiach Yehoshua,

[6] The one who gave his nefesh [YESHAYAH 53:10-12] as a kofer (ransom), on behalf of all. The edut (testimony) of this was given at the right time.

[7] And for this edut I was given the s'michah (ordination) of Hashem as a karoz (herald), a maggid [darshan (preacher) for Moshiach], a Shliach (Moshiach's emissary) –I speak Emes, I do not speak sheker and a [rabbinic] moreh (teacher) for the Nations in emunah and Emes.

[8] I want, therefore, kol bnei Adam to daven in every shul, lifting up yadayim kodesh (holy hands) without ka'as (anger) and madon (strife).

[9] Similarly also nashim (women) should adorn themselves with respectable comportment and tznius (modesty, piety) in appearance and with decency and propriety, not with coiffures and gold or pearls or costly clothing,

[10] But with what is proper for nashim professing yirat Shomayim, that is, by means of ma'asim tovim (good works).

[11] Let the isha (wife) learn in silence in all submission.

[12] I do not allow an isha (wife) either to have teaching authority over or to have hishtaltut (domination, taking control) over [her] man, but to be in silence.

[13] For Adam was formed rishonah (first), then Chavah.

[14] And Adam was not deceived, but the isha, having been deceived, has come to be in averah (transgression).

[15] But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius [2:9].

3 Trustworthy is the dvar Emes: if anyone aspires to the congregational office of Mashgiach Ruchani (Spiritual Overseer) over the Adat Hashem (Congregation of G-d), he desires a good task.

[2] It is necessary, therefore, for the congregational Mashgiach Ruchani to be without reproach, ba'al isha echad (a one woman man/master, see *OJB* p.258, *1Sm* 2:22-25, i.e., *kedushah* and *tahorah* characterized by *heterosexuality, exclusivity, and fidelity*), drug-free and clear-headed, a man of seichel, practiced in derech eretz and hachnosas orchim

(hospitality), skillful as a rabbinic moreh (yeshiva teacher),

[3] Not a shikkor (drunkard) indulging in much wine, not violent but forbearing and eidel (gentle, courteous), not a ba'al machlokes (quarrelsome person), not a gelt-loving kamtzan (miser).

[4] He must be a ba'al bayit who can manage his own household well, having his banim (children) in submission with all respect.

[5] Now if anyone does not have da'as of how to manage his own bais, how will he be a menahel ruchani (spiritual administrator) who can give oversight to the Kehillah of Hashem?

[6] He must not be a neophyte in the emunah [*of Moshiach*], lest, having become a ba'al gaavah (a haughty person), he might fall into the din Hasatan (the judgment or verdict of the Adversary, the Accuser).

[7] Now it is necessary also for him to have a keter shem tov (good name) with the outsiders, lest he might fall into reproach and a pakh (pitfall, trap) of Hasatan.

[8] Messianic Shammashim similarly must be respectable men of derech eretz, not double-tongued, the Shammash not a shikkor (drunkard) indulging in much wine, not a lover of dishonest gain,

[9] Keeping the sod haemunah (the mystery of the faith) with a clear matzpun (conscience, 1:5,19).

[10] And let these Messianic Shammashim also be tested before holding office and then, if they prove unprovable, let them have the avodas hakodesh sherot (ministry) of Messianic Shammashim.

[11] Nashim (women, see Ro 16:1) serving as Shammashim similarly must be tzidkaniyot (righteous women), respectable, not yentas with mouths of lashon hora and rekhilus (gossip), but nashim who are temperate and faithful in all things.

[12] Let the Shammashim be ba'alei isha achat (one wife husbands), managing well their banim and their own batim (households).

[13] For the ones having served well in the avodas hakodesh of Messianic Shammashim acquire for themselves a good standing and much bitachon in emunah in Rebbe, Melech HaMoshiach Yehoshua.

[14] I have the tikvah to come to you soon, but I am writing these directives so that,

[15] If I delay, you may have da'as of the halachah in the Beis Hashem, which is the Adat HaEl Chai (the Community of the Living G-d), the amud (pillar) and yesod (foundation) of HaEmes.

[16] And confessedly great is the sod of chasidus [see 3:9]: Elokim was manifested in basar, was vindicated [*proven just*] by the Ruach HaKodesh, was seen by malachim, was proclaimed among the Nations, was believed on in the world, was taken up in kavod.

4 Now the Ruach HaKodesh says befeirush (explicitly) that in the acharit hayamim some will become meshummad (apostate) from the emunah [of Moshiach], giving heed to deceitful ruchot (spirits, 1Yn 4:1) and teachings of shedim, [2] Through the tzevut (hypocrisy) of ones [morei sheker] speaking sheker, the matzpun of whom is seared as with a branding iron. [3] Such will forbid nisu'im

(marriage), commanding an isser (prohibition) against that ma'akhal which Hashem created for partaking with hodayah by the ma'aminim in Moshiach and by the ones who have da'as of HaEmes,

[4] Because the whole Bri'ah (Creation) that Hashem has created is tov [BERESHIS 1:4, 10, 12, 18, 21, 25, 31] and nothing is to be rejected that is received with hodayah.

[5] For it is being set apart as kodesh through the dvar Hashem and tefillos and brachot.

[6] By presenting these things to the Achim [in Moshiach] you will be a good kli kodesh (minister) of Rebbe, Melech HaMoshiach Yehoshua, you will be one nourished with the divrei haemunah and the torah yeshara (good, straight Orthodox Jewish teaching) which you have followed.

[7] But the worldly aggadot and bubbemeises (old wives tales), refuse. Rather, train yourself [1:4] for chasidus [*in Moshiach*].

[8] For hitammelut (bodily exercise or training) is kedai (profitable) a bissle, but chasidus [*in Moshiach*] is profitable in every way, holding havtachah (promise) of Chayyim now in the Olam Hazei, and, later, of Olam Habah.

[9] This dvar torah is trustworthy and worthy of all acceptance.

[10] For to this end we labor and strive at the melachah (task), because we have set tikvateynu in the EL CHAI [YEHOSHUA 3:10] who is Mosh'ia (Savior) of kol Bnei Adam, that is, the ma'aminim [*in Moshiach Adoneinu*].

[11] On these things insist and say shiurim.

[12] Let no one regard with contempt your tza'irut (youth), but become a mofet (example)

for the ma'aminim [*in Moshiach*] in loshon (speech), in hitnahagut (conduct), in ahavah, in emunah, and in lev tahor.

[13] Until I come, attend to the kri'ah betzibbur (congregational public reading) of the Kitvei Hakodesh, attend to the Messianic hatafah (preaching) and to the Messianic hora'ah (instruction, teaching).

[14] Do not neglect the matanah (gift) in you which was given to you by means of dvar hanevuah (prophecy) with the s'michah administered by the Ziknei HaKehillah.

[15] Put these things into practice, that your progress in shomer masoret (religious devotion) may be manifest to all.

[16] Be shomer both toward yourself and toward your Messianic hora'ah (instruction), and be arain getun (engrossed), torud (completely absorbed and involved) in them. For by so doing this, you will come to Yeshu'at Eloheynu, and this means not only you yourself but also those who hear your hatafah [*about Rebbe Melech HaMoshiach*].

5 To a Zaken do not speak harsh rebuke. Rather entreat him as an abba. Treat the bochrim as achim (brothers).

[2] Elderly nashim treat as imahot (mothers); younger nashim as achayot (sisters) in all hatohar (moral purity).

[3] Honor [with support] almanot (widows) that are really almanot.

[4] But if any almanah has banim or bnei banim, let the banim or bnei banim learn first to show yirat Shomayim vis-a-vis their own bais and to render recompense to the horim (parents), for

this is acceptable in the sight of Hashem.

[5] Now the true almanah, left alone, has set her tikvah on Hashem and continues in her techinnah [2:1] and her tefillos yomam valailah.

[6] But the one living in ahavat ta'anugot (hedonism) has died while living.

[7] And insist on these things, that the almanot be irreproachable.

[8] But if anyone does not get a parnasah to provide for his own mishpochah and especially his own bais, he has denied the emunah [of *Moshiach*] and is worse than an Apikoros (skeptic, unbeliever).

[9] Let an almanah be enrolled on the [*kehillah support*] list if she is not less than sixty years old, nesu'ah l'ish echad (a one man woman),

[10] being commended by ma'asim tovim, having brought up banim, having showed hachnosas orchim, having washed the feet of the Kadoshim, having given nechamah (comfort) to the oppressed, having devoted herself to every ma'aseh tov.

[11] But younger almanot refuse, for, when they have ta'avah (lust), in disregard of Moshiach they want nissu'in (marriage, see v.9),

[12] Having harsha'ah (condemnation, conviction), because their first havtachah (promise, pledge to ministry, v.9) they annulled.

[13] And at the same time also they learn atzlut, going around house to house, and not only idle but also platke machers (gossipy intriguers) and busybodies, speaking things they ought not.

[14] Therefore, I counsel younger almanot to proceed with nissu'in (marriage), to bear banim, to manage the

bais, giving no occasion to the mitnagged (opponent, antagonist) to reproach us.

[15] For already some almanot have turned aside to follow Hasatan.

[16] If any ma'aminah (believing woman) has in her mishpochah (family) almanot, let her assist her almanot and let not Moshiach's Kehillah be burdened, that indeed Moshiach's Kehillah may assist the ones who are true almanot [v.9].

[17] Let the Zekenim (elders, see SHEMOT 12:21) who have ruled well be considered worthy of double kavod, especially the Zekenim laboring in Messianic hatafah (preaching) and Messianic hora'ah (teaching).

[18] For the Kitvei HaKodesh says, LO TACHSOM SHOR BEDISHO ('You shall not muzzle the ox while he is treading out the grain' DEVARIM 25:4), and 'Worthy is the workman of his wages.'

[19] Do not receive an accusation against a Zaken (Elder), unless on the PI SHNI EDIM O AL PI SHLOSHA EDIM ('testimony of two or three witnesses' DEVARIM 19:15).

[20] The Zekenim that are sinning, expose before all, that the rest also may have yirat Shomayim.

[21] I charge you before Hashem and Moshiach Yehoshua and the malachim habechirim (chosen angels) that these directives you keep without discrimination, doing nothing on the mekor (basis) of masoh panim (partiality).

[22] Give s'michah quickly to no one nor participate in the chatta'im (sins) of others; keep yourself tahor.

[23] No longer drink only mayim, but use a little yayin because of your stomach and your frequent illnesses.

[24] With some, their chatta'im are obvious, going before them to mishpat, but with others, some chatta'im indeed follow after them [*to the Yom HaDin*].

[25] Likewise, also ma'asim tovim are borur (obvious), but even when they are not, they cannot be hidden.

6 As many avadim as are under the ol (yoke) of slavery let them consider their own adonim as worthy of all kavod, lest the name of Hashem and torateynu (our teaching) suffer Chillul Hashem gidduf.

[2] And let the ma'aminim [*in Moshiach*] that have adonim not disrespect their masters because their adonim are achim, but let them all the more render service to them because the ones receiving benefit from their sherut hatov are ma'aminim in Moshiach and ahuvim. Say shiurim on these things and exhort them.

[3] If anyone teaches heterodoxy (a doctrine that has a chiluk or difference) and does not agree with the orthodox Jewish teaching of Yehoshua the Moshiach Adoneinu and with torah conforming to chasidus

[4] He has succumbed to gaa'vah (conceit), having binah of nothing, but having a morbid craving for controversies and disputes over dvarim out of which comes kinah (envy), madon (strife), lashon hora (evil speaking), chashadot merusha'im (evil suspicions),

[5] And constant friction between men corrupted in their minds and having become bereft of HaEmes, thinking chasidus to be a means of financial revach.

[6] But chasidus with tzufriedenkait (contentment) is great revach (gain, profit).

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO TIMOTIYOS (II)

[7] For we brought nothing into the Olam Hazeh, neither are we able to carry anything out of it,
 [8] But having okhel (food) and begadim (clothes), with these we will be satisfied.
 [9] But the ones desiring to be oishirim (rich men) fall into nisayon (temptation) and into a pakh (trap) and into many foolish and destructive ta'avot (lusts) which plunge men into cherem and Avaddon (destruction).
 [10] For the ahavas hakesef (love of money) is the shoresht (root) of kol hara'ot (all evils), which some, craving, were thereby led away from the emunah [of Rebbe, Melech HaMoshiach] and pierced themselves with many machovim (sorrows).
 [11] But you, ish haElohim (man of G-d), flee these things. Pursue tzedek, chasidus, emunah, ahavah, savlanut, and anavah.
 [12] Fight the good fight of emunah; lay hold of the Chayei Olam to which you were called when you made the eidus tovah (good testimony) before edim rabbim (many witnesses).
 [13] I charge you before Hashem, the one giving Chayim to all things, and before Rebbe, Melech HaMoshiach Yehoshua, the one having testified the eidus tovah (good testimony) before Pontius Pilate,
 [14] I charge you to be shomer over the mitzvot [of Moshiach] spotlessly, irreproachably, until the appearing of Moshiach Adoneinu Yehoshua,
 [15] Which He will make manifest at the right time—HaMvorach, HaRibbon HaYachid, Melech HaMelachim and Adon HaAdonim.
 [16] To the One who is alone

haAlmavet (Immortal), dwelling in Ohr unapproachable, whom no man among Bnei Adam saw, neither is able to see, lo hakavod v'hagevurah l'olam va'ed. Omein.
 [17] Charge the oishirim in the Olam Hazeh not to walk in gaa'vah (pride) and high-mindedness, neither to put their tikvah (hope) in the uncertainty of their osher but in Hashem who richly grants us all things for enjoyment.
 [18] Charge the oishirim to do HaTov, to be rich in ma'asim tovim, to demonstrate rochav lev (generosity) and willingness to do gemilus chesed,
 [19] Treasuring up for themselves a yesod tov (good foundation) for Olam Habah that they may lay hold of HaChayim HaAmittiyim.
 [20] O Timotiyos, the pikkadon (deposit) [of Moshiach's torah, Ac 2:42] entrusted to you be shomer over, turning away from the profane empty utterances and oppositions of the falsely named Da'as ([proto-Gnostic, see 1Y chps 1-5] Knowledge),
 [21] By which, some, professing, missed the mark concerning the emunah [of Rebbe, Melech HaMoshiach]. Chen v'Chesed Hashem be with you.
www.afii.org/rt/rav.pdf
1 Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua birtzon Hashem (by the will of G-d), according to the havtachah haChayim (promise of Life) in Moshiach Yehoshua.
 [2] To Timotiyos, beni haahuv (my beloved son). Chesed Hashem, Rachamim Hashem and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

[3] Modeh Ani (I give thanks) to Hashem whom I offer avodas hakodesh service with a clear matzpun—as did the Avot of me—when I remember you constantly in my tefillos.
 [4] As I remember your weeping, I want to see you, that I may be filled with simcha.
 [5] I remember your genuine emunah [in Moshiach], which dwelt first in Lois your saytah (grandmother, bobe) and in your Em, Eunice, and I have been persuaded dwells also in you.
 [6] For which reason I remind you to meorer (rekindle) the matnat Elohim, (the gift of Hashem) which is in you through my conferring of smichah (ordination).
 [1Ti 4:14]
 [7] For Hashem did not bestow upon us a ruach of pachad (terror), but of gevurah (miraculous power) and of ahavah (love) and of sound havchanah (judgment).
 [8] Do not, therefore, be ashamed of the eidus of Adoneinu nor of me, his asir (prisoner), but suffer together with me for the Besuras HaGeulah in the ko'ach of Hashem,
 [9] The one having granted us Yeshu'at Eloheinu and having called us with a kri'ah kedoshah (holy calling), not according to the ma'asim mitzvot of us but according to his own tachlis (purpose) and chesed having been given to us in Rebbe, Melech HaMoshiach Yehoshua before Yamim HaOlam,
 [10] But having been manifested now through the appearing of Moshieynu Moshiach Yehoshua, who nullified death [i.e., his own histalkus and Mavet itself] and also brought Chayim and al-killayon (incorruptibility) to

light through the Besuras
HaGeulah,

[11] For which I was
appointed a karo^z (herald), a
maggid (darshan, preacher), a
Shliach and a rabbi (teacher).
[12] It is because of these
things also that I suffer. But I
am not ashamed, for I know
whom I have believed and I
have been persuaded that He
is able to stand shomer,
guarding [preserving] until
HaYom HaHu the [orthodox
Jewish, see 1Ti 6:20] pikkadon
(deposit) entrusted to Him by
me.

[13] Follow the pattern of
sound orthodox Jewish
devarim which you heard
from me, in emunah and
ahavah in Rebbe, Melech
HaMoshiach Yehoshua.
[14] Stand shomer over the
orthodox Jewish pikkadon
entrusted to you through the
Ruach Hakodesh dwelling in
us.

[15] Of this you have da'as:
all the ones in Asia, of whom
are Phygelus and
Hermogenes, turned away
from me.

[16] May Hashem grant
rachamim to the bais of
Onesiphorus, because often he
refreshed me and he was not
ashamed of my sharsherot.

[17] For, when he was in
Rome, he sought me with
zerizut and found me.

[18] May Adoneinu grant to
him to find rachamim from
Hashem in HaYom HaHu.

[1:12]. Also, while in Ephesus
in how many ways he did
avodas hakodesh you know
very well.

2 You, therefore, beni, be
empowered in the Chen
vChesed which is in
Rebbe, Melech HaMoshiach
Yehoshua.

[2] And what things you
heard from me through edim
rabbim, these things commit
to anashim ne'emanim

(faithful men) of zrizus
(reliability) who will be
qualified rabbinic morim to
teach others also.

[3] Take your place in
suffering as a chaiyal tov
(good soldier) of Rebbe,
Melech HaMoshiach
Yehoshua.

[4] No one on duty as a
chaiyal is entangled with the
everyday chiloni (secular)
affairs of inactive duty, in
order that he may please the
One who has enlisted him.

[5] And no participant in an
athletic tacharut (competition)
is crowned unless he competes
according to the rules.

[6] It is the hard
working ikkar (farmer) who
ought to have the rishonah
mipri ha'adamah (the first
share from the harvest of the
earth).

[7] Let your hitbonenut be on
what I say, for Hashem will
give to you binah in all things.

[8] Remember Rebbe, Melech
HaMoshiach Yehoshua, of the
zera Dovid, and remember the
Tehiyas HaMoshiach,
according to my Besuras
HaGeulah,

[9] For which I suffer as if I
were an evil-doer, even to the
point of the bais hasohar's
bonds, but the Dvar Hashem
has no bonds.

[10] Therefore, I endure all
things for the sake of the
Bechirim (the Chosen ones), in
order that they also may
obtain the Yeshu'at
HaEloheinu in Rebbe, Melech
HaMoshiach Yehoshua with
kavod olamim.

[11] Trustworthy is Hashem,
for if we died [to the Olam
Haze^h] with Him, also we will
live [in the Olam Habah] with
Him.

[12] If we endure, we also will
reign with Him; if we will deny
Him, He also will deny us.

[13] If we are not ne'emanim
(faithful), He remains ne'eman

(faithful), for to deny Himself,
He is not able.

[14] Remind them of these
things, solemnly warning them
in the presence of Hashem not
to be engaged in disputes over
devarim, which is not
beneficial, but only ruins the
hearers.

[15] Do your best to shtet zich
(apply yourself), to present
yourself to Hashem as one
approved, a po'el (workman)
without bushah (shame),
keeping on a derech yashar
the Dvar HaEmes.

[16] But profane chatter
bereft of kedushah, avoid, for
such will advance that which
is frai (irreligious).

[17] Their lashon hora will
spread like gangrene, as in the
case of Hymenaeus and
Philetus,

[18] Who concerning
HaEmes missed the mark,
teaching that the Tehiyas
HaMesim has already
occurred. They are over-
throwing the emunah of some.

[19] Al kol panim
(nevertheless), the solid yesod
of Hashem stands firm and
zicher (certain), having this
seal: VYODA' Hashem ES
ASHER LO ('Hashem KNOWS
THE ONES WHO ARE HIS'
BAMIDBAR 16:5); and let
everyone who names the name
of Hashem depart from avel
(iniquity, gross injustice).

[20] In a bais gadol, there are
not only klei (vessels) of gold
and silver but also those
wooden ones and earthen
ones: some, for honorable use;
others, for dishonorable use.

[21] If anyone makes himself
tahor from these things he will
be a kli vessel for honorable
use, having been set aside as
kodesh, useful to HaAdon,
ready for every ma'aseh tov.

[22] But flee from the ta'avot
hane'urim (lusts of youth
TEHILLIM 25:7)

and pursue tzedek, emunah, ahavah, and shalom with the ones calling on Adoneinu out of a lev tahor.

[23] But speculations characterized by narrishkait and lacking da'as—such refuse, knowing that they produce fights.

[24] And an eved Hashem ought not be a Ba'al Machlokes (quarrelsome person), but ought to be eidel (gentle, courteous) to all, a skilled rabbinic moreh, savlan (patient).

[25] Correcting the mitnaggedim (opponents) in anavat ruach (a spirit of meekness), in the tikvah that Hashem may efsheir (perhaps) grant them teshuva, resulting in da'as HaEmes.

[26] And that they may come to their senses, escaping the pakh (trap) of Hasatan, after having been captured by him to do his will.

3 But of this have da'as, that in the acharit hayamim there will be terrible times,

[2] For Bnei Adam will be in love with self, ohavei kesef (lovers of money), ga'avtanim (proud boasters), speakers of lashon hora, disobedient to horim (parents), without hakarat todah (gratitude), without kedushah,

[3] Without ahavah, unforgiving and irreconcilable, without shlitah atzmi (self-control), bestial, son'ei HaTov (haters of the Good),

[4] Treacherous, reckless, conceited, ohavei ta'anugot (lovers of pleasures) rather than ohavei Hashem,

[5] Having an outward form of chasidus but the ko'ach having denied. Turn away from these.

[6] For of such are the morim entering into homes and capturing weak-willed nashim

laden with chatta'im, led away by various ta'avot,

[7] Always learning but never being able to come to da'as HaEmes.

[8] As Jannes and Jambres opposed Moshe Rabbeinu, so also these oppose HaEmes.

These men have been corrupted in their mind and are failures with respect to the emunah [of *Moshiach*, *Yd 1:3*],

[9] But they will not proceed very far, for the sichlut (folly, stupidity) of them will likewise become conspicuous to all.

[10] But you closely followed my torah, my halichah, my tachlis, my emunah, my zitzfleisch (patience), my ahavah, my endurance,

[11] The redifot (persecutions) and Messianic yissurim (sufferings) which happened to me in Antioch, in Iconium, in Lystra, what kind of redifot I endured. And out of all Adoneinu rescued me.

[12] Also all the ones wanting to live as chasidim in Rebbe, Melech HaMoshiach

Yehoshua will be persecuted,

[13] But anashim ra'im and impostors will progress to their abysmal worst, misleading and being misled.

[14] But, you, remain in the shiurim you learned, and the things you were convinced of, knowing under which rabbi you sat,

[15] And that from infancy you have known the Kitvei HaKodesh, which are able to make you chocham with a view to Yeshu'at Eloheynu through emunah in Rebbe, Melech HaMoshiach Yehoshua.

[16] The entire Kitvei HaKodesh is Hashem-breathed and useful for hora'ah (teaching), for reproof, for correction, for training in tzedek,

[17] That the ish haElohim may be proficient, having

been equipped for every one of the ma'asim mitzvot.

4 I solemnly charge you before Hashem and Moshiach Yehoshua, the imminent Shofet of the living and dead, and by the Bi'as HaMoshiach and His Malchut:

[2] Attend to the hatafah (preaching) of the Dvar Hashem. Be ready in season, out of season, expose, rebuke, encourage, with all long suffering and hora'ah (teaching).

[3] For there will be a time when sound charedi (orthodox) hora'ah they will not tolerate, but according to their ta'avot they will accumulate morim to tickle their ears.

[4] And from HaEmes of Hashem they will turn their ear away shmad and to aggadah they will be turned aside.

[5] But, you, exercise shlitah atzmi (self-control) in all things, suffer hardship, do the work of a mevasser of the Besuras HaGeulah, fully carry out your avodas kodesh ministry of kiruv rechokim (bringing near the far away ones).

[6] For already I am being poured out, and the time of my avekfor (departure, see *Pp 1:23*) has come.

[7] The milchemet tzedek (war of righteousness) I have fought, the course I have finished, the emunah [*Yd 1:3*] I have been shomer over.

[8] Henceforth, there is laid up for me the keter hatzedakah (crown of righteousness) which Adoneinu, the Shofet Tzedek, will give to me in HaYom HaHu, and not only to me, but also to all the ones who are ohavei Bi'as HaMoshiach.

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO TITOS

[9] Have zerizut (diligence) to come to me quickly.

[10] For Demas deserted me. Having loved the Olam Hazeih, he departed for Thessalonica; Crescens, to Galatia; Titos, to Dalmatia.

[11] Lukas alone is with me. Get Markos and bring him with you, for he is useful to me for avodas hakodesh.

[12] Now Tychikus I sent to Ephesus.

[13] When you come, bring the cloak which I left behind in Troas with Carpus, and the megillos, especially the parchments.

[14] Alexander the coppersmith did ra'ot rabbot (much evil) to me; Adonoï will repay him L'ISH KMA'ASEIHU ('TO EACH AS HIS DEEDS' TEHILLIM 62:13).

[15] You also watch out for him, because he greatly opposed our message [*about Rebbe, Melech HaMoshiach*].

[16] At my first hitstadekut (defense), no one came to be with me, but all forsook me. May it not be counted against them.

[17] But Adoneinu stood with me, and empowered me, that through me the hachrazah (proclamation, kerygma) of the Besuras HaGeulah might be fully preached and all the Nations might hear it. And I was rescued out of the mouth of the lion.

[18] Hashem will rescue me from every evil work and thus will bring me safely into his Malchut HaShomayim. Lo haKavod l'olam va'ed. Omein.

[19] Drishat Shalom to Prisca and Aquila and the bais of Onesiphorus.

[20] Erastus remained in Corinth, but Trophimus, ailing, I left behind in Miletus.

[21] Make haste to come before winter. Drishat Shalom to you from Eubulus

and Pudens and Linus, Claudia, and all the Achim b'Moshiach.

[22] Hashem be with your neshamah. Chen v'Chesed Hashem be with you.

1 Sha'ul an eved of Hashem and a Shliach of Rebbe, Melech HaMoshiach Yehoshua, for the furtherance of the [charedi (orthodox)] emunah of the Bechirei Hashem (chosen ones of G-d) and of da'as HaEmes (knowledge of the Truth) as pertains to chasidus [*in Moshiach*].

[2] The mekor (basis) of this is a tikvah of Chayyei Olam which Hashem Who cannot speak sheker [BAMIDBAR 24:19; SHMUEL ALEF 15:29] promised before the Yamim HaOlam (days of eternity), [3] But revealed at the proper time Hashem's dvar [Besuras HaGeulah] in the hachrazah (proclamation, kerygma), with which I was entrusted, according to the mitzvat Hashem Moshieynu.

[4] To Titos, beni ha'amitti baEmunah (my true son in the faith), the [orthodox Jewish] emunah shared in common. Chen v'Chesed Hashem and Shalom from Elohim HaAv and Moshiach Yehoshua Moshieynu.

[5] For this reason I left you in Crete that you should set beseder (according to what remains and give messianic s'michah to Zekenim (SHEMOT 12:21) city by city, as I directed you.

[6] If anyone is without reproach, a ba'al isha echat (a one woman man/master, see OJB, p.1078, 1Ti 3:2; 5:9), his banim being ma'aminim in Moshiach, and not under accusation of debauchery and zenut or sorrut (rebelliousness, insubordination) [1Sm 2:22-

25],

[7] For it is necessary for the congregational Mashgiach Ruchani to be without reproach as Hashem's mefake'ach al Beis Hashem (steward or supervisor of the House of G-d), not a ba'al gaavah (a haughty person), not quick in ka'as (anger), not a shikkor (drunkard) given to much wine, not violent, not a gelt-loving kamtzan (miser).

[8] Rather, the Mashgiach Ruchani must be one who practices hachnosas orchim (hospitality), an ohev es HaTov (a lover of the good), having seichel, a tzaddik, kadosh (holy), with shlitah atzmi (self-control),

[9] Devoted to the faithful hatafah (preaching) of the Besuras HaGeulah, adequate for hora'ah (teaching) that exhorts to [*Moshiach's*] orthodox Jewish doctrine and for refuting and exposing with conviction the ones speaking against it.

[10] For there are indeed many mitnaggedim (opponents), idle talkers and deceivers, especially the ones of the party of the Mohalim HaGoyim (false teacher Circumcisers of Gentiles),

[11] Whose mouths it is necessary to stop, who are subverting entire mishpochot (families) by teaching what they ought not, for the sake of dishonest gelt.

[12] A certain one of them, a "navi" of their own number, said, "Cretans are always meshakkrim (liars), wicked beasts, lazy trombeniks (gluttons)."

[13] This eidus (testimony) is true, for which cause rebuke them sharply, that they may be orthodox Jewish in [*Moshiach's*] emunah,

[14] Not paying attention to Jewish aggadot and to mitzvot d'Rabbanan (precepts

imposed by the rabbis, *i.e.*, which contradict the *Küvei Hakodesh-1C 4:6; DEVARIM 4:2*), becoming meshummad (apostate) from HaEmes.
 [15] All things are tahor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tahor, but has been made tameh, both lev and matzpun.
 [16] Hashem they profess to know, but by their ma'asim they deny him, being disqualified [*for the rabbanut or ministry of Moshiach*] and being without mishma'at (obedience), and, as to every one of the ma'asim tovim, unpalatably unkosher (unfit).

2 But you, speak the things which are suitable to Moshiah's orthodox Jewish doctrine.

[2] Zekenim need to be temperate, respectable, men of seichel, being orthodox [*in Rebbe, Melech HaMoshiach*] in the emunah, in ahavah, in savlanut (longsuffering).
 [3] Similarly the senior women, the Zekanot, in hitnahagut (conduct) as befits kedushah, not yentas of lashon hora nor slaves of wine, but melamedot es haTov (teachers of the Good)
 [4] That they may encourage the young nashim to have ahavah for their ba'alim and their banim,
 [5] To have seichel, tehorot in tznus, [*Aishes Chayil*] managers of the Bayit, being tovot, being submissive to their ba'alim, lest Chillul Hashem come to the Dvar HaElohim.
 [6] The bochrin, similarly, you exhort to have seichel
 [7] About all things, showing yourself a mofet of ma'asim tovim. In the hora'ah [*of Rebbe, Melech HaMoshiach*],

show integrity, seriousness,
 [8] Along with dibur (speech) that is orthodox [*in Rebbe, Melech HaMoshiach*] and beyond reproach, that the mitnagged may be brought to bushah (shame), having no lashon hora to say against you.
 [9] Avadim (slaves) need to be submissive to their own adonim in everything, to be acceptable, not talking back,
 [10] Not pilfering, but showing all good reliability, that they may adorn the hora'ah (teaching) of Hashem Moshieynu in all things.
 [11] For the Chen v'Chesed of Hashem has appeared, bringing Yeshu'at Eloheynu to kol Bnei Adam,
 [12] Instructing us to deny all that is frai (irreligious) and not of chasidus [*in Rebbe, Melech HaMoshiach*] and all that is ta'avanut, and to live with seichel and tzidkat Hashem and yirat Shomayim in the Olam Hazeh,
 [13] Awaiting the tikvah hameashsheret (the blessed hope), the appearing of the kavod HaEloheinu HaGadol and Moshieynu Rebbe, Melech HaMoshiach Yehoshua,
 [14] Who gave his nefesh on behalf of us, that for us he might bring in the Geulah, redeeming us MI KOL AVONOTAV ("from all Israel's sins" TEHILLIM 130:8; Isa 53:8), making tahor AM LI SEGULAH ("a people for My possession" SHEMOT 19:5), zealous for ma'asim tovim.
 [15] Preach these things, with words that give chizzuk (strengthening) and reprove with all authority. Let no one "write you off."

3 Remind them to be 'VNISHMA' ('obedient, and we will obey!')

SHEMOT 24:7) to sarim (rulers), to shiltonim (authorities), to be submissive, to be obedient, ready for every ma'aseh tov.
 [2] Speak lashon hora of no one, be not ohev riv (quarrelsome). Be eidel (gentle), displaying anavah (meekness) to kol Bnei Adam.
 [3] For all of us were once without da'as, sorrarim (disobedient), being led astray, avadim (slaves) of ta'avot and to various ta'anugot (pleasures) of the Olam Hazeh, spending our lives in eyvah (enmity BERESHIS 3:15) and kina (jealousy), hated, and hating one another.
 [4] But when the Chen v'Chesed and the ahavas Hashem Moshieynu appeared to Bnei Adam,
 [5] Not by tzidkateynu (our righteousness) in ma'asim tovim which is to our zehus (merit), but according to His rachamim, He granted us Yeshu'at Eloheynu through the mikveh mayim ruchani of rebirth and renewing of the Ruach Hakodesh [*Yn 3:3*],
 [6] Which Hashem poured out on us richly through Rebbe, Melech HaMoshiach Yehoshua Moshieynu,
 [7] That, having been made YITZDAK IM HASHEM (IYOV 25:4) by the Chen v'Chesed of Hashem, we might become yoreshim (heirs) in the tikvah HaChayyei Olam.
 [8] This dvar Emes is trustworthy. And I counsel you to strongly affirm the divrei torah I am handing on to you, that those who have become ma'aminim in Hashem may be shomer for ma'asim tovim. These things to Bnei Adam are good, tov me'od.
 [9] But pilpul minutiae controversies and taldot and quarrels and fights about the Torah, avoid,

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO PHILEMON

for they are unprofitable
hevel.

[10] An ish hacholek (a man
of division, a divisive man)
after one or two warnings,
avoid,

[11] Having da'as that such a
man is perverted and sinful,
bringing harsha'ah

(condemnation) upon himself.

[12] When I send Artemas or
Tychicus to you, try to come to
me at Nicopolis, for there I
have decided to spend the
choref (winter).

[13] Do your utmost to speed
Zenas, the Ben Torah
(scholar), and Apollos on their
way, that nothing for them
may be lacking.

[14] Let anshei adateynu (the
men of our community) learn
to be concerned about
ma'asim tovim so as to supply
urgent needs, that they may
not be lo poreh (unfruitful).
[15] Drishat Shalom from all
the ones with me. Drishat
Shalom to those who have
ahavah for us in the emunah
[*of Rebbe, Melech
HaMoshiach*]. Chen v'Chesed
Hashem to all of you.

*[T.N. In the next letter, Rav
Sha'ul's ministry bore fruit in
freedom in a messianic shtiebel
in Colossae for a slave boy who
had run away in the shackles
of sin before Moshiach the
Go'el set him free.]*

1 Sha'ul, a prisoner of
Rebbe, Melech
HaMoshiach Yehoshua
and Timotiyos acheinu [(our)
brother]. To Philemon
ha'ahuv (the beloved) and our
fellow po'el (worker)

[2] And to Apphia achoteinu
(our sister) and to Archippus
our chaver leneshek (comrade
arms) and to the Kehillah in
your bais.

[3] Chen v'Chesed Hashem
and Shalom Hashem to you
from Elohim Avinu and from
Rebbe, Melech HaMoshiach
Adoneinu Yehoshua.

[4] I always offer a bracha to
my G-d when I mention you in
my tefillos (prayers),

[5] Because I hear of
your ahavah (agapé) and
emunah, which you have for
Rebbe, Melech HaMoshiach
Adoneinu Yehoshua and for
all the Kadoshim.

[6] [I pray] that your emunah
(faith) being shared in
Moshiach's kiruv rechokim
(bringing near the far away
ones) may become effective in
the da'as of every mitzvah we
may do for Moshiach.

[7] For I had simcha gedolah
(much joy) and chizzuk
(encouragement) because of
your ahavah, for the levavot of
the Kadoshim have been
refreshed through you, Ach
b'Moshiach.

[8] Therefore, though I have
much boldness in Rebbe,
Melech HaMoshiach that I
could in fact order you to do
your chovah musarit (moral
duty) of avodas hakodesh
(holy service),

[9] Yet I would rather make
an appeal on the mekor (basis)
of ahavah (agapé)– I, [Rav]
Sha'ul, the Zaken (Elder) but
also a prisoner of Rebbe,
Melech HaMoshiach
Yehoshua.

[10] I appeal to you
concerning beni, having
"fathered" him (to a new birth)
while in bais hasohar (prison)
–that is, Onesimus (*T.N. the
slave boy Onesimus' name
means 'Useful'*)

[11] The one once 'Useless' to
you, but, now, both to you and
to me 'Useful' (Onesimus).

[12] I am sending him who is
my very lev (heart) back to
you.

[13] I was wanting to detain
him with me, in order that he
might function as a keli
kodesh (minister), ministering
to me in your place, as your
murshe (proxy), while I'm
detained in the imprisonment

of the Besuras HaGeulah.

[14] But I wanted to do
nothing without your
haskamah (consent, approval),
in order that the mitzvah you
do might not be meshabed
(caused to be obligated) or
forced, but voluntary.

[15] Eppis (for some reason)
perhaps he was separated
from you for a while in order
that you might have him back
for Yamim HaOlam,

[16] No longer as a bond
servant, but, more than a
bond servant, an ach ahuv (a
beloved brother [*in
Moshiach*]), especially to me,
both as a man and in
Adoneinu.

[17] So if you consider me
partnered to you as a chaver
in our [*common orthodox
Jewish emunah*], receive him
as you would me.

[18] But if in any thing he
wronged you or owes you,
charge this to my cheshbon
(account, bill).

[19] I, [Rav] Sha'ul, am
writing this with my own
hand: I will repay. This is not
to meorer (point out) the fact
that on your cheshbon you
owe me your very neshamah.

[20] Yes, Ach b'Moshiach, I
would have some 'usefulness'
from you in Adoneinu.

Refresh my lev in Rebbe,
Melech HaMoshiach.

[21] Confident of you as one
who is shomer mitzvot, I am
writing to you, knowing that
you will do even above what I
say.

[22] Also, this too, prepare a
heimishe mekom linah (guest
room, lodging place) for me,
for I have the tikvah (hope)
that through your tefillos I will
be restored to you.

[23] Drishat Shalom to you
from Epaphras, my co-
prisoner in Rebbe, Melech
HaMoshiach Yehoshua.

MOSHIACH'S LETTER TO THE MA'AMINIM HAMESHICHIYIM FROM AMONG THE YEHUDIM

[24] Drishat Shalom, also, from Markos, Aristarchus, Demas, and Lukas, my fellow po'alim (workers).

[25] The Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.

1 In many and various drakhim (ways) Hashem in amolike times (olden times) spoke to the Avot by the Nev'i'im.

[2] At the Ketz HaYamim, Hashem spoke to us by HaBen, whom He appointed Bechor of the Bechorah, Yoresh Kol (Heir of All Things), through whom also Hashem BARAH ES HASHOMAYIM VES HA'ARETZ (see Prov 30:4); [3] Who being the Shechinah zohar (brilliance) of Hashem and the exact impress and demut of Hashem's essential nature, being, and reality, and sustaining everything by his Dvar HaKo'ach, after he made tihur (purification) of chatta'im (sins), sat down at LIMIN ('the right hand' TEHILLIM 110:1) of the Majesty on High.

[4] He had become as much superior to the malachim as ha-Shem (the Name) Rebbe, Melech HaMoshiach has inherited is more fest (excellent) than theirs.

[5] For to which of the malachim did Hashem ever say, BENI ATAH, ANI HAYOM YELIDITICHA, ('My Son you are; today I have become your Father.'

TEHILLIM 2:7)? And again, ANI EHHYEH LO LAV VHU YIHEYEH LI LBEN ('I will be to Him a Father and He will be to Me as a Son,' SHMUEL BAIS 7:14)?

[6] And again, when Hashem brings HaBechor into the Olam Hazeh, He says, 'Let all Hashem's malachim worship him.' [DEVARIM 32:43

TARGUM HA-SHIVIM]

[7] And of the malachim, Hashem says OSEH MALAKHAV RUCHOT MESHARTAV EISH LHET ('He makes his angels winds and his servants [ministering angels] flaming fire,' TEHILLIM 104:4).

[8] And Hashem says to HaBen, KISACHA ELOHIM OLAM VAED SHEVET MISHOR SHEVET MALKHUTECHA ('Your throne, O G-d, will endure for ever and ever, and the scepter of justice is the scepter of your kingdom' -TEHILLIM 45:7).

[9] AHAVTA TZEDEK VATISNA RESHA, AL KEN MESHA KHACHA ELOHIM, ELOHECHA SHEMEN SASSON MECHAVERECHA ('You loved righteousness and hated lawlessness; on account of this G-d, your G-d, anointed you with the oil of gladness more than your companions' -TEHILLIM 45:8).

[10] And 'Atah Adonoi LEFANIM HA'ARETZ YASADETA UMA'ASEH YADECHA SHOMAYIM; HEMMAH YOVEDU V'ATAH TA'AMOD VKHULAM KABEGED YIVLU KALVUSH TACHALIFEM

VYACHALOFU V'ATAH HU USHENOTECHA LO

YITAMMU' ('You L-rd in the beginning founded the earth and the heavens, the work of your hands;

[11] They will perish but you remain and all of them like the garment they will wear out,

[12] Like clothing you will change them and they will be discarded, but you are the same and the years of you they never come to an end' TEHILLIM 102:26-28 [25-27]).

[13] And to which of the malachim has Hashem ever said, 'Sit at my right hand

until I put your enemies as a footstool for your feet' -TEHILLIM 110:1)?

[14] Are not all RUCHOT [TEHILLIM 104:4] sharet (ministering spirits, malachey hasharet) sent out with the shlichus (mission) to do avodas kodesh service as Hashem's klei kodesh (ministers) on behalf of the ones being about to inherit Yeshua at Eloheinu?

2 In considering all this, it is necessary for us to pay far greater attention bifraht (particularly) to the things we have heard, lest from it we may drift away.

[2] For if the Dvar Hashem which was declared through malachim became firmly established and every peyscha (transgression) and averah (disobedience to the commandment) received a gemul tzodek (just retribution), [DEVARIM 33:2, TARGUM HA-SHIVIM]

[3] How shall we escape if we neglect so great a Yeshu'at Eloheinu, one that was declared initially through [Rebbe, Melech HaMoshiach] Adoneinu, and was confirmed and attested to us by those who heard him,

[4] While Hashem gave solemn eidus (testimony) through otot u'mofim (signs and wonders) and nifla'ot rabbot (many miracles) and matanot (gifts) of the Ruach Hakodesh distributed according to the ratzon Hashem?

[5] For Hashem did not subject the Olam Habah, about which we are speaking, to malachim.

[6] But someone has given solemn eidus (testimony) somewhere, 'MAH ENOSH KI TIZKERENU UVEN ADAM KI TIFKEDENU?' ('What is Man that You are mindful of him or

the Son of Man that You care for him?

[7] "You made him a little lower than the angels and you crowned him with glory and splendor and you made him ruler over the works of your hands"

[8] KOL SHATAH TACHAT RAGLAV ("Putting everything under his feet" TEHILLIM 8:5-7). Now while Hashem subjected all things to him, he left nothing unsubjected to him, though now we do not yet see all things having been subjected to him.

[9] But this is what we do see: Yehoshua, for a short time having been 'made lower than the angels,' has, because of the yissurim (suffering) of mavet (death), been 'crowned with KAVOD VHADAR' ('glory and splendor' TEHILLIM 8:6) in order that by the Chen vChesed Hashem on behalf of all he might taste the histalkus of mavet [Isa 53:8].

[10] For it was bekvod (fitting, proper) for him, for whom are all things and through whom are all things, in bringing banim rabbim (many sons) to kavod, to bring to shleimut (perfection, completion) the Rosh (Head) and Mekhonen (Founder) of their Yeshua'at Hashem through yissurim (suffering).

[11] For both HaKadosh who makes holy and Kadoshim who are being made holy all have HaAv Echad. It is for this reason Rebbe, Melech HaMoshiach is not ashamed to call them Achim, [12] Saying, 'I will declare your Name to my brothers, within the congregation I will praise you'-TEHILLIM 22:23 [22]).

[13] And again, 'I put my bitachon in him' [YESHAYAH 12:2] and again 'HINEI ANOCHI VHAYELADIM ASHER NATAN LI HASHEM

('Here I am and the yeladim whom Hashem gave to me.')

[YESHAYAH 8:18]

[14] Therefore, als (since) the yeladim share in the basar vadahm and Rebbe, Melech HaMoshiach likewise shared in the same things, that through the histalkus of his mavet he might destroy the one having power over mavet, that is, Hasatan [see Gn ch 3], [15] And he might release these, as many as through eyamat haMavet (terror of Death) were subjected to avdut (slavery) all the days of their existence.

[16] For surely it was not malachim that concerned him, but the zera Avraham Avinu.

[17] And for this reason, Rebbe, Melech HaMoshiach was obliged to become like the Achim b'Moshiach [2:11] in every respect, that he might become a Kohen Gadol rachaman v'ne'eman before Hashem in order to make kapporah for the chatta'im of HaAm. [Isa 53:8; 49:7]

[18] For, because Rebbe, Melech HaMoshiach himself has endured, being tested in the yissurim (sufferings) of his nefesh [YESHAYAH 53:10,11], he is able to come to the ezrah (aid) of the ones being tested.

3 For this reason, Achai Hakedoshim b'Moshiach, Chaverim and Chavrusa partners in a Kri'at Marom (High [Himel] Calling), consider carefully the Shliach and Kohen Gadol of the Hachrazah (Proclamation) of our Emunah (*Faith, our Orthodox Jewish Ani Ma'amin Body of Emunah, Yd 1:3*), Yehoshua, Yeshua.

[2] He being ne'eman (faithful) to the One having given him smichah as also Moshe Rabbeinu was ne'eman (faithful) in kol Beis Hashem. [3] Yet Rebbe, Melech

HaMoshiach is considered worthy of more kavod than Moshe Rabbeinu, because more kavod has the Boneh (Builder) of the Beis than the Beis itself.

[4] For every Beis is built by someone, but the One having built everything is Hashem.

[5] Now Moshe Rabbeinu was ne'eman in kol Beis Hashem as an eved, for a solemn edut of the things which were to be spoken afterward [i.e., *Moshiach's torah coming later*].

[6] But Rebbe, Melech HaMoshiach was ne'eman as HaBen over the Beis Hashem, whose Beis we are, if indeed the bitachon and the tikvah in which we glory we keep hold of to HaKetz.

[7] Therefore, just as the Ruach Hakodesh says, 'HAYOM IM BEKOLO TISHMAU' ('Today, if you hear His voice' TEHILLIM 95:7f);

[8] AL TAKSHU LEVAVCHEM KIMRIVAH KYOM MASSAH BAMIDBAR ('Do not harden your heart as you did at Meribah, as you did that day at Massah in the desert')

[9] ASHER NISSUNI AVOTECHEM BEKHANUNI GAM RAU POOLI ARBA'IM SHANAH ('Where your Fathers tested me and tried me though they saw my deeds forty years')

[10] Therefore 'AKUT BEDOR VAOMAR AM TO'EY LEVAV HEM VHEM LO YAD'U DERAKHAT' ('I was angry with that generation and I said they are a straying-of-heart people and they have not had da'as of my ways');

[11] ASHER NISHBA'ETI V'APEY IM YEVO'UN EL MENUKHATI ('Therefore I declared on oath in my anger, Never shall they enter into my Rest, Home, Abode, Place of Tranquility.')

[BERESHIS

49:15; TEHILLIM 23;
YESHAYAH 28:12; 66:1;
RUTH 1:9; MELACHIM

ALEF 8:56]

[12] Beware, Achim
b'Moshiach, lest there will be
in any one of you a lev rah
(evil heart) without Emonah,
that turns away shmad from
Elohim Chayyim.

[13] Instead, give one another
chozek (strength) each and
every day, as long as it is still
called 'HAYOM,' ('today,'
TEHILLIM 95:7) lest some of
you may fall into KESHI
(stubbornness, hardness
DEVARM 9:27) and be
stubbornly hardened by the
nechalim (deceitfulness) of
Chet.

[14] We have become
chavrusa partners of
Moshiach if only our bitachon
(confidence) we had initially
we hold firm until HaKetzi;

[15] As it is said, 'HAYOM IM
BEKOLO TISHMAU AL
TAKSHU LEVAVCHEM
(Today, if you hear his voice,
do not harden your heart'
TEHILLIM 95:7f) as in the
Meribah Mered (Rebellion)
[the Ma'al shmad Defection,
the Azivah Desertion, see 2Th
2:3].

[16] Now who were they who
heard and yet rebelled? Was
it not all the ones having had
litzit'at Mitzrayim (going out
from Egypt) under Moshe
Rabbeinu?

[17] And with whom was
Hashem angry ARBAIM
SHANAH? Was it not with the
ones having sinned, whose
'PEGARIM' ('corpses'
BAMIDBAR 14:29) lay where
they had 'fallen BAMIDBAR
(in the desert' BAMIDBAR
14:29)?

[18] And to whom did He
swear that they would not
enter into the menuchah
(resting place) of Him? Was it
not to the ones without
mishma'at (obedience)?

[19] And so we see that they
were not able to enter because
of lack of Emonah.

4 Therefore, let us walk in
yir'at Shomayim, for
fear that, while the
havtachah (promise) of
entering the menuchah of
Hashem is still open, anyone
of you should seem to have
fallen short of it.

[2] For indeed we have had
Besuras HaGeulah preached
to us, just as they did also; but
the Dvar Hashem preached
did not make that generation
benefit, because hearing did
not form an agudah with
emunah [faith].

[3] For we ma'aminim [in
Rebbe Melech HaMoshiach]
enter into that menuchah, just
as Hashem has said, 'ASHER
NISHBATI V'API IM
YEVO'UN EL MENUCHATT'
(As I vowed in My fury, they
shall never enter into My rest'
TEHILLIM 95:11), although
the ma'asim (works) of
Hashem were finished from
the hivvased tevel (foundation
of the world).

[4] For concerning Shabbos,
the Yom HaShevi'i, Hashem
has said somewhere,
'VAYISHBOT Elohim BAYOM
HASHEV'II MIKOL
MELAKHTO' ('And He rested
on the seventh day from all
His work.' [BERESHIS 2:2]

[5] And again in this mekor
(passage, citation), 'IM
YEVO'UN EL MENUCHATT'
(Never shall they enter into
My rest' TEHILLIM 95:11).

[6] Therefore, als (since) it
remains for some to enter it,
and the ones, who formerly
had the Besuras HaGeulah
preached to them, did not
enter, because they were
koferim (unbelievers),

[7] So then again Hashem
sets a certain day, 'HAYOM'
(Today, TEHILLIM 95:7) in
one of the Tehillim of Dovid
[*HaMelech*], much later, in

that quoted above, 'HAYOM
IM BEKOLO TISHMAU AL
TAKSHU LEVAVCHEM'
(Today, if you hear his voice,
do not harden your heart'
TEHILLIM 95:7f).

[8] For if Yehoshua [*ben Nun*]
had brought them to a place
of menuchah (rest), Hashem
would not have spoken of
another 'Yom' after that
[TEHILLIM 95:7].

[9] Therefore, there remains
a Shabbos menuchah for the
Am Hashem.

[10] For whoever has entered
into the menuchah of Hashem
has also rested from
[depending on the *zechus*
(merit) of] his ma'asim, just as
Hashem rested from his.

[11] Therefore, let us have
zerizut (diligence) to enter into
that menuchah, for fear that
anyone fall through following
be'ikvot (in the footsteps) of
their same lack of mishma'at
(obedience) [cf 3:17-18; 4:6].

[12] For the Dvar Hashem is
chai (living) and chazak
(strong), sharper than every
doubled-edged cherev and
penetrating as far as the
division of nefesh and ruach,
of both joints and marrow,
and able to judge the
machshavot and deliberations
of the kavanat halev (the inner
directedness of the heart).

[13] And there is not nivra
(anything created) nistar
(hidden) from His sight, but
all things are laid bare and
exposed to the eynayim (eyes)
of Him to whom we must
render an account.

[14] Therefore, als (since) we
have a great Kohen Gadol who
has made his passing through
Shomayim, [*Rebbe, Melech
HaMoshiach*] Yehoshua
HaBen HaElohim, let us hold
firmly to the hoda'ah
(confession) of the hachrazah
(proclamation) of our
[*Orthodox Jewish*] Emonah.

[15] For we do not have a Kohen Gadol who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without chet.

[16] Therefore, let us approach with bitachon the Kisse of Chesed, that we may receive rachamim and may find chesed for timely ezhrah (aid).

5 For every Kohen Gadol taken from among Bnei Adam is ordained for men for the avodas kodesh of Hashem, that he may offer both minchot (gifts) and zevakhim (sacrifices) for chatta'im (sins).

[2] The Kohen Gadol is able to deal gently with the Am Ha'Aretz and Wayward, als (since) he himself is subject to helpless human frailty;

[3] and therefore he is obligated to offer zevakhim not only for the averos of the Am Berit but also for his own averos.

[4] And one does not presume to take the kavod of the office of Kohen Gadol upon oneself, but one must have the bechirah (choice, election) of Hashem, just as Aharon did.

[5] So also Rebbe, Melech HaMoshiach did not seize kavod for himself to become a Kohen Gadol, but the One having said to him, 'BENI ATAH, ANI HAYOM

YELIDTICHA,' ('My Son you are; Today I have become your Father.' TEHILLIM 2:7)

[6] Says also in another passage, 'ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK ('You are a kohen forever according to the order of Malki Tzedek'-Ps 110:4).

[7] Rebbe, Melech HaMoshiach, in the days of his earthly life, offered with a raised voice and tears both tefillos and techinnah (prayers of supplication) to the

One who was able to deliver him from mavet, and Hashem heard him because of his chasidus.

[8] Although he was HaBen, Rebbe, Melech HaMoshiach learned mishma'at from his yissurim.

[9] And having been made shalem (complete), to all those with mishma'at toward Rebbe, Melech HaMoshiach, he became the source of Yeshu'at Eloheinu Olamim,

[10] Having been designated by Hashem as Kohen Gadol AL DIVRATI MALKI-TZEDEK [TEHILLIM 110:4].

[11] We have much to say about this for which it is difficult to make a midrash, als (since) you have become spiritually hard-of-hearing.

[12] For indeed by this time you ought to be [rabbinic] morim saying shiurim, but instead you have need again to be taught the orthodox Jewish basic ikarim

(principles, essentials) of the Divrei Hashem, and you have become one having need of cholov and not solid okhel.

[13] For everyone partaking of cholov is unacquainted with HaDivrei Tzedek, for he is an olel (infant).

[14] But solid okhel is for the mevugarim (mature ones, adults), the ones whose keilim (faculties) have been trained by practice for distinguishing both HaTov and HaRah.

[T.N. In the next chp a warning is given to the Messianic Jew who re-submits Yehoshua to re-trial and re-assigns the original verdict of deceiver: no re-birth, no repentance for such shmad]

6 Therefore, let us leave behind the stam (elementary) ikarim (essentials) of the dvarim hahora'ah (words of teaching) about Rebbe, Melech HaMoshiach, and let

us move ahead to hitbagrut (maturity), not laying again a foundation of teshuva from ma'asim metim (dead works) and Emunah toward Hashem, [2] Of divrei torah on tevilot and tohorah and s'michat yadayim and of the Tchiyas HaMesim and of the Mishpat Olam.

[3] And this we shall do, im yirtzeh Hashem (if the L-rd will).

[4] For it is impossible for those who once received the Ohr Hashem, having tasted of the matanah of Shomayim and having become chavrusa partners of the Ruach Hakodesh,

[5] And having tasted the goodness of the Dvar Hashem and the nifla'ot of the Olam Habah,

[6] and then, having fallen away, and become shmad- it is impossible to renew them again to teshuva, because they have pierced to themselves the Ben HaElohim on HaEtz HaKelalat Hashem and have again held him up to contempt and open bushah (shame).

[7] For the Adamah (Mud), which drinks the geshem (rain) that often falls upon it, and brings forth ESEV (plants, BERESHIS 1:11) suitable for those for whom it is cultivated, receives a bracha from Hashem;

[8] But if Adamah (Mud) is producing KOTZ V'DARDAR (thorns and thistles, BERESHIS 3:18), it is worthless and near to being arurah (cursed, BERESHIS 3:17), whose Ketz (End) is for burning in Eish [T.N. the allusion is to Eish Gehinnom].

[9] However, Chaverim, even though we speak in this way, we have been convinced of better things concerning you and of things belonging

to Yeshua'at Eloheinu.

[10] For Hashem is not unjust so as to forget your po'al (work) and the ahavah which you have shown toward ha-Shem of him, having rendered avodas kodesh ministry service to the Kadoshim, ken, and you are still serving them.

[11] And we desire that each one of you show the same zerizut (diligence) so as to realize the full bitachon of the tikvah (hope) until HaKetz, [12] That you not become atzlanit (sluggards) but imitators of the ones who through Emunah and zitzfleisch (patience) inherit the havtachot (promises).

[13] For when Hashem gave the havtachah (promise) to Avraham Avinu, als (since) Hashem had no one greater by which to make a shevu'ah (oath), Hashem made a shevu'ah by Himself, [BERESHIS 22:16]

[14] Saying 'Surely blessing I will bless you and multiplying I will multiply you' BERESHIS 22:17).

[15] And thus, having waited with zitzfleisch, Avraham Avinu obtained the havtachah (promise).

[16] For Bnei Adam make a shevu'ah by someone greater than themselves, and a shevu'ah given as confirmation, settles every matter decisively.

[17] Similarly, when Hashem wanted to demonstrate even more emphatically to the yoreshim (heirs) of the havtachah (promise) the unchangeableness of his willed tachlis (purpose), Hashem guaranteed it with a shevu'ah,

[18] In order that by two unchangeable things in which it is impossible for Hashem to speak sheker, we may have chozek (strength) and great

encouragement, we who say that 'he is my MAKHSEH (refuge, shelter TEHILLIM 91:2)' and have taken hold of the tikvah (hope) set before us.

[19] This tikvah we have as an ogen (anchor) for the neshamah, a tikvah both firm and secure, which enters inside the parokhet,

[20] Where Yehoshua has entered as a metatron (forerunner) on behalf of us, having become a KOHEN L'OLAM AL DIVRATI MALKI TZEDEK ('Kohen forever according to the order of Malki Tzedek' Ps 110:4).

7 For this MALKI-TZEDEK MELECH SHALEM KOHEN L'EL

ELYON, the one 'having met Avraham Avinu ACHAREI SHUVO ('after returning') from the slaughter of 'the kings and having blessed him', BERESHIS 14:17-20)

[2] With whom also 'AVRAHAM avinu apportioned MAASER MIKOL (a tithe of everything.' As for his Name, it is rendered 'King of Tzedek (Righteousness)' and then also 'Melech of SHALOM.'

[3] Without Av, without Em, without Yichus, having neither a techillah (beginning) leyamim (to days) of him nor a Ketz HaChayyim, but resembling HaBen HaElohim, he remains a "kohen perpetually," (Ps 110:4).

[4] Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (tithe).

[5] And the ones of the Bnei Levi have received the Kehunah (Priesthood) and they have a mitzvah to collect the ma'aser (tithe) from the Am Brit, and they have this mitzvah according to the Torah, that is, to collect from their achim, though these also

are descended from the loins of Avraham Avinu.

[6] But, this man, though not tracing his descent from them, has received ma'aser (tithe) from Avraham Avinu and has given a bracha to the one having the havtachot (promises).

[7] Now it is beyond all argument that the greater gives a bracha to the lesser.

[8] Notice, in one case, ma'aser are received by mortal men; in the other case, ma'aser are received by one of whom we have solemn eidus (testimony) that hu Chai ('he lives!').

[9] One could even go so far as to say that even Levi, who receives ma'aser, has paid ma'aser through Avraham Avinu,

[10] For Levi was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu.

[11] Now if shleimut (completeness) had been attainable through the Kehunah of Levi—for under it came the Mattan Torah (giving of the Torah) to the Am Brit—what further need would there have been to speak of another KOHEN arising 'according to the order of Malki-Tzedek' TEHILLIM 110:4) rather than 'al divrati Aharon'?

[12] For when there is a 'changing of the guard' of the Kehunah (Priesthood), this behechrach (necessarily) also affects the Torah [Isa 42:4].

[13] For the One about whom these things are said belonged to a different shevet (tribe), from which no one has officiated at the Mizbe'ach.

[14] For it is ugeret (easily seen, evident) that Rebbe, Melech HaMoshiach Adoneinu was descended from Yehudah, and in connection with

that shevet (tribe), Moshe Rabbeinu said nothing about kohanim.

[15] And it is even more evident if another Kohen arises resembling Malki-Tzedek,

[16] One who became a kohen, not by means of a mitzvah of HaTorah concerning yichus (lineage), but according to the gevurah of a Chayyei Ein Sof (Endless Life).

[17] For of Rebbe, Melech HaMoshiach comes the solemn eidos, 'ATAH KOHEN L'OLAM AL DIVRATI MALKI TZEDEK' ('You are a kohen forever according to the order of Malki Tzedek' TEHILLIM 110:4).

[18] For, on the one hand, there is an abrogation of an earlier mitzvah because of its weakness and ineffectuality

[19] –For the Torah brought nothing to shleimut (perfection); on the other hand, there is the mavo (introduction) of a tikvah tovah yoter (a better hope) through which we draw near to Hashem–

[20] This was attested with a shevu'ah (oath); for others who became kohanim were installed in the office of kehunah without a shevu'ah;

[21] But the Rebbe, Melech HaMoshiach became a kohen with a shevu'ah (oath) through the One saying to Him, 'Hashem has made an oath and will not change his mind, You are a kohen forever' –TEHILLIM 110:4.

[22] According to such a shevu'ah of Hashem, Rebbe, Melech HaMoshiach Yehoshua has become the arev (surety, guarantee) of a tovah yoter HaBrit.

[23] Not only this, but it was the fact that the former kohanim were many in number, because mavet prevented them from

continuing in the office of kehunah.

[24] But because Rebbe, Melech HaMoshiach continues l'olam (forever), he has an unchangeable Kehunah.

[25] From which also he is able to completely deliver to the Geulah (Redemption) and Yeshu'at Eloheinu the ones approaching Hashem through him, als (since) he has Chayyei Ein Sof (Endless Life) and always lives to intercede in techinnah (supplication) for them.

[26] For such was for us, indeed, a bekavod (suitable) Kohen Gadol, chasid, tamim, tahor, nivdal from chote'im (separated from sinners) and exalted above HaShomayim; [27] A Kohen Gadol who does not have daily need– as do the other Kohanim Gedolim–on the one hand, to offer up zevakhim for his own averos, and then to offer up zevakhim for the averos of the Am Brit. For this Kohen Gadol offered up himself [Isa 53:10], once and for all.

[28] For the Torah of Moshe Rabbeinu appoints Bnei Adam as Kohanim Gedolim, Bnei Adam with frailties, but the dvar HaShevu'ah [Ps 110:4], which came later than the Torah of Moshe Rabbeinu, appoints HaBen [*Ben HaElohim Moshiach*] who came to shleimut (completeness) l'Olam.

8 Now the main point of what is being said is this: we in fact have such a Kohen Gadol, who has taken his moshav LIMIN HASHEM ('at the right hand of the kisse of the kavod in Shomayim' TEHILLIM 110:1).

[2] Our Kohen Gadol is mesharet baKodesh (minister in the holy things) of the true Mishkan set up by Adoneinu and not by any mere mortal.

[3] For every Kohen Gadol is ordained to offer both minchot and zevakhim, from which it was necessary for this Kohen Gadol to have something also which he might offer.

[4] If, therefore, he were on ha'aretz he would not be a kohen, als there are kohanim who offer every korban (sacrifice) according to the Torah;

[5] However, the avodas kodesh sherut of these kohanim is service of a copy and shadow of the things in Shomayim, just as Moshe Rabbeinu was warned, when he was about to complete the Mishkan for 'UREEH' ('Now see to it'), Hashem says, 'VAASEH BETAVNITAM ASHER ATAH MAREH BAHAR' ('that you will make it according to the pattern having been shown to you on the mountain' SHEMOT 25:40).

[6] But now our Kohen Gadol has attained a more fest (excellent) avodas kodesh sherut in as much as he is also the Metavekh (Job 33:23; Isa 43:27; 2Ch 32:31; Isa 42:4; cf. Dt 5:5, 22-31) of a more fest (excellent) Brit upon which more auspicious havtachot (promises) have been enacted.

[7] For if the Brit HaRishonah had been without fault, it would not have been necessary to speak about a Brit HaShniyah [YIRMEYAH 31:30-33 (31-34)].

[8] For, when Hashem finds fault with them, he says, 'HINEI YAMIM BAIM, NE'UM HASHEM, VKHARATI ES BEIS YISRAEL V'ES BEIS YEHUDAH BRIT CHADASHA' ('Behold, days are coming, says Hashem, when I will establish with the Beis Yisroel and with the Beis Yehudah a Brit Chadasha').

[9] 'Not like the Brit that I made with their forefathers on the day I took them by the hand to lead them out from the land of Egypt; because they broke my Brit, though I was a husband to them')
[10] 'KI ZOT HABRIT

ASHER EKHROT ES BEIS YISROEL ACHAREI HAYAMIM HAHEM, NEUM HASHEM; NATATI ES TORATI BEKIRBAM VAL LIBAM EKHTAVENNAH, VHAYITI LAHEM L'ELOHIM VHEMMAH YIHYU LI LEAM' ('Because this is the Brit which I will make with the Beis Yisroel after those days, says Hashem: putting my Torah into the mind of them and upon the levavot of them I will write it and I will be to them G-d and they will be to Me a people'—see *Jer 31:30-33*; also *Prov 30:4*; *8:30*; *Yn 1:1*; *Rev 3:20*).

[11] 'VLO YELAMMEDU OD ISH ES RE'EHU VISH ES AKHIV LEMOR, DE'U ES HASHEM; KI KHULAM YEDE'U OTI LEMIKTANNAM VAD CEDOLAM' ('No longer will a man teach his neighbor, or a man his brother, saying 'Have da'as of Hashem,' because they will all have da'as of Me, from the least of them to the greatest.')
[12] 'KI ESLACH LA'AVONAM

U'LECHATTATAM LO EZKAR OD' ('For I will forgive the wickedness of them and their sin I will remember no more.' *Jer 31:30-33* [31-34]).
[13] When Hashem uses the word 'CHADASHA' he has thereby made the Brit HaRishonah yeshanah and a Brit thus made aging, is near to being yakhlof (vanished).

9 Now the Brit HaRishonah farshteit zich (of course) had regulations for avodas kodesh in an earthly Mikdash.

[2] For the Mishkan was furnished, that is, hachitzon (the outer one) in which were both the Menorah and the Shulchan and the setting out of the Lechem HaPanim. This part is the Kodesh, the Holy Place.

[3] And behind the Parokhet HaSheynit was the part of the Mishkan being called the Kodesh HaKodashim,

[4] Having a golden Mizbe'ach of ketoret (incense) and the Aron HaBrit having been covered on all sides with gold, and in which was a golden jar holding the manna and the rod of Aharon which budded, and the Luchot haBrit (the tablets of the Covenant, the Decalogue, Aseret HaDibrot).

[5] And above the Aron HaBrit the k'ruvim of kavod overshadowing the kapporet, about which things it is not possible to speak now in praht (detail).

[6] Now these things having been prepared, the kohanim go continually into the Mishkan, the hachitzon (the outer one), performing the avodas kodesh sherut.

[7] But into the Kodesh HaKodashim only the Kohen Gadol goes, and only once a year, and not without DAHM (blood) which he offers for himself and for the shiggot haAm (unintentional sins of the people).

[8] By this the Ruach Hakodesh signifies that the Derech into the Kodesh HaKodashim has not yet been revealed while the Mishkan, the hachitzon (the outer one), is still standing,

[9] Which is a mashal for the present time. Accordingly both minchot and zevakhim are being offered which cannot fulfill with respect to the matzpun (conscience) of the worshiper,

[10] Als (since) they deal only with okhel and mashkeh (drink) and different tevilot, external regulations being imposed until the time of the Tikkun (Restoration).

[11] But when Rebbe, Melech HaMoshiach came as the Kohen Gadol of the coming tovot (good things), he entered through the Mishkan Gadol, the greater and more perfect Mishkan, not made with hands, that is, not of this Briah (Creation);

[12] Not through the dahm of se'irim (goats) and of agalim (bulls) but through his own dahm [Isa 52:15] he entered the Kodesh HaKodashim once and for all, having secured for us the Geulah Olamim.

[13] For if the dahm of se'irim (goats) and parim (young bulls) and the ashes of a heifer sprinkling those who have become tum'a (uncleaness), if this dahm sets apart for kedushah for the tohorah (purification) of the basar,

[14] By how much more will the dahm of Rebbe, Melech HaMoshiach who through the eternal Ruach Hakodesh offered himself without MUM (defect, VAYIKRA 22:20) to G-d, by how much more will his DAHM (Isa 52:15) purify our matzpun (conscience) from ma'asim metim (dead works) in order to serve the Elohim Chayyim.

[15] And for this reason Rebbe, Melech HaMoshiach is the Metavkeh of a Brit Chadasha in order that those who are HaKeru'im (the Called ones) may receive the nachalat olam (eternal inheritance) of the Havtachah (Promise), because a mavet, a kapparat hapeysha'im has taken place that gives them pedut (ransom for

redemption, Geulah) from peysha'im (transgressions, Isa 53:5) that were committed under HaBrit HaRishonah.

[16] For where there is a brit or a tzavva'a (will), it is aizen (well founded, incontrovertible) that the histalkus (passing) of the one who made it must be established.

[17] For a Brit, a tzavva' (covenant, will) is valid only when Bnei Adam have died, for it is never validly executed as long as the ba'al tzavva'a (testator, person who makes the will) lives.

[18] Hence the Brit HaRishonah was not cut without DAHM. [Ex 24:8]

[19] For when every mitzvah had been spoken by Moshe Rabbeinu to all the Am Brit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and sprinkled both the sefer itself and all the people,

[20] Saying, 'HINEI DAHM HABRIT' (This is the blood of the Covenant—Ex 24:8) which Hashem commanded you.

[21] And in the same way he sprinkled both the Mishkan and also all the klei HaSherut (vessels of service in the Mishkan) with dahm.

[22] Indeed, according to the Torah, almost everything is metohar (purified) by dahm, and without a kapporah by means of shefach dahm (the shedding of blood) there is no selicha (forgiveness).

[23] Therefore, it was necessary for the tavnit (pattern, copy, SHEMOT 25:40) of the things in Shomayim be metohar (purified) with these, but the things of Shomayim themselves with better zevakhim than these.

[24] For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim

made by human hands, a mere TAVNIT (pattern, copy Ex 25:40) of the true Kodesh HaKodashim, but Moshiach entered into Shomayim itself, now to appear before the face of Hashem for us.

[25] Nor was it so that he may offer himself again and again, as the Kohen Gadol enters the Kodesh HaKodashim yearly with dahm not his own;

[26] For then it would have been necessary for him to suffer often from the hivvased tevel (foundation of the world); but now, once at the Ketz HaOlamim, he has appeared to put away averos (sins) by the korban of himself (Isa 53:10).

[27] And in as much as it is appointed for men to die once and after this HaMishpat [Yom HaDin],

[28] So he, having been offered up once in order that HU NASA CHET RABBIM ('he bore away the sin of many' YESHAYAH 53:12) and shall appear sheynit (a second time) for Yeshu'at Eloheinu without reference to chet for those who expectantly khakeh levo'o shel (await the arrival of) Moshiach.

10 For the Torah, als (since) it has only a shadow of the tovt ha'atidot (good things to come) and is not the etzem (actual) things, can never by the same yearly zevakhim (sacrifices), which they offer continually, make shleimut (whole, complete) those drawing kiruv (near).

[29] Otherwise, would these zevakhim not have stopped being offered, because the worshipers, having experienced tohorah (purification, cleansing) even once, would no longer have had consciousness of averos?

[3] But by those zevakhim there is a zikaron

(remembrance) and a reminder of averos year after year.

[4] For it is impossible for the dahm of parim (young bulls) and se'irim (goats) to take away chatta'im (sins).

[5] Therefore, when he comes into the Olam Haze, he says 'ZEVACH UMINCHAH LO CHAFATZTA' (sacrifice and offering' Ps 40:7 (6) You did not desire but a body you prepared for me; (Ps 39:7 TARCUM HA-SHIVIM) [6] OLAH VCHATAAH LO SHALTA' (Burnt offering and sin offering you have not desired')

[7] Then I said, 'Look, here I am, I have come—it is written about me in the megillah [scroll]' LAASOT RETZONECHAH ELOHAI CHAFATZTI ('I desire to do your will, O G-d.')

[8] When he said above, 'ZEVACH and MINCHAH and OLAH and CHATAAH you have not desired, nor have you taken pleasure in them'—these are offered according to the Torah

[9]—Then he said, 'I have come LAASOT RETZONECHAH ('to do your will.'). He takes away HaRishonah (*the way of the zevakhim of the kehunah of Levi*) in order to establish HaSheniyah (*the way of the zevach of the kehunah of Rebbe, Melech HaMoshiach*).

[10] And it is by the ratzon Hashem that we will have been set apart for kedushah through the korban NEFESH (YESHAYAH 53:10 cf. ASHAM KORBAN) of Rebbe, Melech HaMoshiach Yehoshua, once and for all.

[11] And every kohen stands daily at his avodas kodesh sherut ministering and offering again and again the same korbanot that can never take away chatta'im;

[12] But Rebbe, Melech HaMoshiach, having offered up one korban for chatta'im for all time, YASHAV LIMIN HASHEM ('Sat down at the right hand of G-d Ps 110:1), [13] Waiting from that time onward until 'OYVAV ('His enemies) be made 'a footstool for his feet'. [14] For by one korban he has perfected forever HaMekudashim (the ones being set apart as Kadoshim). [15] And the Ruach Hakodesh also bears solemn edut to us; for after saying, [16] ZOT HABRIT ASHER EKHROT with them "This is the covenant that I will make with them after those days," says the L-rd, 'I will put my Torah in the mind of them and I will inscribe it on their heart' Jer 31:33). He then says: [17] LAAVONAM U'LECHATTATAM LO EZKAR ('And their wickedness and their sin I will remember no more' Jer 31:34). [18] Now where there is selicha (forgiveness) for these things, there is no longer a korban for chatta'im. [19] Therefore, Achim b'Moshiach, having confidence for bevitachon (confidently) entering haSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim TEHILLIM 118:20) into the Kodesh HaKodashim by HaDahm HaYehoshua, [20] Which he opened for us as a Derech Chadasha, a Derech Chayyah, through the parokhet, that is to say, the parokhet of the basar of Moshiach. [Ps 16:9-10; Dan 9:26; Isa 53:5-12] [21] And als (since) we have a Kohen Gadol over the Beis Hashem, [22] Let us approach and draw near to Hashem with a lev shalem, with full assurance and bitachon of Emunah, our

levavot having been sprinkled clean (tehorim) [YAZZEH, 'MOSHIACH WILL SPRINKLE,' YESHAYAH 52:15] from an evil matzpun (conscience) and our bodies plunged kluhr (pure) into a tevilah in a mikveh mayim [YECHZEKEL 36:25-26]. [23] Let us, without wavering, hold firmly to the Ani Ma'amin of Tikveteinu (our Hope), for Ne'eman is the One having given the havtachah (promise). [24] And let us consider how to meorer (stimulate, motivate, shtarken) one another to ahavah and mitzvos, [25] And let us not turn away and defect from our noiheg (habitually) conducted daily minyan, as some are doing; let us impart chizzuk (strengthening, encouragement) to one another, and by so much the more as you see the Yom [HaDin (Day of Judgment)] approaching. [26] For when we intentionally commit chet byad ramah ['wilful sin with a high hand of defiance' BAMIDBAR 15:30] after having received the full da'as of HaEmes, there remains no longer a korban for chattoteinu, [27] But only a terrible expectation of Din and Mishpat and of a blazing EISH TZARECHA TOKHLEM ('Fire that will consume the enemies of Hashem' YESHAYAH 26:11). [28] Anyone who was doiche (rejecting or setting aside) the Torah of Moshe Rabbeinu, upon the dvar of SHNI EDIM O AL PI SHLOSHA EDIM ('Testimony of two or three witnesses' DEVARIM 19:15), dies without rachamim. [29] By how much worse onesh (penalty) do you think the one will be considered

worthy who trampled on the Ben HaElohim and also treated as mechallel kodesh (profane) the Dahm HaBrit which set him apart mekudash and also committed Chillul Hashem gidduf against the Ruach Hakodesh of Hashem's chesed? [30] For we have da'as of the One who said, LI NAKAM VSHILEM ('Vengeance is mine and I will repay') [DEVARIM 32:35] and again YADIN HASHEM AMMO ('The L-rd will judge his people' DEVARIM 32:36). [31] It is a fearful thing to fall into the hands of the Elohim Chayyim. [32] But have zikaron of the yamim mikedem (earlier days) in which, when you had received the Ohr Hashem, you endured a great tzoros, a great "Kristallnacht" of yissurim (suffering), [33] sometimes being publicly abused with baleidigung (insult) and fargolgung (persecution) yourselves; other times being oppressed chavrusa partners with the ones so treated. [34] For you showed Gemilut Chasadim for the Achim b'Moshiach in the beis hasohar and with simcha you accepted the pogrom-like confiscation of your property because you have da'as that you possess a better and more enduring yerushah (inheritance). [35] Do not discard, then, your bitachon (confident trust) which has gadol sachar (great reward). [36] You are nitzrach (needy) of the kind of zitzfleisch (patience) that has endurance, in order that, having accomplished the ratzon Hashem, you will receive the havtachah (promise). [37] For yet a little while and Hu HaBah [*Rebbe Melech*

HaMoshiach] YAVO LO

YEACHER ('He will come, he will not delay')

[38] VTZADDIK

VE'EMUNATO YICHEYEH

('And my tzaddik will live by Emunah' -CHABAKUK 2:3-4)

And, if he shrinks back as a shmad defector, LO

YASHRAH NAFSHO BO ('his desire is not upright in him').

[39] But we are not of those who shrink back as shmad defectors toward churban destruction, but we are of those with Emunah whose neshamah is preserved in Yeshu'at Eloheinu.

11 Now Emunah is the substance of things for which we

have tikvah. Emunah is the conviction of things not seen.

[2] For by Emunah have our Zekenim been given approval.

[3] By Emunah we have binah Shomayim v'ha'Aretz found their 'barah' from the Dvar Hashem, so that not from anything visible has what we see come into being. [TEHILLIM 33:6]

[4] By Emunah Hevel (Abel) offered to Hashem a korban that was a mincha tova than that of Kayin. Through this he was given approval that he was a tzaddik, Hashem bearing solemn eidus (testimony) to his matanot; and by his Emunah, Hevel, though niftar (deceased), still speaks.

[5] By Emunah Chanoch was taken up, was translated, not to see mavet, VEINENNU KI LAKACH OTO ELOHIM ('and he was not, because G-d took him [up]' Gn 5:24). Before Chanoch was raptured in his aliyah l'Shomayim, he received solemn eidus (testimony) that he had been pleasing to Hashem.

[6] And without Emunah it is impossible to please Hashem. For it is necessary for the one

making a kiruv approach to Hashem to have Emunah in the fact that yesh Elohim (G-d is there), and that Elohim gives sachar (reward) to those who seek him with zerizut.

[7] By Emunah Noah, having been warned about the things not yet visible to the eye of flesh, and being an ish of yirat Shomayim, built the Teva (Ark) for the Geulah of the Beis HaNoach. By his Emunah he condemned the Olam Hazei and he became the yoreh (heir) of the Tzedek Hashem that is credited to Emunah. [Gn 15:6; Hab 2:4]

[8] By Emunah Avraham Avinu, when he was called to go out to a place which he was about to receive as a nachalah (inheritance), responded with mishma'at (obedience), and he went out, not having da'as of where he was going.

[9] By Emunah he made aliyah to HA'ARETZ ASHER DIBER ('the land that He promised' DEVARIM 9:28), Ha'aretz haHavtacha (the Promised Land), as in an eretz zarah (a strange land), living in oholim (tents), as did Yitzchak and Ya'akov, the fellow yorshim (heirs) of the same havtachah (promise); [10] For Avraham Avinu was looking forward to the Shtetl having a yesod Olam (eternally firm foundation), whose Planner and Builder is Hashem.

[11] By Emunah also Sarah, herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (since) she considered ne'eman (faithful) the One having given the Havtachah (promise); [12] therefore, also, from one man were born [DEVARIM 26:5] and indeed this man was kimat (practically, as good as) dead many, as numerous as HAKOKHAVIM in

HASHOMAYIM and as innumerable as the sand ASHER AL SEFAT ('that is on the seashore'). [BERESHIS 15:5; 22:17]

[13] Yet all of these became niftarim (deceased) in Emunah, not having received the havtachot (promises), but having seen them and, as it were, they gave the havtachot a 'Baruch Habah!' welcome from a distance, and they made the Ani Ma'amim hoda'ah (confession) that they were GERIM ['strangers' Ps 39:13(12)] and TOSHAVIM ('sojourners') in the Golus of the Olam Hazei.

[14] For those saying such things make it clear that they are searching for an Eretz Moshav.

[15] And if they were remembering ha'aretz from which they made aliyah, they would have had an opportunity to make yerida (to descend back, return).

[16] But, as it is, they aspire for something better, an Eretz HaAvot b'Shomayim; therefore, Hashem is not ashamed to be called 'Ehoiehem;' for he prepared for them an Ir Kodesh.

[17] By Emunah Avraham Avinu, when he underwent nisayon, offered up the Akedas HaYitzchak; and he who had received the Havtachot (Promises) was offering as a korban his Ben Yechid. [Yn 3:16]

[18] This was Avraham Avinu, about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA ('In Yitzchak will be called your seed' BERESHIS 21:12).

[19] Avraham Avinu considered that Hashem was able to bring about the Tchiyas HaMesim, from which he also received back Yitzchak as a tipus (type, pattern).

[20] By Emunah Yitzchak invoked brachot with respect to future events on Ya'akov and Esav.

[21] By Emunah Ya'akov, as he was dying, gave a bracha to each of the banim of Yosef and VYISHTAKHU YISROEL ('And Yisroel worshiped' BERESHIS 47:31).

[22] By Emunah Yosef, as he was dying, dermohn (made mention) of the Yetzi'at Bnei Yisroel (the Going Out, the Exodus of Bnei Yisroel) and he gave instructions concerning his ATZMOT (bones, BERESHIS 50:25).

[23] By Emunah, Moshe Rabbeinu, when he was born, was hidden SHELOSHA CHODESHIM (SHEMOT 2:2) because they saw he was a yeled TOV (SHEMOT 2:2) and they had no pachad (terror) at the king's decree.

[24] By Emunah, Moshe Rabbeinu, when he had grown, refused to be called the son of Pharaoh's daughter;

[25] Choosing rather to endure redifah (persecution) with the Am Hashem than to enjoy the ephemeral ta'anugot (pleasures) of averos for a season.

[26] For Moshe Rabbeinu considered abuse and tzoros for the sake of Rebbe, Melech HaMoshiach greater osher (riches) than the otzar (treasure) of Mitzrayim (Egypt), for he had respect unto the recompense of the sachar (reward).

[27] By Emunah, Moshe Rabbeinu departed from Mitzrayim (Egypt), not having pachad (fear) of the ka'as (anger) of the king, for he persevered as seeing the One who is unseen.

[28] By Emunah, Moshe Rabbeinu kept Pesach and the sprinkling of the dahm [on the mezuzot, SHEMOT 12:22], for fear that the Destroyer of the

Bechorim might destroy them.

[29] By Emunah, they went through the Yam Suf as through YABASHAH (dry ground, BERESHIS 1:10); and those of Mitzrayim (Egypt), when they attempted it, were drowned. [MICHOH 7:19]

[30] By Emunah, the walls of Yericho fell down, after they had been encircled for shivat yamim.

[31] By Emunah, Rachav the Zonah did not perish along with the ones without mishma'at (obedience), after she gave the kabbalat panim to the spies b'shalom (YEHOASHUA 2:9f).

[32] And what more shall I say? For the time will fail me

if I tell of Gid'on, Barak, Shimshon, Yiftach, Dovid, Shmuel and the Nevi'im,

[33] Who by Emunah conquered mamlechet (kingdoms), worked tzedek (righteousness), obtained havtachot (promises), shut the mouths of arayot (lions),

[34] Quenched the power of eish (fire), escaped from the edge of the cherev (sword), out of weakness found strength, became mighty in milchamah (war), put to flight tzive'ot zarim (armies of the aliens).

[35] Nashim received back their mesim restored to Chayyim; and others were tortured to death al kiddush ha-Shem, not accepting their release, in order that they might obtain a better Techiyas HaMesim;

[36] And others underwent the nisayon of cruel mockings and scourgings, also the sharsherot (chains) and the beis hasohar.

[37] They were killed by seqilah (stoning), they were sawn in two, they were murdered by the cherev, they went about in sheepskins, in goatskins, being nitzrach (needy) and destitute,

oppressed, under redifot (persecutions),

[38] those of whom the Olam Hazev was not worthy, wandering in deserts and mountains and caves of the earth.

[39] And all these, having Hashem's commendation through their Emunah, did not receive the havtachah (promise),

[40] Hashem having foreseen something better for us, so that, apart from us, they should not be made shleimut.

12 So, therefore, als (since) we have surrounding us so great an Anan Edim (Cloud of Witnesses), let us also lay aside every weighty impediment and easily ensnaring averos, and let us run with endurance and savlanut the race set before us, [2] Fixing our gaze on the Mekhonen (Founder) of our [Orthodox Messianic Jewish] faith, and the One who makes it Shleimut- Yehoshua, who because of the simcha set before him, endured HaEtz HaMoshiach, disregarding its bushah (shame), and 'sat down at the right hand of the throne of G-d' TEHILLIM 110:1).

[3] Let your hitbonenut (meditation) be on the one who endured such opposition from chote'im (sinners), that you may not be weary in your neshamot, losing heart.

[4] For you have not yet resisted to the point of death al kiddush ha-Shem in your struggle against Chet;

[5] And you have let slip from zikaron (remembrance) the dvar haChizzuk which he speaks to you as banim, 'My son, do not despise the musar of Hashem, do not lose heart, resent when rebuked by Him';

[6] KI ES ASHER YEEHAV HASHEM YOKHTACH ('for whom Hashem loves he disciplines' and he punishes ES BEN YIRTZEH every son he receives' MISHLE 3:11-12; IYOV 5:17).

[7] For you endure nisyonos for the sake of musar. And Hashem is dealing with you as banim. For what ben is there whom an Abba does not give musar?

[8] But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.

[9] Furthermore, we had Avot on HaAretz, who were morim that we revered and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live?

[10] For they disciplined us for a short time, as seemed tov to them, but Hashem disciplines us for tov lanu in order that we might share in his kedushah.

[11] All musar for the moment seems not to be na'im (pleasant), but seems to bring agmat nefesh; yet afterwards to those who have been taught by musar, it yields the p'ri haShalom and the p'ri haTzedek.

[12] Therefore, 'Bring chizzuk to the weak hands and the feeble knees; Isa 35:3),

[13] And make the drakhim straight for your feet, so that the ever (limb, member) which is lame may not be dislocated, but rather have refu'ah (healing).

[14] Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see Hashem.

[15] See to it that no one fall short of the Chen v'Chesed Hashem; that no SHORESH (Dt 29:19) of merirut (bitterness) sprouting up may cause tzoros, and by it many

be made teme'ot;

[16] Lest someone guilty of gilui arayot (sexual immorality) or some person who is mitnaged ladat (irreligious, opponent of religion) like Esav, who in exchange for one meal sold HaBechorah belonging to him.

[17] For you have da'as that even afterwards, when he desired to receive the nachalah of the bracha, he was rejected, for he found no place for teshuva, though he sought for it with tears.

[18] For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,

[19] And to the blast of a shofar and the sound of dvarim, which sound was such that the ones having heard begged that no further dvar be spoken to them.

[20] For they could not bear the mitzvah 'If even a BEHEMAH' ("animal" SHEMOT 13:19) should touch the Har, the punishment will be seqilah (stoning).

[21] And so fearful was the sight that Moshe Rabbeinu said 'YAGORTI' ("I am afraid" Dt 9:19) and trembling,

[22] But you have come to Mount Tziyon, that is, HaIr HaElohim Chayyim, to the Yerushalayim in Shomayim and to myriads of malachim in a knesset innumerable,

[23] And to the Kehillat HaBechorim who are inscribed in Shomayim and to Hashem, the Shofet HaKol, and to the ruchot (spirits) of the tzaddikim made shleimim, [24] And to Yehoshua, the Metavekh of a Brit Chadasha and to the dahm hahazzayah (blood of sprinkling Isa 52:15), which speaks better than the dahm haHevel (blood of Abel).

[25] See to it that you do not

refuse the One speaking. For if those did not escape when they refused Him who gave them warning on ha'aretz, much less shall we escape who turn away from the One whose warning comes from Shomayim.

[26] And the bat kol of Hashem shook ha'aretz then, but now He has given havtachah (promise), saying, 'Yet once more VANI MARISH ES HASHOMAYIM VES HA'ARETZ' ('And I will shake the heavens and the earth.' CHAGGAI 2:6)

[27] Now the phrase, 'Yet once more' denotes the removal of that which can be shaken, that is, created things, in order that the unshakeable may remain.

[28] Therefore, als (since) we are receiving a malchut unshakeable, let us hold on to the Chen v'Chesed Hashem through which we may offer to Hashem, an acceptable avodas kodesh, with yirat Shomayim and chasidus.

[29] For, indeed, Eloheinu is a consuming Eish. [Dt 4:24; 9:3; Isa 33:14]

13 Let ahavat achim (brotherly love) continue.

[2] Do not neglect hachnosas orchim (hospitality), for by this some without having da'as of it, have entertained malachim.

[3] Have zikaron of the prisoners in the beis hasohar, as if having been bound with sharsherot (chains) with them; and those being tortured as though you were also.

[4] Let the marriage Chuppah have respect in the eyes of all, and let the marriage bed be undefiled, for those guilty of gilui arayot (sexual immorality) and no'afim (adulterers), Hashem will judge.

MOSHIACH'S LETTER THROUGH THE SHLIACH YA'AKOV TO THE BRIT CHADASHA KEHILLAH

[5] Fier zich (comport oneself) in your derech free of chamdanut (covetousness), being content with what you have, for He Himself has said, LO ARPECHA VLO EEZVECHA ("I will never desert you, nor will I ever forsake you" DEVARIM 31:6,8; YEHOSHUA 1:5), [6] So that we say with bitachon, HASHEM LI my helper, LO IRA MAH YAASEH LI ADAM ("The L-rd is my helper, I will not be afraid. What shall man do to me?"-TEHILLIM 118:6)? [7] Remember your manhigim and be machshiv (respect) and mechabad (honor) those who spoke to you the dvar Hashem; and considering the toitzaa (outcome) of their derech, imitate their Emunah. [8] Yehoshua-Rebbe, Melech HaMoshiach, the same etmol, hayom, ul'Olamim. [9] Do not be carried away by various torot zarot; for it is tov for the lev to be given chizzuk by the Chen v'Chesed Hashem, not by okhel through which those who were thus occupied were not benefited. [10] We have a Mizbe'ach from which those who serve the Mishkan have no right to eat. [11] For the zevachim whose dahm is brought into the Kodesh HaKodashim by the Kohen Gadol as a Kapparat HaChet are burned outside the makhaneh (camp). [12] Therefore, Yehoshua also, that he might make the Am Brit kadoshim through his own dahm, suffered outside the sha'ar. [13] So then, let us go out to him outside the makhaneh, bearing the reproach of Rebbe, Melech HaMoshiach. [14] For we do not have here a lasting Ir HaKodesh, but we seek one to come.

[15] By him, therefore, let us offer up a zevach todah to Hashem continually, that is, the fruit of our lips, giving hodayah (thanksgiving) to SHMO ("HIS NAME" ZECHARIAH 6:11-12; 3:8). [16] But do not drift away from ma'asim tovim and sharing; for with such zevachim Hashem is well pleased. [17] Obey your manhigim and submit to them; for they are being shomer over your neshamot, as those who have achraius (answerability, accountability) [to Hashem]. Let them do so with simcha and not with agmat nefesh, for that would not be profitable for you. [18] Daven tefillos for us, for we are persuaded that we have a clear matzpun (conscience) in everything, wishing to conduct ourselves commendably in all things. [19] And I urge you all the more to do this, that I may be restored to you more quickly. [20] Now the Elohei Hashalom, who brought up in the Techiyas HaMoshiach, HaRo'eh HaTzon HaGadol, through the Dahm Brit Olam, even Adoneinu, [21] May He equip you with every ma'aseh tov in order to do His ratzon, working in us that which is well pleasing in His sight through Rebbe, Melech HaMoshiach Yehoshua, to whom be kavod l'Olemai Olamim. Omein. [22] Now I urge you, Achim b'Moshiach, bear with this dvar hachizzuk, for indeed an iggeret I have written you bekitzur (briefly, concisely). [23] Have da'as that our Ach b'Moshiach Timotiyos has been released, with whom if he comes shortly, I will see you. [24] Shalom greetings to all your manhigim and all the

kadoshim. The ones from Italy send shalom greetings to you. [25] Chen v'Chesed Hashem be with all of you. [T.N. MJ 4:15 "tempted in every way as we are, yet without chet." means chet as inborn and immemorial yetzer hara evil inclination which is Chet Kadmon Original Sin whose power and control is passed down to Bnei Adam from Adam, Ro3:9; Ro 5:12—see pages vii-ix on Moshiach Immanu-El Ben HaAlmah uncontaminated by Chet Kadmon].

1 Ya'akov [see p.848], eved (servant) of Hashem and of Rebbe, Melech HaMoshiach Adoneinu Yehoshua; To the Shneyim Asar HaShevatim (Twelve Tribes) in the Golus, Shalom! [DEVARIM 32:26] [2] Consider it all simcha, my Achim b'Moshiach, whenever you fall into various nisayonos (tests, trials), [3] Because you have da'as that the emunah you have, when it is tested, produces savlanut (patient endurance). [4] And let savlanut be shleimah in its po'al (work) in order that you may be mevugarim (mature, grown up) and complete, lacking in nothing. [5] But if any one of you is lacking chochmah (wisdom), let him direct tefillah (prayer) and techinot (petitions) to Hashem, the One whose matanot (gifts) are given generously and without grudging, and chochmah will be given to him. [MELACHIM ALEF 3:9,10; MISHLE 2:3-6; TEHILLIM 51:6; DANIEL 1:17; 2:21] [6] But let the tefillah be offered with much bitachon in emunah (faith), in no way doubting. For the doubtful man, wavering in emunah, is like a wave of the yam (sea)

being tossed by the wind.

[MELACHIM ALEF 18:21]

[7] Let not such a one presume that he will receive anything from Adoneinu.

[8] He is an ish (man) of double mind, in all his drakhim (ways), mesupak (uncertain, having doubts) and unstable. [TEHILLIM 119:113]

[9] But let the Ach b'Moshiach of shiflut (lowliness) glory in the da'as that Hashem will exalt him.

[10] And let the Ach b'Moshiach who has osher (riches) glory in his bizyoinos (humiliation), in the da'as that Hashem will bring him low, because KOL HABASAR KHATZIR ("All flesh is grass," YESHAYAH 40:6,7) and so he likewise will vanish. [IYOV 14:2; TEHILLIM 103:15,16]

[11] For the shemesh (sun) rises with its burning heat and dried the grass and its TZITZ NAVEL ("flower blossom falls" YESHAYAH 40:6-8) And the beauty of its appearance perished, so also the "oisher" (rich man) in his goings will fade away. [TEHILLIM 102:4,11]

[12] Ashrey is the one who stands up under nisayon (trial), because, having become approved, that one will be given the Ateret HaChayyim (Crown of Life), which Hashem gave as a havtachah (promise) to those having Ahavas Hashem.

[13] However, let no one say, when he is tempted, "From Hashem I am being tempted," for Hashem cannot be tempted to crave ra'ah (evil), and He Himself trips up no one with nisayon (temptation).

[14] But each one is tempted by his own ta'avah (lust, yetzer hara), being dragged off by it and being allured. [MISHLE 19:3 afii.org/holiness.html]

[15] Then after her conception Ta'avah gives birth to Averah (Transgression) and Averah, once she has fully developed, gives birth to Mavet. [BERESHIS 3:6; IYOV 15:35; TEHILLIM 7:14; YESHAYAH 59:4]

[16] Do not fall under a delusion, my beloved Achim b'Moshiach.

[17] Every good endowment and every matanah shleimah (complete gift) is from above, coming down from Avi HaOhrot (the Father of Lights) with whom there is no variation or shadow of turning. [TEHILLIM 85:12; BERESHIS 1:16; TEHILLIM 136:7; DANIEL 2:22; BAMIDBAR 23:19; TEHILLIM 102:27; MALACHI 3:6]

[18] Birtzon Hashem (by the will of G-d), he gave birth to us by the Dvar HaEmes, that we might be a kind of bikkurim (firstfruits) of all he created. [YIRMEYAH 2:3]

[19] Have da'as of this, my beloved Achim b'Moshiach. Let every man be quick to hear, slow to speak, slow to ka'as (anger). [MISHLE 10:19]

[20] For the ka'as of Bnei Adam does not accomplish the Tzikat Hashem.

[21] Therefore, having put away all filthiness and what remains of resha (wickedness) in shiflut (lowliness) and meekness receive the implanted Dvar Hashem which is able to save your nefashot. [Rev 3:20]

[22] Now be Shomrei HaDvar Hashem and not Shomei HaDvar only, thereby causing yourselves to fall under remiyah (deceit, deception).

[23] Because if anyone is Shomei HaDavar and not Shomrei HaDavar, this one is like a man looking at his ponum in a mirror,

[24] For he observed himself and has gone away and immediately forgot what he looked like.

[25] But the one having peered into the Torah HaShleimah (the Perfect Torah), the Torah HaCherut (the Torah of Freedom), and there remaining, not as a forgetful listener but one who is shomer mitzvot and goes into action, this one will have a bracha on his head in all his acts. [TEHILLIM 19:7]

[26] If anyone considers himself to be one of the Charedim (Orthodox, G-d-fearing Jewish religious ones), yet has lashon hora and does not bridle his tongue but instead causes his lev to fall under remiyah (deceit), this one's chasidus (piety) is worthless. [TEHILLIM 34:13; 39:1; 141:3]

[27] Avodas Kodesh that is tehorah (pure) and tamimah (unblemished) before Elohim HaAv is this: to visit yetomim (orphans) and almanot (widows) in their tzoros and to be shomer against the defilement of the Olam Hazei. [DEVARIM 14:29; IYOV 31:16,17,21; TEHILLIM 146:9; YESHAYAH 1:17,23]

2 My Achim b'Moshiach, you do not with your acts of maso panim (favoritism) hold to the [Orthodox Jewish] emunah of the glorious Adoneinu Rebbe, Melech HaMoshiach Yehoshua. [DEVARIM 1:17; YAIKRA 19:15; MISHLE 24:23]

[2] For if there enter into your Beit HaKnesset (House of Assembly, shul, synagogue, shetibel) a man with gold rings on his fingers in expensive bekeshe (kaftan) and shtrimeil, and there enters also an

underprivileged nebach, a kabtzen (poor person) in shmattes (rags),
 [3] and you pay special attention to the takif [influential man] wearing the bekeshe and shtrimeil and say, 'You sit here in the seat of kibbud (respect, honor), and to the kabtzen (pauper) you say, 'You stand there.' Or 'You sit at my feet,'

[4] did you not among yourselves differentiate with prejudice and became shofetim (judges) with machshavot re'sha (evil thoughts)?

[5] Hinei! My beloved Achim b'Moshiach, did not Der Oybershter make the Aniym of the Olam Hazeih in fact Bechirim of Hashem to be rich in emunah and also yoreshim of the Malchut Hashem, which Adoshem gave as a havtachah (promise) to those with Ahavas Hashem? [IYOV 34:19]

[6] But you dishonored the ish evyon (poor man, pauper). Do not the oishirim (rich ones) oppress you and they drag you into the Batei Din (Bet Din courts)?

[7] Do they not commit Chillul Hashem gidduf (blasphemy) against the Rebbe, Melech HaMoshiach's Shem Tov that has been named upon you?

[8] If indeed you are shomer regarding the Dat HaMalkhut (Royal Decree), as it is written in the Kitvei Hakodesh, 'VAHAVTAH L'REIACHA KAMOCHA' ('And thou shalt love thy neighbor as thyself.' [VAYIKRA 19:18]) you do well.

[9] But if you show maso panim (favoritism), you are chote'im (sinners) committing averos (transgressions) against the Torah. [DEVARIM 1:17]

[10] For whoever is shomer over kol haTorah but stumbles in one mitzvah, such is

condemned as ashem (guilty) of averoh (transgression) of kol mitzvot.

[11] For the One having said, LO TINAF ('You shall not commit adultery') said also LO TIRTZACH ('You shall not murder'). Now if you do not commit adultery but you do murder, you have become a Poshei'a al mitzvot HaTorah (Transgressor of the Torah). [SHEMOT 20:13,14; DEVARIM 5:17,18]

[12] So let your dvarim (words) be and so let your ma'asim (deeds) be as those who are about to come under the judgment of the Torah HaCherut [1:25].

[13] For the Din (Judgment) will be without rachamim (mercy) to the one not having shown rachamim. Rachamim wins the nitzachon (victory) over HaDin.

[14] What is the revach (gain, profit), my Achim b'Moshiach, if anyone claims to have emunah but does not have ma'asim (deeds)? Surely not such 'emunah' is able to bring him to Yeshu'at Eloheinu?

[15] If an Ach b'Moshiach or an Achot b'Moshiach is dressed in shmattes (tatters) and lacking 'lechem chukeinu' ('our daily bread,' Mt.6:11)

[16] and anyone of you says to them, 'Go in shalom! Be warmed and fed!' but you do not give to them the physical necessities, what is the revach (profit)?

[17] So also Emunah, if alongside it there is not in its company Ma'asim, is by itself nifar (deceased, dead).

[18] But someone will say, 'You have emunah and I have ma'asim.' You make known to me the Hisgalus haSod (the revelation of the mystery) of your emunah without your ma'asim, and I'll show you, Chaver, from my ma'asim, the Emunah.

[19] So you're impressed with yourselves that with your emunah you can recite the kri'at Shema, nu? O you do so well...why, even the shedim have your da'as and emunah! But they shudder! [DEVARIM 6:4]

[20] Are you willing to have da'as, O hollow man, that Emunah unharnessed to Ma'asim, stands idle?

[21] Avraham Avinu, was he not YITZDAK IM HASHEM (justified with G-d) by his ma'asim when he performed the akedah (binding) and offered up Yitzchak Bno (Isaac his son) upon the mizbe'ach? [BERESHIS 22:9,12]

[22] Hinei! While Avraham Avinu's Emunah was working, working right alongside was Avraham Avinu's Ma'asim, and by Ma'asim the emunah was made shleimah!

[23] And the Kitvei Hakodesh was fulfilled, Avraham Avinu V'HE'EMIN BAHASHEM VAYACHSHEVE'HA LO TZEDAKAH ('believed Hashem and it was accounted to him for righteousness,' BERESHIS 15:6). He was even called 'Ohev Hashem' ('Friend of G-d'). [BERESHIS 15:6; YESHAYAH 41:8; DIVREY HAYOMIM BAIS 20:7]

[24] You see that from Ma'asim [of Emunah] a man is YITZDAK IM HASHEM and not from [sterilely unpartnered] "Emunah" alone. [i.e., mere intellectual assent]

[25] And likewise also Rachav the Zonah—was she not made YITZDAK IM HASHEM from Ma'asim, having received the messengers and having sent them out a different way?

[26] For just as the guf (body) without the neshamah is nifar (deceased, dead), so also is Emunah without Ma'asim.

3 Not many of you, Achim b'Moshiach, should be Morim for Moshiach, als (since), as far as concerns Mishpat Hashem, you have da'as that we Messianic morim will have the chomer haDin (rigor of the Law) fall on us more severely.

[2] For all of us stumble variously. If anyone as far as lashon hora is concerned, does not stumble, this one is an ish tamim able to bridle also the entire guf (body).

[1Kgs 8:46; Ps 39:1; Prov 10:19]

[3] And if we put bits into the mouths of susim (horses) to bring them into mishma'at (obedience), in just this way we direct their whole gufot (bodies).

[4] Hinei, also the oniyot (ships), even though gedolot and driven by gales, are guided by a very small rudder wherever the impulse of the one steering directs.

[5] So also the lashon (tongue), an evar katon (small member) speaks of RAVRE'VAN ('boastful things' DANIEL 7:8,20). Hinei, an eish ketanah (small fire) and yet how great a forest it can set ablaze! [Ps 12:3,4; 73:8,9]

[6] And the lashon is an Eish, the lashon is made an Olam HaAvel (World of Iniquity) among our evarim (members), defiling with a stain kol haGuf (whole body), and setting ablaze the course of life, and is itself set by eish in Gehinnom. [MISHLE 16:27]

[7] For every species both of wild animals and birds, reptiles and marine creatures is tamed and has been tamed by humankind.

[8] But the Lashon no one of Bnei Adam is able to tame, an uncontrollable ra'ah (evil), full of deadly zuhamah (contamination).

[9] With this we say a bracha

to Hashem, Adoneinu and Avoteynu, and with this we put a kelalah (curse) on Bnei Adam, who have been created according to the demut Elohim [Cn 1:26,27f].

[10] Out of the same PEH comes forth bracha and also kelalah. My Achim b'Moshiach, these things ought not to be.

[11] Surely not out of the same makor (fountain) pours forth mayim both sweet and bitter?

[12] Surely an etz te'enan (fig tree) cannot yield olives, my Achim b'Moshiach, or a grape vine figs? Neither can salt water yield sweet water.

[13] Who has chochmah and binah among you? Let him show by his hitnahagut hatovah (good conduct) that the ma'asim of him are of the shiflut (lowliness) of chochmah.

[14] But if bitter kina (jealousy) you have and anochiyut (selfishness) in your levavot, do not boast and speak sheker against HaEmes.

[15] This is not the Chochmah coming down and descending from above, but is of the Olam Haze, of this world and of shedim.

[16] For where kina and anochiyut are, there is tohu vavohu (disorder, chaos) and every ra'ah.

[17] But the chochmah from above is berishonah (in the first place) tehorah (pure), then ohevet shalom (peace-loving), then eidel (gentle) and considerate, then full of rachamim and p'ri tov, and without maso panim and tzevi'ut.

[18] And the p'ri haTzedek is shalom sown by the ones making shalom. (Prov 11:18; Isa 32:17; Hos 10:12)

4 From where do milchamot (wars) come? What is their goireim

(driving force)? And from where come fights among you? Is it not from here, from the ta'avot (lusts) of you warring in your evarim (members)?

[2] You lust for something and you do not have it; you kill and you envy and you are not able to obtain. You get involved in machalokot (divisions of dissensions) and fights. You do not have because you fail to daven with your request.

[3] Or you make techinot (petitions) and you do not receive, because you ask wrongly, that on your ta'avot (lusts) you may spend what you receive. [TEHILLIM 18:41; 66:18]

[4] N'eofet (adulterers)! Do you not have da'as that to have shaichus (closeness, friendship, intimacy) with the Olam Haze is eyvah im Hashem (enmity with G-d)? Therefore, whoever chooses to make the Olam Haze his Oihev is made an Oyeve (Enemy) of Hashem.

[YESHAYAH 54:4;

YIRMEYAH 3:20; HOSHEA 2:2-5; 3:1; 9:1]

[5] Or do you think that in vain the Kitvei Hakodesh attests that Hashem yearns jealously over the Ruach Hakodesh He causes to dwell in us?

[6] But He gives all the more Chen v'Chesed! Therefore it says, 'Hashem LALETZIM HU YALITZ V'LAANAYIM YITEN CHEN' ('Hashem opposes the proud mocker but gives grace to the humble' [MISHLE 3:34]).

[7] Submit yourselves in mishma'at (obedience) to Hashem. Resist Hasatan, and he will flee from you.

[8] Draw near to Hashem and Hashem will draw near to you. Cleanse your yadayim (hands), you chote'im (sinners)!

And purify your levavot, you anashim of double mind! [TEHILLIM 73:28; ZECHARYAH 1:3; MALACHI 3:7; YESHAYAH 1:16; TEHILLIM 24:4; 119:113; YIRMEYAH 4:14]

[9] Lament and mourn and weep. Let the tzechok (laughter) of you be changed to avelut (mourning), and the simcha of you be turned to tugah (sadness).

[10] Be humbled before Hashem and He will exalt you. [YOV 5:11]

[11] Do not speak lashon hora against an Ach b'Moshiach. The one speaking against an Ach b'Moshiach or setting himself up as a shofet (judge) of his Ach b'Moshiach speaks against the Torah and sets himself up as shofet of the Torah. Now if the Torah you judge, you are not Shomrei HaTorah but a shofet.

[12] One is the Mekhokek (Law-Giver) and HaShofet (The Judge), the One who is able to save and to destroy. But who are you, the one who has set yourself up as the shofet of your re'a (neighbor)?

[13] Come now, you who say, 'Hayom (today) or makhar (tomorrow) we will go into this or that city and we will do business there a year and will sell and make a revach (profit).'

[14] Yet you do not even have da'as of what tomorrow's 'yom' may bring. Look at your life! Are you not an ed (mist), appearing a short time, then indeed disappearing? [YOV 7:7; TEHILLIM 39:5; 102:3; 144:4; YESHAYAH 2:22]

[15] Instead of this, you ought to say 'Im yirtzeh Hashem' ('if the L-rd wills') 'we will live, also we will do this or that.'

[16] But now you boast in your pretensions. All such ravrevanut (boastfulness) is

ra'ah (evil, wickedness).

[17] To the one having da'as, therefore, knowing to do tov and not doing it, to him it is chet.

5 Come now, you who have osher (riches), weep, howling over your miseries coming upon you.

[YESHAYAH 13:6;

YECHZKEL 30:2]

[2] The osher of you has rotted and your malbush has become moth-eaten. [YOV 13:28; TEHILLIM 39:11; YESHAYAH 50:9]

[3] The gold of you and the silver has been corroded and the corrosion of them will be for a solemn eidus against you, and will eat the basar of you as Eish. You stored up otzar (treasure) in the Acharit Hayamim!

[4] Hinei, the wages of the po'alim (workers) who cut your fields, the wages you fraudulently withheld, those wages cry out, and the cries of the harvesting po'alim have reached the ears of Adonoi Tzvaot. [VAYIKRA 19:13; YIRMEYAH 22:13; MALACHI 3:5; DEVARIM 24:15]

[5] You lived in indulgence upon ha'aretz and lolled in a life of luxury, you fattened your levavot as in a Yom Tivchah ('Day of Slaughter.' [YIRMEYAH 12:3; 25:34; YESHAYAH 53:7]

[6] You condemned, you killed the tzaddik, who does not resist you.

[7] Have zitzfleisch (patience), therefore, Achim b'Moshiach, until the Bias HaMoshiach, the Coming of Moshiach Adoneinu. Hinei, the ikar (farmer) awaits the precious p'ri haAdamah (fruit of the earth), having zitzfleisch (patience) for it until it receives the Yoreh (first autumn rain) and the Malkosh (spring rain). [Dt 11:14; Jer 5:24; Joel 2:23]

[8] You must also have zitzfleisch. Strengthen your levavot, because the Bias HaMoshiach, the Coming of Moshiach Adoneinu, has drawn near.

[9] Do not murmur, Achim b'Moshiach, against one another, lest you be judged. Hinei, haShofet is standing before the delet! [SHEMOT 15:24; 16:2; 17:3; BAMIDBAR 14:2,29; 16:41; TEHILLIM 94:2]

[10] Achim b'Moshiach, take as an example, of yissurim (suffering) and of zitzfleisch (patience) the Nevi'im who spoke b'Shem Adonoi.

[11] Hinei, we call me'ashirim the ones having endured: the enduring orech ru'ach (patience) of Iyov you heard of, and the toitzaa (outcome) from Hashem you saw, that Eloheinu is full of rachamim and channun Hashem. [Job 1:21,22; 2:10; 42:10,12-17; Ex 34:6; Num 14:18; Ps 103:8]

[12] But, above all, my Achim b'Moshiach, do not swear shevuot (oaths) neither by Shomayim nor by ha'aretz nor any other shevu'ah, but let your 'ken' be 'ken,' and your 'lo' be 'lo,' for fear that you fall under HaDin (the Judgment).

[13] If anyone is suffering among you, let him daven. If anyone has simcha, let him sing niggunim. [Ps 50:15]

[14] Are there any cholim (sick ones) among you? Let the choleh (sick person) summon [for Bikkur Cholim (Visiting the Sick)] the Ziknei HaKehillah (Elders of the Congregation) and let them daven tefillos over him, having applied the shemen mishchah (anointing oil), b'Shem Adoneinu. [Ps 23:5; Isa 1:6]

[15] And the tefillah of emunah will deliver the choleh (sick person), and Hashem will raise

MOSHIACH'S LETTER THROUGH THE SHLIACH SHIMON KEFA TO THE BRIT CHADASHA KEHILLAH (I)

him up. And if he may have been committing peysha'im, he will be given selicha (forgiveness).

[16] Therefore, make vidduy (confession of sin) to one another, and daven tefillos on behalf of one another, so that you may have refuah sheleimah (complete healing). The tefillah of a tzaddik is powerful and effective.

[17] Eliyahu [*HaNavé*] was a man of like nature to us, and with tefillah he davened for it not to rain, and it did not rain upon ha'aretz for shalosh shanim and shishah chodashim (three years and six months). [MELACHIM ALEF 17:1]

[18] And again Eliyahu [*HaNavé*] davened, and Shomayim gave GESHEM (rain) and ha'aretz caused its p'ri to sprout. [MELACHIM ALEF 18:45]

[19] My Achim b'Moshiach, if anyone among you wanders vait (astray) from HaEmes and someone turns a choteh (sinner) to become a ba'al teshuva

[20] You should have da'as that the one having helped a choteh (sinner) to become a ba'al teshuva and to turn from the toys (error) of his derech, and from setiyah HaDerech Hashem (turning aside or deviating from the Way of Hashem) will save the neshamah of him from mavet and will cover a multitude of chatta'im.

[T.N. This may be the earliest writing in the Brit Chadasha. Of royal blood, Ya'akov Bar Yosef Ben Dovid, like Rav Sha'ul, was an unbeliever until he came to faith by the appearance of the Risen Moshiach (see I Cor 15:7). He died at kiddush ha-Shem 62 C.E. according to Josephus. His brother Yehuda wrote the letter on p.1118. See p848.]

1 Shimon Kefa a Shliach of Rebbe, Melech HaMoshiach Yehoshua to HaBechirim (the Chosen ones [2:4,6 9]), to the Exiled ones of the Golus, Sojourners living as aliens in the Diaspora, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

[2] To HaBechirim (the Chosen ones) according to the yedi'ah mukdemet (foreknowledge [1:20]) of Elohim Avinu, the ones set apart as Kadoshim by the Ruach Hakodesh, resulting in mishma'at (obedience

[1:14,22; 3:6; 4:17]) to the Moshiach and resulting in hazzayat HaDam HaMoshiach (sprinkling of the Blood of MoshiaCh Isa 52:15, Ex 24:7), of MoshiaCh Yehoshua. May Chen v'Chesed Hashem and Shalom Hashem abound to all of you!

[3] Baruch Hashem, HaElohim Avi of Rebbe, Melech HaMoshiach Adoneinu Yehoshua! By his great rachamim (mercy) we have been born anew to a tikvah chayyah (living hope) through the Techiyas Yehoshua from HaMesim (the dead ones).

[4] We have also been born anew to a nachalah (inheritance [3:9]) that is without shachat (corruption, decay Ps 16:10), undefiled and unfading, having been preserved in Shomayim for you,

[5] The ones by the koach of Hashem being guarded through Emunah (Faith) for Yeshu'at Eloheinu (the Salvation of our G-d), which is ready to be revealed at the Ketz Hayamim (End of Days).

[6] In this you greatly rejoice, though now for a little while you may have to suffer in various masot (trials, temptations [4:12]),

[7] That the genuineness of your Emunah, much more valuable than gold which though perishable is tested by Eish (Fire), may be found to the tehillah (praise) and the kavod (glory) and the tiferet (splendor) at the Hishgalus (Revelation, Apocalypse) of MoshiaCh Yehoshua.

[8] He is the one for whom you have ahavah, even though you have not seen him. Though you do not now see him, you have emunah in him [*as MoshiaCh*] and rejoice with simcha inexpressible and full of kavod,

[9] Obtaining the maskana (outcome) of your Emunah, the Yeshu'at Eloheynu of your nefashot (souls).

[10] The Nevi'im, who prophesied of the Chen v'Chesed Hashem that was to come to you, searched and inquired about this Yeshu'at Eloheynu.

[11] The Nevi'im were searching for what zman (time) or what context of occasion the Ruach of MoshiaCh in them was pointing to, when predicting the Chevei MoshiaCh and HaKavod to follow.

[12] The hisgalus (revelation) came to the Nevi'im that the avodas hakodesh ministry they were rendering was not to themselves, but to you, when they spoke of the things announced to you through the Mevaserim (Messianic Darshanim, Maggidim) of the Besuras HaGeulah by the Ruach Hakodesh sent from Shomayim, the very things even malachim desire to look into.

[13] Therefore, tighten the 'readiness' gartel of your mind, a mind that is one of kibush hayetzer (self-control). Set your tikvah completely on the Chen v'Chesed Hashem that is being brought to you

at the Hisgalus (Revelation, Apocalypse) of Moshiach Yehoshua.

[14] As Bnei Mishma'at (Children of Obedience 1:2), not conforming yourselves to your former ta'avot (lusts), when you lacked da'as (personal, saving knowledge),

[15] But, als (since) the One who bestows on you the kri'ah (calling) is KADOSH HU (TEHILLIM 99:5), so also yourselves become Kadoshim in hitnahagut (conduct),

[16] Because it says in the Torah, KEDOSHIM TIHYU KI KADOSH ANI ("You must be holy ones for I am holy" VAYIKRA 19:2).

[17] And if you call upon as 'Avinu' [Mt.6:9] the One who is the impartial Shofet (Shofet kol ha'aretz) of each man L'ISH KMA'ASEIHU ("To each according to his deeds" TEHILLIM 62:13), then conduct yourself with yirat Shomayim during your time in the Golus of the Olam Hazei,

[18] Having da'as that the padut nafsheyinu (redemption ransom of our souls) was not with perishable things such as silver or gold when your Geulah (Redemption) was purchased from the Derech HaHevel (empty way of life) handed down to you from your Avot.

[19] No, it was the precious DAHM (VAYIKRA 17:11) as of a SEH TAMIM U'MUM ("lamb unblemished and unspotted" SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7,9), the DAHM of Moshiach (Mt.26:28)

[20] Who, on the one hand, having been foreknown lifnei hivvased tevel (before the foundation of the world), but, on the other hand, having been manifested [5:4] at the Ketz Hayamim (End of

Days) because of you.

[21] Through him [*Moshiach*] you have emunah in Hashem, the One who brought forth the Tchiyas HaMoshiach from HaMesim (the dead ones) and gave him Kavod. And so your emunah and your tikvah [1:13] are in Hashem.

[22] Having purified your nefashot (souls) by mishma'at (obedience 1:2) to HaEmes, resulting in ahavah shel achvah (brotherly love) without tzevi'ut (hypocrisy), have fervent ahavah (agape) for one another, from a lev tahor.

[23] You have been given a new birth [Yn 3:3], not from perishable zerah (seed), but zerah that is without shachat (corruption TEHILLIM 16:10), through the Dvar Hashem who is Chai v'Nitzav l'Olam (living and remaining firm forever).

[24] For, 'All flesh is grass and all of [mankind's] glory is like the flower: the grass withers, the flower falls,

[25] But the Word of our G-d stands forever" YESHAYAH 40:6-8). And this is the Dvar proclaimed to you as the Besuras HaGeulah [*in Moshiach*].

[*T.N. On the word mevaserim 1K 1:12 see Isaiah 40:9.*]

2 Therefore, having put away all rishus (malice), all remiyah (guile, fraud, deceit) and tzevi'ut (hypocrisy) and kin'ah (envy) and all lashon hora,

[2] As new born olalim (infants), desire the pure cholov ruchani (spiritual milk), that by it you may grow into Yeshu'at Eloheyinu,

[3] Now that you have tasted KI TOV Hashem ("that the L-rd is good," TEHILLIM 34:9).

[4] Come to him [*Moshiach*], to that 'Even Chayyah' ('Living Stone'), CHADAL ISHIM

('rejected by men')

YESHAYAH 53:3; TEHILLIM 118:22; YESHAYAH 28:16) but BECHIR ('Chosen' YESHAYAH 42:1 [1:1]), and precious in the sight of Hashem.

[5] You also, like avanim chayyot (living stones [2:24]), are being built up for a Bayit Ruchani (a Spiritual Beis, House) for a kehunnat kodesh (holy priesthood) to offer up zivchei ruach (sacrifices of the spirit) acceptable to Hashem through Rebbe, Melech HaMoshiach Yehoshua.

[6] For it stands written in the Kitvei HaKodesh, HINENI YISSAD BTZION EVEN PINNAT YIKRAT ('Behold, I place in Zion a precious corner stone" YESHAYAH 28:16; TEHILLIM 118:22; DANIEL 2:34-35), chosen, and HAMMA'AMIN LO YACHISH ('the one believing [on him, on Moshiach] never will be dismayed, ashamed YESHAYAH 28:16).

[7] Therefore, to you who are the ma'aminim [in Moshiach] this EVEN ("Stone") is YIKRAT ('precious' YESHAYAH 28:16), but to the Apikorosim (Unbelievers): EVEN MA'ASU HABONIM HAYTAH LEROSH PINAH ("The Stone which the ones building rejected became the head of the corner" TEHILLIM 118:22 [YESHAYAH 53:3]).

[8] And EVEN NEGEF U'L'TZUR MICHSHOL ('a stone for stumbling over and a rock for falling over" YESHAYAH 8:14). They stumble because they have no mishma'at (obedience 1:2,14,22; 4:17) to the Dvar Hashem which is also what they were appointed for [2K 2:9,12,17; Yd 1:4; Ro 9:14-24].

[9] But you are an AM NIVCHAR ('a chosen people" YESHAYAH 43:20; SHEMOT 6:7), a MAMLECHET

KOHANIM ('a kingdom of priests, royal priests' Ex 19:6), a GOY KADOSH ('a holy nation' Ex 19:6), an AM SEGULLAH ('a people of treasured possession' Ex 19:5; Mal 3:17), for this purpose: that you may declare the wondrous deeds of the One who gave you the kri'ah (calling) and summoned you out of choshech into his marvelous ohr [Isa 43:21; 42:12].

[10] You, who once were LO AMI ('not My people' Hos 1:9) but now AMI ATAH ('My people you are' Hos 2:25), the AM Hashem ('the people of G-d'), the ones having not received rachamim, but now having received rachamim (Hos 2:25).

[11] Chaverim, I say "Chazak (Be Strong)!" to you as aliens and exiles (1:1,17), exhorting you to abstain from fleshly ta'avot (lusts) which make milchamah (war) against the neshamah.

[12] Let your hitnahagut (conduct) among the Goyim show feste (excellent) midas chasidus (trait of piety) that, wherein they speak against you as anshei resha (men of wickedness), by observing your ma'asim tovim they may glorify Hashem in the YOM PEKUDDAH ('Day of Visitation, Reckoning' [Isa 10:3]).

[13] Submit [2:18; 3:1] to every created human memshalah (governing authority) because of Hashem, whether to a Melech (King) as being HaRosh,

[14] Or to moshelim (governors) as being sent by Hashem for the purpose of nakam (vengeance) on anshei resha (men of wickedness) but for the purpose of shevach (praise, commendation) on anshei tzedek.

[15] For it is the ratzon

Hashem (the will of G-d) that you, by acting as anshei tzedek, may silence the lack of da'as (knowledge) of the kesilim (the foolish people).

[16] As Avadim (Servants) of Hashem, live as Bnei Chorin (Sons of Freedom, Freedmen); yet do not use your cherut (freedom) as a cloak for concealing ra'ah (evil).

[17] Have kavod (respect, honor) toward kol Bnei Adam; have ahavah (agape) toward HaAchim (The Brotherhood of the Messianic Chavurah); have yirat Shomayim toward Hashem [1:17; 2:17; 3:2,6,14, 16], have kavod to HaMelech.

[18] Avadim, be submitting in kol yir'ah (all fear) to your adonim (masters), not only to the good and eidele (gentle) adonim, but also to the hard sarei misim (task-masters, Shemot 1:11).

[19] For this is worthy of shevach (praise, commendation) if, because of a consciousness of Hashem, anyone bears up under tzoros (troubles) while suffering unjustly.

[20] For what shevach (praise) is it if, after committing chatta'im (sins) and being beaten, you endure? But if being osei tzedek (doers of what is right) and suffering, then you endure, this is worthy of shevach before Hashem.

[21] It was for this tachlis (purpose) [*of your being osei tzedek and suffering*] that you were given your kri'ah (calling), because also Moshiach suffered on behalf of you [Isa 53:5-6], leaving you a mofet (example), that you should follow be'ikvot Moshiach (in the steps of Moshiach),

[22] Who was beli chet (without sin) VLO MIRMAH BEFIV ('and no deceit was in his mouth' Isa 53:9);

[23] Rebbe, Melech HaMoshiach, who, being reviled, did not retaliate; suffering, he did not utter iyumim (threats), but handed himself over, entrusting himself to the Shofet Tzedek (Righteous Judge [4:5]); [24] Moshiach, who himself NASAH (bore, carried away, Isa 53:4, 12) ES PEYSHA'EINU (our transgressions, our sins YESHAYAH 53:5,8,12) in geviyyato [BERESHIS 47:18; YESHAYAH 53:5] on HAETZ [DEVARIM 21:23] that, having become niftarim (deceased ones) to chattoteinu, we might become Kol Chai (all living) to Tzidkanut (Righteousness); UVACHAVURATO NIRPA LANU ('by whose wounds you were healed' YESHAYAH 53:5).

[25] For you were KULLANU KA'TZON TAINU ('all of us like sheep we went astray' YESHAYAH 53:6), for you were as sheep being led astray, but you made teshuva now to the Ro'eh [YECHYEZKEL 34:1-16] and Mashgiach (Overseer IYOV 10:12) of your nefashot (souls).

3 Nashim (wives), submit similarly to your own ba'alim (husbands), that even if any anashim lack mishma'at (obedience) to the Dvar Hashem, they may be won without the Dvar through the hitnahagut (conduct) of their nashim,

[2] When they see your yirat Shomayim and your midas chasidus (quality of piety).

[3] Do not let your adornment be outward, with coiffures and with wearing gold or fine apparel,

[4] But let your adornment be nistar (hidden), adornment shebalev (inwardly) by the imperishable [1:4] adorning of the quiet ruach anavah (humble

spirit), which is before Hashem of great worth.

[5] For so formerly also the nashim hakedoshot (holy women) whose tikvah was in Hashem were adorning themselves, submitting themselves to their own ba'alim.

[6] Just so, Sarah submitted in mishma'at (obedience) to Avraham Avinu, calling him ADONI [BERESHIS 18:12]. You nashim became Sarah's banot (daughters), if you act as nashei tzedek [2:15] and you fear no intimidation [MISHLE 3:25].

[7] Likewise, Ba'alim (Husbands), dwell with them according to the da'as of the isha as a kli rach (weaker vessel), showing them kavod as also being yoreshim together [3:9] of the mattanah (gift) of the Chen v'Chesed HaChayyim, so that your tefillos will not be hindered [3:12; 4:7].

[8] Now, to say over, all of you be an agudah (bound together union) in your thinking, have achdus, be sympathetic, having ahavah (agape) for the Achim b'Moshiach [Tehillim 133:1], being tender-hearted men of mercy v'shiflei ruach (and lowly of spirit), [9] Not rendering ra'ah for ra'ah or lashon hora for lashon hora, but, fahkert (on the contrary), rendering a bracha (blessing), because to this tachlis (purpose) you were given your kri'ah (calling), that you may inherit a bracha (blessing).

[10] HAISH HECHAFETZ CHAYYIM OHEV YAMIM LIROT TOV ("For the one wanting to love life and to see good days") NETZOR L'SHONECHA MERAH U'SFATECHA MIDABER MIRMAH ("Let him stop his tongue from speaking lashon hora and his lips from

speaking remiyah [guile, fraud, deceit]."

[11] "Let him turn away from resha and let him do that which is good, let him seek shalom and pursue it";

[12] EINEI ADONOI EL TZADDIKIM VAZNAV EL SHAVATAM ("Because the tzaddikim are before the eyes of Hashem and His ears are open to their tefillos." PNEI ADONOI BOSEI RAH LHACHRIT ME'ARETZ ZICHRAM ("But the face of the L-rd is against the ones doing evil to cut off their memory from the earth" TEHILLIM 34:13-17).

[13] And who is the one harming you if you have kana'ut (zeal) for HaTov (The Good)?

[14] But if indeed you should suffer tzoros because of Tzidkat Hashem, you are blessed and happy. But do not fear their pachad (terror), neither be troubled.

[15] But reverence in your levavot Rebbe, Melech HaMoshiach as Adoneinu, prepared always for a hitstaddekut (an apologetic defense) to everyone coming to you with a she'elah (question), ready with a word concerning the tikvah in you,

[16] But with anavah (meekness) and yirat Shomayim, having a clear matzpun (conscience [3:21]), so that, when you are maligned by lashon hora, your abusers may be humiliated by your midas chasidus in Moshiach.

[17] For im yirtzeh Hashem (if the L-rd wills), it is better to suffer tzoros for doing mitzvot than for doing ra'ah.

[18] Because, indeed, Moshiach suffered once on behalf of chatta'im (sins), a Tzaddik (righteous one) on behalf of the chote'im (unrighteous ones, sinners),

that he might bring you to Hashem he, having been in the basar [TEHILLIM 16:9-10] put to death, yet, in the Ruach Hakodesh, having been made alive [4:6]; [see Isa 53:8] [19] In which also to the ruchoth (spirits) in mishmar (prison), having gone, Moshiach made the hachrazah (proclamation, kerygma)

[20] To ones without mishma'at (obedience) back then when the zitzfleisch (patience) of Hashem was waiting, in the days of Noach, while the Teva (Ark) was being prepared, in which a few, that is shemoneh nefashot (eight souls), were delivered through that mabbul's mikveh mayim; [21] And Moshiach's tevilah in the mikveh mayim, which this mabbul prefigures, now delivers you, not by means of the removal of filth from the basar, but through the hitchaiyvut (pledge) of a clean matzpun toward Hashem, through the Techiyas HaMoshiach Yehoshua, [22] Who is at the right hand of Hashem, having gone into Shomayim, with malachim and rashuyot (authorities) and gevurot under his feet.

4 Therefore, als (since) Rebbe, Melech HaMoshiach underwent bodily yissurim (sufferings [4:13]), also you arm yourselves with the same way of thinking as Moshiach, because the one having suffered in the basar (flesh) has finished with chet (sin) [2] So as no longer to live the remaining time of the Olam Hazei in the basar, in the ta'avot Bnei Adam (lusts of men), but in the ratzon Hashem (will of G-d).

[3] For you have already spent sufficient time

(time already gone by) in the Olam Hazei participating in the ta'avot (lusts) of the Goyim, walking in darchei zimah (the ways of licentiousness), ta'avot (lusts), shichrut (drunkenness), orgiastic drinking mesibot (parties), and unlawful avodas elilim (idolatry).

[4] The Goyim think it strange [4:12] that you are not running with them into the same mabbul (flood) of dissipation, and so they blaspheme and commit Chillul Hashem.

[5] But they will give an account to the One being ready to take his moshav (seat) as the Shofet of HaChayyim v'HaMesim (the Living and the Dead).

[6] For, indeed, this is the reason that the Besuras HaGeulah was preached to the mesim (dead ones, *i.e., those who have died in the L-rd*), that, though judged in the basar according to men [MJ 12:23; Yn 5:25; 1Th 4:13-18], they might live according to G-d in the spirit.

[7] The Ketz (End) of all things now has drawn near. Let your thinking be one of zilul da'as (sober-mindedness), therefore, and exercise kibush hayetzer (self-control), for the sake of your tefillos.

[8] Above all else, have fervent ahavah among yourselves, for AHAHAV KOL PEYSHAIM TCHASSEH ('love covers all wrongs' MISHLE 10:12).

[9] Practice hachnosas orchim (hospitality) with one another without kevetching,

[10] Each one according as he received a mattanah (gift), as klei kodesh ministering to one another, mefakkechim tovim (good stewards, supervisors) of the varied Chen v'Chesed Hashem.

[11] If anyone speaks, let it be

as though it were the oracles of Hashem; if anyone ministers, let it be as by the chozek (strength) which Hashem supplies, that in all things Hashem may be glorified through Rebbe Melech HaMoshiach Yehoshua. Lo HaKavod VHaOz LOlemei Olamim.

Omein (To whom be the glory and the power into the ages of the ages. Omein.)

[12] Chaverim, do not be surprised at the masah (trial) of eish (fire) among you coming for you for your testing, as though some strange thing were happening to you.

[13] But in so far as you share in the yissurim (sufferings) of Moshiach, in the Chevlei HaMoshiach, be glad that also in the Hisgalus (Revelation, Apocalypse) of his Kavod, you may have simcha and sabbat.

[14] If you are reproached for the Shem HaMoshiach, ashrei (happy, blessed) are you, because the Ruach of Kavod and of Hashem [YESHAYAH 11:2] rests upon you.

[15] Let not any of you suffer as a rotzeach (murderer) or a ganav (thief) or an oseh ra'ah (an evil doer) or as one who is mitarev (meddlesome).

[16] But if any one of you suffers as a ma'amin

b'Moshiach (believer in Moshiach), let him not be ashamed, but let him glorify Hashem by this Name.

[17] Because the time has come to begin the Mishpat from the Beis Hashem; and if the Mishpat begins with us, what will be the toitzaa (outcome) of the ones without mishma'at (obedience) to the Besuras HaGeulah of Hashem?

[18] And if indeed the Tzaddik is saved with difficulty, where will appear the man without chasidus [*in*

Moshiach], the choteh and the rashah [see quoted MISHLE 11:31]?

[19] Therefore, the ones undergoing sevalot (sufferings, yissurim) according to the ratzon Hashem, let them commit their nefashot to a trustworthy Yotzer (Creator) while they continue to do ma'asim tovim.

5 Therefore, I give this word of chozek to the Zekenim (Elders [see *SHEMOT* 12:27]) among you I, as a fellow Zaken (Elder) and as an Eidus (Witness) of the sevalot (sufferings) of Rebbe, Melech HaMoshiach, and also as a partaker of the Kavod about to be unveiled:

[2] Exercise the avodas hakodesh ministry of Ro'eh (Shepherd) on behalf of the Eder Hashem (Flock of G-d [YIRMEYAH 13:17]) among you, serving as Mashgichim Ruchaniyim (Spiritual Overseers), not unwillingly, for the sake of dishonest gelt, but willingly, eagerly, in conformity with Hashem,

[3] Not as domineering the ones assigned by Hashem to your oversight, but being a mofet (example) for the tzon (flock).

[4] After the Sar HaRo'im (Chief of Shepherds) has been manifested [1:20], you will receive the unfading Ateret HaKavod (Crown of Glory).

[5] Likewise, bochrin (young men), be submissive to the Zekenim (Elders) and clothe yourselves in the kaftan of anavah (humility) toward one another, because IM LALETZIM HU YALITZ VLA'ANAYIM YITEN CHEN ('Indeed Hashem scorns the scornors, but gives grace to the humble' MISHLE 3:34).

MOSHIACH'S LETTER THROUGH THE SHLIACH SHIMON KEFA TO THE BRIT CHADASHA KEHILLAH (II)

[6] Therefore, be humbled under the mighty hand of Hashem, that you may be exalted in due time.

[7] HASHLECH AL ADONOI YHAVECHA VHU YCHALKELECHA ("Cast your care on Hashem and He will sustain you" TEHILLIM 55:23), because Hashem cares and is concerned about you.

[8] Be shomer in zilul da'as (sober-mindedness). Your adversary Hasatan

[Samma'el], prowls around like a roaring arye (lion), seeking whom to swallow.

[9] Oppose him, firm in emunah, knowing that in the Olam Hazeh, the same Chevlei [Moshiach] are to be laid upon HaAchim b'Moshiach.

[10] Now the Elohei Kol Chen v'Chesed (the G-d of all Grace), the one having bestowed upon you the kri'ah (calling) into His eternal kavod in Moshiach Yehoshua, after you have suffered tzoros for a little while, will Himself restore, confirm, strengthen and establish you.

[11] Lo HaKavod VHaOz LOlemei Olamim. Omein.

[12] To you, through Sila HaAch HaNe'eman (the Faithful Brother in Moshiach), as such I regard him, I have written you briefly, a dvar chizzuk, encouraging you and giving edut (testimony) that this is the true Chen v'Chesed Hashem in which you stand. [13] Drishat Shalom to you from your coequal Nivcharah (Chosen One), she in Babel. Drishat Shalom also from Markos, beni.

[14] Greet one another with a neshikat ahavah (kiss of agape). Drishat Shalom to all of you, the ones in Rebbe, Melech HaMoshiach.

1 Shimon Kefa, an eved and Shliach of Rebbe Melech HaMoshiach Yehoshua: to the ones having obtained, with us [Shlichim of Moshiach], equally precious [orthodox Jewish] emunah (faith) [*the Emunah of the true Dat HaYehudit*] in the Tzedek Hashem [Dan 9:24] of Eloheinu and Moshieinu Rebbe Melech HaMoshiach Yehoshua.

[2] Chesed Hashem and Shalom Hashem to you abundantly in the da'as (personal, saving knowledge) of Hashem and Adoneinu Yehoshua.

[3] As the gevurat Hashem (the power of G-d) has given us everything for Chayyim (life) and chasidus through the da'as (personal, saving knowledge) of the One Who bestows on us the kri'ah (calling) to His own Kavod (Glory) and Tzidkanut (Righteousness *see 1:5-7; 2:5,21; 3:13*)

[4] So Hashem has given us precious havtachot gedolot (great promises 3:4,9,13 cf.2:19) that through these promises you might become [regenerate] deveykus participants with the life of the teva haelohi (divine nature, cf Yn 1:13), having escaped the [degenerate] Olam Hazeh's lust engendered corruption.

[5] For this very reason, you must apply all zerizut (diligence) to supply emunah with midah hatov (the attribute of virtue), and midah hatov with da'as (knowledge),

[6] And da'as with shlitah atzmit (self-control), and shlitah atzmit with chozek (fortitude) and chozek with chasidus (piety),

[7] And chasidus with ahavah shel achvah (brotherly love), and ahavah shel achvah with ahavah (agape).

[8] For if these midos are in you increasingly, they will forestall you from being batlanim (idlers) and lo poreh (unfruitful) in the da'as (personal saving knowledge) of Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

[9] For the one with whom these middos chasidus (qualities of piety) are not present is an ivver (blind man), being shortsighted, having forgotten the tohorah (cleansing) of his past averos.

[10] Therefore, Achim b'Moshiach, be eagerly diligent to make your kri'ah (summons) and bechirah (election) sure, for, if you do these things, you will never fall over a michshol (stumbling block).

[11] For thus will be richly provided for you the entrance into the Malchut Olam of Adoneinu and Moshieinu Rebbe, Melech HaMoshiach Yehoshua.

[12] Therefore, it is my tachlis (purpose, final end) always to remind you concerning these things, even though you have da'as of them and have been stabilized in HaEmes that you have.

[13] But I consider it befitting, as long as I am in this ohel, to arouse you with a tizkoret (reminder),

[14] Als (since) I know that the putting off of my mishkan is imminent, as indeed Adoneinu Rebbe Melech HaMoshiach Yehoshua made clear to me.

[15] And also I am eager to cause you to always possess the zichron (memory) of these things after my exodus.

[T.N. Written shortly before his death al kiddush ha-Shem for his Moshiach. See Bodmer papyrus p72 showing early attestation of this authentic last will and testament of Kefa whom Nero caused to be killed.]

[16] For we had not followed cleverly crafted aggadot or doichek (farfetched) bubbemeises or reid (hearsay) when we made known to you the gevurah (miraculous power) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua and the Bi'as HaMoshiach of him; no, we had been edei re'iyah (eyewitnesses) of Moshiach's majestic gedulah (greatness).
 [17] For having received from Elohim HaAv kavod va'oz, the bat kol was conveyed to Moshiach by the Majestic Glory, 'ZEH BENI AHUVI ASHER BO CHAFATSTI' ('This is my Son, the beloved, with whom I am well pleased' TEHILLIM 2:7; BEREISHIS 22:2; YESHAYAH 42:1).
 [18] And this bat kol we heard out of Shomayim, having been brought with Moshiach upon the Har HaKodesh.
 [19] And we have the Dvar HaNevu'ah (Word of Prophecy) made more sure, to which you do well in giving heed as to a menorah shining in a place of choshech until HaYom [of Olam Habah 3:18] dawns and the Kochav (Star BAMIDBAR 24:17) haNogah (of Brightness, Venus) rises in your levavot (hearts).
 [20] Knowing this first: that every nevu'ah (prophecy) of the Kitvei Hakodesh is not of one's own interpretation.
 [21] For no nevu'ah was at any time brought by the ratzon HaBnei Adam (will of Man), but men being carried along by the Ruach Hakodesh spoke from Hashem.

2 But there were also nevi'e sheker (false prophets) among Am Yisroel just as also there will be morei sheker among you. These false teachers will secretly bring in heretical

doctrines of koferim ba-ikkarim (deniers of fundamentals), producing machshelah (ruin), as these heretics even become meshummad, denying the Ribbono Shel Olam who redeemed them, bringing upon themselves swift destruction.

[2] And many will follow them in walking in darchei zimah (the ways of licentiousness), and because of them the Derech HaEmes will be libeled with lashon hora.

[3] And in their chomed (covetous) greed, they will exploit you with deceptive words. For them the Mishpat (Judgment) of old is not dreif (idle) and their churban (ruin) does not slumber.

[4] For if Hashem did not spare malachim that sinned, but cast them into Gehinnom, consigning them to the sharsherot (chains) of choshech to be kept for Mishpat;

[5] And if Hashem, when he brought a mabbul (flood) upon the world of resha'im (evildoers), did not spare the ancient world, but preserved Noah, the eighth of the nefashot [in the Teva (Ark)] and a maggid of Tzidkanut (Righteousness);

[6] And if Hashem judged the cities of S'dom and Amora, reducing them to ashes by a churban catastrophe, making them a mofet (an example) for the ones intending to be resha'im;

[7] And if Hashem delivered Lot, a tzaddik distressed by the hitnahagut (conduct) of the mufkarim (lawless 2:8,10; 3:17) walking in darchei zimah (the ways of licentiousness)

[8] –For that tzaddik, living among them day after day, was tortured in his nefesh

hayesharah (honest soul) by the darchei mufkarim (the ways of lawless ones) that he saw and heard

[9] –Then Hashem knows how to rescue the chasidim from trial and how to preserve the anshei resha (men of wickedness) for punishment for the Yom HaDin,

[10] Especially the ones going after the basar (flesh) in ta'avah (lust) producing tum'a (defilement) and the ones despising kol samchut (Mt 28:18). Bold and self-willed, these have no yirat Shomayim and therefore commit Chillul Hashem as they slander the glorious ones,

[11] Whereas malachim, being greater b'oz and koach (in strength and power), al kol panim (nevertheless) do not bring against them a slanderous judgment before Hashem.

[12] But these men, like irrational beasts born b'derech hatevah (naturally) to be caught and killed, commit Chillul Hashem in matters where they lack da'as. In the destruction of [the beasts], they also will be destroyed,

[13] Suffering harm as onesh (penalty) for harm done. They actually think there is ta'anug (pleasure) in reveling in broad daylight. They are mumim (defects) and spots reveling in their ta'nugot (evil pleasures) even while they sit at seudot (banquet dinners) with you.

[14] Having eyes full of ni'uf (adultery), ceaselessly committing averos (sins), enticing unstable nefashot (souls), having levavot trained in chomed (covetous) greed-banim mekulalim (accursed children)!

[15] Forsaking the Derech HaYashar (Straight Way), they went astray, having followed the Derech HaBil'am Ben B'or,

who loved the sachar haresha (reward of unrighteousness).

[16] But he had tochachah (reproof) for his own peyscha (transgression): a dumb chamor (donkey), having spoken in a man's voice, hindered the madness of the meshuga navi.

[17] These men are mikva'ot without mayim and mists being driven by storms, for whom has been reserved the gloom of choshech (darkness).

[18] Using high sounding words of hevel, they entice, with licentious ta'avot of the basar, the ones barely escaped from those living in toyus (error) and delusion.

[19] They offer them the havtachah (promise) of cherut (freedom), but they themselves are avadim (slaves) of shachat (corruption), for whatever corrupts a man also enslaves him.

[20] For if, having escaped the tumot (defilements) of Olam Hazei by da'as of Adoneinu and Moshieinu Rebbe Melech HaMoshiach Yehoshua, they are again entangled in these, then their last state is worse for them than their first.

[21] For better it was for them not to have da'as of the Derech HaTzidkanut (the Way of Righteousness) than, having known it, to turn away from the mitzvah hakedosha handed down to them.

[22] The word of the true mashal (proverb) has overtaken them: KECEHELEV SHAVAL KE'O ('As a dog having returned to its own vomit'), and a 'chazir (swine) is washed only to wallow in the mud' (MISHLE 26:11).

3 Chaverim, this now is the second iggeret I am writing to you; in these iggrot my tachlis is to arouse your sincere levavot by way of tizkoret (reminder):

[2] Remember the divrei torah having been previously spoken by the Nevi'im HaKedoshim and the mitzvot of [Rebbe Melech HaMoshiach] Adoneinu and Moshieinu spoken by your Shluchim.

[3] Knowing this first, that during the acharit hayamim there will come letzim (mockers, scorners) mocking, going after their own ta'avot (lusts),

[4] And saying, 'Where is the havtachah (promise) of the Bias HaMoshiach? From the time Avoteinu fell asleep, all things continue as they were from the beginning of HaBr'iah (Creation).'

[5] For this is hidden from them (but they want it that way): that the Shomayim existed from long ago and ha'Aretz out of mayim and through mayim BIDVAR Hashem NA'ASU ('By the word of the L-rd were made' TEHILLIM 33:6).

[6] Through this very mayim, the tevel (world) of that time perished in the mabbul (flood).

[7] But the present Shomayim v'ha'Aretz are being reserved by the same Dvar Hashem, being kept for Eish (Fire) for Yom HaDin and for the destruction of anshei resha (men of wickedness).

[8] Chaverim, let not this one thing escape your notice, that 'A thousand years in the eyes of Hashem is like one day' TEHILLIM 90:4) and one day like a thousand years.

[9] But Hashem is not slow concerning his havtachah (promise), as some consider slowness, but is demonstrating

zitzfleisch (patience 3:15) toward you, not wanting any to perish but all to come to teshuva (repentance).

[10] But the Yom Hashem will come as a ganav (thief), in which the Shomayim with great suddenness will pass away and the elements, burning up, will be destroyed, and the Olam Hazei and its ma'asim will be found out [BAMIDBAR 32:23].

[11] Als (Since) all these things will thus be destroyed, what kinds of persons ought you to be in hitnahagut (conduct) that is characterized by kedushah and chasidus,

[12] Awaiting and hastening the Bias HaMoshiach of the Yom Hashem, because of which the Shomayim will be turned into Eish (Fire) and destroyed, and the elements set ablaze and melted.

[13] But SHOMAYIM CHADASHIM VA'ARETZ CHADASHA [YESHAYAH 65:17 cf. 66:22] according to the havtachah (promise) of Hashem we await, in which Tzidkanut (Righteousness) dwells.

[14] Chaverim, als you await these things, be eager to be found in shalom by him TAMIM U'MUM ('unblemished and unspotted' SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7,9).

[15] And regard the zitzfleisch (patience) of Adoneinu as Yeshu'at Eloheynu. So also our Chaver and Ach b'Moshiach Sha'ul, according to the chochmah (wisdom) having been given to him, wrote to you.

[16] As also in all his iggrot speaking in them concerning these things, in which are some things lomdish (intricate and complicated to understand), which those

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unstable and without da'as, twist, as also the other Kitvei Hakodesh, to their own churban (destruction).

[17] Chaverim, you therefore, knowing beforehand, be shomer over yourselves lest with the toyus (error) of the mufkarim (lawless ones) having been led away, you fall from your own stability.

[18] But grow in the Chen vChesed and Da'as of Adoneinu and Moshieinu, Rebbe, Melech HaMoshiach Yehoshua. Lo HaKavod Gam HaYom VGam LYom HaOlam. Omein. (To him be glory both now and to the day of eternity. Omein.)

1 What was Bereshis (in the Beginning) which we have examined with our ears, which we have seen with our eyes, which we beheld and the hands of us [*Shlichim, Ac 1:21-25*] touched: the Dvar HaChayyim (Word of Life)!

[2] Indeed the Chayyei [Olam] was manifested, and we have seen it and we give solemn eidus (witness of testimony) and we proclaim to you the Chayyei Olam which was alongside with HaAv [Yochanan 1:1-4,14] and made hisgalus (appearance of, exposure of in revelation) to us [*Shlichim*].

[3] What we have seen and what we have heard, we proclaim also to you, that you also may have deveykus (attachment to G-d) with us [*Shlichim of Rebbe, Melech HaMoshiach*] and our deveykus (attachment to G-d) is with HaAv and with the Zun foon Der Oybershter, Moshiach Yehoshua/Yeshua.

[4] And these things we [*Shlichim*] write, that the simcha of us may be made shleimah.

[5] And this is the

Besuras HaGeulah which we have heard from Him and which we proclaim to you, that Hashem is Ohr (Light), and in Him choshech there is not any at all.

[6] If we make the claim that we have deveykus with Him and in the choshech walk, we speak sheker and have no halakhah in the Derech Emes.

[7] But if our halakhah is in the Ohr as He is in the Ohr, we have hitkhabrut (joining, adhesion, fellowship) with one another and the dahm of Yehoshua, HaBen of Hashem, gives us tohorah (purification, cleansing) from kol chet.

[YESHAYAH 2:5]

[8] If we make the claim that we do not have avon (sin), we cause ourselves to fall under mirmah (deceit, fraud, YESHAYAH 53:9) and HaEmes is not in us.

[MISHLE 20:9; YIRMEYAH 2:35]

[9] If we make vidduy (confession of sin) of chattoteinu (our sins), he is ne'eman (faithful) and tzaddik to grant selicha (forgiveness) of chattoteinu (our sins) and give us tohorah (purification, cleansing) from kol avon.

[DEVARIM 32:4; TEHILLIM 32:5; 51:2; MISHLE 28:13; MICHOH 7:18-20]

[10] If we make the claim that we have not committed averos, a shakran (liar) we make Him, and the dvar of Him is not in us.

2 My yeladim, these things I write to you so that you do not commit averos. And if anyone does commit averos, a Melitz Yosher (Advocate) we have with HaAv, Yehoshua/Yeshua, Rebbe, Melech HaMoshiach the Tzaddik.

[2] And he is the kapporah for chattoteinu, not for ours

only, but also for the kol HaOlam Haze. [VAYIKRA 5:15; YESHAYAH 53:10]

[3] And by this we have da'as that we have da'as of Him, if over the mitzvot of Him we are shomer.

[4] The one making the claim, 'I have da'as of Him' and not being shomer over His mitzvot is a shakran (liar) and in this one HaEmes is not.

[5] But whoever over the dvar of Him is shomer, beemes in this one the ahavas Hashem has been made shleimah. By this we have da'as that in Him we are.

[6] The one claiming to make his maon in Him ought with the halakhah of that One so he should have his derech. [Yn 14:1,23; TEHILLIM 1:6]

[7] Chaverim, I do not write you a mitzvah chadasha, but a mitzvah yashanah, which you were having from the beginning: the mitzvah yashanah is the dvar which you heard.

[8] Again a mitzvah chadasha I write to you, which is HaEmes in Him, and in you, because the choshech is making its histalkus (passing away) and the Ohr HaAmitti (the True Light) already is shining.

[9] The one claiming in the Ohr (Light) to be and the Ach b'Moshiach of him hating, is in the choshech still.

[VAYIKRA 19:17]

[10] The one with ahavah for the Ach b'Moshiach of him makes his maon (dwelling, permanent residence, Yn 14:2, 23) in the Ohr (Light) and a cause for michshol (stumbling, falling) is not in him. [TEHILLIM 119:165]

[11] But the one hating the Ach b'Moshiach of him is in the choshech and walks his derech in

the choshech and does not have da'as where he goes, because the choshech blinded his eyes.

[12] I write to you, yeladim, because your averos have been granted selicha (forgiveness) because of SHMO (His Name). [TEHILLIM 25:11]

[13] I write to you, avot, because you have had da'as of the One Who is Bereshis; I write to you, yunge Leit (young people), because you have conquered the evil one.

[14] I wrote to you, yeladim, because you have had da'as of HaAv; I wrote to you, avot, because you have had da'as of the One Bereshis. I wrote to you, yunge Leit (young people), because you are chazakim (strong ones) and the Dvar Hashem makes His maon in you and you have conquered the evil one.

[15] Do not have ahavah for the Olam Hazeh, neither the things in the Olam Hazeh. If anyone has ahavah for the Olam Hazeh, the Ahavas [Elohim] HaAv is not in him.

[16] For all that is in the Olam Hazeh, the ta'avah (lust) of the basar and the ta'avah of the eyes and the gaa'vah (pride) in the chashuve (prominence) of what one has in this life, one's vital possessions, all this is not of HaAv but is of the Olam Hazeh. [BERESHIS 3:6; MISHLE 27:20]

[17] And the Olam Hazeh is making its histalkus (passing away) and the ta'avah (lust) of it, but the one doing the ratzon Hashem has his maon lanetzach (permanent dwelling place to remain for ever).

[18] Yeladim, it is the sha'ah ha'achronah (the last hour, time), and as you heard that Anti-Moshiach is coming, even now many Anti-Moshiachs [nevi'ei sheker, 4:1] have come,

from which we have da'as that it is the sha'ah ha'achronah.

[19] They went out and departed from us, but they were not of us; for if they were of us, they would have abided with us; but they went out that it may be niglah (be revealed) that none of them belongs to us. [Yn 6:70; 13:30]

[20] And you have a [Ruach Hakodesh] mishcha (anointing) from HaKadosh and you have da'as of all.

[YIRMEYAH 31:34]

[21] I did not write an iggeret kodesh to you because you do not have da'as of HaEmes, but because you do have da'as of HaEmes and that kol sheker (every falsehood) is not of HaEmes.

[22] Who is the shakran (liar)? Who but the one making hakhchashah (denial) and claiming that Yehoshua is not the Rebbe, Melech HaMoshiach? This one is the Anti-Moshiach, the one making hakhchashah (denial) of HaAv and HaBen.

[23] No one making hakhchashah of HaBen has HaAv; the one making hoda'ah (confession) of HaBen has HaAv also.

[24] What you heard from the beginning, in you let it make its maon. If in you makes maon what from the beginning you heard, also you will make maon in HaBen and in HaAv.

[25] And this is the havtachah (promise) which He promised us, Chayyei Olam.

[26] These things I wrote to you concerning the [nevi'ei sheker] deceiving you.

[27] And the [Ruach Hakodesh] mishcha (anointing) which you received from Him makes its maon in you, and you are not nitzrach (needy) that anyone should be your 'moreh,' but as the same [Ruach Hakodesh]

mishcha (anointing) teaches you concerning everything and is Emes and is not kazav (lie, falsehood), and as He taught you, keep your maon in Him. [YIRMEYAH 31:34]

[28] And now, yeladim, remain in Him, that when He makes His hisgalus (revelation, unveiling appearance) we may have bitachon and not have bushah (shame) before Him at the Bi'as HaMoshiach.

[29] If you have da'as that He is tzaddik, you have da'as that also everyone who is a po'el tzedek (worker of righteousness) has been born of Him.

3 See what kind of ahavah HaAv has given to us, that yeladim of Elohim we should be called. And so we are. Therefore, the Olam Hazeh does not have da'as of us, because it did not have da'as of Him.

[2] Chaverim, now yeladim of Elohim we are, and not yet it is niglah (is revealed) what we will be. We have da'as that when He is niglah, like Him we will be, because we will see Him as He is. [TEHILLIM 17:15]

[3] And everyone having this tikvah (hope) in Him keeps himself in tohorah

(purification, keeps himself pure), even as that One is tahor. [TEHILLIM 18:26]

[4] Everyone practicing chet also does averah, and chet is averah al HaTorah.

[5] And you have da'as that that One niglah (is revealed) that chata'einu (our sins) He might take away [YESHAYAH 53:4,12], and chet in Him is not. [YESHAYAH 53:9]

[6] Everyone making his maon in Him does not go on sinning; everyone sinning has not seen Him nor has had da'as of Him.

[7] Yeladim, let no [navi sheker, 1Y 4:1] deceive you; the one practicing tzedek is tzodek, even as that One is Tzaddik.

[8] The one practicing averos is of Hasatan, because from the beginning Hasatan sins.

For this tachlis was made hisgalus of the Ben HaElohim, that he might destroy the pe'ulot Hasatan.

[9] Everyone having been born of Hashem is not practicing chet, because His Zera makes maon in him, and he cannot abide sinning, because he is born of Hashem. [TEHILLIM 119:3]

[10] By this is made hisgalus of the yeladim of Hashem and the yeladim of Hasatan: everyone not practicing tzedek is not of Hashem; also the one not having ahavah for his Ach b'Moshiach.

[11] Because this is the divrei Torah which we heard from the beginning, that we have ahavah one for another,

[12] Not as Kayin, who was of the evil one, and slaughtered the ach of him; and for what cause did he slaughter him? Because the ma'asim of him were ra'im and the ma'asim of the ach of him were ma'asei tzedek. [BERESHIS 4:8; TEHILLIM 38:20; MISHLE 29:10]

[13] And, Achim b'Moshiach, do not marvel if the Olam Hazeh hates you.

[14] We have da'as that we have made our histalkus (passing) out of Mavet into Chayyim, because we have ahavah for the Achim b'Moshiach; the one not having ahavah makes his ma'on in death.

[15] Everyone hating his Ach b'Moshiach is a rotzeach (murderer). And you have da'as that every rotzeach does not have Chayyei Olam making a ma'on in him.

[16] By this we have had da'as of ahavah, because that One on behalf of us laid down his nefesh [YESHAYAH 53:10]; and we ought, on behalf of the Achim b'Moshiach, to lay down our nefashot.

[17] Now whoever has vital possessions of the Olam Hazeh and sees the Ach b'Moshiach of him being nitzrach (needy) and has no rachamim (mercy) on him [DEVARIM 15:7,8] and refuses gemilut Chesed, how does the ahavas Hashem make ma'on in him?

[18] Yeladim, let us not have ahavah in dvar or in lashon but in ma'aseh and in Emes. [YECHIEZKEL 33:31]

[19] And by this we will have da'as that we are of HaEmes, and before Him we will persuade our levavot, [20] That if our levavot condemn us, Hashem is greater than our levavot, and He has da'as of all things.

[21] Chaverim, if our levavot do not bring us under the gezar din (verdict) of ashem (guilty), we have bitachon before Hashem.

[22] And whatever we request, we receive from Him, because we are shomer of His mitzvot and the things pleasing before Him we practice.

[23] And this is the mitzvah of Him, that we have emunah b'Shem of the Ben HaElohim, Yehoshua, Rebbe, Melech HaMoshiach, and that we have ahavah one for another, as He gave mitzvah to us.

[24] And the one being shomer of His mitzvot makes his ma'on in Him and He makes His ma'on in him; and by this we have da'as that He abides in us, by the Ruach Hakodesh whom He gave to us. [Yn 14:23,21; Ro 8:9,14,16]

4 Chaverim, do not believe every ruach.

[YIRMEYAH 29:8] But test the ruchot (spirits), if they be of Hashem, because many nevi'ei sheker have gone out into the Olam Hazeh.

[2] By this we have da'as of the Ruach Hakodesh of Hashem: every ruach which makes hoda'ah (confession) of Yehoshua, Rebbe, Melech HaMoshiach as having come in the basar is of Hashem, [3] And every ruach which does not make hoda'ah of Yehoshua is not of Hashem. And this is the ruach of the Anti-Moshiach, which you have heard that it is coming; and now it already is in the Olam Hazeh.

[4] Yeladim, you are of Hashem, and you have overcome them, because greater is the One in you than the one in the Olam Hazeh. [MELACHIM BAIS 6:16]

[5] They are of the Olam Hazeh; therefore, of the Olam Hazeh they speak, and the Olam Hazeh pays heed to them.

[6] We are of Hashem; the one having da'as of Hashem pays heed to us; he who is not of Hashem does not pay heed to us. From this we have da'as of the Ruach [*Hakodesh*] of Emes and the ruach tatu'im (spirit of delusion, error).

[7] Chaverim, let us have ahavah one for another, because ahavah is of Hashem, and everyone having ahavah has been born of Hashem and has da'as of Hashem.

[8] The one not having ahavah did not have da'as of Hashem, because Hashem is ahavah.

[9] By this was made hisgalus of the ahavah of Hashem among us, because Hashem has sent His Ben Yechid into the Olam Hazeh that we may live through Him. [Yn 3:16]

[10] In this is ahavah, not that we have had ahavah for Hashem, but that Hashem had ahavah for us and gave His Ben HaElohim as a kapporah for chattoteinu.

[11] Chaverim, if Hashem so had ahavah for us, also we ought to have ahavah one for another.

[12] No one has ever beheld Hashem. If we have ahavah one for another, G-d makes His ma'on in us and the Ahavas Hashem in us has been made shleimah.

[13] By this we have da'as that we have our ma'on in Him and He in us, because of the Ruach Hakodesh of Him He has given us.

[14] And we [*Shlichim*] have beheld and we give solemn eidus (testimony) that HaAv has sent HaBen as Moshi'a HaOlam (Go'el el kol HaOlam, Oisleizer).

[15] Whoever makes moyde (confession) that Yehoshua (Yeshua) is the Ben HaElohim, Hashem makes His ma'on in him and he in Hashem.

[16] And we have had da'as and emunah in the ahavah which Hashem has for us. Hashem is ahavah. The one making his ma'on in ahavah makes his ma'on in Hashem and Hashem in him.

[17] By this has the ahavah become shleimah with us, that we may have bitachon in the Yom HaDin, because as that One is, so we are also in the Olam Hazeh.

[18] Pachad (fear) is not in ahavah, but the ahavah hashleimah casts out pachad, because pachad has to do with pachad of the onesh (punishment) and the one with pachad has not been perfected in ahavah.

[19] We have ahavah because rishonah He had ahavah for us.

[20] If anyone says I have

ahavah for Hashem and the Ach b'Moshiach he hates, he is a shakran (liar). For the one not having ahavah for the Ach b'Moshiach of him whom he has seen, how can he have ahavah for the Elohim whom he has not seen?

[21] And this mitzvah we have from Him that the one having ahavah for Hashem should have ahavah also for the Ach b'Moshiach of him.

5 Everyone with emunah that Yehoshua (Yeshua) is the Rebbe, Melech HaMoshiach has been born of Hashem, and everyone having ahavah for the One having begotten has also ahavah for the one begotten by Him.

[2] By this we have da'as that we have ahavah for the yeladim of Hashem, when we have ahavas Hashem and we are shomer over His mitzvot.

[3] For this is the ahavas Hashem, that we are shomer over His mitzvot, and His mitzvot are not burdensome. [DEVARIM 30:11]

[4] Because whatever [*T.N. refers to every believer*] that has been born of Hashem obtains nitzachon (victory) over the Olam Hazeh. And this is the nitzachon (victory), the nitzachon that overcomes the Olam Hazeh, even [*what makes us a believer*], our emunah (faith).

[5] And who is the one overcoming the Olam Hazeh except the one with emunah that Yehoshua is the Ben HaElohim?

[6] This One is the One having come by mayim and dahm, Yehoshua, Rebbe, Melech HaMoshiach; not by the mayim only, but by the mayim and by the dahm; and the Ruach Hakodesh is the one giving solemn eidus, because the Ruach Hakodesh is HaEmes.

[7] Because there are

shloshah giving solemn eidus: [8] the Ruach Hakodesh and the mayim and the dahm, and the shloshah are for solemn eidus.

[9] If the solemn eidus of Bnei Adam we receive, the solemn eidus of Hashem is greater, because this is the eidus of Hashem that He has testified concerning the Son of the Oybeshter.

[10] The one with emunah in the Ben HaElohim has the eidus, even the eidus (witness), in himself; the one without emunah in Hashem has made Hashem a shakran (liar), because he has not had emunah in the eidus which Hashem has testified concerning His Ben HaElohim.

[11] And this is the eidus, that Hashem gave Chayyei Olam to us, and this Chayyim is in His Ben HaElohim.

[12] The one having HaBen has HaChayyim; the one not having HaBen HaElohim does not have Chayyim.

[13] These things I wrote to you who have emunah b'Shem HaBen HaElohim, that you vada (with certainty) may have da'as that you have Chayyei Olam. [Yn 20:31]

[14] And this is the bitachon which we have with Him, that if we daven and request anything according to His ratzon (will), He hears us.

[15] And if we have da'as that He hears us, whatever we ask, we have da'as that we have the requests which we asked from Him. [MELACHIM ALEF 3:12]

[16] If anyone sees his Ach b'Moshiach sinning an averah not leading to mavet, he will ask and Hashem will give to him Chayyim, to the ones sinning a chet not leading to mavet. There is an averah leading to mavet. I do not say we should make request concerning that averah.

MOSHIACH S LETTER THROUGH THE SHLIACH YOCHANAN TO THE BRIT CHADASHA KEHILLAH (II)

[17] Kol avon is chet, and there is chet not leading to mavet.

[18] We have da'as that everyone having been born of Hashem does not continually sin, but the One having been born of G-d (Ben HaElohim Moshiach) is shomer over him and Hasatan does not touch him.

[19] We have da'as that we are of Hashem and the whole Olam Hazeh lies under Hasatan.

[20] And we have da'as that the Ben HaElohim has come and has given us binah that we may have da'as of the One who is the True One, The Omein, and we are in the One who is The Omein, even in HaBen of Him, Moshiach Yehoshua. This one is the El HaAmitti and Chayyei Olam [YIRMEYAH 24:7].

[21] Yeladim, keep yourselves from elilim [YIRMEYAH 5:18]

[T.N. As we meditate on the words of the Shliach Yochanan, the Talmid ha'ahuv, it is clear that he is the ed re'iyah eyewitness of the Hagbah and Histalkus and Tchiyas HaMoshiach of Rebbe Melech HaMoshiach. If we read and re-read his words, the Chasidic hiskashrus devotion Yochanan has to his Moshiach will be ours. On his identity as the Talmid ha'ahuv see Yn 20:2-8; 19:25-27; 13:23-24. He is our eyes and ears at the Moshiach's Tish and His final ma'amar and at every key point in His journey. Yochanan speaks with the confidence of an eyewitness and with just such familiarity and precision: see Yn 3:1; 6:5-7; 12:3,21; 13:36; 14:5,8,22; 18:13.]

1 From the Zaken (Elder, SHEMOT 3:16). To the Gevirah HaBechirah (the Chosen Lady) and her Banim (Sons, Children), for whom I have ahavah (agape) b'Emes, and not only I but also all those who have Da'as HaEmes (Knowledge of the Truth), [2] Because of HaEmes that dwells inside us, and will be immanu (with us) for Yamim HaOlam.

[3] Chen v'Chesed Hashem (unmerited Favor and Kindness), Rachamim Hashem (Mercy), and Shalom Hashem (Peace) will be immanu (with us) from Elohim HaAv and from Rebbe, Melech HaMoshiach Yehoshua, HaBen of HaAv, in Emes and Ahavah (agape).

[4] I had simcha gedola (much joy) that I have found some of your Banim with a walk which is Halakhah b'Derech Emes (Conduct in the Way of Truth), just as we received a mitzvah (commandment) to do so from HaAv [1:3].

[5] And now I beseech you, Gevirah [1:1], not as a mitzvah chadasha (new commandment) I am writing you, but that which we had meyReshit (from the Beginning): that we should have ahavah (agape) one for the other [Yochanan 13:34].

[6] And this is ahavah, that we should walk with a halichah according to the Mitzvot of Rebbe, Melech HaMoshiach; this is the mitzvah just as you have heard it meyReshit. You must walk in it [1:5].

[7] Because mat'im rabbim (many misleaders, deceivers) have gone out into the world, the ones not making the Ani Ma'amin moyde (confession) that Rebbe, Melech HaMoshiach

Yehoshua habah b'basar (has come in bodily flesh); this one is HaMat'eh (the Deceiving One) and the Anti-Moshiach.

[8] Watch out for yourselves, lest you lose what we worked for, but may receive a sachar maleh (full reward).

[9] Everyone who runs ahead and does not remain in the torah of Rebbe, Melech HaMoshiach does not have Hashem; the one remaining in the torah [of Moshiach], this one has both HaAv and HaBen.

[10] If anyone comes to you and does not bring this torah, do not receive him into your house [kehillah, shtiebel], and do not give him Drishat Shalom.

[11] For the one giving Drishat Shalom to him has shuttafut (partnership) with his ma'asim hara'im (evil deeds).

[12] I have many things to write to you; I wanted not to do so with parchment and ink, but I have the tikvah (hope) to be with you and to speak panim el panim (directly, in person--DEVARIM 34:10), that our simcha (joy) may be shleimah (complete).

[13] Drishat Shalom from the Banim of your Achot HaBechirah (Chosen Sister).

MOSHIACH S LETTER THROUGH THE SHLIACH YOCHANAN TO THE BRIT CHADASHA KEHILLAH (III)

1 From the Zaken (Elder, SHEMOT 3:16). To Gaius HaAhuv (Gaius the beloved), for whom I have ahavah (agape) b'Emes.

[2] Chaver, it is my tefillah that all may be hatzlocha (successful) with you, and that you may be shalem b'guf (healthy), just as your nefesh (soul) is matsli'ach (successful).

[3] For I had simcha gedola (much joy) when the Achim b'Moshiach arrived [here] and gave eidus (testimony) of you being in HaEmes (the Truth), just as your walk is halakhah b'Derech Emes (conduct in the Way of Truth).

[4] I have no greater simcha than this, to hear of my bnei b'Moshiach, that their walk is halakhah b'Derech Emes.

[5] Chaver, you do a thing of emunah (faith) when it is done for the Achim b'Moshiach [engaged in the Shlichus (Divine Mission) of Messianic Kiruv Rechokim itineration in the kehillot], especially when they are people you don't know.

[6] They gave eidushaft (witness of testimony) to your ahavah (agape) before the kehillah (assembly) [here]; you will do well to send them on their way in a manner worthy of Hashem.

[7] For, on behalf of Hashem they went forth [in the Shlichus of Moshiach's Kiruv Rechokim], taking nothing from the Goyim.

[8] Therefore, we ought to give hachnosas orchim (hospitality) to such, in order that we may be ozrim (helpers) with HaEmes.

[9] I wrote something to the kehillah [there]; but

Diotrephes, who has fallen in love with being 'Rosh of the Kehillah,' does not receive us.

[10] Oib azoi (consequently), if I come, I will remember his 'ma'asim' ('works') which he

does, his bringing unjustified charges against us with lashon horah (evil speech). And not being satisfied with performing these 'mitzvot', he even refuses to receive the Achim b'Moshiach, and, those intending to do so, he hinders and expels out of the kehillah.

[11] Chaver, do not imitate HaRah (Evil); rather, imitate HaTov (Good). The one doing HaTov is from Hashem. The one doing HaRah has not regarded Hashem.

[12] To Demetrius, eidus (witness of testimony, commendation) has been given by all and, personally, by no less than HaEmes (the Truth); we also give eidus, and you have da'as that our eidus is emes.

[13] I had many things to write to you, but I do not want to write to you with pen and ink.

[14] But I have the tikvah (hope) to see you imminently, and we will speak panim el panim (directly, in person).

[15] Drishat Shalom to you. Drishat Shalom from the Chaverim [here]. Drishat Shalom by name to each of the Chaverim [there].

T.N. It is possible that the first book of the Brit Chadasha was written by Ya'akov [see p.848], possibly around 45 C.E.

However, the iggeret hakodesh on this page is written by Moshiach's Shliach Yochanan to Gaius with the prayer that as Gaius prospers spiritually, he will succeed in every aspect of his life. It appears that the Shliach Yochanan had led Gaius to faith in the Moshiach (see verse 3-4) and Gaius in turn had shown kindness and hachnosas orchim (hospitality) to certain of Moshiach's traveling emissaries, who had reported Gaius' generosity (verse 6) before the Kehillah

where the Shliach Yochanan is now, probably the same kehillah in Asia Minor where Yochanan did much of his other writing: his Besurah Geulah, his other iggrot kodesh, and his Higsalus. The purpose of the letter is to commend an itinerant emissary of Moshiach named Demetrius (verse 12). When planting a new Messianic Shul, the non-believers are not to be asked for financial support (verse 7). Therefore, the Messianic kehillot and their Zekenim are to offer hachnosas orchim and material help to travelling emissaries of Moshiach such as Demetrius. Also this epistle teaches that when one knows G-d, the Truth gives an inner eidus or testimony (verse 12). Other Scripture on this matter of assurance are found in Ro 8:15-17, 38f; Ga 4:6; Pp 1:6; 2Ti 1:12; Yn 5:24; 1Yn 5:13; 1Yn 4:13; 5:10; 3:18-19; MJ 6:11; 10:22. As we study the Holy Bible we find that we can discover there (not in emotional experience or in our circumstances) that we are heirs of salvation and children with a heavenly calling, citizenship, and destiny. See also 2Ti 3:14; Col 2:2; 1Th 1:5; Ro 14:5; 4:21; 1Th 2:13; Ac 2:38, 5:32; Ga 3:2; Ac 15:8; 1Yn 3:24; Eph 1:13-14; 4:30. There are other Scriptures that warn against self-deception in these matters, and give moral and spiritual tests so that anyone can see if he or she is walking in the light—see 1Yn 2:3-5; 3:9f; 14, 18f, 4:7; 5:1, 4, 18; 1 Yn 3:19; 1 Yn 1:6; 2:4, 9-11, 23; 3:6-10, 4:8,20; 2Yn 9; 3Yn 11.

MOSHIACH'S LETTER THROUGH YEHUDA, THE BROTHER OF THE SHLIACH YA'AKOV, TO THE BRIT CHADASHA KEHILLAH

1 From Yehuda, eved (servant) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua and brother of Ya'akov [see p.848]; To HaKeru'im (the Called Ones), beloved in Elokim HaAv and HaShemurim (the Guarded ones) for Rebbe, Melech HaMoshiach Yehoshua.

[2] Rachamim Hashem and Shalom Hashem and Ahavas Hashem to you abundantly!

[3] Chaverim, although I was very eager to write to you an iggeret hakodesh concerning the Geulah (Redemption) we share, it suddenly became necessary to write you an urgent appeal to fight for the [correct Orthodox Jewish] Emunah (Faith, the Emunah of the true Dat HaYehudit), which was once for all time handed over and transmitted to the Kadoshim.

[4] For certain men, anshei resha (men of wickedness), written down long ago [in the sfarim of Hashem] for this harsha'ah (condemnation) [DANIEL 7:10; Rv 20:12; 1K 2:8], have infiltrated our ranks, men twisting the Chen v'Chesed HaElokeinu into a license for sensual self-indulgence and denying our only Ribboneinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

[5] Now I wish to remind you, though you are fully informed, that Hashem, Who once saved a people from Eretz Mitzrayim (Egypt), afterwards destroyed every Apikoros not having Emunah (Faith).

[6] And you have da'as about the malachim (angels), not being content to keep their positions of Memshalah (Rule, Dominion), having deserted their own station, these malachim Hashem has kept under sharsherot (chains) oif eibik (forever), under choshech [see 2K 2:4] for the

Mishpat HaYom HaGadol, the Judgment of the Great Day [the Yom HaDin].

[7] As Sdom and Amora and the cities around them, in a doime (similar) manner to these, indulging in gilui arayot (sexual immorality) against the course of nature and turning aside and going after alien flesh, are set forth to lie in public view as a mofet (example), undergoing the onesh of Eish Olam (Eternal Fire, YESHAYAH 66:24; Mt 25:46; Rv 20:10).

[8] Likewise, indeed, these ["certain men," 1:4], these dreamers, on the one hand, pollute the basar (flesh); on the other hand, they do not recognize HaMemshalah (rule) of glorious heavenly beings; instead, they speak lashon hora with Chillul Hashem railing against them.

[9] By contrast, Micha'el the Sar HaMalachim (DANIEL 10:13), when he took issue with Hasatan and disputed about the geviyyat Moshe [Rabbeinu] (body of Moses), did not presume to pronounce a slanderous judgment [against Hasatan], but said, 'Hashem rebuke you!'

[10] But, on the one hand, these [men] slander whatever they do not understand; on the other hand, what they do have binah of instinctively, like unreasoning animals, by these things they are destroyed.

[11] Oy to them! Because they walked in the Derech Kayin (BERESHIS 4:3-8) and to the Toyus Balaam (Error of Balaam, BAMIDBAR 31:16) they surrendered for revach (gain), and in the mered (rebellion) of Korach against HaMemshalah (BAMIDBAR 16:1-35) they were destroyed!

[12] These [men] are hidden reefs [moored at] your seudas (agape-feasts), feasting with

you without yires-hakoved, shepherding themselves, waterless clouds being carried away by winds, autumn trees without fruit, twice dead, torn up from their shorashim (roots),

[13] Wild waves of the sea, foaming up their ma'asim hara'im (evil deeds), wandering kokhavim (stars) for whom the shvartz gloom of choshech has been reserved oif eibik (forever).

[14] But also it was about these [men] that Enoch, in the seventh [generation] from Adam, prophesied, saying, 'Hinei, Adonoi comes with His ten thousands of malachim

[15] 'For the purpose of bringing all to Mishpat and for the purpose of proving guilty every neshamah of all of its deeds done without yires-hakoved and of all the harsh things chote'im (sinners) without yires-hakoved spoke against Him.'

[16] These [men] are malcontents and fault-finders, walking according to their ta'avot (lusts); their mouth speaks arrogant things, flattering for the tzil (purpose) of financial advantage.

[17] But you, Chaverim, keep in mind the predictions (2K 3:3) of the Shlichim of Rebbe Melech HaMoshiach Adoneinu Yehoshua,

[18] Because they were telling you that at Acharit HaYamim (the End of Days), there will be leitzim (scoffers, TEHILLIM 1:1) walking according to their ta'avot (lusts) without yires-hakoved.

19] These [men] are the ones causing division, worldly men, not having the Ruach Hakodesh.

[20] But you, Chaverim, build yourselves up on what is kodesh kodeshim (most holy)

HISGALUS (THE REVELATION)

of yours, your [correct, Orthodox Jewish] Emunah (Faith, v.3, the Eemunah of the true Dat HaYehudim], davening in the Ruach Hakodesh.
 [21] Keep yourselves in the Ahavas Hashem, awaiting the rachamim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua unto Chayyei Olam.
 [22] To those who are wavering, show rachamim; others, deliver, snatching them out of the Eish [Olam, YESHAYAH 66:24].
 [23] On others, have rachamim mixed with yires-hakoved, hating even the undergarment defiled by corrupt human nature.
 [24] Now to the One who is able to stand shomer over you, to make you moineia (prevented) from falling, and to set you unblemished in the presence of his Shechinah, with sasson rav (much rejoicing).
 [25] To HaElohim HaYachid Moshieinu (to the only G-d our Savior), through Rebbe Melech HaMoshiach Adoneinu Yehoshua, be HaKavod (Glory) and HaGedulah (Greatness) and HaMemshalah (Rule) and HaGevurah (Might) Mei-Olam V'ad Atah V'ad Olemei Olamim (before all time, now, and forever.) Omein.
[T.N. Notice that this man Yehuda, a direct descendent of King Dovid as well as a brother of one of the Shluchim and a half-brother of Moshiach, is in a position to know what Moshiach Yehoshua taught about the Eish of Gehinnom, mentioned in verse 7 as Eish Olam (eternal fire) and alluded to again in verse 22. Yehuda is mentioned in Mt 13:55 and was a leader in the early Kehillah whose letter has been treasured from earliest times. Yehuda is one of the iggrot kodesh of the Massoret HaZekenim of the Adat Bnei Yisroel of the Derech Hashem, the authentic Judaism whose objective body of torah all Moshiach's Shluchim submitted to in Jerusalem, including the

Shliach to the Nations, Rav Shaul.

1 The Hisgalus [Revelation, Appearance, Exposure of what is Nistar (Hidden), Sod (Secret), Raz (Mystery)] of Rebbe, Melech HaMoshiach Yehoshua which Hashem gave to him to show to his mesharetim (servants, klei kodesh, ministers) MAH DI LEHEVE ("what will happen," Dan 2:28f), the things which are destined to take place, and speedily; Rebbe, Melech HaMoshiach made it known by sending his malach (angel) to his mesharet (servant, keli kodesh, minister), Yochanan.
 [AMOS 3:7]
 [2] Yochanan gave solemn eidus (testimony) to the Dvar Hashem and to the eidus of Rebbe, Melech HaMoshiach, even to all that Yochanan saw.
 [3] Ashrey (Blessed, Happy) is the one reading and the ones hearing the divrei hanevu'ah (words of [this] prophecy) and remaining shomer regarding what is written in it, for karov (near) is HaYom [the time of crisis and the events related to the Bias HaMoshiach].
 [4] Yochanan to the sheva (seven) hakehillot (congregations) in Asia: Chen v'Chesed Hashem to you and Shalom from the One who is [SHEMOT 3:14], who was, and who is to come [YESHAYAH 41:4], and from the shevat haruchot [see Rv 5:6 possibly the Ruach Hakodesh; see YESHAYAH 11:2 ZECHARYAH 3:9; 4:10, the Seven-Fold Spirit of G-d] which are before Hashem's Kes (Throne) [merkavah chariot throne in Shomayim, YECHEZKEL 1:4-28].
 [5] And from Rebbe, Melech HaMoshiach, the ed hane'eman (faithful witness), the BECHOR (Firstborn, TEHILLIM 89:28

[27]) of the Mesim and the Nagid, ELYON L'MALKHEI A'RETZ ("Leader, Most exalted of Kings of the earth, TEHILLIM 89:27).
 To the One who has ahavah for us and has freed us [from the Golus of, YESHAYAH 59:2; 53:3] peyshaeinu [our rebellions, YESHAYAH 53:5] by [Geulah redemption through the kofer pedut ransom korban kapporah of his nefesh (YESHAYAH 53:10) in the kapporah atonement of] the dahm of him, [TEHILLIM 130:8; YESHAYAH 40:2; TEHILLIM 89:38; YIRMEYAH 42:5; YESHAYAH 55:4; BERESHIT 22:8; SHEMOT 12:13; YESHAYAH 53:7; VAYIKRA 17:11]
 [6] And made us a Malchut (Kingdom), a Mamlekhet kohanim (a Kingdom of priests, SHEMOT 19:6), kohanim doing avodas kodesh sherut to his Elohim HaAv, lo hakavod v'hagevurah l'olmei olamim. Omein (to him be glory and powerful dominion forever and ever. Omein). [SHEMOT 19:6; 23:22; YESHAYAH 61:6]
 [7] Hinei, Hu habah (He comes) with HA'ANANIM (glory clouds) and kol ayin (every eye) will see him, even the ones who PIERCED HIM, and all the mishpachot (families) of ha'aretz will MOURN for Him. Ken, even so. Omein. [DANIEL 7:13; ZECHARYAH 12:10f; BERESHIS 12:3; 28:14]
 [8] Ani Hu the Aleph and the Tav, says Hashem Adonoi, the One who is and the One who was and the One coming, Adonoi Tzivos (L-rd of armies). [SHEMOT 3:14; YESHAYAH 41:4; AMOS 3:13; 4:13 TARGUM HA-SHIVIM]
 [9] I, Yochanan, your Ach b'Moshiach and your fellow partaker taking the chelek (inheritance) in the tzarah (trouble, Mt 24:15f), the Chevlei Moshiach (birthpangs of Moshiach), and the Malchut (Kingdom) and the savlanut (patient endurance) in Moshiach-- I was on the island called

Patmos because of the Dvar Hashem and the eidus (witness) of [*Rebbe, Melech HaMoshiach*] Yehoshua. [SHEMOT 20:18; DANIEL 8:1]

[10] I was in the Ruach Hakodesh on Yom HaAdon, and I heard behind me a kol gadol (a loud voice), like the blast of a shofar, [YECHEZKEL 3:12; SHEMOT 19:16]

[11] Saying, Ani Hu the Aleph and the Tav, HaRishon (The first) and HaAcharon (The last): and, What you see [in the chazon], write in a sefer and send it to the sheva (seven) HaKehillot, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea. [YESHAYAH 30:8]

[12] Then I turned to see the kol which was speaking with me, and, having turned, I saw sheva menorot zahav (seven golden menorahs). [ZECHARYAH 4:2; SHEMOT 25:31-40]

[13] And in the midst of the menorot stood One like the Ben HaAdam [DANIEL 7:13-14; YECHEZKEL 1:26], having been clothed in a Beketch (long coat) reaching to the feet and having been wrapped around at the chest with a golden gartel. [DANIEL 7:13; YECHEZKEL 1:26; 9:2,11 TARGUM HA-SHIVIM; DANIEL 10:5,16; YESHAYAH 6:1]

[14] And the rosh of him and the hair were lavan (white), like wool, like snow, and the eynayim (eyes) of him were like a flame of eish (fire), [DANIEL 7:9]

[15] And the feet of him were like burnished bronze as if in a furnace having been made to glow, and the kol (voice) of him as the sound of mayim rabbim (many waters).

[DANIEL 10:6; YECHEZKEL 1:7,24; 43:2; YESHAYAH 1:20; 49:2; SHOFETIM 5:31]

[16] And he had in the yamin (right hand) of him shevat hakokhavim (seven stars) and out of the mouth of him a sharp two-edged cherev (sword) going forth and the face of him was like the shemesh (sun) shining in its power. [YESHAYAH 1:20; 49:2; SHOFETIM 5:31]

[17] And when I saw him [*Moshiach*], I fell at the feet of him as though dead, and he placed the yamin [right hand] of him upon me saying, Do not fear; I am HaRishon (The First) and HaAcharon (The Last) [YESHAYAH 41:4; 44:6; 48:12; YECHEZKEL 1:28; DANIEL 8:17,18;]

[18] And HaChai (The Living One), and I became Niftar, I had my histalkus (passing), and, hinei, Chai Ani I Olam va'ed (I am alive forevermore) and I have the maftekh haMavet (keys of Death) and the maftekh haShe'ol (keys of the abode of the Dead). [YESHAYAH 41:4; 44:2,6; 48:12; YECHEZKEL 1:28; DANIEL 4:34; 12:7; 8:17-18; DEVARIM 32:40; IYOV 38:17]

[19] Therefore, write down the Chazon (Revelation, Prophecy, Vision, Hisgalus, CHABAKUK 2:2), that is, the things you saw and the things which are and the things which are about to happen after these things. [YESHAYAH 48:6 TARGUM HA-SHIVIM; DANIEL 2:28,29,45]

[20] The raz (mystery, sod) of the shevat hakokhavim (seven stars) which you saw in the yamin (right hand) of me and the sheva golden menorot: the shevat hakokhavim are the malachim (angels) of the Kehillot (Congregations) and the sheva menorot are the sheva Kehillot.

2 To the malach (angel) of the Kehillah (Congregation) in Ephesus, write: These things says the One holding shivat hakokhavim (seven stars) in the yamin (right hand) of him, the One walking in the midst of the sheva menorot hazahav (seven golden menorahs):

[2] I have da'as of your ma'asim (deeds) and your amal (toil) and the savlanut (patient endurance) of you [*pl.*] and that you cannot bear anshei resha (evil men), and have tested the ones making the claim that they are 'Rebbe, Melech HaMoshiach's shlichim' and are not, and found them kozvim (liars).

[3] And you have savlanut (patient endurance), and you have persevered because of ha-Shem of me and have not become weary.

[4] But I have this against you, that you abandoned your Ahavah HaRishonah. [YIRMEYAH 2:2]

[5] Therefore, let there be zikaron (remembrance) of from where you have fallen and make teshuva (repentance, turning from sin to G-d) and do the Ma'asim HaRishonim; but, if not, I am coming to you [*pl.*] and I will remove your menorah from its place, unless you make teshuva.

[6] But this you have, that you loathe the ma'asim ra'im (evil deeds) of the Nicolaitans, which also I loathe. [TEHILLIM 139:21]

[7] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot; To the one who wins the nitzachon (victory) I will give to him to eat of the Etz HaChayyim (Tree of Life), which is in the Gan-Eden of Hashem, [BERESHIS 2:9; 3:22,24; also BERESHIS

2:8; YECHEZKEL 28:1; 31:8,9
TARGUM HA-SHIVIM])

[8] And to the malach (angel) of the Kehillah in Smyrna, write: These things says HaRishon and HaAcharon, who became niftar (deceased) and had his histalkus (passing), and came back to Chayyim (Life): [YESHAYAH 44:6; 48:12]

[9] I have da'as of your tzarah (Mt 24:15f) and oni poverty) –but you are oisher (rich)–and the loshon hora of the ones making the claim and declaring themselves to be Bnei Brit, and are not [of the Brit Chadasha], but are a Shul [deluded by] Hasatan.

[10] Have no pachad (terror) at all of the things you are about to suffer. Hinei, Hasatan is about to cast some of you into beit hasohar that you may be tested and you will have tzarah aseret yamim (ten days). Be ne'eman ad haMavet (faithful unto death), and I will give you the ateret HaChayyim (the diadem of Life). [DANIEL 1:12,14]

[11] The one having [spiritual] ears, let him hear what the Ruach Hakodesh says to the Kehillot. The one who wins the nitzachon (victory) never will be hurt by the Mavet HaSheyni (the Second Death).

[12] And to the malach (angel) of the Kehillah at Pergamum, write: These things says the one having the sharp two-edged cherev: [YESHAYAH 49:2]

[13] I have da'as of where you make your ma'on (residence), where the kes (throne) of Hasatan is, and you hold fast to ha-Shem of me and did not make hakhchashah (denial) of my (*Moshiach's*) emunah (faith), even in the days of Antipas my ed hane'eman (my faithful witness) who died al-kiddush ha-Shem, killed

among you as a martyr where Hasatan makes his ma'on (residence).

[14] But I have a few things against you, because you have there ones holding to 'the torah of Bil'am,' who was teaching Balak to put a michshol (stumbling block) before Bnei Yisroel.

[BAMIDBAR 31:16; 25:1-2]

[15] So also you have ones eating okhel (food) sacrificed to elilim (idols) and who commit zenut (fornication). You also have ones holding the 'torah of the Nicolaitans.'

[16] Likewise, therefore, make teshuva (repentance, turning from sin to G-d)! But if not, I am coming to you quickly and will war against them by the cherev of my mouth. [YESHAYAH 49:2]

[17] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot. To the one who wins the nitzachon (victory), I will give him some of the Manna having been nistar (hidden), and I will give him an even levannah (a white stone) and upon it a Shem Chadash (New Name), of which no one has da'as, except the one receiving it. [TEHILLIM 78:24; YESHAYAH 62:2; 65:15; 56:5]

[18] And to the malach of the Kehillah in Thyatira, write: These things says the Ben HaElohim, the One having his eynayim (eyes) like a flame of eish (fire), [DANIEL 7:9] and the feet of him like burnished bronze: [DANIEL 10:6]

[19] I have da'as of your ma'asim (deeds) and the ahavah and the emunah and the tzedek [DANIEL 9:25] and the savlanut (patient endurance) of you, and that your ma'asim ha'acharonim are more than harishonim of you.

[20] But I have this against you, that you are being

permissive toward that isha Izevel (Jezebel), the one calling herself a neviah (prophetess) who teaches and deceives my avadim to commit zenut and to eat okhel (food) sacrificed to elilim (idols). [MELACHIM ALEF 16:31; 21:25; MELACHIM BAIS 9:7-22; BAMIDBAR 25:1-2]

[21] And I gave her time that she might make teshuva and she does not wish to make teshuva of her zenut.

[MELACHIM ALEF 16:31; MELACHIM BAIS 9:22; BAMIDBAR 25:1-2]

[22] Hinei, I am throwing her into a bed of suffering, and the ones committing ni'uf (adultery) with her into Tzarah Gedolah (Great Tribulation, Mt. 24:21), unless they make teshuva of her ma'asim (deeds).

[23] And her yeladim (children, *those who become like her in her doctrine*) I will kill with Mavet, and all the kehillot will have da'as that I am the One searching their musar klayot valev (pangs of conscience and heart), and I will give to you, each one, according to what you have done. [TEHILLIM 7:9; 62:12; 139:1; 2:23; MISHLE 21:2; 24:12; YIRMEYAH 11:20; 17:10; SHMUEL ALEF 16:7; MELACHIM ALEF 8:39]

[24] But I say to you, the rest, to the ones in Thyatira, as many as have not this 'torah' (teaching), who did not have da'as of, as they say, 'the tiefe (deep, profound) things of Hasatan.' I am putting on you no other burden.

[25] Al kol panim (nevertheless), what you have, hold fast until I come.

[26] And the one who wins the nitzachon and the one until HaKets keeping shomer over ma'asei mitzvot of Me, him will I give samchut (authority) over the Goyim,

[27] To rule them with a SHEVET BARZEL (scepter of iron, TEHILLIM 2:9)

KIKH'LI YOTZER

TENAPTZEM ('as the vessel of pottery are broken')

[TEHILLIM 2:8,9;

YESHAYAH 30:14;

YIRMEYAH 19:11]

[28] Even as I also have received from HaAv of me and I will give him the Kokhav

(Star BAMIDAR 24:17)

haNogah (of Brightness,

Venus, the Morning Star. 2K

1:19).

[29] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

3 And to the malach (angel) of the Kehillah in

Sardis, write: These

things says the One having the

sheva ruchot of Hashem and

the shevat hakokhavim (seven

stars): I have da'as of your

ma'asim, that nominally you

are Chai (Alive) but you are

[spiritually] niftar (deceased).

[2] Be shomer and regarding

the things remaining and the

things on the point of mavet,

be chazakim (strong ones).

For, I have not found your

ma'asim mitzvot having been

shleimim (complete) before

Elohai.

[3] Therefore, let there be

zikaron (remembrance) of

what has been handed over to

you and what you heard, and

be shomer and make teshuva.

Therefore, if you are not

shomer, I will come as a

ganav, and never would you

have da'as at what sha'ah

(hour, time) I will come upon

you.

[4] But you have a few shemot

(names) in Sardis which did

not soil their kaftans. It is they

that will have their halakhah

with me in lavan (white),

wearing a kittel, because they

are walking worthily.

[5] The one who wins the

nitzachon (victory), in similar

manner, will be clothed in

lavan (white), and never will I

erase him, the [baaf] shem

[tov], from the Sefer Chayyim.

And I will make hoda'ah

(acknowledgement) of the

shem of him before Elohim

Avi and before the malachim

(angels) of Him.

[6] The one having an ear let

him hear what the Ruach

Hakodesh says to the Kehillot.

[7] And to the malach of the

Kehillah in Philadelphia,

write: These things says

HaKadosh, HaNe'eman, the

One having the mafte'ach (key)

of Dovid, the One opening and

no one will shut, the one

shutting and no one opens:

[YESHAYAH 22:22]

[8] I have da'as of your

ma'asim. Hinei, I have placed

in front of you a delet (door),

having been opened, which no

one is able to shut: because

you have a little ko'ach (power)

and have been shomer over

my dvar (word),

[9] And did not make

hakhchashah (denial) of ha-

Shem of me. Hinei, I may

make some of the Shul

[deluded by] Hasatan, the ones

declaring themselves to be

Bnei Brit, and are not [of the

Brit Chadasha] but speak

sheker; hinei, I will make

them come and prostrate

themselves before your feet

and then they will have da'as

that I have ahavah for you.

[YESHAYAH 49:23; 43:4]

[10] Because you were

shomer over my dvar of

savlanut (patient endurance),

I will also be shomer over you,

guarding you from the sha'at

hanisayon (hour of trial)

about to come upon the Olam

Hazeh, to try all the ones of

the inhabited world, all the

ones dwelling upon the earth.

[11] I am coming quickly;

hold fast to what you have,

that no one takes your atarah

(diadem, crown).

[12] The one who wins the nitzachon (victory) I will make

an amud (pillar) in the Beis

Hamikdash of Elohai and

never may he go out of it

[TEHILLIM 23:6] and I will

write upon him ha-Shem of

Elohai and ha-Shem of the Ir

Hakodesh of Elohai-- the

Yerushalayim HaChadasha

descending down out of

Shomayim from Elohai

--and ha-Shem HeChadash of

me (my New Name).

[YECHYEZKEL 48:35]

[13] The one having an ear,

let him hear what the Ruach

Hakodesh says to the Kehillot.

[14] And to the malach of the

Kehillah in Laodicea, write:

These things says the Omein,

the Ed HaNe'eman (the

Faithful Witness) who is also

HaEmes, the Reshit of the

Bri'at Hashem [i.e., *Hashem's*

eternal Chochmah, MISHLE

8:22; TEHILLIM 33:6;

MISHLE 30:4],

[15] I have da'as of your

ma'asim, that you are neither

kar (cold) nor kham (hot).

Would that you were kar or

kham!

[16] But because you are

posher (lukewarm) and

neither kham nor kar, I am

about to spew you out of my

mouth.

[17] Because you say, I am

ashir (rich) and have become

wealthy and in nothing am I

nitzrach (needy), and you do

not have da'as that you are the

one wretched and pitiful and

poor and blind and naked,

[HOSHEA 12:8]

[18] I counsel you to buy

from me zahav (gold) having

been purified by eish (fire)

--that you may be oisher (rich)

--and a kittel, that you may be

clothed in lavan (white), and

that the bushah (shame) of

your nakedness not be made

nikar (evident), and eye

salve to rub on the eynayim (eyes) of you that you may see.

[19] Those for whom I have ahavah I reprove and discipline. Be kham (hot), therefore, in kanous (zeal) for Hashem and make teshuva. [DEVARIM 8:5; MISHLE 3:12]

[20] Hinei, I have stood at the delet (door) DOFEK ("knocking," SHIR HASHIRIM 5:2); if anyone hears my kol and opens the delet, indeed I will come in to him and we, the two of us, will dine together at the BEIT HAYAYIN ["Banquet Hall," SHIR HASHIRIM 2:4].

[21] The one who wins the nitzachon (victory), I will give to him to sit with me on the Kes (Throne) of me, as I also won the nitzachon and sat with Elohim Avi on the Kes (throne) of him.

[22] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

4 After these things I looked, and, hinei, a delet (door) having been opened in Shomayim, the kol harishon [the first voice, 1:10], the voice like a shofar that I heard speaking to me, said, Come up here! And I will show you MAH DI LEHEVE ("what will happen," DANIEL 2:28f) after these things.

[2] At once I was in the Ruach Hakodesh, and, hinei, there in Shomayim stood a Kes (Throne), and upon the Kes DEMUT KEMAREH ADAM ("a figure in appearance like a man," YECHEZKEL 1:26-28), [MELACHIM ALEF 22:19; YESHAYAH 6:1; DANIEL 7:9] [3] And the One sitting there was KEMAREH ("in appearance") like jasper stone and carnelian, and a keshet beanan (rainbow, BERESHIS 9:16) was around the Kes

(Throne) that looks like an emerald. [YECHEZKEL 1:28]

[4] And around the Kes (Throne) were esrim varba'ah kisot (twenty-four thrones) and on the kisot were sitting esrim varba'ah Zekenim (twenty-four Elders, SHEMOT 12:21), each clothed in lavan (white), each wearing a kittel, and on the roshim (heads) of them, golden atarot (crowns).

[5] And out of the Kes (Throne) comes forth lightning and sounds and thunders and there were sheva lapidei eish (torches of fire) burning before the Kes (Throne), which are the sheva ruchot (spirits, Rv 1:4) of Hashem [SHEMOT 19:16; ZECHARYAH 4:2].

[6] And before the Kes (Throne) there was something like a sea of glass, like crystal. And on each side and around the Kes (Throne) there were Arbah Chayyot (four living beings), being full of eynayim in front and in back.

[YECHEZKEL 1:5]

[7] And harishonah (the first) of HaChayyot [the living beings, YECHEZKEL 1:10; 1:14] was like an aryeah (lion), and hasheniyah (the second) of HaChayyot (the living beings) like an egel (calf), and hashlishit (the third) of HaChayyot had the face of a ben Adam (human being), and hareve'it (fourth) of HaChayyot was like a flying neshet (eagle).

[8] And the Arba HaChayyot (four living beings), each one of them had six wings and they were full of eynayim (eyes) without and within. And yomam valailah (day and night), they do not cease to rest but continue singing. KADOSH, KADOSH, KADOSH, ADONOI TZVAOT, the One who was and is and is to come. [YESHAYAH 6:3; YECHEZKEL 1:18; YESHAYAH 6:3]

[9] And whenever the Chayyot will give kavod (glory) and hod (splendor) and hadar (majesty) and shevakh (praise) to the One sitting on the Kes (Throne), to Him that Hu Chai ad olemei olamim (that lives forever and ever), [TEHILLIM 47:8]

[10] Then the esrim varba'ah Zekenim fall prostrate before the One sitting on the Kes (Throne) and worship the One that Hu Chai ad olemei olamim (lives forever and ever) and cast down their atarot (crowns) before the Kes (Throne), saying, [DEVARIM 33:3]

[11] Worthy art Thou, Adoneinu and Eloheinu, to receive hod (honor) and hadar (splendor) and oz (power), because it was your 'BARAH' that created all things, and because they existed and came to be by your ratzon (will). [BERESHIS 1:1]

5 And I saw on the yamin (right hand) of the One sitting on the Kes (Throne) a sefer (book) having been written inside and on the back, having been sealed with sheva chotamot (seven seals). [YECHEZKEL 2:9,10; YESHAYAH 29:11; DANIEL 12:4]

[2] And I saw a strong malach (angel), proclaiming in a kol gadol (loud voice), Who is worthy to open the sefer (book) and break its chotamot (seals)? [3] And no one in Shomayim or on ha'aretz or under ha'aretz was being able to open the sefer (book) or to look into it.

[4] And I was weeping copiously because no one was found worthy to open the sefer (book) or to look into it.

[5] And one of the Zekenim says to me, Do not weep, hinei, HaAryeh

(The Lion) from the Shevet Yehudah (Tribe of Judah), the Shores Dovid (Root of Dovid), has won the nitzachon (victory) and he is able to open the sefer (book) and its sheva chotamot (seven seals). [BERESHIS 49:9; YESHAYAH 11:1,10]

[6] And I saw between the Kes (Throne) and the Arbah Chayyot (four living beings) and among the Zekenim (Elders, SHEMOT 12:21) a SEH (Lamb, YESHAYAH 53:7, *Moshiach*) having stood as having been slain, having sheva karnayim (horns, *omnipotence*), sheva eynayim (eyes, *omniscience*), which are the sheva ruchot (spirits) of Hashem having been sent into kol ha'aretz (all the earth).

[7] And the SEH (Lamb, YESHAYAH 53:7) came and has taken the sefer out of the yamin (right hand) of the One sitting on the Kes (Throne).

[8] And when the SEH (YESHAYAH 53:7) received the sefer, the Arbah Chayyot (four living beings) and the esrim v'arba'ah Zekenim (twenty-four Elders, SHEMOT 12:21) fell down before the SEH, (Lamb, YESHAYAH 53:7) each one having a nevel (harp) and golden ke'arot (bowls) full of ketoret (incense), which are the tefillos (prayers) of the Kadoshim.

[TEHILLIM 141:2;16:3]

[9] And they are singing a SHIR CHADASH (TEHILLIM 96:1) saying, Worthy art thou to take the sefer (book) and to open the chotamot (seals) of it, because you were slain and with your dahm [kapporah] you paid the price for the Geulah [VAYIKRA 25:50 51] redemption and purchased ones for Hashem from every mishpochah (family) and lashon (tongue) and am (people) and goy (nation). [TEHILLIM 40:3; 98:1; YESHAYAH 42:10]

[10] And made them for Eloheinu a Malchut and kohanim, and they will reign on ha'aretz (the earth).

[11] And I saw and I heard the kol (voice) of many malachim (angels); they numbered myriads of myriads and v'alfei alafim

(thousands of thousands), around the Kes (Throne) and the Chayyot (the living beings) and the Zekenim (Elders, SHEMOT 12:21) [DANIEL 7:10]

[12] Saying with a kol gadol, Worthy is the SEH (Lamb, SHEMOT 12:3; YESHAYAH 53:7 *Moshiach*) having been slain, to receive the oz (power) and the osher (wealth) and the chochmah (wisdom) and the gevurah (strength) and hod (honor) and kavod (glory) and bracha (blessing).

[13] And every beriyah (creature) which is in Shomayim and on ha'aretz (the earth) and under ha'aretz and on the yam (sea) and all things in them, I heard saying, To the One sitting on the Kes (Throne) and to the SEH (Lamb, SHEMOT 12:3;

YESHAYAH 53:7 *Moshiach*) be the bracha (blessing) and the hod (honor) and the hadar (glory) and the memshalah (dominion) ad Olemei Olamim (forever and ever). [DIVREY HAYAMIM ALEF 29:11; MALACHI 1:6; 2:2]

[14] And the Arbah Chayyot were saying, Omein. And the Zekenim (Elders, SHEMOT 12:21) fell down and worshiped.

Arbah Chayyot (four living beings) saying, as with a voice of thunder, "Come and see!

[2] And I saw, and, Hinei, a sus lavan (white horse), and the one sitting on it having a keshet;(bow, YECHEZKEL 39:3) and was given to him an atarah, (diadem) and he went forth conquering, intent on conquest.

[3] And when he opened the chotam hasheyini (second seal), I heard hasheniyah of HaChayyot (the second of the living beings) saying, "Come and see!

[4] And another sus (horse) went forth, a flame-red one, and to the one sitting on it was given him to take shalom from ha'aretz (the earth) with men slaughtering one another, and was given to him a cherev gedolah (great sword).

[ZECHARYAH 1:8; 6:2]

[5] And when he opened the chotam hashlishi (third seal), I heard hashlishit of HaChayyot (the third of the living beings), saying , "Come and see! And I saw and hinei, a sus shakhor (black horse), and the one sitting on it having a pair of scales in his yad (hand). [ZECHARYAH 6:2]

[6] And I heard, as it were, a kol (voice) in the midst of the Arbah Chayyot (four living beings), saying, "A quart of wheat for a denarius and shloshah quarts of barley for a denarius, but the shemen (oil) and the yayin (wine) you may not harm."

[Ezek 4:16]

[7] And when he opened the chotam harevi'i (the fourth seal), I heard the kol (voice) of hareve'it (the fourth) of HaChayyot (the living beings) saying, "Come and see!

[8] And I saw, and, hinei, a sus yerakrak (a greenish pale horse), and the one sitting upon it, that rider's name was Mavet, and She'ol was following with him. And there was given to

6 And I saw when the SEH (Lamb, SHEMOT 12:3; YESHAYAH 53:7 *Moshiach*) opened one of the sheva chotamot (seven seals). And I heard one of the

them samchut (authority) over a quarter of ha'aretz (the earth), to kill with cherev (sword) and with ra'av (famine) and with mavet (death) and by the chayyot (beasts) of ha'aretz (the earth). [ZECHARYAH 6:3; HOSHEA 13:14; YIRMEYAH 15:2,3; 24:10; YECHEZKEL 5:12,17]

[9] And when he opened the chotam hachamishi (fifth seal), I saw underneath the Mizbe'ach (altar) the nefashot (souls) of the ones having died al kiddush ha-Shem, having been slain as martyrs because of the dvar Hashem (word of G-d) and because of their solemn eidus (testimony) which they had given.

[SHEMOT 29:12; VAYIKRA 4:7]

[10] And they cried out, saying, Rabbono shel Olam, HaKadosh and HaNe'eman, ad mosai (how much longer) is it to be until you judge and avenge dahmeinu (our blood) on the inhabitants of ha'aretz (the earth)? [TEHILLIM 119:84; ZECHARYAH 1:12; DEVARIM 32:43; MELACHIM BAIS 9:7; TEHILLIM 79:10]

[11] And they were each given a kittel (white robe) and it was told them that they will rest yet a little while, until the mispar (number) should be complete of their fellow avadim (servants) and their Achim b'Moshiach, the ones about to die al kiddush ha-Shem, being about to be killed as martyrs as they were.

[12] And I saw when he opened the chotam hashishi (sixth seal), a great earthquake occurred and the shemesh (sun) became shakhor (black) as sackcloth made of hair and the whole levanah (moon) became like dahm. [Ps 97:4; Isa 29:6; Ezek 38:19; Isa 50:3]

[13] And the kokhavim (stars) of Shomayim fell to ha'aretz

(the earth), as an etz te'enan (fig tree) casts off its unripe figs when being shaken by a great wind. [YESHAYAH 34:4]

[14] And Shomayim split apart as a megillah scroll being rolled up; and every mountain and island were moved out of their places. [TEHILLIM 46:2; YESHAYAH 54:10; YIRMEYAH 4:24; YECHEZKEL 38:20; NACHUM 1:5]

[15] And the melachim (kings) of ha'aretz (the earth) and the gedolim (great ones) and the military leaders and the oishirim (rich men) and the strong men and all avadim (slaves) and Bnei Chorin (freedmen) hid themselves in the caves and in the rocks of the mountains. [YESHAYAH 2:10,19,21]

[16] And they say to the mountains and to the rocks, Fall on us and hide us from the face of the One sitting on the Kes (Throne) and from the za'am (wrath, anger, 16:1f) of the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7

Moshiach), [HOSHEA 10:8]

[17] Because the Yom HaGadol, the Yom HaZa'am, the Great Day of Their Wrath has come, and who is able to stand? [Joel 1:15; 2:1,2,11,31; Zeph 1:14,15; Nah 1:6; Mal 3:2]

7 After this I saw arba'ah malachim (angels) taking their stand on the arabah pinot ha'aretz (the four corners of the earth), holding the four winds of ha'aretz (the earth) so that wind should not blow on ha'aretz (the earth) nor on the yam (sea) nor on any etz (tree). [YESHAYAH 11:12; YIRMEYAH 49:36; YECHEZKEL 37:9; DANIEL 7:2; ZECHARYAH 6:5]

[2] And I saw another malach (angel) coming up from the rising of the shemesh (sun), having a chotam (seal) of the

Elohim Chayyim (Living G-d), and he cried with a kol gadol (loud voice) to the four malachim (angels). These were the malachim to whom it was given to harm ha'aretz (the earth) and hayam (the sea), [3] Saying, Do not harm ha'aretz (the earth) nor hayam (the sea) nor haetzim (the trees), until we have marked with the chotam (seal) the avadim (servants) of Eloheinu upon their metsakhim (foreheads). [YECHEZKEL 9:4]

[4] And I heard the mispar (number) of the ones having been sealed, 144,000, having been marked with the chotam (seal) from kol shivtei Bnei Yisroel (every tribe of the Sons of Israel),

[5] Of the shevet of Yehudah, 12,000 having been sealed; of the shevet of Re'uven, 12,000, of the shevet of Gad, 12,000, [6] Of the shevet of Asher, 12,000, of the shevet of Naphtali, 12,000, of the shevet of Mnasheh, 12,000,

[7] Of the shevet of Shim'on, 12,000, of the shevet of Levi, 12,000, of the shevet of Yissass'khar, 12,000,

[8] Of the shevet of Zvulun, 12,000, of the shevet of Yosef, 12,000, of the shevet of Binyamin, 12,000.

[9] After these things I looked, and, hinei, a great multitude, which to number no one was being able, out of every nation and from shevatim (tribes) and haumim (the peoples) and lashonot (tongues), standing before the Kes (Throne) and before the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*), each clothed with a kittel and lulavim in their hands.

[10] And they cried with a kol gadol (loud voice), saying, Yeshu'at Eloheinu is of Hashem,

our G-d, the One sitting on the Kes (Throne), and of the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*).

[11] And all the malachim stood around the Kes (Throne) and the Zekenim (Elders, *SHEMOT 12:21*) and the Arbah Chayyot and they fell before the Kes (Throne) on their faces and they worshiped Hashem, saying, [TEHILLIM 3:8]

[12] Omein, the bracha (blessing) and the kavod (glory) and the chochmah (wisdom) and the hodayah (thanksgiving) and the hod (honor) and the oz (power) and the gevurah (strength) be to Hashem Eloheinu I OIelamei Olamim. Omein.

[13] And one of the Zekenim (Elders, *SHEMOT 12:21*) answered, saying to me, These ones, each wearing a kittel, who are they and from where did they come?

[14] And I said to him, Adoni, you have da'as. And he said to me, These are the ones coming out of HaTzarah HaCedolah (The Great Tribulation, Mt. 24:29f) and each washed his kittel and whitened it in the dahm of the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*).

[15] Therefore, they are before the Kes (Throne) of Hashem and serve Him yomam valailah in His Beis Hamikdash, and the One sitting on the Kes (Throne) will pitch the tent of His Mishkan over them. [YESHAYAH 4:5]

[16] They will hunger no more nor thirst nor shall the shemesh (sun) strike them nor any scorching heat, [YESHAYAH 49:10]

[17] Because the SEH, (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*) at the center of the Kes (Throne), will shepherd them and will

lead them to the Makor Mayim Chayyim [Fountain, source of Living Waters,* YIRMEYAH 2:13], and Hashem will wipe away every tear from their eynayim. [YESHAYAH 25:8; 35:10; 51:11; 65:19]

8 And when the SEH, (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*) opened the chotam hashevi'i (seventh seal), there was silence in Shomayim about half an hour.

[2] And I saw the shivat hamalachim (seven angels) who stand before Hashem, and there were given to them shivah shofarot.

[3] And another malach came and stood at the Mizbe'ach (altar), having a golden mikteret (fire pan), and there was given to him much ketoret (incense, *TEHILLIM 141:2*) to offer with the tefillos (prayers) of all the Kadoshim at the golden Mizbe'ach before the Kes (Throne). [*SHEMOT 30:1-6*]

[4] And the smoke of the ketoret ascended with the tefillos of the Kadoshim out of the hand of the malach (angel) before Hashem. [*TEHILLIM 141:2*]

[5] And the malach has taken the mikteret and filled it from the eish (fire) of the Mizbe'ach (altar) and he threw it down to ha'aretz, and there were thunders and sounds and lightning and an earthquake. [*VAYIKRA 16:12,13*]

[6] And the shivat hamalachim (seven angels) having the shiva shofarot prepared themselves that they might sound the shofarot.

[7] And harishon sounded his shofar; and there came barad (hail) and eish (fire) having been mingled with dahm and it was thrown to ha'aretz, and a third of ha'aretz was burned up, and a third of the etzim

(trees) was burned up and all green grass was burned up. [*YECHZKEL 38:22*]

[8] And the malach hasheyni (second angel) sounded his shofar; and as it were a great mountain with eish (fire) burning was thrown into the yam (sea), and a third of the yam became dahm [*YIRMEYAH 51:25*]

[9] And a third of the living yetzurim hayam (creatures of the sea) died, and a third of the ships were destroyed.

[10] And the malach hashlishi (third angel) sounded his shofar; and there fell out of Shomayim a kokhav gadol (great star) blazing as a torch and it fell on a third of the rivers and on the wells of mayim (water). [*YESHAYAH 14:12*]

[11] And the name of the kokhav (star) is said to be 'Wormwood,' and a third of the mayim became bitter wormwood, and many of the Bnei Adam died from the mayim because the mayim were made bitter. [*YIRMEYAH 9:15, 23:15*]

[12] And the malach harevi'i (fourth angel) sounded his shofar; and a third of the shemesh (sun) was struck and a third of the levanah (moon) and a third of the kokhavim (stars), that a third of them might be darkened, and the yom (day) could not appear, and likewise the lailah (night). [*SHEMOT 10:21-23; YECHZKEL 32:7*]

[13] And I saw, and I heard one nesher (eagle) flying in midair, saying with a kol gadol (loud voice), Oy, oy, oy to the ones dwelling on ha'aretz (the earth), because of the remaining blasts of the shofar of the shloshet hamalachim (three angels) being about to sound.

9 And the malach hachamishi (fifth angel) sounded his shofar; and I saw a kokhav (star) having fallen out of Shomayim to ha'aretz. And was given to it the mafe'ach (key) of the shaft of the Tehom (Abyss). [2] And he opened the shaft of the Tehom (Abyss), and smoke came up out of the shaft as smoke of a great furnace, and the shemesh (sun) was darkened and the air was darkened by the smoke of the shaft. [BERESHIS 19:28; SHEMOT 19:18; YOEL 2:2,10] [3] And out of the smoke came forth arb'eh (locusts) to ha'aretz (the earth), and samchut (authority) was given to them like the samchut of the akrabei ha'aretz (scorpions of the earth). [SHEMOT 10:12-15] [4] And it was told them that they should not harm the grass of ha'aretz (the earth) nor any greenery nor any etz (tree), except the Bnei Adam, all who do not have the chotam (seal) of Hashem on their metsakhim (foreheads) [YECHZEKEL 9:4]. [5] And it was given to them that they should not kill them, but that they will be tormented chamishah chodashim (five months). Their torment is as the torment of an akrov when it stings a man. [6] And in those days Bnei Adam will seek Mavet (Death) and by no means will find it. And they will desire to die and Mavet flees from them. [YOV 3:21; 7:15; YIRMEYAH 8:3] [7] And the appearances of the arb'eh (locusts) were like susim (horses) having been prepared for milchamah (war), and on the heads of them what looked like atarot (diadems) of zahav (gold) and

the faces were like the faces of Bnei Adam. [YOEL 2:4; DANIEL 7:8] [8] And they had hair that looked like the hair of an isha (a woman), and they had teeth that looked like the teeth of an aryeh (lion), [YOEL 1:6] [9] and they had breastplates like iron breastplates and the sound of the wings of them was as the sound of many merkavot (chariots) with susim (horses) racing into the sadeh krav (battlefield), [YOEL 2:5] [10] And they have tails like akrabim (scorpions), with stingers, and the ko'ach (power) of them is in their tails to harm Bnei Adam chamishah chodashim (five months). [11] They have over them a melech (king), the malach (angel) of the Tehom (Abyss), the name for him in Ivrit, 'Abaddon,' (that is, Destruction) and in Elliniki he has the name Apollyon (that is, 'Destroyer'). [YOV 26:6; 28:22; 31:12; TEHILLIM 88:11] [12] The Oy Echad (the First Woe) has passed. Hinei, yet comes two more woes after these things. [13] And the malach hashishi (the sixth angel) sounded his shofar. And I heard kol echad (one voice) from the four horns of the golden Mizbe'ach (altar) before Hashem, [SHEMOT 30:1-3] [14] saying to the malach hashishi, the one having the shofar, Release the arba'at hamalachim (the four angels) having been bound at the great river, Euphrates. [BERESHIS 15:18; DEVARIM 1:7; YEHOASHUA 1:4; YESHAYAH 11:15] [15] And the arba'at hamalachim (four angels) were released, having been prepared for the sha'ah (hour) and the yom (day) and

chodesh (month) and shanah (year), that they should kill a third of Bnei Adam. [16] And the mispar (number) of tziveot haparashim (troops of cavalrymen) were twice ten thousand times ten thousand. I heard the mispar of them. [17] And thus I saw the susim (horses) in my chazon (vision, revelation, prophecy) and the riders on them, having breastplates fiery red and hyacinth blue and sulfur yellow, and the heads of the susim like heads of arayot (lions), and from the mouths of them goes forth eish (fire) and smoke and gofrit (sulfur). [TEHILLIM 11:6; YESHAYAH 30:33; YECHEZKEL 38:22] [18] From these shlosh hamakkot (three plagues *T.N. this word makkah, makkot [pl.] comes from the Pesach Haggadah 'eser makkot' or ten plagues, and is a key word from here on in the book of Revelation, showing the end-time plagues of the Brit Chadasha Exodus of the Geulah Redemption*) were killed a third of Bnei Adam, by the eish (fire) and the smoke and the gofrit (sulfur) coming out of the mouth of them. [19] For the ko'ach (power) of the susim (horses) is in their mouths and in their tails, for their tails are like nechashim (serpents), having heads, and with them they inflict harm. [20] And the rest of the Bnei Adam, the ones not killed by these makkot (plagues), did not make teshuva and turn from the ma'asim (deeds) of their hands or forsake worship of shedim (demons) and the itztzavim (idols, images, tzelamim), those of gold and of silver and of bronze and of stone and of wood, which neither are able to see

nor to hear nor to walk.

[DEVARIM 4:28; 31:29;
YIRMEYAH 1:16; MICHOH
5:13]

[21] And they did not make teshuva (repentance, turning from sin to G-d) of the retzichot (murders) of them nor of the kishufim (sorceries) of them nor of the zenunim (fornication) of them nor of the gneyvot (thefts) of them.
[YESHAYAH 47:9,12]

10 And I saw another strong malach descending and

coming down out of Shomayim, having been wrapped in an anan (cloud), and the keshet be'anani (rainbow, BERESHIS 9:16) was over his rosh (head) and the face of him was as the shemesh (sun) and the feet of him as pillars of eish (fire),
[YECHZEKEL 1:28]

[2] And he had in his hand a sefer katan (small book) which had been opened and he placed his ragel hayemanit (right foot) on the yam (sea), and the smolit (left) on ha'arets (the earth),

[3] And he cried with a kol gadol (loud voice) as an aryeh (lion) roars. And when he shouted, the shivat hare'amim (seven thunders) reverberated.
[HOSHEA 11:10]

[4] And when the shivat hare'amim (seven thunders) spoke, I was about to write, and I heard a kol (voice) from Shomayim, saying, Put a chotam (seal) on *[the sod, the secret of]* what the shivat hare'amim (seven thunders) have spoken, and seal it up, and do not write, [DANIEL 8:26; 12:4,9]

[5] And the malach, whom I saw having taken his stand on the yam (sea) and on ha'arets (the earth), lifted his

yamin (right hand) to Shomayim [DEVARIM 32:40; DANIEL 12:7]

[6] And made shevu'ah (oath) by the One who lives Olmei Olamim (forever and ever) whose "barah" (created) the Shomayim and the things in it and ha'arets and the things in it and the yam and the things in it—that there would be no od zman (more time).
[BERESHIS 14:22; SHEMOT 6:8; BAMIDBAR 14:30; TEHILLIM 115:15; 146:6]

[7] But in the days of the sounding of the shofar by the malach hashev'i'i (the seventh angel), when he is about to blow the shofar, also then the raz (mystery) of Hashem would be brought to an end, as he proclaimed to his avadim (servants), the Nevi'im (prophets). [AMOS 3:7]

[8] And the kol (voice) which I heard from Shomayim was again speaking with me and saying, Go, take the sefer which is opened in the hand of the malach who has taken his stand on the yam (sea) and on the ha'arets (the earth).

[9] And I went to the malach, telling him to give me the sefer katan (small book) and he says to me, Take and eat it, and it will make your stomach bitter, but in your mouth it will be sweet as devash (honey).
[YIRMEYAH 15:16; YECHZEKEL 2:8-3:3]

[10] And I took the sefer katan out of the hand of the malach and ate it, and it was in my mouth as sweet as devash (honey), but, when I ate, my stomach was made bitter.

[11] And they say to me, You must speak dvarim hanevu'ah (words of prophecy) again, about haumim (peoples) and Goyim (Nations) and leshonot (tongues) and many melachim (kings). [Ezek 37:4,9; Dan 3:4]

11 And a measuring rod like a staff was given to me,

saying, Come and measure the Beis Hamikdash of Hashem and the Mizbe'ach (altar) and the ones worshipping there.
[YECHZEKEL 40:3]

[2] But do not measure the outer court of the Beis Hamikdash; leave that out, and measure it not, for it was given over to the Goyim, and the Ir HaKodesh they will trample upon arba'im and shenayim chodashim.
[YECHZEKEL 40:17,20; DANIEL 7:25; 12:7]

[3] And I will give to my Sh'ney HaEdim (Two Witnesses) and they will speak divrei haNevu'ah (words of prophecy) one thousand two hundred and sixty days, having been clothed in sakkim (sackcloth). [BERESHIS 37:34; SHMUEL BAIS 3:31; NECHEMYAH 9:1]

[4] These are the two olive trees and the two menorot standing before the Adon kol ha'arets. [TEHILLIM 52:8; YIRMEYAH 11:16; ZECHARYAH 4:3,11,14]

[5] And if anyone wants to harm them, eish (fire) comes out of their mouth and destroys their oyevim (enemies); and if anyone wants to harm them, it is necessary for him to be killed like this.
[SHMUEL BAIS 22:9; MELACHIM BAIS 1:10; YIRMEYAH 5:14; BAMIDBAR 16:29,35]

[6] These have the samchut (authority) to shut Shomayim, that no geshem (rain) may fall during the days of their nevu'ah (prophecy). And samchut (authority) they have over the waters to turn them into dahm and to strike ha'arets with makkot (plagues) of every kind, as often as they want. [SHEMOT 7:17,19]

[MELACHIM ALEF 17:1]

[7] And when they complete the edut (testimony) of them, the Chayyah (Beast, Anti-Moshiach) coming up from the Tehom (Abyss) will make war with them and will conquer them and will kill them. [DANIEL 7:21]

[8] And the NEVELAH (corpse, DEVARIM 21:23) of them will be on the rekhov (street) of the Ir Hagadol, which, spiritually, is called S'dom and Mitzrayim (Egypt), where also the Adon of them was pierced on the etz.

[YESHAYAH 1:9; YIRMEYAH 13:14; YECHEZKEL 16:46]

[9] And some of haummim (the peoples) and shevatim (tribes) and leshonot (languages) and Goyim (Nations) see the NEVELAH of them for shloshah and a half yamim and the NEVELAH of them they do not permit to be put into a kever (tomb). [TEHILLIM 79:2,3]

[10] And the ones dwelling on ha'areztz (the earth) rejoice with great simcha (joy) over them and make merry and they will send matanot (gifts) to one another, because these two nevi'im (prophets) tormented the ones dwelling on ha'areztz (the earth). [Neh 8:10,12; Esth 9:19,22]

[11] And after the shloshah (three) and a half yamim (days), a Ruach of Chayyim from Hashem entered into them, and they stood up upon their feet, and pachad gadol (great terror) fell upon the ones seeing them.

[YECHEZKEL 37:5,9,10,14]

[12] And they heard a kol gadol (loud voice) out of Shomayim saying to them, 'Come up here!' And they went up into Shomayim in the anan (cloud), and their oyeivim (enemies) saw them. [MELACHIM BAIS 2:11]

[13] And in that hour

occurred a great earthquake and the tenth part of the city fell and there were killed in the earthquake shivat alafim (seven thousand), and the rest became afraid and gave kavod (glory) to Elohei HaShomayim.

[14] The second woe passed. Hinei, the third woe is coming quickly.

[15] And the malach hashevi'i (the seventh angel) sounded his shofar. And there were kolot gedolim (loud voices) in Shomayim, saying, 'The Malchut of the Olam Hazei became the Malchut of Adoneinu and of His Moshiach, and He will reign l'Olelei Olamim. [Ps 145:13; Dan 2:44; 7:14,27; Mic 4:7; Zech 14:9]

[16] And the esrim varba'ah Zekenim (twenty-four Elders, SHEMOT 12:21), sitting on their kisot before Hashem, fell on their faces and worshiped Hashem,

[17] Saying, 'Modim Anachnu (We give thanks), Adonoi Elokeinu, El Shaddai, the One who is and the One who was, because you have taken your oz gadol (great power) and reigned. [TEHILLIM 30:12]

[18] And the Goyim (Nations) raged. And your charon af (burning wrath) came, and the zman (time) for the Mesim to be judged and for giving the sachar (reward) to your avadim (servants), the nevi'im (prophets) and the Kadoshim and the ones fearing ha-Shem of you, the ketanim (small) and the gedolim (great), and for destroying the ones destroying ha'areztz (the earth). [TEHILLIM 2:1]

[19] And the Heikhal of Hashem was opened in Shomayim, and the Aron HaBrit (Ark of the Covenant) of Hashem was seen in the Heikhal of Hashem. And there were flashes of lightning and

kolot (sounds) and thunders and an earthquake and great barad (hail). [Ex 25:10 22; 2Ch 5:7]

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12 And an ot gadol (miraculous sign) was seen in

Shomayim, an ISHA (BERESHIS 3:15) having been clothed with the shemesh (sun), and the levanah (moon) underneath the feet of her, and on the rosh of her an atarah (diadem) of kokhavim (stars) numbering Shneyim Asar (Twelve), [BERESHIS 37:9]

[2] And in her womb having a YELED (CHILD, Moshiach, YESHAYAH 9:5), and she cries out, suffering CHEVLEI and being in pain to give birth. [YESHAYAH 26:17]

[3] And another ot (miraculous sign) was seen in Shomayim. And hinei, a great red Dragon NACHASH (BERESHIS 3:1), having sheva (seven) heads and eser (ten) horns, and on the heads of it sheva (seven) ketarim (crowns) [Dan 7:7,20].

[4] And the tail of him drags down a third of the kokhavim (stars) of Shomayim and threw them to ha'areztz (the earth), and the Dragon NACHASH was standing before the ISHA (Woman) who was about to give birth, that when she gives birth to the YELED (CHILD, Moshiach, YESHAYAH 9:5[6]) of her, he might devour the YELED. [DANIEL 8:10]

[5] And she gave birth to a BEN (SON, Moshiach, YESHAYAH 9:5[6]), a zachar (male), who is about to shepherd all the Goyim (Nations) with a shevet barzel (scepter of iron, Ps 2:9), and the YELED of the ISHA was snatched up to Hashem and to his Kes (Throne).

[6] And the ISHA fled into the wilderness, where she has there a place having been prepared by Hashem, that there she can be nourished a thousand two hundred and sixty yamim (days).

[7] And there was milchamah (war) in Shomayim, Mikha'el and the malachim of him fought against the Dragon NACHASH; and the Dragon NACHASH and his malachim fought back.

[8] But the Dragon NACHASH was not strong enough nor was any place found for them any longer in Shomayim.

[9] And the great Dragon, that NACHASH HaKadmoni (Ancient Serpent) was thrown down, the one being called the Malshin (Informer, Accuser) and Hasatan, the one deceiving the whole inhabited world. He was thrown to ha'aretz (the earth) and the malachim of him were thrown down with him [BERESHIS 3:1-7]

[10] And I heard a kol gadol (loud voice) in Shomayim, saying, "Now has come the Yeschu'at Eloheinu and the Gevurah (Power) and the Malchut of Hashem Eloheinu and the memshalah (government) of his Moshiach, because the Malshin who is the accuser of our Achim b'Moshiach, the one accusing them before Hashem yomam valailah (day and night) was thrown down [IYOV 1:9-11; ZECHARYAH 3:1]

[11] And they won the nitzachon (victory) over the Dragon NACHASH because of the dalm of the SEH (Lamb, *SHEMOT 12:22-23; YESHAYAH 53:7, Moshiaich*) and because of the dvar of the eidushaft (testimony) of them and because they did not have ahavah for their neshamot unto Mavet and were willing

to die al kiddush ha-Shem.

[12] Therefore be glad, Shomayim, and the ones whose mishkan is there, but oy to ha'aretz (the earth) and to hayam (the sea), because Hasatan came down to you, having great ka'as (anger), having da'as that his time is short. [TEHILLIM 96:11; YESHAYAH 44:23; 49:13]

[13] And when the Dragon NACHASH saw that he was thrown down to ha'aretz, he brought redifah (persecution) on the ISHA who gave birth to the zachar.

[14] And two wings of the Neshet hagadol (great Eagle) were given to the ISHA that she might fly to her place in the midbar, where she is nourished there for a time and times and half a time, away from the presence of the NACHASH (Serpent). [SHEMOT 19:4; DANIEL 7:25; 12:7]

[15] And the NACHASH spewed mayim (water) after the ISHA from its mouth as a river, that he might make her carried away by a river.

[16] And ha'aretz (the earth) aided the ISHA and ha'aretz opened its mouth and swallowed the river which the Dragon NACHASH spewed out of its mouth.

[17] And the Dragon NACHASH had great ka'as (anger) at the ISHA and went away to make milchamah with the rest of her ZERA (seed, BERESHIS 3:15; YESHAYAH 53:10), the ones keeping the mitzvot of Hashem and having the eidus (testimony, *see eidus, edus, edut, p.669 transliterated variously in the OJB, also eidushaft*) of Rebbe, Melech HaMoshiach.

[18] And then the Dragon NACHASH took his stand on the seashore sand of the yam (sea).

T.N. CHAPTER 13 COULD BE TITLED: THE "NUREMBERG RALLIES" OF THE LITTLE MOUTH OF THE LITTLE HORN (DANIEL 7:8) WHO IS THE CHAYYAH (BEAST, ANTI-MOSHIACH)

13 And I saw out of the yam (sea) a Chayyah (Beast, Anti-Moshiach) coming up, having eser (ten) karnayim (horns) and shiva (seven) heads and on the horns of it asarah (ten) diadems and on the heads of it there were names of Chillul Hashem gidufim (blasphemies). [DANIEL 7:1-6; 11:36]

[2] And the Chayyah which I saw was like a namer and the feet of it as a dov and the mouth of it as the mouth of an aryeh and the Dragon NACHASH gave to the Chayyah its ko'ach and its Kes and its great samchut (authority).

[3] And one of its roshim (heads) seemed to have received a mortal wound and to have been slain, and the wound causing its mavet was healed, and kol ha'aretz marveled, following after the Chayyah.

[4] And they worshiped the Dragon NACHASH, because he gave his memshalah (governing authority) to the Chayyah, and they worshiped the Chayyah, saying, "Who is like the Chayyah?" and "Who is able to make war with it?"

[5] And a PEH (mouth, DANIEL 7:8, 20) was given to the Chayyah saying haughty words and Chillul Hashem gidufim (blasphemies), and was given to it ko'ach to act for shnayim and arba'im (two and forty) chodashim (months) [DANIEL 7:8, 11, 20, 25; 11:36]

[6] And it opened the PEH (mouth, DANIEL 7:8,20) of it in Chillul Hashem gidufim (blasphemies) against Hashem to blaspheme ha-Shem (the Name) of him and his Mishkan, that is, the ones tabernacling in Shomayim.

[7] And was given to it to make milkhamah (war) with the Kadoshim and to overcome the Kadoshim, and was given to it samchut (authority) over every shevet (tribe) and am (people) and lashon (language) and goy (nation). [DANIEL 7:21]

[8] And all the ones dwelling on ha'aretz (the earth) will worship the Chayyah (Beast, Anti-Moshiach), all the ones whose name has not been written in the Sefer HaChayyim of the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7, *Moshiach*) having been slain from lifnei hivvased tevel (before the foundation of the world).

[9] If anyone has an ear let him hear.

[10] If anyone is to go LASHVEE (into captivity), into LASHVEE (captivity) he goes. If anyone is to be killed by a cherev (sword), he by a cherev (sword) is to be killed. Here is the savlanut (patient endurance) and the emunah (faith) of the Kadoshim. [YIRMEYAH 15:2; 43:11]

[11] And I saw another Chayyah (Beast, the Navi Sheker, the False Prophet) coming up out of ha'aretz (the earth), and it had shtey karnayim (two horns) like a SEH, and it was speaking like a Dragon NACHASH.

[12] And all the samchut (authority) of the Chayyah harishonah (the first Beast, the Anti-Moshiach) it exercises on [the Anti-Moshiach s] behalf, and it causes ha'aretz (the earth) and the ones dwelling on it to worship the

Chayyah harishonah (the first Beast) whose wound of death was healed.

[13] And it (the Navi Sheker, the False Prophet) does otot gedolim (great signs), even making eish (fire) come down out of Shomayim to ha'aretz (the earth) before Bnei Adam.

[MELACHIM ALEF 18:38; MELACHIM BAIS 1:10]

[14] And it leads kol ha'aretz (all the earth) into hona'ah (deception) because of the otot (signs) which were given to it to perform before the Chayyah (Beast), telling the ones dwelling on ha'aretz (the earth) to make an Atzav (idol, image, PESEL, graven image, SHMUEL ALEF 31:9; *YESHAYAH* 21:9) to the Chayyah (Anti-Moshiach) who has the wound of the cherev (sword) and yet came alive again.

[15] And it was given to it to give breath to the Atzav (idol, image, PESEL, graven image *YESHAYAH* 21:9) of the Chayyah (Anti-Moshiach) that the Atzav (idol, image) of the Chayyah might even speak and might cause that as many as would not worship the Atzav (idol, image) of the Chayyah (Beast, Anti-Moshiach) to be killed and to die al kiddush ha-Shem. [DANIEL 3:3, 6]

[16] And it causes all, the Ketanim (small) and the Gedolim (great), both the oishir (rich) and aniyim (poor), the bnei Chorin (freedmen) and avadim (slaves), that to them should be given a tav [mark] on the yamin (right hand) and on the metsakh (forehead) of them, [YECHZKEL 9:4]

[17] And that no one should be able to buy or to sell except the one having the tav [mark], the name of the Chayyah (Beast, Anti-Moshiach) or the number of its name.

[18] Here is chochmah: the one having binah, let him do the gematria and get the mispar (number) of the Chayyah (Anti-Moshiach), for it is the mispar (number) of a man, and the mispar of it is SHESH ME'OT V'SHISHIM VASHESH (666).

14 And I looked, and, hinei, the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*) having taken his stand on Mount Tziyon and with him the 144,000 having ha-Shem of him and ha-Shem of HaAv of him which had been written on their metsakhim (foreheads). [YECHZKEL 9:4]

[2] And I heard a sound out of Shomayim as a sound of mayim rabbim (many waters) and as a sound of ra'am gadol (loud thunder), and the sound which I heard was as of players of the nevel playing on their nevalim (harps).

[3] And they sing, as it were, a Shir Chadash (New Song) before the Kes (Throne) and before the Arbah Chayyot (four living beings) and before the Zekenim (Elders, Ex 12:21), and no one was being able to learn the Shir (Song) except the 144,000, the ones for whom the Geulah price had been paid for their redemption [Lv 5:5 6; Ex 13:13], the ones having been redeemed (purchased) from ha aretz (the earth).

[4] These are those who with nashim (women) are not tameh (unclean, defiled), bochrin ki betullim they are, for these are the ones following the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*) wherever he goes. These chasidim had the Geulah price paid for their

redemption [VAYIKRA 25:50, 51; YESHAYAH 61:2], the ones having been purchased from Bnei Adam as the bikkurim (firstfruits) to Hashem and to the SEH (Lamb, YESHAYAH 53:7). [YIRMEYAH 2:3]

[5] And in the peh of them was not found MIRMAH (deceit, YESHAYAH 53:9); they are without mumim (defects). [TEHILLIM 32:2; ZEFANYAH 3:13]

[6] And I saw another malach (angel) flying midair in Shomayim, having the eternal Besuras HaGaulah to proclaim to the ones sitting on ha'aretz (the earth) and to every goy (nation) and shevet (tribe) and lashon (language) and am (people),

[7] Saying in a kol gadol (loud voice), 'Have yirat Shomayim toward Hashem and give Him kavod (glory), because the hour of His Yom HaMishpat has come. And worship Him, HaBoreh HaShomayim v'HaAretz (the creator of Heaven and Earth) and Yam (Sea) and ma'ayanot (springs, sources) of mayim.

[TEHILLIM 34:9]

[8] And another malach (angel), sheyni (a second one), followed, saying, NAFLAH, NAFLAH BABEL ('Fallen, fallen is Babylon the Great', YESHAYAH 21:9), who of the yayin of the ta'avah (lust) of her zenunim (fornications) has made all the Nations to drink. [YIRMEYAH 51:8]

[9] And another malach (angel), shlishi (a third one), followed them saying, in a kol gadol (loud voice), "If anyone worships the Chayyah [Beast, Anti-Moshiach] and its Atzav (idol, image, PESEL, graven image, YESHAYAH 21:9) and if anyone receives a mark on his metsakh (forehead) or on the yad of him,

[10] Such will drink of the yayin of the Charon Af Hashem (burning wrath of Hashem), having been mixed undiluted in the kos (cup) of his Charon Af, and such will be tormented by eish (fire) and gofrit (sulfur) before malachim hakedoshim (the holy angels) and before the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*). [YESHAYAH 51:17; 66:24; YIRMEYAH 25:15; 51:7]

[11] And the smoke of their torment ascends l'Olmey Olamim, and for them there is no menuchah (place of rest) yomam valailah (day and night), none for the ones worshiping the Chayyah (Beast, Anti-Moshiach) and its Atzav (image), nor for anyone who receives the mark of its name!" [YESHAYAH 34:10]

[12] Here is the savlanut (patient endurance) of the Kadoshim, the ones being shomer over the mitzvot of Hashem, who hold fast to the [Orthodox Jewish] emunah of Rebbe, Melech HaMoshiach.

[13] And I heard a kol (voice) out of Shomayim saying, 'Write: 'Ashrey (Happy are) are the mesim (dead ones), the ones dying in Adoneinu, from now on.' 'Ken,' says the Ruach Hakodesh, 'so that they will rest from their ma'asim, for the ma'asim of them follow them.'

[14] And I looked, and, hinei, an anan (cloud) lavan (white), and on the anan (cloud) there was one sitting like the Bar Enosh [Moshiach, DANIEL 7:13-14]. He has on the head of him a golden Keter (Crown) and in the yad (hand) of him a sharp MAGGAL (sickle, YOEL 4:13 [3:13]). [HOSHEA 6:11; DANIEL 7:13]

[15] And another malach (angel) came out of the Beis Hamikdash, crying with a kol

gadol (loud voice) to the one sitting on the anan, 'Put forth your MAGGAL (sickle, YOEL 4:13 [3:13]) and reap, because the hour to reap has come, because the Katzir HaAretz (Harvest of the Earth) is ripe!" [YIRMEYAH 51:33]

[16] And the one sitting on the anan (cloud) put forth his MAGGAL (sickle, 4:13 [YOEL 3:13]) on ha'aretz (the earth) and ha'aretz (the earth) was reaped.

[17] And another malach (angel) came out of the Beis Hamikdash in Shomayim, having also with him a sharp MAGGAL (sickle, YOEL 4:13 [3:13]).

[18] And another malach (angel) came out of the Mizbe'ach (altar), having shilton (authority) over the eish, and he spoke with a kol gadol (loud voice) to the one having the sharp MAGGAL, saying, 'Put forth your sharp MAGGAL and gather the clusters of the gefen (vine) of ha'aretz, because the grapes of it are ripe.'" [Isa 63:1-6]

[19] And the malach (angel) put forth his MAGGAL to ha'aretz (the earth) and gathered the vintage of ha'aretz (the earth) and threw it into the GAT hagedolah (great winepress, YOEL 4:13 [3:13]) of the Charon Af of Hashem (burning wrath of Hashem). [YESHAYAH 63:3] [20] And the GAT hagedolah was trodden on outside the Ir (City) and dahm (blood) came out from the GAT up to the bridles of the susim (horses) for about two hundred miles. [YESHAYAH 63:3; YOEL 4:13 [3:13]; BERESHIS 49:11; DEVARIM 32:14]

15 And I saw another (miraculous sign) in Shomayim, great and marvelous: shiva (seven) malachim (angels) having sheva (seven) makkot (plagues), the last makkot (plagues), because by this is completed the Charon Af Hashem (the burning fury of G-d). [VAYIKRA 26:21]
 [2] And I saw, as it were, a yam (sea) of glass, having been mingled with eish (fire); and I saw the menatzakhat HaChayyah (overcomers of the Beast, Anti-Moshiach) and of its Atzav (image) and of the mispar (number) of its name; and I saw them having taken their stand on the yam (sea) of glass, holding nevalim (harps) of Hashem.

[3] And they sing the Shir of Moshe [Rabbeinu], the eved Hashem, and the Shir of the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*), saying, 'Great and marvelous are your ma'asim (works), Hashem Adonoi Tzva'ot; Tzedek (Righteousness) and Emes (Truth) are your derakhim (ways, paths), Melech kol HaGoyim (King of all the Nations). [SHEMOT 15:1; YEHOSHUA 1:1; TEHILLIM 111:2; 145:17]
 [4] "Adonoi, who would not fear You and ascribe kavod to your Name? Because You only are HaKadosh, for kol HaGoyim will come and will worship before You because Your tzedakot (righteous acts) were made known.'

[YIRMEYAH 10:7; TEHILLIM 86:9; YESHAYAH 66:23]
 [5] And after these things I looked, and the Heikhal was opened, that is, the Mishkan HaEdut in Shomayim. [SHEMOT 38:21; BAMIDBAR 1:50]

[6] And the shivat hamalachim (seven angels) having the sheva hamakkot

(seven plagues) came out of the Heikhal, having been clothed in linen, tavor (clean) and bright, and having been wrapped around the chests with golden gartels.

[YEHEZKEL 9:2; DANIEL 10:5]
 [7] And one of the Arbah Chayyot (four living beings) gave to the shivat hamalachim (seven angels) golden ke'arot (bowls) being full of the Charon Af HaElohim HaChai l'olemei haolamim (the wrath of the living G-d who lives for ever and ever).

[8] And the Heikhal was filled with smoke from the kavod (glory) of Hashem and from His oz (power); and no one was being able to enter into the Heikhal until should be completed the sheva hamakkot (seven plagues) of the shiva malachim (seven angels). [Isa 6:4; Ex 40:34,35; 1Kgs 8:10,11; 2Ch 5:13,14]

16 And I heard a kol gadol (loud voice) out of Heikhal saying to the shiva malachim (seven angels), "Go and pour out the sheva ke'arot (seven bowls) of the Charon Af of Hashem (the burning wrath of Hashem) onto ha'aretz (the earth)." [TEHILLIM 79:6; TZEFAHYAH 3:8]

[2] And harishon (the first [malach]) departed and poured out his ke'ara (bowl) onto ha'aretz (the earth), and a bad and rah (evil) sore came on the Bnei Adam having the mark of the Chayyah (Beast, Anti-Moshiach) and the ones worshipping its Atzav (idol, image). [SHEMOT 9:9-11; DEVARIM 28:35]

[3] And hasheyini (the second [malach]) poured out his ke'ara (bowl) onto the yam (sea). It became like the dahm of a niftar (deceased person), and every living thing in the yam (sea) died.

[SHEMOT 7:17-21]

[4] And hashlishi (the third [malach]) poured out his ke'ara (bowl) onto the neharot (rivers) and the ma'ayonot (springs) of mayim (water), and the mayim became dahm. [SHEMOT 7:7-21]

[5] And I heard the malach (angel) of the mayim (waters) saying, "Tzaddik are You, the One who is, the One who was, HaKadosh (the Holy One), because You have judged these things,

[6] "Because they (those of Anti-Moshiach) shed the dahm of the Kadoshim and because the dahm of the Nevi'im they poured out, and You have given them dahm to drink! They are deserving of it!" [YESHAYAH 49:26]

[7] And I heard the Mizbe'ach (altar) crying out, saying, 'Ken, Hashem, Adonoi Tzva'ot, Emes and Tzedek are Your Mishpatim (Judgments).'

[8] And harevi'i (the fourth [malach, angel]) poured out his ke'ara (bowl) onto the shemesh (sun), and it was given to the shemesh (sun) to scorch Bnei Adam with eish (fire).

[9] And Bnei Adam were scorched with khom gadol (great heat), and they spoke Chillul Hashem gidufim (blasphemies) against ha-Shem of G-d—the One having the shilton (authority) over these makkot (plagues) —and they did not make teshuva so as to give Hashem kavod (glory).

[10] And hachamishi (the fifth [malach, angel]) poured out his ke'ara (bowl) on the kes (throne) of the Chayyah [Beast, Anti-Moshiach]; and the Malchut (Kingdom) of the Chayyah (Beast, Anti-Moshiach) became darkened, and in agony they were gnawing their tongues. [Ex 10:21-23; Isa 8:22]

[11] And they spoke Chillul Hashem gidufim (blasphemies) against Elohei HaShomayim (the G-d of Heaven) because of their agony and because of their sores, and they did not make teshuva from their ma'asim (deeds).

[12] And hashishi (the sixth [malach]) poured out his ke'ara (bowl) on the nahar hagadol (the great river), the Euphrates, and the mayim (water) of it was dried up, that the derech (way) of the melachim (kings) from the rising of the shemesh (sun) might be prepared. [Isa 11:15,16; 41:2; 46:11]

[13] And I saw coming out of the PEH (mouth) of the Dragon NACHASH and out of the PEH of the Chayyah (Beast, Anti-Moshiach) and out of the PEH of the Navi Sheker (False Prophet) shalosh ruchot teme'ot (three unclean spirits) like tzfarde'im (frogs), [SHEMOT 8:6]

[14] For they are ruchot (spirits) of shedim (demons) performing otot (miraculous signs), which go forth to the melachim (kings) of kol ha'aretz (all the earth) to gather them to the sadeh krav (battlefield) of the Yom HaGadol (Great Day) of Hashem Adonoi Tzva'ot.

[15] Hinei, I am coming as unexpectedly as a ganav. Ashrey is the one watching and keeping his kittel, lest he walk naked and they see his bushah (shame).

[16] And they assembled them into the place being called in Ivrit, Har Megiddo. [Ex 5:19; 2Kgs 23:29,30; Zech 12:11]

[17] And hashevi'i (malach [angel]) poured out his ke'ara (bowl) on the air, and there came a kol gadol (loud voice) out of the Heikhal from the Kes (Throne) saying, "It is a

thing of derfilung (fulfillment), it is finished!"

[18] And there were flashes of lightning and sounds and re'amim (thunder), and a horrendous earthquake occurred such as never did occur vi-bahlt (since) Bnei Adam were on ha'aretz (the earth), so mighty an earthquake, so violent.

[DANIEL 12:1]

[19] And Ir HaGedolah (the Great City) became split into thirds and the cities of the Goyim (Nations) fell. And Hashem remembered Babel HaGedolah (Babylon the Great), to give her the kos (cup) of the yayin (wine) of his Charon Af (burning wrath).

[20] And every island fled, and mountains were not found.

[21] And great seventy-pound hailstones of barad (hail) come down from Shomayim, on Bnei Adam, and Bnei Adam spoke Chillul Hashem gidufim (blasphemies) against Hashem, because of the makkah (plague) of the hailstones, because the makkah (plague) of it is gedolah me'od. [Ezek 13:13; 38:22; Ex 9:23-25]

17 And one of the shiva malachim (seven angels) having the sheva hamakkot (seven plagues) came and spoke with me saying, "Bo! (Come!) I will show you the mishpat (judgment) of the Zonah HaGedolah (the Great Prostitute) sitting on rabbim mayim, [Isa 23:17; Jer 51:12-13]

[22] With whom the melachim (kings) of kol ha'aretz (all the earth) have committed zenut (fornication) and with the yayin of whose zenut (fornication) kol ha'aretz (all the earth) has fallen into shichrut (drunkenness)."

[3] And he carried me away into the midbar (wilderness) in the Ruach Hakodesh, and I saw an Isha sitting on a scarlet Chayyah (Beast, Anti-Moshiach) being filled with names of Chillul Hashem gidufim, having sheva (seven) heads and eser (ten) horns.

[4] And the Isha had been clothed in purple and scarlet, and gilded with zahav (gold) and precious stone and pearls, having a golden kos (cup) in her hand and the kos was full of the abominations and the uncleannesses of her zenut. [Ezek 28:13; Jer 51:7]

[5] And on her metsakh (forehead) a name had been written: SOD BAVEL HAGEDOLAH EM L'ZONOT V'SHIKKUTZEI HA'ARETZ ("Mystery of Babylon the Great, the Mother of Prostitutes and of the Abominations and Idols of the Earth").

[6] And I saw the Isha being drunk, intoxicated from the dahm of the Kadoshim and from the dahm of the edim (witnesses) of Rebbe, Melech HaMoshiach. And when I saw her, I was struck with astonishment.

[7] And the malach (angel), said to me, "Why did you marvel? I will tell you the Sod HaIsha (the mystery, raz of the woman) and of the Chayyah (Anti-Moshiach) having the sheva heads and the eser (ten) horns carrying her. (Rv.13:1)

[8] The Chayyah (Anti-Moshiach), which you saw, was, and is not, and is about to come up out of the Tehom (Abyss) and goes to destruction. And the ones dwelling on ha'aretz will be astonished, those whose names have not been found written in the Sefer HaChayyim (Book of Life) from the hivvased tevel (foundation of the

world), when they see the Chayyah (Anti-Moshiach) that was, and is not, and is to come.

[9] 'This calls for a mind having chochmah (wisdom). The sheva (seven) heads are sheva (seven) mountains. On these the Isha is sitting also, they are shiva (seven)

melachim (kings);

[10] 'Five of whom have fallen, one is living, and the other did not yet come; and when he comes, it is necessary for him to remain a little zman (time).

[11] 'And the Chayyah which was and is not, even he is an Eighth, but belongs to HaShivah (The Seven) and goes to Avaddon (Destruction).

[12] 'And the eser (ten) horns which you saw are asarah melachim (ten kings) who have not yet recieved a malchut, but they are to receive samchut (authority) as melachim (kings), for one hour, together with the Chayyah (Anti-Moshiach).

[13] 'These are united in yielding their ko'ach (power) and samchut (authority) to the Chayyah (Anti-Moshiach).

[14] 'These with the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*) will make milkhamah (war), and the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*) will conquer them, because He is Adon HaAdonim and Melech HaMelachim; and the ones with him are the Keru'im v'Nivcharim v'Ne'emanim (Called and Chosen and Faithful)."

[15] And he says to me, 'The mayim (Rv.17:1) which you saw, where the zonah (prostitute) sits, are amim (peoples) and multitudes and Goyim (Nations) and leshonot (languages). [*YESHAYAH* 8:7; *YIRMEYAH* 47:2]

[16] 'And the eser (ten) horns which you saw and the Chayyah (Anti-Moshiach)

—these will have sin'ah (hatred) for the zonah (prostitute), and they will make her desolate and naked and will eat her basar and will burn her up in eish. [*YECHKEZKEL* 16:37,39]

[17] 'For Hashem has put it into the levavot (hearts) of them to accomplish his purpose by their acting with one mind and by giving their malchut (kingdom) to the Chayyah (Anti-Moshiach) until will be fulfilled the divrei Hashem. [*YIRMEYAH* 39:16]

[18] 'And the Isha whom you saw is the Ir Hagedolah (Great City) that rules over the

melachim (kings) of ha'arezt.'
 After these things I saw another

malach (angel) coming down out of Shomayim having great samchut (authority); and ha'arezt (the earth) was illuminated by the splendor of him. [*YECHKEZKEL* 43:2]

[21] And he cried in a kol gadol, saying, 'Fallen, fallen is Bavel Hagedolah. It has become a habitation of shedim (demons) and a beit hasohar of every ruach teme'iah (unclean spirit) and beit hasohar of every unclean bird and a beit hasohar of every unclean beast. And has become detestable,

[*YESHAYAH* 13:21, 22; 34:11,13-15; *YIRMEYAH* 50:39; 51:37; *TZEFANYAH* 2:14,15]

[3] Because of the yayin (wine) of the wrath of her zenut (fornication) all the Goyim (Nations) have drunk, and the melachim (kings) of ha'arezt committed zenut with her, and the merchants of ha'arezt by the resources of her luxury became rich." [*YECHKEZKEL* 27:9-25]

[4] And I heard another kol

(voice) out of Shomayim saying, 'Come out of her, my people, so that you may not participate in the chatta'im (sins) of her, and some of her makkot (plagues) you may not receive, [*YESHAYAH* 48:20; *YIRMEYAH* 50:8; 51:6,9,45; *BERESHIS* 19:15],

[5] "Because her chatta'im (sins) have piled up reaching up to Shomayim, and Hashem has remembered the unrighteousnesses of her. [2Ch 28:9; *Ezra* 9:6; *Jer* 51:9]

[6] "Render to her as also she herself rendered; serve up double according to her ma'asim, in the kos (cup) which she mixed. [Ps 137:8; *Jer* 50:15,29; *Isa* 40:2]

[7] "As she gave kavod (glory) to herself and lived in luxury, so give her an equal measure of torment and agmat nefesh (grief), because in her lev (heart) she says, 'I sit as a malkah (queen) and not an almanah (widow), and I will never see agmat nefesh (grief).' [*Ezek* 28:2-8; *Ps* 10:6; *Isa* 47:7,8; *Zeph* 2:15]

[8] "Therefore in one day will come the makkot (plagues) on her, Mavet (Death) and Avel (Mourning) and Ra'av (Famine), and with eish (fire) she will be burned up, because Chazak is Hashem Adonoi, the Shofet of her. [*YESHAYAH* 9:14; 47:9; *YIRMEYAH* 50:31,32]

[9] "And the melachim (kings) of ha'arezt, the ones having committed zenut (fornication) with her and having lived in luxury, when they see the smoke of her burning, will weep and wail over her. [*YIRMEYAH* 51:8; *YECHKEZKEL* 26:17,18]

[10] "They will stand afar off, because of the fear of her torment, saying 'Oy, oy to the Ir Hagedolah, Bavel the

strong city, because in one hour came the mishpat of you.'

[11] "And the merchants of ha'aretz (the earth) cry and have agmat nefesh (grief) over her, because the cargo of them no one buys any more;

[YECHZKEL 27:27, 31]

[12] "Cargo of gold and of silver and of precious stone and of pearls and of fine linen and of purple and of silk and of scarlet, and every kind of scented wood and every kind of ivory article and every kind of article of valuable wood and of bronze and of iron and of marble [YECHZKEL 27:12-22]

[13] "And cinnamon and spice and incense and myrrh and frankincense and yayin (wine) and oil and fine flour and wheat and cattle and kevasim (sheep), and of susim (horses) and of chariots and of slaves and nefashot (souls) of men. [YECHZKEL 27:13]

[14] "And the p'ri (fruit) for which your nefesh longed has departed from you, and all the luxurious things and the splendorous things have become lost for you, and never again shall they be found!

[15] "And the merchants of these things, the ones having become rich from her, will stand afar off because of the fear of her torment, and they will be weeping and wailing, [YECHZKEL 27:31]

[16] "Saying, 'Oy, oy, the Ir Hagedolah, the one having clothed herself with fine linen and purple and scarlet and having been gilded with gold and precious stone and pearl,

[17] 'Because in one hour such great wealth, was laid waste.' "And there stood afar off every steersman, and everyone sailing the sea, and sailors and all who commerce on the sea. [YECHZKEL 27:28-30]

[18] "And they were crying out, seeing the smoke of her burning, saying, 'What Ir (City) is like the Ir Hagedolah?' [YECHZKEL 27:32]

[19] "And they threw dust on their heads and were crying out, weeping and wailing, saying, 'Oy, oy, the Ir Hagedolah, by which from her wealth, all the ones having ships in the sea became rich, because in one hour she was laid waste.' [YEHOSHUA 7:6; EKHAI 2:10; YECHZKEL 27:30,31]

[20] "Have lev same'ach over her, O Shomayim! You Kadoshim and Shlichim and Nevi'im, for Hashem has given mishpat for you against her."

[YIRMEYAH 51:48]

[21] And a malach chazak (strong angel) lifted up a stone like a great millstone and threw it into the sea, saying, "Thus will Bavel the Ir Hagedolah be violently thrown down, and never would it be found any longer. [YIRMEYAH 51:63]

[22] "And the sound of harpers, those playing the nevel (harp), and of musicians and of flutists and of trumpeters will be heard in you no more and every oman (artist) of every craft will be found in you no more, and the sound of a mill, would be heard in you no more. [YESHAYAH 24:8; YECHZKEL 26:13; YIRMEYAH 25:10]

[23] "And the ohr of a menorah would shine in you no more, and the kol (voice) of a choson (bridegroom) and of a kallah (bride) would be heard in you no more; because your merchants were the gedolim (the great) of ha'aretz (the earth), because by your kashefanut (sorcery) were all the Goyim deceived, [YIRMEYAH 7:34; 16:9; 25:10;

YESHAYAH 23:8;

NACHUM 3:4]

[24] "And in her were found the dahm of Nevi'im (prophets) and of Kadoshim and of all the ones having been slain al Kiddush ha-Shem on ha'aretz."

[YIRMEYAH 51:49]

19 After these things I heard, as it were, a kol gadol (loud voice) of a great, multitude in Shomayim, saying, 'Praise Hashem! The Yeshu'ah (Salvation) and the Kavod (Glory) and the Gevurah (Power) is of Eloheinu!

[2] "Because emes and tzedek are His judgments because He judged the Zonah Hagedolah who was corrupting ha'aretz (the earth) with the zenut (fornication) of her and He took vengeance on her who has on her hands the dahm of His servants.'

[3] And again they said, "Praise Hashem! The smoke of her ascends l'olemi olamim!" [YESHAYAH 34:10]

[4] And the esrim varba'ah Zekenim (twenty-four Elders) fell down and the Arbah Chayyot (four living beings) and they worshipped Hashem who sits on the Kes (Throne), saying, "Omein, Praise Hashem!"

[5] And a kol (voice) from the Kes (Throne) came forth, saying, "Say 'Baruch Hashem Eloheinu,' all you avadim (servants) of him and the ones with yirat Shomayim, ketanim (small ones) and the gedolim (great ones)." [TEHILLIM 134:1; 115:13]

[6] And I heard, as it were, a sound of a great multitude and a sound like mayim rabbim (many waters) and a sound like mighty thunder saying, "Baruch Hashem! Because Hashem Eloheinu reigns, El Shaddai.

[7] “Let us have simcha and exult, and give kavod (glory) to him because has come the Yom HaChuppah, the Yom Nisu'im of the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*), and His Kallah (Bride) has made herself ready.”

[8] And it was given to her that she should be clothed with fine linen, bright and tahor (clean); for the fine linen are the Tzedakot of the Kadoshim. [YESHAYAH 61:10; YECHEZKEL 44:17; ZECHARYAH 3:4]

[9] And he says to me, Write: “Ashrey are the ones having been summoned to the Seudas Moshiach, the Seudas Yom Nisu'im of the SEH” (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*). And he says to me, “These are divrei Emes of Hashem.”

[10] And I fell before his feet to worship him. And he says to me, “You must abstain from such. For I am a fellow eved with both you and your chaverim who hold on to the edut (testimony) of Rebbe, Melech HaMoshiach; worship Hashem! For the edut (testimony) of Rebbe, Melech HaMoshiach Yehoshua is the Ruach HaNevu'ah (prophecy).”

[11] And I saw Shomayim having been opened, and, hinei, a sus lavan (white horse) and the one riding on it is called Ne'eman and Yashar, and in Tzedek [DANIEL 9:25] He judges and makes milchamah (war). [SHEMOT 15:3; TEHILLIM 96:13; YESHAYAH 11:4]

[12] And the Eynayim of Him are as a flame of eish, and on the head of Him are many atarot, and He has a Name inscribed of which no one has da'as except Himself.

[13] And He is robed in a kaftan dipped in dahm, and

His Name is called, “The DVAR HASHEM.”

[YESHAYAH 63:2,3]

[14] And the Tzivos Hashem (the Army of Hashem), the Tzivos HaShomayim, were following Him on susim levanim (white horses). They were dressed in fine linen, lavan (white) and tahor (clean).

[15] And out of the peh (mouth) of Him goes forth a sharp cherev, that with it He may strike the Goyim, and He will shepherd them with a shevet barzel, and He treads the press of the yayin of the fury of Charon Af of Hashem, El Shaddai. [YESHAYAH 11:4; TEHILLIM 2:9]

[16] And He has on His kaftan and on His thigh a name inscribed: MELECH HAMELACHIM AND ADON HAADONIM.

[17] And I saw one malach (angel) having taken his stand in the shemesh (sun) and he cried out in a kol gadol (loud voice), saying to all the birds flying in mid-heaven, “Bo! Gather to the Seudah Hagedolah of Hashem; [Jer 12:9; 46:10; Ezek 39:17; Isa 34:6]

[18] “That you may eat the basar of melachim (kings) and the basar of captains and the basar of strong men and the basar of susim and of their riders and the basar of all, both, bnei Chorin and avadim and the ketanim and the gedolim.” [YECHEZKEL 39:18-20]

[19] And I saw the Chayyah [Anti-Moshiach] and the melachim (kings) of ha'aretz and their armies assembled to make milchamah (war) with the One sitting on the sus (horse) and with the Tzivos Hashem (Army of Hashem).

[20] And the Chayyah [Anti-Moshiach] was captured and, with it, the Navi Sheker (the

False Prophet), the one having performed the otot (signs) before it, by which he deceived the ones having received the tav (mark) of the Chayyah [Anti-Moshiach] and the ones worshiping its Atzav (idol, image). These two were cast alive into the Agam HaEish (Lake of Fire) burning with gofrit (sulfur). [DANIEL 7:11] [21] And the rest were killed with the cherev (sword) of the One sitting on the sus (horse), the cherev (sword) having proceeded out of the PEH of Him, and all the birds were fully fed by their basar.

20 And I saw a malach (an angel) coming down out of Shomayim having the maft'ach (key) of the Tehom (Abyss) and a great chain in his hand,

[2] And he seized the Dragon, the NACHASH HaKadmoni, who is Malshin [*samekh mem, the devil*] and Hasatan. And he bound him for elef shanim (one thousand years),

[3] And threw him into the Tehom (Abyss), and shut and sealed it over him that he could not deceive any more the Goyim until the elef shanim (thousand years) were completed. After these things it is necessary for him to be released a short time.

[DANIEL 6:17]

[4] And I saw kise'ot (thrones) and they sat on them and authority for mishpat (judgment) was given to them, and I saw the nefashot (souls) of the ones having been beheaded because of their edut (testimony) for Rebbe, Melech HaMoshiach and because of the dvar Hashem and for those who did not worship the Chayyah [Beast, Anti-Moshiach] nor its Atzav and did not receive the tav (mark) on the metsakh

(forehead) and on their yad (hand), and they awakened to Chayyim (Life) and reigned with Moshiach for elef shanim (a thousand years). [DANIEL 7:9]

[5] And the rest of the Mesim did not awaken to Chayyim (Life) until the elef shanim should be completed. This is the Techiyah HaRishonah (First Resurrection).

[6] Meushar and Kadosh (Blessed and Holy) is the one having a part in the Techiyah HaRishonah. On these ones the Mavet HaSheyni (the Second Death) does not have shilton (authority, samchut), but they will be kohanim of Hashem and of Moshiach, and will reign with him for elef shanim.

[7] And when the elef shanim are completed, Hasatan will be released from his beit hasohar (prison),

[8] And will go forth to deceive the Goyim in the four corners of ha'aretz, that is, Gog and Magog, to assemble them for milkhamah (war); the mispar (number) of them is like the sand of the seashore.

[YESHAYAH 11:12;

YECHEZKEL 7:2; 38:2; 39:1; 38:9,15]

[9] And they went up over the broad plain of the land and encircled the makhaneh

(camp) of the Kadoshim and the Ir HaAhuvah (the beloved city) and Eish came down out of Shomayim and consumed them. [YECHEZKEL 38:9,16; TEHILLIM 87:2;

YECHEZKEL 38:22; 39:6]

[10] And Hasatan, the one deceiving them, was cast into the Agam HaEish (fire) and gofrit (sulfur), where both the Chayyah [Anti-Moshiach] and the Navi Sheker (False Prophet) were, and they will be tormented yomam v'lailah l'Olemai Olamim (day and night forever and ever).

[11] And I saw a Kisse Lavan Gadol (a Great White Throne) and I saw the One sitting on it, from whose presence Ha'Aretz and Shomayim fled, and no place was found for them.

[12] And I saw the Mesim (dead persons), the ketanim and gedolim, having taken their stand before the Kisse (Throne) and Sfarim (Books) were opened and another Sefer was opened, which is the Sefer HaChayyim, and the Mesim were judged by the things having been written in the Sfarim, according to what they had done. [DANIEL 7:10; SHEMOT 32:32; DEVARIM 29:20; DANIEL 12:1; MALACHI 3:16; YIRMEYAH 17:10]

[13] And the Yam (Sea) gave up the Mesim in it, and Mavet, and She'ol gave up the Mesim in them, and they were judged, each one according to what they had done. [YESHAYAH 26:19]

[14] And Mavet and She'ol were cast into the Agam HaEish (Lake of Fire). This is the Mavet HaSheyni (the Second Death), the Agam HaEish (the Lake of Fire).

[15] And if anyone was not found having been written in the Sefer HaChayyim, he was cast into the Agam HaEish.

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21 And I saw Shomayim Chadashim (New Heavens) and Eretz Chadasha (a New Earth), for the shomayim harishonah (the first heaven) and haaretz harishonah (the first earth) were passed away, and there is no longer any Yam (Sea).

[2] And I saw the Ir Hakodesh, the Yerushalayim HaChadasha coming down and descending out of Shomayim from Hashem, having been made ready as a Kallah adorned for her Ba'al

(Husband). [NECHEMYAH 11:18; YESHAYAH 52:1]

[3] And I heard a kol gadol (loud voice), a Bat Kol from the Kisse (Throne) saying, 'Hinei, The Mishkan of Hashem is with men, and He shall tabernacle with them, and they shall be His people, and Hashem Himself shall dwell among them. [SHEMOT 25:8; DIVREY HAYAMIM BAIS 6:18; YECHEZKEL 48:35; ZECHARYAH 2:10]

[4] "And He will wipe away every tear from their eyes, and there shall not be any longer Mavet, nor Avelut nor weeping nor pain; the former things have passed away."

[YESHAYAH 25:8; 35:10]

[5] And said the One sitting on the Kisse (Throne), 'Hinei, I make all things chadash.' And He says, "Write, for these dvarim are ne'emanim and amittiyim."

[6] And He said to me, 'It is finished! I am the Alef and the Tav, the Reshit and the Ketz. To the one thirsting I will give of the Ma'ayan (Fountain) of Mayim Chayyim (Water of Life) freely. [YESHAYAH 55:1]

[7] "The one who wins the nitzachon (victory), shall inherit these things and I will be his G-d and he will be to Me beni (my son). [SHMUEL BAIS 7:14]

[8] "But for those of morech lev (cowardliness) and those without emunah (faith) and the ones having become vile and ratzchanivot (murderers) and zonim (fornicators) and mekhashfim (sorcerers) and ovdei haelilim (idolaters) and all the shakranit (liars), their chelek [see Yn 13:8] will be in the Agam (Lake) burning with Eish (fire) and Gofrit (sulfur), which is HaMavet HaSheyni (the Second Death)."

[TEHILLIM 5:6; YESHAYAH 66:24]

[9] And one of the shivat hamalachim having the sheva ke'arot (bowls) being full of the last sheva makkot (plagues), came and spoke with me, saying "Bo! I will show you the Kallah of the SEH" (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiah*).

[10] And he carried me away in the Ruach Hakodesh onto a great and high mountain, and showed me the Ir Hakodesh, Yerushalayim, descending and coming down out of Shomayim from Hashem, [YECHZKEL 40:2]

[11] Having the Shekinah kavod (glory) of Hashem. Her brilliance, was like a precious stone, even a jasper, clear as crystal, [YESHAYAH 60:1,2; YECHEZKEL 43:2]

[12] Having a great and high wall, having Shneym Asar She'arim (Twelve Gates), and at the She'arim (Gates), Shneym Asar malachim (Twelve angels), and SHEMOT (Names) were inscribed on them, which are the shemot (names) of the Shneym Asar Shivtei HaBnei Yisroel (Twelve Tribes of the Bnei Yisroel). [YECHZKEL 48:30-34]

[13] There were shloshah she'arim (three gates) on the mizrach (east), there were shloshah she'arim on the tzafon (north), and shloshah she'arim on the darom (south) and shloshah she'arim on the ma'arav (west).

[14] And the wall of the Ir Hakodesh had Shneym Asar Foundation Stones, and on them were the Shneym Asar shemot (names) of the Shneym Asar Shlichim of the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiah*).

[15] And the one speaking with me had a gold measuring rod, that he might measure the Ir Hakodesh and its she'arim (gates) and its wall. [YECHZKEL 40:3]

[16] And the city is laid out foursquare, shaped like a cube, and its length is as great as the width; and he measured the Ir Hakodesh with the rod across and it measured Shneym Asar (Twelve) thousand stadia (fifteen hundred miles); the length and the breadth and the height are equal.

[17] And he measured its wall a hundred forty-four cubits (seventy-two yards) by man's measurement, which is also that of the malachim.

[18] And the wall was constructed of jasper and the Ir was pure zahav (gold) like clear glass.

[19] The foundation stones of the wall of the city were adorned with every kind of precious stone, harishon (the first) foundation stone was jasper, hasheni (the second), sapphire, hashlishi (the third), chalcedony, harevi'i (fourth), emerald; [SHEMOT 28:17-20; YESHAYAH 54:11, 12; YECHEZKEL 28:13]

[20] The fifth, sardonyx, the sixth, carnelian, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, jacinth, the twelfth, amethyst.

[21] And the Shneym Asar she'arim were Shneym Asar pearls, respectively each one of the she'arim was a single pearl. And the rekhov (street) of the city was pure zahav (gold), like transparent glass. [YESHAYAH 54:12]

[22] And I saw no Heikhal in it, for Adonoi Hashem El Shaddai and the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiah*) are its Beis HaMikdash.

[23] And the city has no need of the shemesh (sun) nor of the levanah (moon) that they may shine in it, for the kavod (glory) of Hashem illumined it and its

menorah is the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiah*). [YESHAYAH 24:23; 60:19]

[24] And the Nations shall walk their derech by its Ohr (Light), and the melachim (kings) of ha'aretz shall bring their glory into it. [YESHAYAH 60:3,5]

[25] And by'om (for there will be no Lailah) the she'arim (gates) of it shall never be shut. [YESHAYAH 60:11; ZECHARYAH 14:7]

[26] And the melachim will bring the kavod (glory) of the Nations into it.

[27] And never may enter into it any thing tameh and anyone practicing to'evah (abomination) and sheker (falsehood), but only the ones having been written in the Sefer HaChayyim Shel HaSEH (the Book of Life of the Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiah*). [YESHAYAH 52:1; YOEL 3:17]

22 And he showed me a nahar (river) of Mayim Chayyim (Water of Life) bright as crystal, going forth out of the Kisse (Throne) of Hashem and of the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiah*), [TEHILLIM 36:8; 46:4; YECHEZKEL 47:1; ZECHARYAH 14:8]

[2] In the middle of the rekhov (street) of it, and on either side on the nahar (river) was the Etz HaChayyim, producing Shneym Asar Perot (Twelve Fruits), according to each chodesh (month), yielding the p'ri of it, and the leaves of the Etz (tree) were for the refuah (healing) of the Nations [YECHZKEL 47:12]

[3] And there shall no longer be any Kelalah (Curse), and the Kisse

(Throne) of Hashem and of the SEH (Lamb, *SHEMOT* 12:3; *YESHAYAH* 53:7 *Moshiach*) shall be in it, and His avadim shall serve Him. [*ZECHARYAH* 14:11]
 [4] And they shall see His face, and ha-Shem of Him will be on the metsakhim (foreheads) of them.
 [5] And there shall no longer be Lailah, and they have no need of the ohr (light) of a menorah and the ohr (light) of the shemesh (sun), because Hashem Adonoi will give forth ohr (light) on them, and they shall reign l'olemei Olamim. [*YESHAYAH* 60:19; *DANIEL* 7:27]
 [6] And he said to me, "These dvarim are ne'emanim and amittiyim, and Hashem, the Elohei ruchot hanev'im (G-d of the spirits of the prophets) sent His malach (angel) to show to His avadim (servants) things which are imminent.
 [7] And hinei, I am coming quickly. Ashrey is the one who is shomer, keeping the dvarim hanevu'ah (words of the prophecy) of this sefer (book)."
 [8] And I, Yochanan, am the one hearing and seeing these things. And when I heard and saw, I fell to worship before the feet of the malach (angel) showing me these things.
 [9] And he says to me, "See that you do not do it; a fellow eved of yours I am, and of your Achim, the Nevi'im (prophets), and of the ones who are shomer, keeping the dvarim of this sefer;
 [10] "Worship Hashem!"
 And he says to me, "Do not seal up the dvarim hanevu'ah (words of the prophecy) of this sefer (book), for the zman (time) is at hand. [*DANIEL* 8:26]
 [11] "Let the one being unrighteous, let him be unrighteous noch (still); and let the one who is filthy be

filthy noch, and let the tzaddik be a tzaddik noch, [*DANIEL* 9:25] and let the kadosh yitkadesh noch (holy person be sanctified still). [*YECHZEKEL* 3:27; *DANIEL* 12:10]
 [12] "Hinei, I am coming quickly, and My sachar (reward) is with Me, to give to each one according to what he has done. [*YESHAYAH* 40:10; 62:11]
 [13] "I am the Aleph and the Tav, HaRishon (The First) and HaAcharon (The Last), HaReshit (The Beginning) and HaTachlit (The Ultimate).
 [14] "Ashrey are the ones washing their kaftans, that they may have the right to the Etz HaChayyim (the Tree of Life) and they may enter by the she'arim (gates) into the city.
 [15] "Outside are the kelevim (dogs) and the mekhashfim (sorcerers, abusers of drugs; [*T.N. the original language "pharmakoi" is where we derive the word for "drugs"; sorcerers often abused drugs to hallucinate or induce a passive state when they worked their magic and witchcraft; see Ga 5:20 and Rv 21:8*]) and the zonim (sexually immoral) and the rotzkhim (murderers) and the ovdei haelilim (idolaters) and everyone loving and practicing sheker. [*DEVARIM* 23:18]
 [16] "I, Yehoshua sent My malach (angel) to give solemn eidus (testimony) to you of these things, for the Kehillot. I am the Shores (root) and the offspring of Dovid, the Kokhav HaShachar.
 [17] "And the Ruach Hakodesh and the Kallah say, 'Bo!' And the one hearing let him say, 'Bo!' And the one thirsting, let him come, the one desiring let him take the Mayim Chayyim freely.
 [18] "I give solemn edut to

everyone hearing the divrei haNevu'ah of this sefer: if anyone adds to them, Hashem will add to him the makkot (plagues) which are written in this sefer; [*DEVARIM* 4:2; 12:32; *MISHLE* 30:6]
 [19] "And if anyone takes away from the dvarim of the sefer of this nevu'ah (prophecy), Hashem will take away his share of the Etz HaChayyim and from the Ir HaKodesh, which are written of in this sefer. [*DEVARIM* 4:2; 12:32; *MISHLE* 30:6]
 [20] "He who gives solemn edut to these things says, 'Ken! I am coming bahtl (soon)!'" Omein. Come Adoneinu Yehoshua!
 [21] The Chen v'Chesed Hashem of Adoneinu Yehoshua be with all. Omein.

Yiddish / Hebrew / English OJB Glossary

abaddon

T.N. In this edition of the OJB, charash (craftsman) sometimes appears as kharash. These kinds of minor transliteration inconsistencies will hopefully be completely eliminated in future editions.
abaddon (destruction)
abirei lev (stubborn of heart)
ach ahuv (a beloved brother [in Moshiah])
ach'av mashtin b'kir (him that urinates against the wall, i.e. all males)
Ach'av (Ahab, King Ahab of Israel)
ach (brother)
achad asar (Eleven, the Eleven)
achai (my brethren)
acharei (after)
acharim (end-times things)
acharit hashanim (future years)
acharit hayamim (last days, [Messianic] latter days)
acharit shanah (end of the year)
acharit yam (the extreme end of the sea)
acharit (future, end, last, final outcome, latter end, i.e., future destruction)
acharon (afterward, in the future, last)
acharonim (last ones)
achavah (brotherhood)
achayot, akhayot (sisters)
Achazyahu (Ahaziah of Judah)
achdus (union, unity)
achdut of yichudim (unity/ harmony of unifications)
achdut (unity)
achei Yosef asarah (Yosef's ten brothers)
achei Yosef (the brothers of Yosef)
acheicha (thy brethren)
acheinu (our brethren, countrymen)
acher (another)
acherim (others)
achi avicha (the brother of thy father)
achi (brother, my brother)
achich (your brother)
achicha (thy brother)

achichem acher (your other brother)
achichem hakaton (your younger brother)
achichem (your brother)
achim b'Moshiach (brothers in Moshiah)
achinu hakaton (our youngest brother)
achinu (our brother)
achiv (his brother)
achor (behind)
achot ketannah (little sister)
achot yafeh (beautiful sister)
achot (sister)
achoteinu (our sister)
achoti (my sister)
achraius (answerability, accountability)
achuzzah (possession estate)
achuzzat Bnei Yisroel (possession, estate of the Sons of Israel)
achuzzat ha'aretz (ancestral heritage of the land)
achuzzat kever (burial estate)
achuzzat olam (everlasting possession, perpetual heritage)
achyon (nephew)
achzav (deception)
ad bo asher lo hamishpat (until he comes to whom the right it is)
ad bor (till the pit, till death)
ad dor vador (from generation to generation)
ad es HaKetz (until the End)
ad haohr (until daylight, sunrise)
ad hasof (unto the end)
ad kahn (sufficient for the purpose, enough)
ad kdei kach (so much)
ad mah (until when?) when?)
ad marom (to the height)
ad mosai (how long?, how much longer [will this go on])?
ad olam (forever)
ad olmei ad (for all eternity)
ad-hennah (until now)
ad-olam (forever)
adam bote'ach (man that trusteth, hath confident faith)
Adam Chadash Echad (One New Humanity)

admoni

adam chai (any man alive)
Adam haacharon (last Adam)
adam hakadmoni (old [unregenerated] humanity)
Adam HaSheini (the second Adam)
adam meiven yodei'a (a man of wisdom and knowledge)
adam (humankind, man, mankind, mortals; of mortals)
adamah shemenah (fertile land)
adamah tovah (good ground, good soil)
adamah (earth, ground, land, the soil, tiller of soil)
adamah (mud)
adarim (flocks, herds)
adashim (lentiles)
adat aritzim (band of violent men)
adat Aviram (the assembly of Aviram)
adat chanef (congregation of hypocrites)
adat HaMoshiach (community of Moshiah)
adat Hashem (congregation of G-d)
Adat l'Umim (assembly of the nations, peoples)
adat mere'im (congregation of evil men)
adat (herd)
adderet se'ar (garment of hair, hairy mantle)
adei-ad (forever)
adematenu (our land, our lands)
aderaba (to the contrary)
aderet (cloak, mantle)
adinah (voluptuous, wanton one)
adir (majestic)
Adir (Prince, Leader, the Majestic One, i.e., Hashem)
admat aphar (dust of the ground)
admat Ami (land of My people)
admat Hashem (land of Hashem)
admat nekhar (foreign country)
admat Yisroel (the land of Israel)
admoni - red, ruddy

adom (red, red stew)
adomoni (ruddy, of healthy red complexion)
Adonai echad ("G-d is one" DEVARIM 6:4)
Adonav (his master)
Adonei hahar (owner of the hill)
Adoneichem (your L-rd)
Adonim (masters)
Adonoi Teshuati (L-rd of my salvation)
aesek (scale)
af Balak (anger of Balak)
af Dovid (Dovid's anger)
af Elohim (G-d's anger, wrath of G-d)
af hagadol (great wrath)
af Sha'ul (anger of Sha'ul)
af (anger, nose)
afar, aphar (dust)
Afikoman (broken off Matzah at Pesach)
afsei aretz (ends of the earth)
agalah chadashah (new wagon/cart)
agalah (cart, wagon)
agalim (calves, calf idols)
agalot (wagons)
agam haeish (lake of fire)
agam (pool, lake, pond)
agamim (pools, lakes)
aggadot, aggadah (stories, philosophical material)
agmat nefesh (grief, sadness, tzubrochen, broken hearted)
agmei nefesh (grieved)
agorat kesef (a silver coin)
agudah (union, association, bound together union)
aguddah echat (one unit)
aguddot motah (bindings of the yoke bar)
agunah (woman whose husband's whereabouts are unknown)
ahavah harabba (great love)
ahavah shel achvah (brotherly love)
ahavah (agape, love)
ahavas hakesef (love of money)
ahavas Hashem, ahavat Hashem (G-d's love; the love of G-d)
ahavas Moshiah (love of Moshiah)

ahavat nafsho (with the love of his own nefesh/self)
ahavat (love of)
ahavim (lovers)
ahsh (moth)
ahuvei Hashem (beloved ones of G-d)
ahuvi (beloved)
airusin, erusin, eirusim (betrothal, engagement)
aizen (well founded, incontrovertible)
akarah (barren woman [i.e. Yerushalayim emptied out by the Golus that Isaiah sees coming])
akav (attacked at the heel)
akavish (spider)
akedah (binding)
akeret (barren woman)
akev (heel, [at] the heel, supplanters, deceivers)
akh (fireplace)
akhaperah (I will appease, pacify)
akhayot, achayot (sisters)
akhbar (mouse)
akhbarim (mice)
akhzuzah (possession, property, estate)
akov (is deceitful)
akrabei ha'aretz (scorpions of the earth)
akrabim (scorpions)
akrav (scorpion, scorpions)
al (on, not)
al ha'aretz (over the world)
al haadamah (upon the earth)
al hakol hu HaElohim
mam'vorach l'Olam va'ed.
Omein. (over all is G-d blessed forever. Amen.)
al killayon (incorruptibility)
al menat (in order that)
al ratzon (with acceptance)
al tira, ish chamudot (fear not, O man greatly valued, beloved)
al tirah (fear not)
al-alamot (after the manner virgins, i.e., in the treble-see Ps 46)
al-ken (therefore)
al-sus (on horse)
alah (oath, imprecation, curse)
alamot (virginal unmarried young women, young unmarried virgins; **alamot** is plural of **almah**, "virgin," **alamot**,

"virgins;" see Shir HaShirim 1:3; Yeshayah 7:14; Bereshis 24:43; Shemot 2:8; Mishlei 30:19, where the word means explicitly or implicitly "**virgin**" and where "young woman" is not an adequate rendering, in this case, since the King was hardly interested in only "young women" in his harem,
alefim (thousands)
aleh te'edah (fig leaf)
aleh (leaf)
avoneinu (our iniquities)
alilot (actions)
aliyah leregel (pilgrimage)
aliyah (ascent)
aliyyah (upper room)
aliyyat hamekarah (upper room of cooling)
aliyyat kir (walled upper room)
aliyyat hashah'ar (upper room over the gate)
aliyyot (upper chambers, upper rooms)
aliyyot (upper rooms)
alluf (companion, husband, confidant)
alluf (guide, friend)
almah (unmarried young virgin)
almanah (widow)
almanot (widows)
almenut (widowhood)
almon (widowhood)
aloh (false swearing)
alon (oak)
Alphey Yehudah (Clans of Yehudah)
als (since)
alter (old)
alterer ben (older son)
aluf (chief)
alufei (chiefs)
alumim (sheaves of wheat)

NOTES

alummot

alummot (sheaves [of harvest])
Aluphei Yehudah (leaders of Yehudah)
Am Berit (People of the Covenant)
am bote'ach (unsuspecting people)
am dal (poor people)
am hatzava (personnel of the army)
Am HaYehudim (Jewish people)
Am Imkei Safah (a People of Indecipherable Language)
Am Kadshecha (People of Thy holiness, Thy Holy People)
Am Kedoshim (the Holy People)
am kesheh oref (a stiffnecked people; obstinate people)
am nachalah (a people of inheritance)
am oni (afflicted people)
am rav (much people, great people, army)
am sakhal (foolish people)
am segullah (treasured people)
am seridei cherev (the people that survived the cherev [as a remnant])
am sorer (stubbornly rebellious people)
am torati velibam (the people with My torah in their heart)
am tzafo (people of the north)
am (people, army)
amah (servant, maid servant, handmaid)
amahot (maidservants)
Amakim (G-d of Valleys)
amakim (valleys)
amal Yisroel (misery of Yisroel)
amal (grief, labor, toil, misery, trouble, suffering, tzoros)
amarot tehorot (pure words)
Amecha (Thy people)
amehot (handmaids)
Ami, Ammi (My People)
Amecha (Thy People)
Ammenu (our people, our own people)
ammim rabbim (many peoples)
ammim, amim (peoples, nations)
Amno, Amo (His People)
ammud anan (pillar of cloud)
ammud ashan (pillar of smoke)

ammud (pillar)
ammudei HaKehillah (pillars of the Kehillah)
ammudim (for the portico roof)
ammudim (pillars)
amol (formerly)
amolike times (olden times)
Amora (Gomorra)
ana'fim (the branches)
anaf (branch)
anan boker (morning cloud)
anan edim (cloud of witnesses)
anan (cloud)
ananim (clouds)
anashei hatarim (merchants)
anashei levav (men of understanding)
Anashim Achim (Men, Brothers)
anashim arba'ah (four men)
anashim arelim (uncircumcised men)
anashim hazedim (arrogant men)
anashim medukarim (wounded men)
anashim metzoraim (leprous men)
anashim reikim (outlaw men)
anashim (men)
anav (humble)
anavah (meekness, humility, shiflut/lowliness)
anavat ruach (a spirit of meekness)
anavim (grapes, ripe grapes)
anavim, anayim, anaviyim (humble ones, oppressed ones)
Ani Adonoi rofecha (I am Hashem that healeth thee).
Ani Hu (I am, I am He)
Ani Ma'amin (I believe)
Ani modeh (I confess)
Ani ohev (I love)
Ani tzameh (I thirst)
Ani yadati Goeli chai (I know that my Redeemer liveth)
Ani zovvei'ach laHashem (I sacrifice to Hashem)
Ani (lowly, humble, poor)
anivvei aretz (poor of the land)
aniyei hatzon (the poor of the flock)
anochiyut (selfishness)
anshei adateynu (the men of our community)

anvei ha'aretz

anshei bogedot (treacherous persons)
anshei chayil (capable men, valiant men)
anshei damim umirmah (bloody and deceitful men)
anshei damim (bloodthirsty men, bloody men)
anshei hamishmar (the men of the guard)
anshei matzutecha (them that contended with thee, they that war against thee)
anshei resha (men of wickedness)
anshei rivecha (they that strive with thee)
anshei shlomecha (the men that were at peace with thee)
anshei shlomeinu (men of our fraternity)
anshei tamid (a regular detail of men)
anshei tzedek (men of righteousness)
anshei Yisroel (men of Israel)
anshuldiks! (pardon!)
anu ma'aminim (we believe)
anush (incurable [in wickedness])
anvei ha'aretz (humble of the land)

NOTES

aphar (dust)
aphar anachnu (dust we are)
Apikoros (Epicurean)
apikoros (skeptical, unbeliever)
apikorosim (unbelievers)
Apollyon (that is, "Destroyer")
appiryon (palanquin, mobile throne carried on a litter on the shoulders of men)
arain getun (engrossed)
aral sefatayim (uncircumcised lips, stumbling speech, sealed lips)
Aram (Syria, the Syrians)
Aramim (Syrians)
Aramit (Aramaic)
aratzot (countries)
aravah (desert)
arayim (lions)
arayot (lions, the lions)
arazim (cedars, cedar trees)
arba me'ot ish (four hundred men)
arba me'ot vachamashim shanah (four hundred months)
arba ruchot (four winds)
arba'ah anashim (four men)
arba'ah charashim (four craftsmen)
arba'ah chodashim (four months)
arba'ah rashim (four heads)
arba'ah yamim (four days)
arba'at alafim ish (four thousand men)
arba'at (four)
arba'im anashim (forty men)
arba'im shanah, (forty years)
arba (four)
arbah (four)
arbah chayyot (four living beings)
arbah esrey shanim (fourteen years)
arbah merkavot (four chariots)
arbah pinot (four corners)
arbah pinot ha'aretz (the four corners of the earth)
arbah ruchot (four winds)
arbah ruchot HaShomayim (the four winds of Heaven)
arbatayim (four times)
arba'a anashim (four men)
arbeh (locust, locusts)
arei hametzurot (fortified cities)

Arei Kadsheicha (Thy holy cities)
arei metzurah (fortified cities)
arei miklat (cities of refuge)
arel (uncircumcised, uncircumcised person, uncircumcision, foreskin)
arelah (uncircumcised)
arelim (uncircumcised, uncircumcised ones)
arelot (foreskins)
arevot Mo'av (plains of Moav)
ari (lion)
ariel (altar hearth, i.e. see Ezekiel 43:15)
arim lematzor (cities for defence)
arim (cities, towns)
arlat ben (foreskin of son)
arlat (foreskin)
arlei lev (uncircumcised in heart)
arlot (foreskins)
armah (prudence)
armenot (mansions)
armon Bais Melech (citadel of the palace of the king)
armon (citadel, palace, castle)
arod (wild donkey, onager)
arom (half-naked, naked, stripped)
Aron HaEdut (Ark of the Testimony)
Aron nerot (lamps)
aron otzaram (chest of treasury)
Aron (Ark)
arov (flies)
aroyot (lions)
Artachshasta (Artaxerxes)
Artzeinu (our Land)
Artzot HaChayim (the Land of the Living)
arum (craftiness, cunning, crafty, wily)
arumim (crafty ones)
arummim (naked ones)
arur (cursed)
arurah (cursed woman, cursed, BERESHIS 3:17)
arurim (cursed ones)
arusah (fiancee)
arvot (cleverness)
arvut (pledge)
arye (lion)
aryeh hamet (dead lion)
aryeh (lion)
aryot (lions)
asach (a lot of)
asam (barn)
asarah anashim (ten men)
asarah melachim (ten kings)

asarah shalitim (ten rulers)
asarah yamim (ten days)
asarah (ten)
asaret (ten)
aser (tenth)
Aseres HaDibros/Aseres Hadevarim (The Ten Commandments)
Aseres Hadibros (The Ten Commandments)
aseret alafim (ten thousand)
Aseret Hadevarim (Ten Commandments)
aseret hashevatim (ten tribes)
aseret yamim (ten days)
ash (moth)
asham (guilt, guilt offering, trespass offering)
ashan haIr (smoke of the City)
ashan (smoke)
ashei resha (evil men)
ashem (guilty)
ashemim (guilty ones)
Asher yomar lakhem ta'asu (Do whatever he tells you) [BERESHIS 41:55]
asher (blessed)
asher (which)
asherah (sacred trees, poles)
Asherim (i.e. sacred poles of the Asherah cult of Canaan)
ashirim (rich people)
ashirut (riches)
ashma (guilt)
ashmah (guilt, trespass)
ashmat Yisroel (the guilt of Israel)
ashmateinu (our guilt)
ashmatenu (our guilt)
ashmoret haboker (morning watch)
ashmoret hatikhonah (middle watch)
ashmot (guiltinesses)
ashmurah (watch, division of time)
ashmurot (night watches)
ashok (oppressor)
ashpah (quiver)

NOTES

ashrei (blessed, happy)
Ashrey (Blessed/Happy)
Ashur (Assyria)
asim (barns, granaries)
asir (prisoner, prisoners)
asirim (prisoners, captives, those bound with chains)
asur (forbidden, impermissible, prohibited)
Atah ha'ish (Thou art the Man)
atah (are you, you are, now)
Atah (Thou)
atak (insolence)
atarah (crown, diadem)
atarot (crowns)
ateret ge'ut (crown of pride)
ateret HaChayyim (the diadem of Life)
Ateret HaKavod (Crown of Glory)
ateret tiferet (beautiful crowns)
ateret zahav gedolah (a great crown of gold)
ateret (crown)
atidim (ready, prepared)
Atik Yomin (Ancient of Days, Elokim HaAv)
atikeha (corner structures)
attudei aretz (he-goat world leaders)
attudim (he-goats, leaders)
attun (furnace)
atzabei Kena'an (idols of Canaan)
atzabim (idols, images)
atzat (counsel of)
atzei algummim (algum trees)
atzei arazim (cedar logs)
atzei ya'ar (trees of the forest)
atzel (sluggard, lazy one)
atzeret bogedim (band of treacherous traitors)
atzeret (assembly, a solemn assembly)
Atzeret (solemn assembly, i.e., Shemini Atzeret)
atzlah (slothfulness, laziness)
atzlanit (sluggards)
atzlut (slothfulness, lazy idleness)
atzmi'ach (I will make sprout)
atzmiach (to branch, to sprout)
atzmot (bones)
atzmot hayeveshot (dry bones)
atzum (might)

atzumim (powerful ones)
atzur (bond, restricted, barred)
atzuvat ruach (grieved in spirit)

av sela (bed rock)
Av (Father)
avaddon (destruction)
Avadeicha (Thy servants)
avadim chamishim anashim
bnei chayil (fifty able-bodied men)
avadim (male servants, man servants, officers, officials, servants, slaves, subjects)
avanim chayyot (living stones)
avanim shleimot (uncut stones)
avanim (stones, gemstones, rocks)
Avdecha (Thy Servant)
Avdi Avraham (My Servant Abraham)
Avdi Ya'akov (My servant Jacob)
Avdi (My Servant)
Avdut (slavery)
avedah (lost property, missing thing)
avel bamishpat (perversion of justice)
avel (iniquity/gross injustice, mourning, wrong, fault, sons evil)
avelim (mourners)
avelut (mourning)
aven (evil, lashon hora, iniquity, wickedness, deceit, nothing)
averah (transgression, disobedience to the commandment)
averos (sins)
Avi (Father)
Avi HaOhrot (the Father of Lights)
Avi khol (Father of all)
Avi shbaShomayim (My Father who is in Heaven)
Avi tzaddik (the father of a righteous one)
Avi yetomim (A Father of orphans)
Avi Ad (Everlasting Father)
avihem (their father)
avilim (little children)
Avinu (Our Father)
Avinu, yitkadash shmecha (hallowed be thy Name)
Avir Ya'akov (Mighty One of Jacob, the Mighty One of Ya'akov)
Avir Yisroel (the Mighty One of Yisroel)
aviv (his father)
avla (injustice)

avlah (injustice, perverseness, wickedness, iniquity)
avnei chefetz (precious stones)
avnei habarad (hailstones)
avnei shoham (onyx stones)
avnei zikaron (memorial stones)
avnet bahd (linen sash)
Avnet (Sash)
Avnetim (Sashes)
Avod Elohim (to serve G-d)
avodah gedolah (labor strenuously)
avodah hakashah (hard bondage)
avodah kashah (hard bondage, hard labor)
avodah shebalev (service of the heart, public worship)
avodah va'avodah (vessels for every kind service)
avodah zarah
avodah zarah (idol worship, idolatry)
AVODAH ZARAH (IDOL WORSHIP)
avodah (labor, service, ministry, work, servitude)
Avodah (Service, Ministry)
avodas Beis Hashem (service/ministry the House Hashem)
Avodas Dahm (Blood Service)
avodas kodesh (kohen's service, ministry)
Avodas Kodesh (worship)
Avodas kodesh (service)
Avodat Avodah (the Work of the Service, Ministry)
avodat HaMishkan (the work, service of the Mishkan)
avodat mamlechet (the service of the kingdoms)
avodateinu (our labor)

NOTES

avodot hakodesh

(ministries)
avon ketz(final punishment)
avon(iniquity, offense, sin, wickedness, guilt of wrongdoing, punishment for guilt, punishment for being sinful)
avoneinu(our iniquities)
avonot HaOlam Haze(sins of this world)
avonot rishonim(former iniquities)
avonot(iniquities, punishments)
avonotechem(your iniquities)
avonoteinu(our iniquities)
avot(fathers)
Avot(Patriarchs, the Patriarchs)
avoteicha(your fathers)
Avoteihem(their fathers)
avrech(bow down)
ayil haechad(one ram)
ayil hamillu'im(ram of ordination)
ayil millu'im(ram of ordination)
ayin hamayim(spring of waters)
ayin yamin(right eyes)
ayin(eye, spring, well)
ayir(young donkey)
Ayn Eloheihem(Eye of their G-d)
ayn oseh tov(there is none that doeth good)
ayyalot(deer)
az(then)
aza(certain)
Azah(Gaza)
Azarah HaGedolal(the Great Temple Courtyard area)
azreini(help me)
azuv(free)
Azuvah("Forsaken")
Azzah(Gaza)
Azzati(Gazathites)
b'bayit(at home)
b'chol(all over)
b'chol haOlam(all over the world)
b'chol lvavchem(with all your heart)
b'derech hatevah(naturally)
b'elah(in a tree/oak tree)
b'hishshaf(when he is judged, brought to trial)
b'keri(contrary, hostile)

b'mishmar(in custody, in the custody ward, under watch)
b'nei habasar(children of the flesh/old humanity without hitkhadshut)
b'nei HaElohim(children of G-d)
b'nei HaHavtachah(children of the promise)
b'nei mavet(sons of death, deserving of death)
b'ri'ah(creation)
b'roshim(cypress wood)
b'seder(in order)
b'shalom(peaceably)
b'sheker(falsely)
b'Shem Kadsho(in His holy Name)
b'Shem Yehoshua(in Yehoshua's name)
b'shem(by name)
b'Shimcha(in Thy Name)
b'sinah(in hatred)
b'tefillah(in prayer)
b'tzedek(in righteousness)
b'yirah(with fear)
ba'al af(angry man)
ba'al chemah(ill-tempered man)
Ba'al Chemah(L-rd of Wrathful Fury)
ba'al gaavah(a haughty person)
ba'al habor(owner of the pit)
ba'al hashor(owner of the ox)
ba'al kanaf(bird)
ba'al machlokes(quarrelsome person)
ba'al mashchit(master of destruction)
ba'al melitzot(rhetorician, fine talker)
ba'al mezimot(master of schemes)
ba'al nefesh(man given to gluttony)
ba'al tzavva'a(testator, person who makes the will)
ba'al(husband, married of a husband, leader, chief man)
ba'alat habais(the mistress of the house)
ba'alat keshafim(the mistress of sorceries)
ba'alat ov(medium, a person with a familiar spirit)
ba'alei ga'avah(conceited, haughty persons)

ba'alei hashpa'ah(people of influence)
ba'alei Ke'ilah(citizens of Ke'ilah)
ba'alei khitzim(archers)
ba'alei zchus(privileged)
ba'alim(husbands)
ba'ar(a boorish, ignorant person, brutish person, senseless person, dolt)
ba'aretz(in the ground, on the ground)
ba'avur(because of, on account of this)
ba'boker(in the morning)
ba'erev(in the evening)
ba'seter(in secret)
ba'tzolen(pay, reimbursement)
baal teshuva(person who turns to G-d in repentance)
baal(husband, owner)
baalei hamum(the maimed)
Babel HaGedolah(Babylon the Great)
baboker baboker(morning by morning)
baboker(at morning)
baca(weeping)
bachar(chosen)
bachir(elect One, chosen one)
bachor(one being chosen)
bachotz(outside)
bachur oseh milchamah(chosen men, which were warriors)
bachur(chosen one)
bachutz(in the street)
baderech(on a mission, on the way/road)
badinen(serving)
BaGad(What Good Fortune!)
bahlt(since)
bailus(sovereignty, ownership, dominion)
bais(house, dynasty)
Bais Ach'av(House of Ahab)

NOTES

bais achihem habechor

(the house of their firstborn brother)
bais achiv(the house of his brother)
bais akavish(spider's web)
Bais Arizim (House of Cedarwood)
bais avadim(house of bondage)
bais avanim(place of stones)
Bais Avdecha (Dynasty of Thy Servant)
bais Avicha(house of thy father)
bais aviha(house of her father)
bais chayil(house of worthiness)
bais evel(house of mourning)
bais habor(dungeon)
bais hakeleh(prison)
bais hakhoref(winter house, winter also spelled choref)
bais HaMelech(the Palace)
bais hameri(rebellious house)
Bais HaNashim Sheni(a second House of the Women, Harem)
Bais HaShen(House of Ivory)
bais hasokharim(house of merchants)
bais hayotzer(the house of the potter/Creator)
bais immi(the house of my mother)
bais keleh(dungeon)
Bais Malkhut(royal residence)
bais mere'im(house of evildoers)
bais meri(house of rebellion)
bais metzudot(fortress)
bais mishmeret (seclusion)
bais mishteh(house of feasting)
bais ne'eman(enduring dynasty)
bais olam(eternal home)
Bais Pharaoh(Pharaoh's Palace)
bais sar hatabachim (house of the captain of the bodyguards)
bais(house)
Bais(Palace)
baitel(wallet)
bakar(cattle, herd, oxen)
bakasha(request, pleading)
bakbuk(bottle)

bakkashot(petitions)
bakki (expert, meiven)
balahot(terrors)
balailah(at night)
baleidikung(insult)
ballahot(terrors, terrible thoughts)
bamah hagedolah(the great high place)
Bamah("High Place")
bamah(high place)
bamidbar(in the wilderness)
Bamidbar(Numbers)
banot olam(ancient heights)
banot te'lu'ot(gaudy high places, cult prostitution brilliantly colored harlot "beds")
baneinu(our sons)
banim mekulalim(accursed children)
banim shovavim (backsliding children)
banim zarim(strange, illegitimate children)
banim(children, grandchildren, sons)
banim(sons, children)
bannai chacham(wise builder)
banot Chet(Hittite women)
banot hashir(daughters of song, singing)
banot ya'anah(ostriches)
Bar Elohim(Ben Elohim, Hebrew; Bar Elohim, Aramaic, Son of G-d)
Bar Enosh (Son of Man)
bar(cleanness, open, wild)
bara Elohim(G-d created)
barad(hail, stones of hail, hailstones)
barah(choice one)
barak(lightning)
barei lev(pure in heart)
barei levav(pure of heart)
bari vshalem(safe and sound)
bariim(healthy ones)
barishonah (at first)
baruch atah bair(blessed shalt thou be in the town)
baruch atah(bless you)
Baruch hagever asher yivtach baHashem(Blessed is the man that trusteth in Hashem)
baruch hu(it [the people] is blessed)
baruch(blessed, blessed is)
barzel(iron, iron [axehead], iron [of the axe], iron [tool])

basar pigul(unclean meat)
basar vadam(flesh and blood)
basar(fallen human nature, old fallen and unregenerate nature)
basar(fallen humanity sold under the power of slave master **Chet Kadmon** Original Sin, Rom 7:14)
basar(flesh and blood, kinspeople, flesh, meat)
baseter(in a secret place, in secret, secretly)
basherte(destined mate)
basherter(destined mate)
bat chorin(daughter of freedom)
Bat Gedud(Daughter of Troops i.e. warlike Yerushalayim)
bat haketannah(younger daughter)
bat hashovevah (backsliding daughter)
bat hashovevah (backsliding Daughter)
bat kol(voice)
bat yachidah(only daughter)
bat(daughter)
batamim(completely)
batei hasohar(prisons)
batei kela'im(dungeons)
bateinu(our houses)
batenim(pistachio nuts)
batim(buildings, houses, families, shrines)
batim(houses)of chemdah (desire, i.e. thy finest dwellings)
batlanim(unemployed or lazy loafers, idlers)
batza(covetousness, selfish gain)
batzek(dough, deaf dough, having no indication of fermentation, see IC 5:7)

batzorot (droughts)
Bavel (Babylon)
Bavelah (Babylon)
bavust (famous)
Bayit HaGibbor (the House of the Strong Man)
Bayit (House, Palace, [Davidic] Dynasty)
bazak (a flash of lightning)
bazunder (unrelated and separate)
ba'al mishpat (Adversary in court, the one bringing charges)
bcha (in you)
bchadrei chadarim (in a most secret place)
be shomer over (guard)
be'akbah (in cunning, in deception)
be'alim (husbands, owners)
be'emes (in truth)
be'emunah (faithfully, honestly, with integrity)
be'er hamayim (well of water)
be'er (well)
be'erot (wells)
be'ichud (united)
be'ikvot (in the footsteps)
bebrit hanissuim (in covenant of marriage)
bechi (weeping)
Bechir (Chosen one, Chosen ones, the Chosen one)
bechir (chosen one)
bechirah (choice, selection, choosing, election, divine election, first born [daughter])
bechirei HaElohim (chosen ones of Hashem)
Bechireicha (Thy chosen ones)
Bechirim (Chosen ones)
bechor (first born, firstborn)
bechorah (birthright, firstborn birthright, right of the firstborn, inheritance, portion the firstborn)
bechorei dalim (the firstborn of the poor ones)
bechurim (youth)
bedavka (deliberately)
bederech (on the road)
bedieved (begudgingly)
bedievedike (expedient)
bedikah (examination)
bedil (tin)
beemes (in actuality)
beemes (really, truly)

beerech (approximately, dacht zich)
beetrem (in fact, intrinsically)
beferush (explicitly)
begadim acherim (other garments)
begadim (clothes, garments, raiment)
beged iddim (filthy rags, a garment of menstruation)
beged (cloth, garment, clothes, garments)
begile rosh (with head uncovered)
behechrach (necessarily)
behemah sheketz (abominable beasts)
behemah temeiah (contaminated animal [carcass])
behemah (animal, animals, beast, beasts, cattle, herd, livestock)
behemot (beasts, hippopotamus)
beis em (mother's house)
beis habamot (house of the idolatrous high places), local fertility shrines
beis hakevoros (cemetery)
Beis Hamikdash Otzar (Beis Hashem Treasury)
Beis Hamikdash sherut (service in the Beis Hashem)
Beis HaRishon (Beis HaMikdash of Shlomo)
beis netivot (meeting place of trodden paths, crossroads)
Beis Ya'ar HaLevanon (House of the Forest of Levanon)
Beit HaMalkhut (the Royal Palace)
beit hasohar (prison)
Beit-Aven ("House of Iniquity" pejorative name for Bethel)
Beit-Tzaidah (Bethsaida)
beiti (my house)
beitzim (eggs)
beka'ot (valleys)
bekareinu (our herds)
bekarim (mornings)
bekavod (suitable)
bekeshe (kaftan)
bekhi gadol (great weeping)
bekhi (weeping)
bekhorot (firstlings)
bekitzur (briefly, concisely)
bekvius (regularly)
beleidikt (offended)
beliya'al (a wicked fate, i.e. a terminal illness)

bemetzius (in fact)
bemeysharim (in equity, in fairness)
bemotayv (in his deaths, intensive plural should be translated singular, death, see Isaiah 53:9)
ben acher (another son)
ben Adam (human being)
Ben Adam (Moshiach, DANIEL 7:13-14)
ben ain lo (have no child)
ben Amatecha (the son of Thy handmaid)
ben arba'im shanah (forty years old)
ben avlah (son of wickedness)
ben chacham (wise son)
ben chayil (son of worthiness)
ben Chorin (freedman)
Ben HaAdam (the Son of Man)
ben haamah (son of the bondwoman)
Ben HaAvaddon (the Son of Destruction, Perdition, the state of final spiritual ruin, Gehinnom)
Ben HaElyon (Son of the Most High)
ben hameratz'e'ach (son of a murderer)
ben haoved oto (son that serveth him)
ben maskil (son of wisdom)
ben mavet (son of death, a son of death, worthy of death, he shall surely die)
ben nakhar (foreigner)
ben nolad (a son shall be born)
Ben Omri (Ahab Son of Omri)
ben yakir (dear son)
Ben Yechid (only son, only Ben HaElohim who shares the nature of Elohim)
ben zachar (male child)
ben zekunim (the son of his old age)
ben (son, vassal)
ben hamet (dead son)
Beni Ahuvi
beni haahuv (beloved son)
beni (my sonp)
beno (his son)

NOTES

benoigeia (regarding
Benot HaYerushalayim
 (Daughters of
 Yerushalayim),
benoteinu (our banot, our
 daughters)
bentsh (custom of saying
 grace after meals,
 bentshen)
beotzev (with sorrow)
berach (had blessed)
berakhah (blessing)
berakhot (blessings)
berekhah (pool)
Bereshis (In the
 Beginning, Genesis)
beri'ot (fat ones)
berishonah (in the first
 place)
Beritot (covenants)
beroshim (cypresses,
 juniper)
Beruch Hashem (the
 blessed of Hashem)
Berukhim atem l'Hashem
 (Blessed be ye of
 Hashem)
besareinu (our flesh)
beseder (in order)
beser (better)
besere (better)
beseter (in secret, in
 the covert)
beshita (as a matter of
 conviction or principle)
beshum oifem
 (absolutely)
besod (in secret)
besod (secretly)
besorah tovah (good news)
besorah (good news, news,
 tidings)
Besorah (Good News)
besurah (glad tidings)
Besuras HaGeulah
 (Good News of
 Redemption)
besuroh (news)
Bet Din (Jewish
 Religious Court of Law)
Bet HaKnesset (House of
 Assembly, shul,
 synagogue, shtibel)
betach (boldly,
 confidently, in safety)
beten (belly, womb, fruit
 of the womb, body, womb,
 i.e. birth; see Psalm
 51:5)
beterem (beforehand
 YIRMEYAH 1:5)
betler (beggar, snorer)
betoch (in the midst of,
 within)
betulah achot (virgin
 sister)
betulah (virgin)
betulai (my virginity)
betulim (virginity,
 proofs of virginity)

betulot hayafot (fair
 virgins)
betulot (virgins)
betza (covetousness,
 greed, profit, gain,
 dishonest gain, ill-
 gotten gain, unjust
 gain)
Betzi'at HaLechem
 (Breaking Bread)
betziat halechem (have a
 meal, breaking of bread,
 the breaking of the
 bread)
betzibbur (kri'ah
 betzibbur is
 congregational public
 reading of the Kitvei
 Hakodesh in shul)
betzilloh (in his shade,
 shadow)
betzim (eggs)
Beulah ("Married")
bevitachon (confidently)
beytzah (egg)
beytzim (eggs)
bezadon zadon (in
 presumption, arrogance)
Bias HaMoshiach (the
 Arrival/Coming of
 Moshiach)
Bias (Coming, Parousia)
bibrit hanissuim (in
 covenant of marriage)
bichlal (entirely)
bigdei haserad (knit
 garments)
Bigdei Kodesh (Holy
 Garments)
bigdei nakam (garments of
 vengeance)
bigdei serad (elaborately
 woven garments)
bigdei yesha (garments of
 salvation)
bigoral (by lot)
bikah (plain, valley)
bikkur cholim (visiting
 the sick)
bikkurah (first ripe
 fruit)
Bikkurim (first-fruits,
 "Firstfruits" BERESBIT
 1:11-13; SHEMOT 23:16)
bikoret beshbonot (audit)
bimesibba (reclining [at
 tish])
Bin-Hayemini (Benjamite)
binah (understanding,
 comprehension)
Bincha chai (your son
 lives)
bincha (your son)
binecha (thy son)
binnyu (construction)
Binyamin (Benjamin)
binyan (building,
 edifice)
binyanim (buildings,
 structures)

BIRA'DAH (trembling,
 "with trembling")
birkat oved (blessing of
 the perishing)
Birkat Shalom (Greetings
 of Peace)
Birkat Shomayim (the
 Blessing of Heaven)
birkayim (knees)
birkei Yosef (knees of
 Yosef)
Birkhat (Blessing)
Birkhati (My Blessing)
bishas maise (at the same
 time)
biShmi HaGadol (by My
 great Name)
bishmi (by My Name, in my
 name, on My Name)
Bishmi (in my Name
 [Moshiach])
biShmi (in My Name)
bitachon (confidence,
 trust, confident trust)
biteinu (our daughter)
Biti (my daughter)
bitto (his daughter)
bitzediyyah (with
 intention, by laying in
 wait)
bizyoinos (humiliation)
bizzayon (contempt)
Blaib shtein! (Stop!)
blaib (remain, continue
 unchanged)
bnai dodeihen (sons of
 their uncles, i.e.
 cousins)
Bnei "HAAMAH" (Sons of
 the Slave Woman)
Bnei Adam (all mankind,
 Sons of Adam, those of
 low estate)

bnei alvah

bnei alvah(children of unruliness)
bnei ammecha(children of thy people)
bnei avlah(children of wickedness)
bnei basar(carnally-minded believers)
bnei bayit(avadim born in my bais)
bnei be'ulah(children of the married woman)
bnei Belial
bnei beliyaal(reprobate, worthless men)
bnei chalof(sons of destitution)
bnei chayil(sons of valiant, valiant men, men fit for military service)
Bnei Chayil(valiant men)
Bnei Chet(Heth)
bnei Chorin(freedmen)
bnei elim(sons of the mighty)
bnei evyon(children of the needy)
Bnei HaAm(Common People)
Bnei HaKhofshi'yah(Sons of Lady Freedom, the Freedwoman)
Bnei HaMalchut(Sons of the Kingdom)
bnei haMeri(sons of Rebellion)
bnei haneurim(children born in one's youth)
Bnei HaNevi'im(prophets)
bnei HaOlam HaZeh(the Sons of This World)
bnei hapilageshim(sons of the concubines)
bnei harah(sons of the evil one)
bnei hata'aruvot(sons of the hostages)
bnei haYerushsha(heirs)
bnei hayitzhar(sons of oil)
bnei immi(my step-brothers)
bnei ish(those who are highborn)
bnei onenah(you children of a sorceress)
bnei oni(all the oppressed afflicted people)
bnei orev(young ravens)
bnei Regesh(sons of Thunder)
bnei rogez(sons of anger)
bnei sha'on(sons of tumult)
Bnei Shet(Shuthites)
Bnei Shikkulayich(the Children of thy Bereavement, i.e. the sons born while the

Mother was bereaved of other children lost)
bnei temutah(sons of death, i.e. appointed to die)
Bnei Yisroel(Sons of Yerushalayim)
bnei zililut da'as(sons of sober mindedness)
bo hashemesh(sunset)
bo Yosef(coming of Yosef)
Bo're(Creator)
Bo'u u're'u!(Come and see!)
Boaz("Strength is in it")
bochur(young man)
boged(the unfaithful, traitor, betrayer, treacherous person, treacherous betrayer, treacherous)
bogedei aven(wicked)
boged(traitor)]
bogedim(betrayers, traitors, treacherous ones, unfaithful ones, unfaithful)
Boh!(Come!)
boker(morning, until morning)
Boneh Tziyon b'damim(they build up Tziyon with dahm)
Boneh Yerushalayim(builder of Jerusalem)
Boneh(Builder)
bonim(builders)
Bonim(Builders)
bor hagadol(great pit)
bor(pit, dungeon, cistern, well)
Boreh Ketzot HaAretz(Creator of the Ends of the Earth)
borot rabbim(many wells)
borot(pits, cisterns)
borur(obvious)
boser(sour grape, ripening grape)
bosh(embarrassed)
boshet alumayich(the shame of thy youth)
boshet hapanim(shame of face)
boshet panim(shame-faced disgrace)
Boshet(Shame)
boshet(shame, shameful [idol])
bot(pit)
botechim(ones trusting)
bocherim(young men)
bracha(blessing)
bren(fervor, hitlahavut)
Bri'at HaOlam(the creation of the world)
bria chadasha(a new being)
bris milah(circumcision)

chafaz

Brit HaKodesh(Holy Covenant)
Brit HaShevuah(the Covenant of the oath)
brit hefer(he broke)
Brit Rishonim(covenant of their ancestors)
brit(covenant, treaty)
Brit(covenant)
briyah(food)
brought nachamah(comfort)
Brucha at miNashim(Blessed art thou among women)
bubbemeises(old wives tales)
bul etz(product of a tree, i.e. a block of wood)
bushah(shame)
but horeiti(I will teach)
buttel(cancelled out)
butz(fine linen robe)
buz(contempt, laughingstock)
Carkemish(carchemish)
carmel(fertile land, fruitful field)
Casluchim, (whom came the **Pelishiti** (Philistines)
CHABAKUK (HABAKKUK)
chabburot haYehoshua(wounds/stripes of Yehoshua)
chaburah(stripe laceration, stripes/lacerations)
chaburot(wounds)
chacham(wise, wise man, wise person)
chachamim(wise men, wise ones)
chachamot(wise women)
chachemot sarot(wisest ladies)
chadal ishim(rejected by men)
chadarim(chambers, rooms)
chadash(new)
chadasha(new, new garment/cloak)
chadashah(new thing)
chadashim and yeshanim(new and old)
chadashim(new g-ds)
chadashot(new things)
chadal(fleeing, frail)
chafash(freed)
chafaz(haste, alarm, consternation)

chafeshim

chafeshim (free ones)
chafetz hatov (good desire)
chafetz (desire, pleasure, will, good pleasure, good pleasure of his will)
chafetz (He delighted)
chafetzah (willing mind)
chafshi (free)
chafatsti (I am pleased)
Chag HaAsif (Festival of Ingathering, Harvest-time)
Chag HaMatzot (the Feast of Pesach)
Chag HaPesach (the Feast of Pesach)
Chag (pilgrim feast, holy day)
chagavim (grasshoppers)
CHAGGAI (HAGGAI)
chaggim (feasts)
Chai Hashem ("As the L-rd lives")
Chai l'olam (live forever)
chai (alive)
chaiyal (soldier)
chaiyalim (soldiers)
chalakim (portions, i.e. tribal portions or allotments)
chalakot (smooth things)
chalal (slain, wounded)
chalalah (desecrated)
chalalim (dead ones, slain ones, wounded, wounded ones)
chalavim (fats)
chalifal (changing)
chalifot semalot (changes of clothing)
chalifot (courses, shifts)
chalil (flute)
Chalilah lanu (far be it from us)
Chalilah li (far be it from me! May it never be! G-d forbid!)
chalilim (flutes)
challah (loaf, cake)
challat matzah (loaf of matzah)
chalom (dream)
chalomot (dreams)
chalon (window)
chalonot atumot (closed niches)
chalonot (windows)
chalukat Bais Av (family subdivisions)
chalutzim (pioneers)
cham (hot)
chamah (anger, wrath)
Chamas! (Violence!)
chamat gever (husband's rage)
chamat HaMelech (wrath of the King)

chamat (fury)
chamdanut (covetousness/greediness, greed)
chamesh achim (five brothers)
chamesh chodashim (five months)
chamesh elafim anashim (five thousand)
chamesh esreh shanah (fifteen years)
chamesh kikrot (loaves)
chamesh meot (five hundred)
chamesh (five)
chametz, chometz (leaven, leavened bread)
chamisha be'alim (five husbands)
chamishah chalukei avanim (five smooth stones)
chamishah chodashim (five months)
chamishi (the fifth)
chamishim ish (fifty men)
chamishim shanah (fifty years old)
chamishim (fifty)
chamishto (a fifth part thereof)
chammah (sun)
chammanim (sun-pillar idols)
chamneicheim (your pillars for worshipping the sun)
chamor (donkey)
chamoreinu (our donkeys)
chamorim (donkeys)
chamot, shviger (mother-in-law,)
chamudim (favorite [idols])
chamudot (best ones)
chanef (hypocrite, man without G-d, irreligious man, profane, irreligious, profligate)
chanefei lev (irreligious in heart)
Chaneini (be merciful)
chaneinu (have mercy on us)
chaninah (favor, mercy, pardon)
channeni (be gracious/merciful unto me)
Channeni (be merciful)
Channukah (Festival of Lights)
channun (favor, grace, gracious, compassionate)
Channun (Gracious)
Chanoch (Enoch)
chanupah (profaneness)
charadah gedolah ad me'of (exceedingly great trembling)
charaf (taunted, defied, disgraced)

charon af

Charan (Haran)
charash barzel (ironsmith)
charash chacham (skilled craftsman)
charash etzim (carpenter)
charash even (engraver in gemstones)
charash (ironsmith, blacksmith, workman, artisan, craftsman)
charashei tzirim (crafters of images, idols)
charashim (artisans, craftsmen, carpenters; also kharashim)
charavah (dry ground [see Yehoshua 3:17])
charavot (swords)
charedi (orthodox)
Charedim (Orthodox, G-d fearing Jewish religious ones)
charevot olam (ancient ruins)
chari af (fierce anger, great anger)
charitim (money purses)
charitzei hecholov (cuts of milk, cheeses)
charon af [Hashem] habah (the coming burning wrath of Hashem)
Charon Af Hashem (Burning Furious Wrath of Hashem, fierce anger of Hashem)
Charon Af Hashem (the burning anger of G-d)
charon af (fierce anger, burning anger, see Ro 1:18, burning wrath)

NOTES

charon (anger, wrath, fierce wrath)
chartummei Mitzrayim (magicians of Egypt)
chartummim (magicians)
chartzubbob resha (chains of wickedness/injustice)
charullim (nettles)
charutz (maimed)
charvot olam (the old ruins)
Chas v'Shalom! (G-d forbid!)
chasadim (loving-kindnesses)
chasdechah (Thy chesed, kindness, steadfast love)
chashekhim (darknesses)
chashivut (prominence)
chashuve nashim (prominent women)
chashuve Yevanim (prominent Greeks)
chashuve (importance, prominent)
chasid (loyal, displaying chesed, the one having chesed, the g-dly one)
chasidim (plural of chasid, pious devotees)
chassidus (piety)
Chassuna, Chasunoh (Wedding Feast)
chata'ah gedolah ad m'od (utterly sinful)
chata'ah (sin offering)
chataim (sins)
Chatanu (We have sinned)
Chatati (I have sinned)
Hashem HaTzaddik (God is our righteousness)
chatom (seal up)
chatoteinu (our sins)
chatt'aim (sinners)
chatta'ah (sin)
chatta'im (averos, sins, sinners)
chatta'im (chote'im, sinners)
chatta'ot (sins)
chattaim (sins)
chattat hakippurim (sin offering of the atonement)
chattat (sin, sinner, sin offering, sin atoning sacrifice, 2C 5:21)
chattatechem (your sin)
chattatenu (our sin)
chattot (sins)
chattotecha (thy sins)
chattoteinu (our sins)
chattotenu (our sins)
chatzi HaMalchut (half of the kingdom)
chatzir, khatzir (green grass, herbage)

chatzot halailah (midnight)
chatzotzerot (trumpets, trumpeters, battle trumpets)
chatzrot Hashem (courts of the L-rd)
Chavah (eve)
chavalim (pains, birth pains, pangs, birth pangs)
chavalim (cords, ropes)
chaver leneshek (comrade-in-arms)
chaver (fellow, companion, comrade)
chaverim (friends, comrades, fellowship)
chavol (pledge, borrower's pledge)
chavolah (pledge, collateral)
chavrusashaft (association, influence or hashpa'ah)
chavura (becoming involved, fellowship, joining a fellowship)
chavurah (company, fellowship, society)
chayah (living creature)
chayalim (warriors of valor)
Chayi! (Live!)
chayil (strength, valiant, warriors, valor, wealth)
chayil gadol (a great army)
chayitz (wall, partition, temporary wall)
Chayyah harishonah (the first Beast)
chayyah ra'ah (wild beasts, evil wild beast)
Chayyah (Beast, Anti-Moshiach)
chayyah (living, living creature, healed, whole, restored alive, beasts)
chayyat hasadeh (wild beast, wild beasts, beasts of the field)
chayyat yad (life of hand/power)
Chayyei Ein Sof (Endless Life)
chayyei menuchah (life of rest)
Chayyei Olam (Eternal Life, Everlasting Life)
chayyeichem (your life)
Chayyim Chadashim (New Life)
Chayyim l'Hashem
baMoshiach Yehoshua (alive to G-d in Messiah Yehoshua)

chayyim (alive, alive ones, life, living, vigorous)
Chayyim (Life)
chayyot hagedolot (great beasts)
chayyot (creatures)
chazak (strong, be strong, powerful)
chazakah (force, strong, strong arm)
chazekeinu (our own strength)
chazir, chazirim (swine)
chazon (vision, prophetic vision, appearance, revelation, prophecy)
chazon lailah (night vision)
chazon nifratz ([prophetic] vision open/spread out/common, i.e. prophetic vision was uncommon)
chazon shav (vain visions)
chazon sheker (false vision)
chazora (review)
chazut kashah (harsh vision)
chedar hamekerah (inner cool room)
chedar mishkav (bedroom)
cheder b'cheder (a room within a room, inner chamber)
cheder becheder (an inner room, a room in a room)
cheder hamittot (bedroom)
cheder ([bed]room, room)
chedvah (joy, rejoicing)
chefetz (pleasure)
chefetz Hashem (pleasure/will of Hashem)
cheftza (really something)
chefet (delight, desire, wish, pleasure, personal advantage)
cheil (army)
cheimah gedolah (great fury)
cheishev haephod (belt of the ephod)
cheishev (belt)
cheker Eloah (depths of G-d)

NOTES

cheker(searchable)
chelavim(fat portions)
cheled(world, duration, duration of life)
chelek k'chelek(like portions)
Chelek Ya'akov(Portion of Jacob)
chelek(allotted portion of inheritance)
chelek(allotment, inheritance, portion, allotted portion, allotted share)
chelekah(parcel)
chelev eilim(fat of rams)
chelev(fat, choicest portions)
chelkat mechokek(lawgiver's chelek)
chelvei HaShelamim(fat of the peace offerings)
Chemah(anger, wrath, fury)
chemah(anger, hot temper, wrath, fury, burning heat, indignation, rage)
chemdah(desire)
CHEMDAT KOL HAGOYIM("THE DESIRED OF ALL NATIONS" HAGGAI 2:7)
chemdat(desired)
chen vachesed(favor and grace)
Chen VChesed(favor and mercy/lovingkindness)
chen(favor, unmerited favor, grace, gracious, charm)
chepping(annoying)
cheredat Elohim(a panic from Elohim)
cherem(ban, ban of destruction, cursed thing under ban of utter destruction, devoted thing, utter destruction, holy war)
cheres(sun)
cheres(potsherd, piece of broken pottery)
cheresh(deaf, deaf man)
chereshim(deaf ones, deaf people, deaf persons)
cheret(metalworking tool)
Cherev Hashem(Sword of Hashem)
cherev(sword, war)
cherpah(reproach, scorn, disgrace, shame)
cherpat almenut(reproach of widowhood)
cherpat enosh(the reproach/reviling of man)

cherpat olam(everlasting disgrace, perpetual reproach)
cherpat(scorn, abuse, disgrace)
cherpot(reproaches)
cherut(freedom)
chesed gadol(great mercy)
chesed(loving-kindness, loving-kindness, loyal loving-kindness)
cheshbon [plan] and action), account, bill, plan, the scheme, plan of things, calculation)
cheshek Sh'lomo(desire of Solomon)
chesron(that which is lacking)
chet b'yad ramah(wilful sin with a high hand of defiance" BAMIDBAR 15:30)
Chet Kadmon(Original Sin)
chet mavet(sin worthy of death)
chet(sin)
chevel(company, band, cork, rope, measure, portion, lot, pain)
Chevlai Moshiaich(birthpangs of Moshiaich)
Chevlei HaMavet,
Chevlei leydah(birth pains, pangs of childbirth)
Chevlei mavet(pangs of death)
Chevlei Moshiaich(birth pangs of Moshiaich)
Chevlei Moshiaich(Messianic birthpangs of the end of the Age)
chevlei oni(cords of affliction)
chevlei Sheol(cords of Sheol)
chevlei yoledah(birth pangs of a woman in childbirth)
cheyl Goyim(wealth of the Nations)
chezkat hayad(strength of the hand)
chezyonot(visions)
chidot(enigmas, riddles, hard questions)
chilah(pain)
chillel(He hath defiled)
Chillul Hashem gidduf(blasphemy)
CHILLUL HASHEM(DESECRATION OF HIS NAME)
Chillul HaYom HaShabbos(Desecration of the Sabbath Day)
chillul Shabbos(desecrates Shabbos)

chimmadti(I desire, see Shir HaShirim 5:16)
chinnom(without cause)
chinom(without cause)
chinuch(education)
chisvonot rabbim(many schemes)
chittah(wheat)
chittat Elohim(terror of G-d)
Chittim(Hittites)
chittin(wheat)
Chittit(Hittite)
Chivi(Hivites)
Chivvi(Hivite)
chiyuv(duty)
Chizkiyahu(Hezekiah)
Chizku(be strong)
chizzayon(vision, revelation)
chizzuk(strengthening/encouragement)
chochmah(wisdom)
chochom(wise, a man discerning and wise)
Chodashim(months)
chodesh b'chodesh(month by month)
chodesh harishon(first month i.e. Nisan)
chodesh hashmini(eighth month)
chodesh hateshi'i(ninth month)
chodesh(month)
Chodesh(Rosh Chodesh = New Moon)
chofshi(free)
choilek(taking issue)
choiv(debt)
chok olam(perpetual due, portion forever)
Chok(Decree, Law)

NOTES

chok (decree/law, ordinance, statute, requirement, obligation, limits, boundary, share, portion, set time)
Chol (Common Precinct)
chol (common, profane, secular, unconsecrated, sand)
cholah (sick)
cholayim ra'im (evil sicknesses)
choleh (ill, being ill, sick)
cholei (disease)
cholel niflaot ("accomplishing miracles" SHEMOT 4:21; Yn 11:42-43)
cholelim (players on instruments)
cholemim (them that dream)
choli (disease, sickness, infirmity)
cholim (sick persons)
cholom (chalom, dream)
cholomot (dreams)
cholomoteinu (our dreams)
cholov (milk)
chom hayom (the heat of the day)
chom katzir (heat of harvest)
chom (cham, heat)
chomah (wall)
chomah chitzonah (outer wall)
chomat avanim (wall of stones)
chomed (covetous)
chomer chutzot (mire of the streets)
chomer haDin (rigor of the Law)
chomer (khomer, clay)
chometz of shekhar (fermented drink)
chometz (leavened bread, vinegar, wine vinegar TEHILLIM 69:21)
chomot (walls)
chonen (generosity)
Choravot lanetzach (ruins endless)
choref (khoref, winter)
choresh (thicket)
choreshim (flowers)
chorev (heat, drought, ruin)
chori af haba (the wrath to come)
Chori Af HaElohim HaChai l'olemei haolamim (the wrath of the living G-d who lives for ever and ever)
chori af (burning wrath)
chorim (holes, nobles, rulers)
choser (want, lack)

choshech (dark, darkness)
Choshen Mishpat (Breastplate of Judgment)
Choshen (breastplate with the urim and tummim)
choshevim (the ones scheming)
choson (bridegroom)
chotam hachamishi (fifth seal)
chotam harevi'i (the fourth seal)
chotam hashevi'i (seventh seal)
chotam hasheyeni (second seal)
chotam hashishi (sixth seal)
chotam (seal, seal of ownership, signet, signet ring)
chotamot (seals)
chotan (mother-in-law)
chote'im (sinners)
choteh (sinner)
chotsh (at least)
chotzvim (masons, stone-cutters)
chovah musarit (moral duty)
choveket ben (shalt embrace a son)
Chovelim (Bindings [of Union])
choveret (set)
choverot (joined together)
Chozeh Dovid (Seer of Dovid, Seer David)
chozeh (seer)
chozek (strength)
chozim bakochavim (stargazers)
chozim (seers)
chozkah (strength)
chufshah (freedom)
chukim (laws, statutes)
chukkot Omri (statutes of Omri)
chukkot (customs, statutes, decrees, ordinances)
chulshat habasar (weakness of the flesh, sickness)
chumra (not of strict adherence to the letter of the law, legalism)
churban (destruction, ruin)
Churban (Ruin, Destruction of the Beis Hamikdash)

chutzah (street, outside)
chutzot
Yesrushalayim (streets of Jerusalem)
chutzot (market areas, streets)
Cush, Kush (Ethiopia)
D'ra'on Olam (Everlasting Contempt, Abhorrence)
da'ah (kite)
da'as HaChet (the knowledge of sin, BERESHIT 3:7)
da'as (knowledge, rationality, science)
da'avon nefesh (suffering of soul)
daas (knowledge)
dabbir (speak)
dag gadol (great fish)
dag (fish)
dagan (grain)
dagim (fish)
dahm anavim (blood of grapes)
dahm hahazzayah (blood of sprinkling)
dahm hanaki (innocent blood)
dahm haNevi'im (blood of the Prophets)
dahm naki (innocent blood)
Dahm ("blood" BERESHIT 22:7; SHEMOT 12:3,6; YESHAYAH 53:7,10)
dahm (blood guiltiness)
daiyagei adam (fishers of men)
daiyagim (fishermen)
dakka (dust)
dakot basar (gaunt ones in flesh, leanfleshed)
daku (broken into pieces, DANIEL 2:34)

NOTES

dal meiven

dal meiven(poor man with understanding)
dal(poor, weak, wretched)
dalet(door)
daletei Shomayim(doors of Heaven)
daletot(doors)
dalim(poor, poor ones, downtrodden, needy)
dalot(poor, scrawny, thin)
Daltot HaPenimiyot(Inner Doors)
Dameshek(Damascus)
damim(blood, bloodguiltiness, a bridegroom of blood)
darchei mufkarim(the ways of lawless ones)
darchei zimah(the ways of licentiousness)
dardar(thistle)
darkeinu(our way)
darkhei Ami(ways of My people [i.e. Israel's Biblical faith])
darkhei Tziyon(approaches to Tziyon)
darkhei(way, ways)
darkheichem(your roads, ways)
darom(south)
darshanim, darshan(preachers, preacher)
darvon(goad)
Daryavesh(Darius)
Dat HaMalkhut(Royal Decree)
dat(decree, law, religion)
dati(religious)
davar avdecha(word of thy servant)
davar hagadol(great thing)
davar hakasheh(difficult case)
davar harishon(the previous word)
davar kazav(word of a liar)
davar mikol hadavar
hatov(any promise from all the good promises)
davar rah(an evil plan)
davar sfatayim [words of lips, vain words])
davar(matter, problem, concern, report, talk, word, thing, promise)
Davar(Word, Promise, the Word of Hashem)
daven(pray)
dayagim(fisherman, fishermen)
Dayan(Judge of a Rabbinical Court)
dayan(judge)
dayanim(religious judges)

dayyot(kites, vultures)
deagot(worries, anxieties)
degel(standard, banner, flag)
dehainu(being)
delatayim(doors)
delatot(columns, doors, gates)
delet(door)
dema'ot(tears)
demamah dakkah(a quiet, gentle voice)
demei Yizre'el(massacre at Yizre'el)
demut gashmit(in bodily form)
demut he'atid(a future figure)
demut(appearance, image, icon, likeness, sketch)
dera'on(loathsomeness, an abomination)
derakheinu(our ways)
derakhim hara'im(wicked ways)
derakhim (ways, roads)
derashot(sermons)
Derech(the way)
Derech Ami(the Way, Road of My People)
Derech bogedim(way of traitors)
derech chol(ordinary mission)
derech echad(one way, one road, the same road)
Derech Etz HaChayyim(the Way of the Tree of Life)
derech gever(way of a man)
derech habatlanim(way of idlers)
Derech HaGoyim(Way of the Gentiles, Gentile territory)
derech hakashah(stubborn way)
Derech HaKodesh(The Holy Road)
derech hanesher(way of the eagle)
derech haseichel(road of understanding)
derech hasha'ar(way of the entrance)
Derech Hashem(the Way of the L-rd, the official name of our religion)
derech hatov(good road, way)
derech hatovah
v'hayesharah(the good and upright way)
Derech HaYam(Way to the Sea, Sea of Galilee)
Derech HaYashar(Straight Way)
Derech HaYeshu'at Eloheinu (the way of the Salvation of our G-d)

devar sefatayim

Derech isha mena'efet(way of an adulterous woman)
Derech L'Chayyim(Way to Life)
derech mashal(figuratively)
derech merachok(distant journey)
derech netivot(pathway)
derech oniyah(way of a sailing vessel)
derech orkhot(way of paths)
derech otzev(torturous road)
derech shloshet yamim(a three days'journey)
derech tevunot(way of understanding/intelligence)
Derech Tzidkat Hashem(Way of Righteousness)
derech yashar(straight road)
derech yesharah(straight way, straight road)
derech zimmah(lewd deportment)
derech(direction, journey, road, a road, way, toward, conduct, life's course)
derkutsheh(pester)
dermohn(made mention)
deror(liberty, freedom, YESHAYAH 61:1 "freedom, liberty" VAYIKRA 25:10)
derushah(one being sought)
derushim(sought out, pondered)
deshe, desheh(grass, herb, plant)
deshen(ashes, fat, fatness, abundance, the best food, the fat of the land)
deshenim(stalwart, vigorous)
devakim(joints)
devar HaMelech(matter of the King)
devar hamishpat(word of judgment)
devar hanevalah (vile/a wicked thing)
devar mishpat(verdict)
devar sefatayim(words of the lips, vain words)

NOTES

devar sheker(false matter)
devar(word, i.e. word of consolation, word, message)
devarim achadim(common words)
devarim harishonim(former words)
devarim ra'im(wicked things)
devarim(language, things, words)
devash(honey)
develet te'enim (cake of figs)
dever gadol(great plague)
dever(plague, pestilence, cattle disease)
deveykus("cleaving, attachment" DEVARIM 11:22)
deveykus(attachment, attachment to G-d, cleaving, cleaving to)
Devir(Most Holy Place)
devorim(bees)
dibbah(evil report, slander)
dibbatam ra'ah(a bad/evil report of them)
dibur(saying, utterance, speech)
dima'ot(tears)
dimah(tears)
dimyon(analogy, comparison)
din oni(cause of the poor)
Din(Judging, the Case)
din(sentence, judgment, verdict)
divaile(meanwhile)
divrei(words)
divrei avonot(iniquities)
divrei chanuppah(words of flattery)
divrei Chen(words of Grace)
divrei chizzuk(words of encouragement)
divrei haalah(words of this oath, imprecation)
divrei habrit(words of the covenant)
divrei haChayyei Olam(words of Eternal Life)
divrei HaChozim(words of the Seers)
divrei hanevu'ah(words of prophecy)
divrei hasheker(lying words, words of falsehood)
Divrei Hashem(the oracles, the words of G-d, Words of Hashem)

divrei hashirah hazot(the words of this song)
divrei havohu(words of emptiness)
Divrei Kadsho(His Holy Devarim)
divrei mirmot(deceitful matters)
divrei Moshiaich(words of Moshiaich)
divrei nevu'ah(words of prophecy)
divrei pinu(words of our mouth)
divrei ruach(vain words)
divrei sheker(lying words, words of falsehood)
divrei sinah(words of hatred)
divrei torah(words of teaching)
dlatot(doors)
dod Sha'ul(uncle of Sha'ul)
dod(uncle)
dodecha(thy love)
dodi(my beloved)
dodim(love, loves)
doiche(rejecting or setting aside)
doichek(farfetched)
doime(similar)
domen(dung, fertilizer)
dor acharon(future generation)
dor acher(generation following)
dor banecha(the generation of Thy children)
dor dorim(throughout all generations)
dor evrato(the generation of His wrath)
dor haacharon(later generation)
dor ikesh upetaltol(a perverse and crooked generation)
dor l'dor(generation to generation)
dor rah umnaef(an evil and adulterous generation)
dor rishon(former age)
dor sorer u'moreh(stubborn and rebellious generation)
dor v'dor(generation to generation, throughout every generation)
dor(generation)
doresh el hamesim(a consultor of the dead ones, i.e. a necromancer)
dorot olam(perpetual generations)
dorot(generations)

doroteinu(our generations)
dov(bear)
drakhei choshech(ways of darkness)
drakhim(ways)
drei(idle)
dubim(bears, female bears)
dud(kettle)
duda'im(mandrakes)
dudim(baskets)
dumah(silence)
Dumah(the silent [Place of Sheol])
dvar ashmah(a thing of guilt/condemnation)
dvar chochmah(a dvar of wisdom--Ac 16:7)
dvar da'as(word of knowledge)
dvar hanevu'ah(word of prophecy)
dvar haritztzuy(message of reconciliation)
dvar hisgalus(a dvar of revelation)
dvar malchut(decree)
dvar nevuah(word of prophecy)
dvar(word)
dvarim hanevu'ah(words of the prophecy)
dvarim(words)
dyo(ink)
ebnei Elyon(sons of the Most High)
echad(one, complex unity)
ed beliya'al(corrupt witness)
ed chamas(malicious witness)

NOTES

ed chamas

ed chamas (malicious, false witness)
ed echad (one witness)
ed emes v'ne'eman (true and faithful witness)
Ed Hashem (Hashem is witness)
ed kezavim (lying witness)
ed l'ummim (witness to the Nations)
ed ne'eman (a faithful witness)
ed re'iyah (eyewitness)
ed shekarim (false witness)
ed sheker (false witness)
ed (mist)
ed (witness)
edah hano'adim (assembly of ones banding together)
edah (assembly, community, congregation, witness)
edei chamas (witnesses of violence, false witnesses)
edei reiyah (eyewitnesses)
edei sheker (false witnesses)
eder harechalim (flock of ewes)
eder katan (little flock)
eder(flock)
edim ne'emanim (faithful witnesses)
edim rabbim (many witnesses)
edim (arrogant ones, witnesses)
edot (covenant demands, urgings, reminders, testimonies warnings)
edrei chaverecha (the flocks of thy chaverim, fellow companions)
edrei hatzon (flocks of sheep)
edrei tzon (flocks of sheep)
edut, eidus (testimony)
Edut (the [Ark] of the Testimony)
ee (isle, island)
efeh (kind of poisonous snake)
efer (ash, ashes)
efsher (perhaps)
egel masekhah (molten calf)
egel (calf, calf-idol)
eglah melummadah (a trained heifer)
eglah (heifer)
eglat bakar (heifer of the herd)
egrof (fist)

Eh-he-yeh ashair
Eh-heh-yeh (I WILL BE THAT I WILL BE)
EH-HE-YEH (I WILL BE)
Eh-heh-yeh (I will be ehmah (terror)
ehrlliche Yid (a good Jew, a truly pious Jew)
eibik (forever)
eidel (gentle, courteous)
eidus hane'eman (faithful witness)
Eidus HaNe'eman (the Faithful Witness)
eidus tovah (good witness)
eidus (witness, witness of testimony)
eifah (measures, measuring basket)
eifoh hu (where is he?)
eilei hatzedek (oaks of righteousness)
elim (rams)
eimah (dread, terror)
ein Elohim (there is no G-d)
Ein kamocha vaelohim, Adonoi (there is none like Thee among the g-ds, Adonoi)
ein ketz (without end)
ein kmocha Elohim (there is no G-d like Thee)
ein korei'a (bowed not)
einayim ivrot (blind eyes)
einayim (eyes)
einot mayim (springs of water)
eirom (naked, nakedness)
eirummim (naked ones)
eisek (business)
eish (fire)
eish ketanah (small fire)
eish zarah makhar (tomorrow)
eish (strange/Unauthorized fire)
eishes chayil (virtuous woman)
eith hevel (empty nothings)
eitza (suggestion)
eivah (enmity, personal hostility, see Ezekiel)
evivot (enmities)
EKHAH(LAMENTATIONS)
El ani (I am a g-d)
El Chayyai (G-d of my life)
El De'ot (a G-d who intensively knows)
El Elyon (G-d Most High)
el gadol v'norah (a mighty g-d and terrible)
El Gemulot Hashem (Hashem the G-d of Recompense)

Elohei HaEmes

El Gibbor ("Mighty G-d")
el hane'eman (the faithful g-d)
el kanna (jealous g-d)
el kannah (jealous g-d)
el lo yoshia (g-d who cannot save)
el nechar (foreign g-d)
el rachum (merciful g-d)
El Sali (G-d my Rock)
el zar (strange, foreign g-d, foreign g-d)
el (g-d)
El (G-d)
el-chinnam (in vain)
el-mishmar (in custody)
elah (oak tree, terebinth, tree, oak)
elah (terebinth)
elef dor (a thousand generations)
elef shanim (a thousand years)
elef (unit, thousand, a thousand)
elem (youth, young man)
Eli (my G-d)
Elil (idol)
Elilim (idolater, idols, false g-ds, images)
elim ("great trees")
elim (oaks, big trees)
Eliyahu HaNavi (Elijah)
Ellinisti Ginoskeis? (Do you know Greek?)
Elo'ah (G-d)
Eloah Osai (G-d my maker)
Elohai (my G-d)
Elohecha (Thy G-d)
Elohei Amen (the G-d of [the] Amen, the G-d of Truth)
Elohei Avoteinu (the G-d of Our Fathers)
elohei ha'ammim (the g-ds of the peoples)
elohei ha'aretz (g-ds of the land)
Elohei HaEmes (G-d of Truth, True G-d)

elohei HaEmori (g-ds of the Amorites)
elohei hagoyim hahem
 (the g-ds of these goyim)
elohei harim (g-ds of the hills)
Elohei Marom (G-d on High)
elohei massekhah (cast metal g-ds, molten g-ds)
elohei nechar (foreign g-ds, strange g-ds)
elohei nekhar ha'aretz (g-ds of the foreigners of the land)
elohei nekhar (foreign g-ds)
Elohei Olam (the Eternal G-d)
Elohei ruchot hanevi'im (G-d of the spirits of the prophets)
Elohei tzidki (O G-d of my righteousness)
Elohei Yish'einu (G-d of our Salvation)
Elohei Yishi (G-d of my Salvation)
Elohei Yisho (the G-d of his Salvation)
Elohei (G-d of)
Eloheichem (your G-d)
eloheihem (their g-ds)
eloheinu (our g-ds)
Elohim bara (G-d created)
Elohim Chayyim (G-d lives)
Elohim danani (G-d hath judged me)
Elohim ed beini
uveinecha (Elohim is witness between me and you)
Elohim gemul (Divine retribution)
elohim ha'adirim (mighty g-ds)
Elohim heChacham (only wise G-d)
elohim (g-ds, the g-ds)
Elohim (G-d)
Elon (Oak, Terebinth tree)
Elohut (divinity)
Elyon (most exalted) the Most High)
em bochur (mother of youth)
Em (Mother)
emek achor (valley of trouble)
Emek Yizre'el (Jezreel Valley)
Emek (valley)
emes (faithfully, truth)
Emes (Truth)
emesdik (genuinely)
emesh (last night)

emim (terrors [of death])
Emori (Amorite)
emunah me'od (very faithful)
emunah omen (perfect faithfulness)
emunah (faith, truth, faithfulness, fidelity, stability, faithfully, truthfully)
Emunah (Faith, the Emunah of the true Dat HaYehudit)
emunim (faithful ones, the ones being faithful)
enosh (a man, man, humankind, mankind, mortal man)
enut oni (affliction of the afflicted)
ephod bad (linen ephod, linen robe)
ephod (sacred vest used for consulting a deity)
Ephrayim (i.e. the Northern Kingdom, Israel)
eravon (pledge)
erech apayim (slow to anger)
eres (poison, venom)
eretz achuzzatam (the land of their possession/estate)
eretz ayefah (a parched, thirsty land)
Eretz Chadasha (a New Earth)
eretz Chayyim mipesha ami (for the transgression of my people [Yisroel])
eretz chemdah (a land of desire, desirable land)
eretz dagan (land of grain)
eretz gezerah (uninhabited, solitary place)
eretz HaEmori (land of the Amorite)
eretz hakena'ani (land of the canaanites)
eretz HaNegev (land in the Southern Desert)
eretz hateyman (land of the south)
Eretz HaTzevi (Beautiful Land, i.e., Israel)
eretz Kasdim (land of Chaldeans)
Eretz Kavul (Land of Good-for-Nothing)
eretz Kena'an (Canaan)
eretz kena'an (land of trade)
eretz marchakim (a land of places far away)
eretz melechah (salt land)

eretz merchak (a far country)
eretz mitzrach (land of the east)
eretz moledet (homeland, native land, land of one's birth)
eretz moshevoteichem (land of your homes)
eretz nekhochot (land of straightforwardness)
eretz neshiyyah (land of forgetfulness/oblivion)
eretz niddah (unclean land)
eretz noshavet (an inhabited land)
eretz oyev (land of the enemy)
eretz Pelishtim (land of the Philistines)
eretz pesalim (land of idols)
eretz rechokah (a far country, a far land)
eretz rekhokah (a far country)
eretz taluvot (land of burning heat)
eretz tzafon (land of the north)
eretz tziyyah (land of drought, parched land)
eretz zarah (a strange land)
eretz zavat cholov
udevash (land that floweth with milk and honey)
eretz (earth, land)
erev rav (mixed multitude, a mixed company that was large)
erev (evening)
erez (cedar)
erlichkeit (sincerity)
erom (naked, nakedness)

NOTES

ershtins (first of all)
erusin (betrothal, engagement)
ervah (nakedness, pudenda)
ervat av (nakedness of their father, i.e. had incest with mother or step-mother)
ervat davar (shameful thing)
ervat ha'aretz (nakedness of the land)
ervat immecha (thy mother's nakedness)
ervat (nakedness)
ervon (pledge)
Es lechem chukeinu ten lanu yom yom (Give us day by day the bread we need)
eser karnayim (ten horns)
eser ma'alot (ten steps)
eser shanim (ten years)
eser (ten)
esev kol hosadeh (grass of every field)
esev (grass, herbs, vegetation)
eshel (tamarisk tree)
eshet aviv (his father's wife)
eshet chayil, aishes chayil (a woman of valor, an excellent wife)
eshet hamet (wife of the dead)
eshet kesilut (the woman Folly)
eshet kheyk (wife of his bosom)
eshet ne'urim (wife of one's youth)
eshet yefat to'ar (a woman who is beautiful of form)
eshet zenunim (wife of whoredoms)
eshet (wife)
eshkelot hagefen (clusters of the vine)
eshkolot (clusters [of fruit])
esreh shanah (fourteen years)
esrim elef (twenty thousand)
esrim ish (twenty men)
esrim v'arba'ah Zekenim (twenty-four Elders)
et barzel (iron pen)
et chayyah (time of life)
et harishon (the former time)
et ketz (time of the end)
et marpeh (a time of healing)

et ra'ah (evil time)
et sheker (deceiving pen)
et yoledah (time when she who is in labor)
et (pen, stylus, time, season)
et (time)
etmol (yesterday)
etnan (harlot's wages, temple proceeds of cult prostitution, payment, wage)
etsem haAdam hachet (the essence of the sinful human condition)
etz haChayyim (the tree of Life)
etz hate'enah (fig tree, MICHOH 4:4; ZECHARYAH 3:10)
etz nishchat (corrupt tree)
etz pesel (wooden idol)
etz rav me'od (very many trees)
etz shel mesiros nefesh (tree of self-sacrifice)
etz te'enah (fig tree)
etz yavesh (dry tree)
etz (tree, wood)
etza (advice, "wisdom," counsel, purpose, plan, plan of G-d, scheme, prediction)
etza (counsel, scheme)
etzadah (bracelet, band)
etzah (counsel, advice, purpose, [see Yn 2:24-25; Isaiah 9:5] wisdom, verdict, plot, plan, divine plan)
etzat Hashem (counsel, plan of G-d)
etzba Elohim (finger of G-d)
etzel (near, by the side of)
etzbe'ot (fingers)
etzem adam (human bone)
etzem (bone)
etzev (image, statue, sorrow)
etzim (wood, timber)
etzot (counsels, plans)
evar katon (small member)
evar (member)
evarim (members, limbs)
eved maskil (wise servant)
eved rasha (bad servant)
eved shlishi (a third servant)
eved (slave, house slave, official, servant, vassal)
evel gadol (great mourning)
evel (mourning)

even bochan (a tried stone)
even gedolah (a large rock)
even hagedolah (great stone)
even haroshah (finishing stone)
even levanah (a white stone)
even ma'amasah (a burdensome stone)
even negef ("stone of stumbling" YESHAYAH 8:14; 28:16)
even netzurot (hidden things)
even shelemah (perfect stone, just weight)
even yekarah (precious stones)
even (gemstone, stone, ore)
ever (limb, member)
evilim (morally bad foolish people)
evrah (fury, wrath)
evrat Hashem Tzva'os (wrath of Hashem of Armies)
evrot af (furious wrath)
evus (feed-trough, animal feeding trough)
Evyatar (Abiathar)
Evyon (needy man, needy, poor)
evyonei adam (needy of humankind)
evyonim needy, needy ones, poor)
eymat hamavet (terror of death)
eynayim (eyes)
eyvah (enmity)
eyvat olam (ancient enmity)

NOTES

ezer (a helper, help)
ezor ohr (belt of leather)
ezor (belt)
ezov (hyssop)
Ezrach (native, native born, he that was born among them)
ezrah (aid, help)
ezratenu (our help)
ezreinu (our help)
ezri (my help)
fahkert (on the contrary)
farbrengen (inspirational gathering)
fargolgung (persecution)
farloiren (lost)
farnumen (preoccupied, set aside)
farshkeit zich (of course)
FELI (supremely wonderful [see Yeshayah 9:5(6)]; Exodus 15:11)
feretz chittah, and se'orah (a land of wheat and barley)
fergin (graciously grant)
fest (excellent)
feste (excellent)
fier ois (elucidate)
fier zich (comport oneself)
fol (beans)
forois (advance)
fort (nevertheless)
frai (irreligious)
ga'arah (rebuke)
ga'avah (conceit, haughtiness, arrogance, pride, proudly)
ga'avtanim (proud boasters)
Ga'on Olam (Everlasting Exhaltation)
ga'on Yehudah (pride of Judah)
ga'on (arrogance, pomp, pride)
Ga'on (Glory, pride)
gaayonim (the haughty ones)
gader (fence)
gadfanut (blasphemy, cursing, reviling)
gadish (grave-mound)
gadlus (with remarkable superiority)
gadol chemah (great temper)
gadol sachar (great reward)
gadol v'hafeleh (great and magnificent)
gadol yeter me'od (and even much better)

gadol (eldest, great, great throne, greater, greatness)
gag (housetop, roof, rooftop)
gigot (roofs, rooftops)
gahn (garden)
gakhon (belly)
gal (heap, mound)
galah (had revealed, unveiled)
gale'ed ("heap of witness")
galgal (wheel, whirlwind)
Galil (Galilee)
galim (waves)
galloti (have I rolled away)
galmudah (barren, incapable of having children)
galui (made known)
gan raveh (well-watered garden)
gan, gahn (garden)
Gan (Garden)
ganav balailah (thief in the night)
ganav (thief)
ganavim balailah (thieves by night)
ganavim (thieves)
gamin (gardens)
gannot, ganot (gardens)
ganov (stealing)
gantze nachon (entirely correct)
ganzakim (storerooms)
gargeer hakhitah (grain of wheat)
garon (throat)
gartel (belt)
garzen (axe)
gashmit (bodily)
gat hagedolah (great winepress, YOEL 4:13 [3:13])
Gat-Shmanim (Gethsemane)
gav (along with, height, back)
gavoah ruach (haughtiness)
gazel (robbery, the thing taken as plunder)
ge'arah (scolding, rebuke)
ge'ayot (valleys)
ge'im (proud ones, proud arrogant ones [of inordinate ambition])
ge'on Yisroel (pride of Yisroel)
ge'on (pride, arrogance)
ge'ulim (redeemed ones)
ge'ulim (redeemed people)
ge'ut Hashem (majesty/exaltedness of Hashem)
ge'ut (arrogance)

geben (give)
gebul rishah (territory of wickedness)
gedayei izzim tovim (good kids of goats)
geder (classification)
gederot (hedges)
gedi izzim (kid of the goats)
gedi (young goat)
gedilim (fringes, tzitzis)
gedolah umarah ad me'od (a great and exceeding bitter cry)
gedolah (great)
gedolim chikiei lev (great searching of heart)
gedolim (great ones)
gedolot (great things)
gedood (troop, detachment, raiding party)
gedud (leader of a band of marauders, raider, raiding band, troop)
gedudim (marauders, soldiers of the army)
gedufah (taunt)
gedulah (greatness)
gedulat Hashem (greatness of G-d)
gedullah (greatness)
gefanim (vines)
gefeirlich (horribly)
gefen zot (this vine)
gefen (vine, grapevine)
gehinnom haeish (hell of fire)
Gehinnom (Hell)
gei zich (go along yourself!)
Gelili (inhabitant of the Galil)

NOTES

Gelt (money)
gemalim (camels)
gemilut chasadim
 (acts/deeds of lovingkindness, benevolence, and caring)
gemul (recompense, due, desert, retribution
 YESHAYAH 3:11)
gemulot (deeds, dealings)
genazim (treasuries [see the word genizah])
genoi (precisely)
ger (alien, stranger proselyte, foreigner)
gerim (aliens)
gerim (proselytes)
gerusha (divorcee)
gerushot (exactions)
geshah (fall back, make room, give place)
geshem (rain, winter rain)
geshmak (pleasure)
geshrai, shrai (scream)
get (divorce)
geulah laolam
 (redemption to the world)
geulah peratit
 (individual redemption)
Geulah (Redemption)
geulei Hashem (the redeemed of Hashem)
gev (back, eminent place, cult prostitution shrine)
geva'ot (hills)
geval (borders, city limit)
gevald! (help!)
gevaltike
 (extraordinary)
gevarim (men)
gever (man, male)
geveret ad l'olahm (lady forever)
geveret mamlachot (the lady of kingdoms)
gevi'a (cup, goblet)
gevir (master)
gevirah habechirah (the chosen lady)
gevirah (lady, mistress, royal lady, queen, queen mother)
Gevirah (Queen Mother)
geviyah (body)
geviyot (corpses)
geviyyateinu (our bodies)
geviyyatenu (our bodies)
geviyyato (his body, cf DEVARIM 21:23; BERESHIS 47:18)
geviyyot (corpses)
geviyyoteinu (our bodies)
gevuL Kadosh (His Holy Border)

gevuL olam (ancient landmark)
gevuL (boundary stone)
gevuLot (borders)
gevura (strength)
gevurah rabbah (great power)
gevurah (might, power, miraculous power, miraculous power of Hashem, strength)
gevurat Hashem (power of G-d)
gevurot (mighty acts)
gey chizayon (valley of vision)
gey gedolah me'od (a very great valley)
gey haharegah (valley of slaughter)
gey tzalmavet (valley of the shadow of death)
gey (valley)
geya'ot (valleys)
gezar din (verdict)
gezel (robbery)
gibbor aritz (mighty warrior)
gibbor chayil (man of valor)
gibbor tamim (blameless man)
gibbor (mighty, mighty man, strong man, warrior)
gibbor (strong man)
gibborei hechayil (mighty men of valour)
gibborei ko'ach (mighty ones of power)
gibborim (mighty men, mighty ones)
gidduf (blasphemy)
giddufim (revilings)
giddufot (insults, scorn)
gidim (sinews, tendons)
gidrot tzon (sheep pens, sheepfolds)
gilat (rejoicing)
gilgal (wheel)
gillayon gadol (great slab)
gillulim (idol, idols)
gilui arayot (sexual immorality)
gilulim (idols)
gishmei berakhah (showers of blessing)
givah (hill)
giveot Olam (everlasting hills)
giz (fleece)
gizrah (separation, separating courtyard, restricted space, which behind the Beis HaMikdash)
gmulim (benefits)
Go'ali (my Redeemer)

go'el hakarov (near kinsman redeemer)
Go'el (Redeemer, Moshiah)
goderim (masons)
gofrit (brimstone, sulphur, burning sulphur)
goilomim (foolish people)
goirem (driving force)
goires (listen to)
golem (embryo)
Golus (exile)
Golyat (Goliath)
gomeh (papyrus, bulrushes)
gomelim (ones repaying, rewarding)
gor (very)
goral (lot, lots, allotment, property, allotment by the divine will)
goralot (lots)
goren (threshing floor)
gorenah (threshing floor)
govei'a (one being close to death)
goy atzum (strong nation)
goy choteh (sinful nation)
goy gadol (great nation)
goy me'olam (an ancient nation)
goy naval (foolish, senseless nation)
goy tzaddik (right-with-G-d people)
goy (nation)
Goy (Nation, People)
goyim hamoredim (rebellious nations [tribes])
goyim (nations)
Goyim (Nations)
gozezim (sheepshearers)
Grahda (as a matter of fact, in reality)
granot (threshing floors)
groise (eminent)
guddal (being brought up)
gufa (myself)
gufaniyut (corporeality)
gullot (springs)

NOTES

ha'alalah (the curse,
Devarim 29:18)
HA'ANANIM (glory clouds)
ha'arets acheret
(another country)
Ha'aretz haHavtacha (the
Promised Land)
ha'aretz rachavat
(spacious land)
ha'aretz (the earth, the
land)
Ha'Aretz (the Earth)
ha'ayenah (the spring)
ha'ir hagedolah (great
city)
ha'ofim (the bakers)
ha'oph (the birds)
ha-Shem (the Name)
HaAcharon (The Last)
haAchim b'Moshiach
(the brothers in
Messiah)
haAdam Shofech dahm (One
who sheddeth man's
blood),
haadamah (the earth, the
ground, the land)
HaAdon (the L-rd)
HaAgam (the Lake)
HaAhavah (the Love)
Haahuv (beloved)
haalmah (the unmarried
young virgin)
haam hazeh (this people)
haam (the people)
haAm (the People,
troops, army, the Army)
HaAmmim (the Nations)
haAniyim (the poor)
haara (insight)
haaretz harishonah (the
first earth)
haaretz hazot (this
land)
HaAretz (O Earth, the
earth)
haasarah (the ten)
haavodah (the bondage)
haayenah (the spring)
habasar (the flesh)
habatzek (the dough,
trans note: see Pesach
Haggadah)
habayit (the house)
habechirim (the chosen
ones)
habechor (firstborn)
habechorah (right of the
firstborn)
HaBen Hamevorakh (the
Son of the Blessed)
haben (the son)
haberekhah (the pool)
haberurim (the ones
being chosen)
HaBo're (the Creator)
haboker (the morning)
HaBoreh HaShomayim
v'haAretz (the creator
of Heaven and Earth)
HaBonim (the builders)

HaBoreh (the Creator)
haboshet (the "shame,"
i.e. the Ba'al fertility
cult false religion)
HaBrit (the Covenant)
hachai (the living, the
living [one])
HaChai (the One living)
HaChalavim (the fats)
HaChayah (Living
Being[s])
HaChayyim (the Life)
HaChayyot (the living
beings)
hachet (the sin)
HaChitti (Hittites, the
Hittite)
hachitzon (the outer
one)
HaChivvi (Hivites)
hachnosas orchim
(hospitality, lodging)
hachodesh hazeh (this
month)
hachoref, hakoref (the
winter)
HaChozim (the Seers)
Hachrazah (proclamation
kerygma, kerygma,
obligatory content of
true preaching)
hadag (the fish)
Hadar Eloheinu (Majesty
of our G-d)
hadar (dignity, honor,
majesty, splendor)
hadavar hazeh (this
word)
HaDavar (the WORD)
haderech (the way)
hadlakah (bonfire)
hadom (footstool)
hador hazeh (this
generation)
haDor (Generation)
hadrat kodesh (majesty
of holiness)
HaEdut (The Testimony,
i.e. the Stone Tablets
of the Ten Commandments)
HaEl HaGadol V'HaNorah
(the great and dreadful
G-d)
haelah (the oak tree)
haelleh (these)
HaEmes (the Truth)
HaEmori (the Amorite,
the Amorites)
haemunah (the faith)
haerev (the evening)
haetz (the tree)
HaEtz (the Tree, the
Boim, Joshua 8:29; II
Sam 18:9; Deut 21:23)
haetzim (the trees, the
wood)
haeven (the stone [of
the fertility cult of
Ba'al worship])
haeven (the stone)

hafachpach (crooked,
tortuous)
hafarah (revocation)
hafekhah (upheaval,
destruction, overthrow)
hagan (the garden)
hagbah (lifting up, as
of the Torah Scroll when
it is lifted up in shul)
hagedolim (the great
ones)
hagedullah (the great
thing)
hagedulot (all great
things)
hagefen (the vine)
hagefen haamittit (the
true vine)
hagillulim (all the
idols)
hahar hazeh (this
mountain)
HaIr hazot (this City)
HaIr (the City.
Yerushalayim)
haish haoreach (the
wayfaring man, traveling
man)

NOTES

haIsh (the Man)
haivriyyot (the Hebrew women)
HaKadosh (The Holy One)
Hakayitz (the summer)
Hakatenot, hakasenos (the tunics)
hakatuv lachayyim (recorded for life)
hakedeshim (the male and female cult prostitutes)
hakehillot (congregations)
hakeleh (prison)
hakemarim (the idol-priests)
HaKeru'im (the Invited ones, the summoned called ones, the Called Ones)
hakesef (silver basin, silver tables)
HaKetz HaOlam (the End of the Age/World)
hakhchashah (denial)
hakhnasah (income)
HaKinot (the Laments)
HaKodesh (The Holy Place)
hakol bo (all came, came to pass)
hakoret ([forest] cutter)
halachah (the teaching to be followed and the path of life or way of walking thereby indicated)
halailah (the night, this night, tonight)
Halelu Hashem (Praise Hashem)
Halicha b'Derech Emes (conduct in the Way of Truth)
halichah (walk [lifnei Hashem])
halichot (goings, ways)
halichot (traveling companies)
Hallelu Hashem (Praise ye Hashem)
hallelu (praise ye)
hama'alot (the stair steps)
HaMabbul (The Flood)
hamakhber (the bed-cover)
Hamakom Haze (this place)
HaMamlachah (the Kingdom)
Haman harah (vile Haman)
hamarechet (showbread)
hamavet (death)
hame'arah (the cave)
HaMechokak (Law-Giver)
HaMekora'im (the Called Ones)
hamekudashim (consecrated and

ritually pure, consecrated, set apart as kodesh)
HaMelech HaNegev (the King of the South)
hamenuchah (the place of rest)
hamepekadim (the overseers, supervisors)
hamesim (the dead ones)
hamet (the dead, the dead [one])
hamishpat (court, the judgment)
HaMizbe'ach (altar)
hamon hagadol (vast multitude)
hamon harav (great multitude)
hamon (crowd, multitude)
hamoshiach (the anointed)
hamotzi (led out)
hamufkadim (oversight)
hamvorach l'olamim Omein (who is blessed forever Amen)
hane'arim (the young men)
hane'eman (the faithful)
hanechalot (the inheritances)
hanevalah (wickedness)
hanevu'ot (the prophecies)
hanivzim (the despised YESHAYAH 53:3)
hannivcharim (the elect, the chosen ones)
haNogah (of Brightness/Venus, the Morning Star, 2K 1:19)
HaOlam (Eternity)
haonesh (the punishment)
HaOt [The Sign]
haovedet (the lost, that which was lost)
hapedut (the ransom, the payment of ransom for the Geulah redemption-- Shmuel Bais 7:23 that comes about through the Go'el Moshiah Tzidkeinu)
hapanimit (innermost court)
HaPerizzi (Perizzites)
haposhe'im (the transgressors, the ones rebelling)
Har Esau (Mount of Esau)
har gavo'ah (high mountain)
Har HaBais (Temple Mount)
har haemori (hill country of the amorites)
har hagadol (great mountain)
har hamashchit (destroying mountain)

har hamor (mountain of myrrh)
Har HaZeytim (Mount of Olives)
Har Kadesh (Holy Mountain)
Har Mitzar [mountain near Mt Hermon]
har mo'ed (mount of assembly)
har serefah (burned out mountain)
har (hill, hill country, mount, mountain, mountains)
Har Tzevi Kodesh (Beautiful Holy Mountain)
hara'ah hazot (this evil)
hara'ah (the trouble, the evil, disaster)
hara'ot (the evils; the worst women)
harah anochi (I am with child, I am pregnant)
harah (evil, the evil)
harah mikedem (mountain east of)
Harav haze (this Great People)
harbeh me'od (a great many)
harbeh (much)
harsha'ah (condemnation)

harsha'im (wicked, guilty, condemned ones)
HaReshit (The Beginning)
harevi'i (fourth)
harim (hills, mountains)
harishah (the wickedness)
harishon adam (the first man)
harishon (the first)
HaRishon (The First)
harishonah (the first)
haro'eh (the seer)
harrei kedem (eternal mountains)
harsha'ah (condemnation, condemnation as guilty)
hartzige (heartfelt)
hartzubot (fetters, bonds)
HaRuach Hakodesh (The Holy Spirit)
hasadeh (a parcel ground)
hasagos (aspiration)
haschala (start)
haSha'ar laHashem (gate to approach G-d's presence, access of the Tzaddikim TEHILLIM 118:20)
hashachar (the dawn)
hashelamim (sacrifice of)
hashelemah (at peace)
hashelishi (the third)
Hashem barah chadashah (Hashem hath created a new thing)
Hashem Elohei Yeshuati (G-d of my salvation)
Hashem hoshi'a (He saves)
Hashem Shammah ("Hashem is there")
Hashem tamid (always, continually)
HASHEM TZADDIK ("G-d is righteous")
Hashem Yishi (G-d my savior)
Hashem's Bechirim (Chosen Ones)
hashemurim (the guarded ones)
hasheni (the second)
hasheniyah (the second)
hashevativim (ten tribes)
hashevuah (the oath)
hashishi (the sixth)
hashishit (the sixth)
hashlamah (completion)
hashlishit (the third)
HaShofet (The Judge)
HaShofetim (The Judges)
HaShomayim (the heavens, Himeil)
HaShomer emes l'olam (Who keepeth truth forever)
haskalah (enlightenment)

haskama (approval, commendation)
haskamah (consent, approval),
hasohar (prison)
hatachlit (the ultimate)
hatafah (preaching)
hatahor (the clean)
hatameh (the unclean)
hatamid (the daily sacrifice)
hatevah (all that go out of the ark),
hatohu (the vain/empty thing/idol)
hatov (pleasing)
hatovah (good things, the goodness)
hatafah (preaching)
hatulim (mockery)
hatumah (the uncleanness)
hatzalah (deliverance)
hatzar (the oppressor)
HaTzarah HaGedolah (The Great Tribulation, Mt 24:29f)
hatzlocha (successful)
hatzot (fold [enclosure] of the sheep)
haummim (the peoples)
havaim (vanities, false g-ds, nothingnesses, i.e. idols)
havamina (assumption)
havgata (promise)
havgatah (promise, the promise)
havgatot gedolot (great promises)
havgatot (promises)
havgat (perverse things)
hay'or (the River, i.e., the Nile)
hayam (the sea)
hayamim haba'im (the days to come)
hayashar (the Right)
HaYeshuah (salvation)
hayom hazeh (this day)
HaYom (the Day)
hayom (today)
HaZa'am (the "Wrath" period)
hazayit (olive tree)
HaZekenim (counsel of the Elders)
hazekharim (the males)
He'emaneti (I believed)
he'evnu (we have done wrong)
Heftzi-Vah ("My Delight is in her")
heharim (the mountains)
heichalot (palaces)
Heikhal (Palace)
heikhal hamelech (king's palace)
heikhal (palace)
heikhelot (palaces)

heilel ben shachar (bright one of the dawn, day star, Lucifer)
heimishe mekom linah (guest room, lodging place)
helech (traveller)
hemshech (remaining part)
Hen (Behold, Lo)
heter (permit)
heterodoxy (a doctrine that has a chiluk or difference)
Hevel (Abel)
hevel (delusion, futile, futility, vain, in vain, vanity, empty, emptiness, worthlessness, meaningless)
Hiddekel (Tigris, see Daniel)
Hinei (Behold)
Hinei, mah tov umah
na'im shevet achim gahm
yachad (how good and how pleasant it is for brethren to dwell together)

NOTES

brethren to dwell together in unity)
Hineini (Behold, here I am)
Hisgalus haSod (the revelation of the mystery)
Hisgalus (Revelation)
hisgalus (revelation, appearance, manifestation, unveiling)
hishtachaveh (bow down, worship)
hishtachavi lo (bow to Him)
hishtaltut (domination, taking control)
hiskashrus (devotion and attachment of a chasid to his Rebbe)
hispailus (overwhelming awe)
histalkus (passing)
hitammelut (bodily exercise or training)
hitarevut (meddlesomeness)
hitbagrut (maturity)
hitbodedut (seclusion, aloneness with G-d)
hitbonenut (meditation, profound contemplation)
hitchaiy'vut (pledge)
hitgalut haSod (the revelation of the mystery)
hitkhabrut (joining, adhesion, fellowship)
hitkhadshut (regeneration/renewal)
hitlahavut (enthusiasm, fervor, inspiration)
hitnahagut hatovah (good conduct)
hitnahagut (conduct)
Hitpalel na (pray now)
hitstaddekut (defense, apologetic defense)
hitteharu (they purified themselves)
hitztadkut (defense, apology)
hivvased haOlam (foundation of the world, the establishing of the world)
hivvased tevel (foundation of the world)
hod (comeliness, dignity, eminence, majesty, glory, splendor, honor, strength)
hoda'a (confession, admission)
hoda'ah (confession)
hoda'ah (praise)
 "Yehudah/Hodah/Praise"
 see BEREISHIT 29:35)

hodaah (acknowledgement)
hodayah rabbah (much thanksgiving)
hodayah (thanksgiving)
Hodu L'Adonoi ki l'olam chasdo (Give thanks to Hashem; for His mercy endureth forever)
Hodu l'Hashem (thanks be to G-d)
hokhiach (reproof)
Holech Derech (Walker of the Road, i.e. whoever is the [Redeemed] Wayfarer on the Derech HaKodesh)
holech rakhil (walk as the slanderer, gossip)
holekhim b'tamim (them that walk uprightly)
holelim (arrogant, arrogant ones)
holelot (madness, madnesses)
holelut (carousing)
homer (six bushels)
hon emes (true wealth)
hon (substance, wealth)
hona'ah (deception, swindling)
hora'ah (teaching)
horim (parents)
horiva over (analyzing)
Hoshi'ah (help)
hoshi'eini (save me, save us)
Hoshi'eini (save me)
Hoshia, adoni HaMelech! (Help/save, my master O King!)
hoshiah (save)
Hoshieini (Save me!, save us)
hoshieinu (save us)
hovrev Shomayim (the dissectors of the heavens, astrologers)
Hoy (Alas, Woe, doom)
Hu (he)
Hu Habah (He who comes, i.e. Moshiach)
hu yevarech hazevach (he doth bless the sacrifice)
Hu yoshieinu (He will save us)
huledet (birth)
hungerik (hungry)
hutamma'ah (defiled)
idud (encouragement)
iggeret hakodesh (holy epistle)
iggeret (letter; epistle)
iggrot (letters)
ikar,ikkar (farmer)
ikarim (principles, essentials)
ikesh (crooked, perverted, false)
ikkar,ikar (farmer)

ikkarim (basic principles)
ikkarim (farmers, field workers, plowmen)
ikkesh (crooked, devious)
ikkevot (footsteps)
ikvei sus (horsehoofs)
illem (mute, the mute, the people unable to utter speech)
illemim (mute people)
im yirtzeh Hashem (if the L-rd wills)
Imecha (your Mother)
Imma lechulanu (the Mother of us all)
immahot (mothers)
Immanu El (G-d is with us)
immanu (with us)
imnechem (your mother)
imni (my mother)
immo (his mother)
imrah (fiat)
Imrat Hashem (revelation of G-d, i.e. revelation of G-d which set forth saving promises)
imrei Kadosh (words of the Holy One)
imrei yosher (words of rectitude)
imun (training)
innuyim (sufferings)

NOTES

intifadah (uprising)
inyan (topic)
Ir Betzurah (Fortified City)
ir damim (bloody city)
Ir Dovid (City of David)
ir hadamim (bloody city)
ir hagedolah (great city)
Ir HaGedolah (the Great City)
Ir HaHeres (The City of the Sun)
Ir Hakodesh (The Holy City)
ir hamamlachah (royal city)
ir hameluchah (the royal city)
ir hatemarim (city of date palms)
ir ketanah (little city)
Ir Kodesh (Holy City)
Ir Lo Ne'ezavah (City Not Deserted)
Ir Matzor (Besieged City)
Ir Miklat HaRotzeiach (City of Refuge of the Slayer)
ir mivchor (choice city)
ir mivtzar (a fortified city)
ir moshav (an inhabited city)
Ir Oz (a City of Strength)
ir (city, town)
Ir (City, i.e. Jerusalem)
ir (watcher, angel)
irin (watchers)
ish (man)
ish acher (another man, a different man)
ish acher (wife of another)
ish af (angry man)
ish ariri (childless, stripped of the honor progeny bestows)
ish ashir (rich man)
ish ba'ar (brutish man, senseless man, dolt)
ish baal ker (a person with a discharge of semen)
ish bachur (chosen men)
ish bari me'od (very fat man)
ish besorah (bearer of news)
ish chacham (shrewd man)
ish chalah (smooth man)
ish chamasim (violent men)
ish chamudot (man greatly valued, beloved)
ish chemah (angry man)
ish chemot (man of wrath)

ish chesed (merciful man)
ish da'as (man of knowledge)
ish damim u'mirmah (bloody and deceitful man)
ish echad (one man)
ish emunim (faithful man, loyal man)
ish emunot (faithful man, loyal man)
ish etzah (counselor)
ish evyon (poor man, pauper)
ish ha'adamah (a man of the soil),
ish HaBenayim ("middle-man" champion whose single combat saves the day and decides the victor)
ish hacholek (a man of division, a divisive man)
ish haElohim (a man of G-d)
ish HaMufkarut (Man of Lawlessness)
ish harishon (first husband)
ish hazove'ach (man making the sacrifice)
ish hechacham (wise man)
ish illem (mute man)
ish kazav (liar)
ish kheyk (husband of her bosom)
ish kilevavo ("a man after his [G-d's] heart")
ish koh hayashar
be'einav (every man whatsoever is right in his own eyes)
ish lashon (idle talker, slanderer)
ish madon (a man of contention)
ish mahir (diligent, excelling man)
ish makhzor (man of poverty, want, shortage)
ish malveh (lender)
ish mashchit (man of destruction)
ish medaber tahpukhot (man speaking perverse things)
ish met (dead man)
ish metzorah (a leper)
ish mezimot (a man of crafty schemes)
ish milchamah (man of war)
ish mirmah v'avlah (deceitful and unjust man)
ish mogen (man of armor, as armed warrior)

ish mokhi'ach (admonisher)
ish nikhbad (an honorable man)
ish nochri (stranger)
ish oni (poor man)
ish oved adamah (a man who works the soil)
ish rah (evil man)
ish riv (a man of strife, opponent in a lawsuit)
ish sa'ir (hairy man)
ish saris (official)
ish shalom (familiar friend, close friend)
ish tam (quiet man)
ish terumot (a man of bribes)
ish to'ar (handsome man)
ish tov (good man)
ish tzaddik (righteous man)
ish Yeminecha (the Man of your Right Hand)
ish zar (strange man)
ish zeroa (mighty man)
isha (woman, wife)
isha chachamah (wise woman)
isha chotet (a woman of sin)
isha gerusha (divorced woman)
isha ha'acheret (other woman)
isha haba'ah (the woman coming)
isha harah (woman pregnant)
isha li (wife for me)
isha yirat Hashem (a G-d fearing wife)
isha zarah (strange woman)
ishah,isha (woman)
ishi (my husband)
issa chadasha (new dough, batzek, deaf dough, having no indication of fermentation)
issar (negative vow, prohibition)
isser (proscription in the Torah)
issurim (negative vows, prohibitions)
ittim (sorcerers, necromancers)
ittim (times)

NOTES

Ivri anochi (I am a Hebrew)
Ivri (Hebrew man)
ivrim (blind, blind men, blind ones, blind people)
Ivrim (Hebrews)
Ivriyah (Hebrew woman)
ivvaron (blindness)
ivver (blind, blind man)
ivver (blind)
ivverim (blind persons)
ivvrim (blind people)
iyim (islands)
iyumim (threats)
iyun (investigative research)
iyym (islands, see Isaiah 42:4)
iyym (wild cats)
IZEVEL (JEZEABEL)
izzim (goats, female goats)
k'lei haSherut (vessels of service in the Mishkan)
K'lei Kodesh HaElohim (Holy Vessels of G-d)
k'lei milchamah (weapons of war)
k'li rach (weaker vessel)
k'li (vessel)
ka'aru yadai v'ragelai (they pierced my hands and my feet, see medieval Hebrew Scripture manuscripts as well as the Targum HaShivim)
ka'as (anger, grief, vexation, provocation, sorrow)
kabbalah (oral tradition)
Kabbalas HaMalchus (accepting his sovereignty as king)
kabbalat panim (welcome)
kabir (mighty)
kabirim (mighty men)
kabtzen, kabtzan (beggar; pauper)
kachash (denying)
kachash (lies)
kadashim (consecrated things)
kadashim (holy things)
kadashim (money offered as holy donations)
kaddachath (fever)
DEVARIM 28:22)
kadesh (male and female cult prostitutes)
kadesh (sodomite ritual prostitute)
kadmonim (earlier, previous generations)
kadmoniyyot (the things of old)

kadoor (ball)
kadosh Shmi (My Holy Name)
kadosh (angel)
Kadosh (Holy One)
Kadosh (Holy)
kadoshim Elyon (holy ones of the Most High)
Kadoshim (holy ones)
kaf (palm, hollow or flat of the hand)
kaftan (coat)
kahal gadol (great multitude)
kahal larov me'od (a very great congregation)
Kahal rav (great congregation)
kahal (assembly, company, congregation, community)
kalah (destruction)
kalakhat (caldron)
kallah (bride)
kallah (daughter-in-law)
kallasa (mockery, laughingstock)
kalon (ignominy, shame, disgrace, shameful nakedness)
kam litechiyah (raised to resurrection)
kam (stood up)
kama (quite a number)
kamah (set, stiff, fixed motionless)
kamoni (like me)
kamtzan (miser)
kamtzanim (misers)
kanaf (wing, corner of garment)
kaneh (reed)
Kaniti (I have acquired)
kannai (zealot)
kanous (zeal)
kanous (zealousness)
kapot (palms)
kapparah (atonement)
kapparah (place or kapporet medium of wrath propitiating blood atonement sacrifice)
kapper (atone)
kappot (ladles)
kappot (palms)
kar (cold)
kardumim (axes)
karenot (horns)
karkov ([surrounding] border, ledge)
karnayim (horns)
karnot (tusks)
karov (near, at hand)
karoz (herald)
karsulayim (ankles)
Kasdim (Chaldeans, Babylonians)
Kasdimah (Chaldea)
kash (straw, stubble, chaff)
kashah (hard times)

kashah (harshly)
kashefanut (sorceries, witchcraft)
kashefanut (sorcery, witchcraft)
kasheh (churlish, difficult, harsh)
kashes (questions)
kashur (tied together)
kat (sect, group)
katan (small child)
young
katef (shoulder)
katon (little, small)
youngest
katzin (judge; leader; officer)
katzir se'orim (barley harvest)
katzir (harvest)
reaper, harvester
kavanat halev (the inner heart)
kaved me'od (very grievous)
kaved (hard, severe, insensitive, heavy, dull)
kavod (glory; heavy, honor, respect, reward)

NOTES

kavod haLevanon (glory of Lebanon)
Kavod Hashem (Glory of Hashem)
kavod rav (great glory)
kavul kavul (good for nothing)
kavvanah ra'ah (malice)
kavvanah tovah (of good intention)
Kayin (Cain)
kayits (summer)
kayitz (figs)
kayitz (summer fruit, summer)
kazav (a lie, falsehood, falsity, liar, a deceptive thing)
kazav (lies, lying)
kedem (before, of old, forever)
Kedem (the East)
kedesha (cult prostitute)
kedeshah (ritual prostitute)
kedeshim (cult male prostitutes, youthful lusts)
kedeshot (temple prostitutes)
Kedosh Mishkenei Elyon (the Holy Dwelling of the Most High)
Kedosh Yisroel (the Holy One of Yisroel)
kedoshah (holy)
kedoshim, kadoshim (holy ones)
Kedushah (Holiness)
keerashim (frames)
kefim (rocks)
kefirah (heresy, denial)
kehal mere'im (congregation of evil doers)
kehillah (assembly, congregation)
Kehillot (Congregations)
kehunah (priesthood)
Keini (Kenites)
kekar lechem (loaf of bread)
kela'im (curtains, hangings)
kela (slingshot)
kelalah (curse, cursing)
kelalot (curses)
kelavim azei nefesh (hungry dogs)
kelavim illemim (mute watchdogs)
kelavim (dogs)
kelayot (kidneys, i.e. most inward parts)
kelei chamas (instruments of violence)
kelei mashkeh (drinking vessels)

kelei shir Hashem (musical instruments of Hashem)
kelev (dog, male prostitute)
kelev chai (living dog)
kelev hamet (dead dog)
kelevim (dogs)
keli acher (another vessel, a different vessel)
keli etz (all that is made of wood)
keli horo'im (shepherd's bag)
keli kodesh (minister)
keli mashchah (destroying weapon)
keli nechoshet (copper vessel)
keli nivchar (chosen vessel)
keli ohr (all that is made of leather)
keli oved (broken vessel)
keli sharet (articles for the service)
keli (armor bearer, armor)
keli (bag, implements, vessel, weapon, instrument)
Kelilat Yofi Masos L'Khol HaAretz (Perfection in beauty, the joy of the whole earth)
kelim (bags, vessels, instruments, supplies weapons)
kelimah (dishonour, disgrace)
kelimat olam (everlasting dishonor)
kelimateinu (our humiliation)
kelinmah (reproach, shame)
kelimot (humiliations, shame)
kelimut olam (perpetual, dishonor)
kellimot (disgraces, reproaches)
kemakh (flour, meal)
Kemarim (the idolatrous priests, see II Kgs 23:5)
ken (yes)
ken (nest, house, place, post)
Kena'an (Canaan) **Kena'ani** (Canaanite, merchant, [see Mt 21:12-13; Mk 11:15-18])
kena'ani (merchant)
Kena'anim (Canaanites, merchants)
kenaf (wing)
kenafayim (wings)

keneged (against, in opposition, opposing)
keneged Rav Sha'ul (against Rabbi Saul)
keneh hamiddah (measuring rod)
kenut (sincerity)
kerach (cold)
kerach (ice)
kerah (summon)
kerah gedolah (a great feast)
kerakh (ice, frost)
keranot (horns, powers, i.e. empires)
kerav (battle)
kere'ach (bald head)
kerem (vineyard)
kerem (vineyards)
keren (horn, power)
Keren Yeshuah (Horn of Salvation)
keresh (plank)
keri (contrary, hostile)
kerov (near and dear)
kerovim (near ones, neighbors)
kerashim (planks)
keruv mimshach (anointed keruv)
kesef hapidyom (redemption-money)
Kes HaMishpat (Judgment Seat)
kes malchut of Hashem (throne of Hashem)
Kes, Kisse (Throne)
kesamim (divination, diviners, those who practice divination)
keseder (constantly)
kesef (money, silver)
kesef acher (other money)
kesef asham (money from the guilt offerings)
kesef male (full price)
kesef mishneh (double money)
kesel (folly, imprudent confidence, stupidity)
kesem (oracle, divination, pagan fortune telling, witchcraft, soothsaying)
kesem kazav (lying divination)
kesem shav (false divination)

keset (writing case)
keset hasofer ([writing] case)
keshafim (witchcrafts)
kesharim (conspiracies)
keshat ruach (oppressed spirit)
keshatot (bows)
kesheh (obstinate, stubborn)
keshei-lev (hardhearted)
kesher (conspiracy, treason, plot)
keshet be'anani (rainbow, BERESHIT 9:16)
keshet milchamah (battle bow, Tehillim 45:5)
keshet Yisroel (bow of Israel)
keshet (attention)
keshet (bow, power)
keshet (rainbow)
keshi (stubbornness, hardness DEVARIM 9:27)
kesil (fool, simpleton foolish)
kesilim (fools)
kesitah (money)
kesones passim (ketonet/tunic reaching to palms and soles)
kesot hanesech (pitchers of the drink offering)
kesut einayim (covering of the eyes, exoneration)
kesut rosh (head covering)
keta (section)
ketanim (small)
Ketav (register)
ketav (writing, document)
ketefayim (shoulders)
ketefot (shoulder straps)
ketefot (shoulders, sidewalls)
keter hatzedakah (crown of righteousness)
keter malkhut (royal crown, crest)
ketorah (incense)
ketoret sammim (incense of spices)
ketoret (incense, offering)
ketsef (wrath, anger)
Ketuvim Nevu'iyim (the Prophetic Scriptures)
Ketz (End, Doom)
ketz (end)
Ketz HaOlam Haze (End of the World/Age)
ketzeif gadol (great fury, great wrath)
ketzeif Hashem (wrath of Hashem)
ketzeif (wrath)
ketzeh ha'aretz (end of the earth)

Ketzinim (Officers)
ketzitz chittim (wheat harvest)
ketzot ha'aretz (ends of the earth)
kevarim (graves)
kevasim (lambs, sheep)
kever aviv (tomb of his father)
kever (grave, tomb)
kever chadash (new tomb)
kever (sepulchre, burial cave)
keves (lamb, sheep)
kevesh (ramp)
kevesim (lambs, sheep)
kevod (glory)
kevurah (burial)
kevurah (grave)
keyam (existence)
kezavim (lies)
Kfar-Nachum (Capernaum)
kfor (frost)
khagor (belt)
khagorah (sword belt, warrior's belt)
khagorot (loin covering girdles or loinclothes)
khakah (fishhook)
khakeh l'vo'o shel (await the arrival of)
khakkah (hook)
khalamish (flint [see OJBC Lk 9:51])
khalil (flute)
khalonot (windows)
kham (woman's father-in-law)
kham (hot)
kham (woman's father-in-law)
khamah chamah (sun)
khamal (pity)
kanafim chaneifim (hypocrites)
khanit (spear)
khanitot (spears)
kharadah (shuddering horror)
kharaoh charash (blacksmith)
kharaohim charashim (craftsmen, artisans)
kharaoh (arid land)
kharaoh (swords)
kharaoh (diligent)
kharaohim (diligent ones)
kharaoh (stork)
kharaoh choson (son-in-law)
kharaoh bais hanashim (courtyard of the house of the women, harem)
Kharaoh HaGedolah (the Great Court)
Kharaoh HaKhitzonah (Outer Court)
kharaoh hakhitzonah (the outer court)

kharaoh hapenimi (inner courtyard)
kharaoh hapenimit (innermost court)
kharaoh (court, courtyard)
kharaoh (courts, courtyards)
kharaoh chatzir (grass)
kharaoh (grassland)
kharaoh halailah (midnight)
kharaohzot (trumpets)
kharaoh (spells, magic, enchantments)
kharaohzet (lily)
kharaoh (revelations, visions)
kharaoh, charaoh (part, portion)
kharaoh (butter, curds)
kharaoh cherpah (reproach, humiliation, shame, disgrace)
kharaohim (witchcrafts)
kharaoh, charaoh (account report)
kharaoh (an arrow, shaft)
kharaoh (bosom, i.e., a concealed bribe, secretly)
kharaoh (lap)
kharaoh (riddle)
kharaoh (arrows, i.e., lightning flashes)
kharaoh (outer)
kharaoh metzach (hard-set of brow)
kharaoh (one girding on)
kharaoh (sand)
kharaoh, charaoh (ill)
kharaoh charaoh (clay)
kharaoh charaoh (hypocrisy)
kharaoh (circle, horizon)
kharaoh haraoh (threefold cord, also an illustration of the Kedushah HaMeshulleshet, the threefold holiness of the one true G-d)
kharaoh, charaoh (winter cold)
kharaoh (treasure, wealth)
kharaoh charaoh (seal)
kharaoh (father-in-law, the father of the wife)
Kharaoh (Branch)
kharaoh (seers)
ki cholat ahavah ani (for I am faint with ahavah, lovesick)
Ki ein ma'aneh Elohim (for there is no answer of G-d)

Ki ein masso panim (for there is no partiality)
ki hu zeh (a small amount)
ki l'oham chasdo (because His mercy endureth forever)
ki solechim gam anachnu lekhol hachayav lanu (for also we ourselves are forgiving all that are the debtor to us)
Ki tov ki l'olam chasdo (For He is good; for His mercy endureth forever)
ki zeh hu (for this is he [Moshiach])
Ki (Therefore)
kibbud (respect, honor)
kibush hayetzer (self control)
kibbutzim (heaps, collections)
kichesh, kachash (lying)
kidon (javelin, scimitar, curved sword, spear)
ikkar lechaem (loaf of bread)
ikikar (talents)
ikrot (loaves)
kinat (practically, as good as)
kina gedolah (great jealousy)
kina (jealous, zealous, envy, lament)
kinah (dirge)
kinas Beitcha (zeal for Thy Beis [Hamikdash])
kinat Am (jealousy of [G-d's] people)
Kinat Betecha Akhalatni (The zeal for the your bais will devour me [TEHILLIM 69:9])
kinat Hashem (zeal for G-d)
kinat ish meirei'eihu (the envy of man of his neighbor)
kinder-yohrn (childhood days)
kinim (lice)
kinnor (harp)
kinnot (harps)
kinot (zeal)
kipor (basin)
kipoz (bittern)
kippurim (blood atonements)
kir (wall)
kir barzel (wall of iron)
kiravat Elohim (drawing near to Elohim, i.e. revival)
kirtzon ish va'ish (according to the good pleasure of each man)

kirtzono (according to his will)
kiruv rechokim (bringing near the far away ones, Messianic outreach)
kiruv (near)
kirvat Elohim (getting close to G-d, revival)
Kiryah Ne'emanah (Faithful City, i.e. Yerushalayim)
kiryah (town, city)
kiryat melech rav (city of the great king)
kise'ot l'mishpat (thrones of judgment)
kise'ot (thrones)
kisei kavod (throne of glory)
kisei mamlakhto (throne of his kingdom)
kishron hama'aseh (skillful, skill, useful result)
kishshuf (magic, sorcery)
kishufim (sorceries)
kisot (thrones)
Kisse Din (judgment seat)
Kisse Kevodecha (Throne of Thy glory)
Kisse Lavan Gadol (a Great White Throne)
kisse malkhut (royal throne)
kisse shen gadol (great ivory throne)
kisse'ot (thrones)
kisse (chair, throne)
Kitfot HaEphod (Shoulder Straps of the Ephod)
Kitor (smoke, steam)
kitot (sects)
kittel (white robe)
Kittim (Cyprus)
Kitvei Hakodesh (Holy Scriptures)
kitzeinu (our end)
Kivrei HaNeviim (the sepulchers of the Prophets)
Kivrot-hataavah (graves of greed)
Kivrot (tombs)
kivvah ketanah (little ewe [female] lamb)
kivvah (ewe lamb)
kiyor (basin)
kiyor (laver)
kiyyor (basin)
kiyyorat (basins)
kiyyorim (lavars, basins for washing)
kiyyorot nechoshet (basins of bronze)
kiyyrot (basins)

Klal Yisroel (Community of Israel)
klal (usually)
klalot (curses)
klap, klop (blow)
klapei (concerning)
klayat (kidneys)
klei avodah (utensils of service, ministry)
klei hasharet (utensils of ministry)
klei kodesh (ministers)
klei milchamah (weapons of war)
klei shemen (oil vessels)
kleir (deliberating)
klei Shir HaElohim (musical instruments G-d)
klezmer (musician)
klop, klap (blow, punch, slap)
kluhr (obvious)
kluhr (pure)
ko'ach lev (strength of understanding)
ko'ach (might, power, strength)
Kochav (Star)
kochavim (stars)
kochot (powers)
kodashim (holy things)
kodem (preceding)
kodesh hakodashim (the most holy things)
Kodesh Kodeshim (most holy, Debir in Beis Hamikdash)
Kodesh (Beis Hamikdash)
kodesh (holiness)
Kodesh (Holy)
Kodesh (Holy Place, Sanctuary)
Kodesh (Holy Precinct)
kodkod (crown of the head)
kofer (bribe, atonement, satisfaction, payment/ ransom, compensaton)
kofer nafsho (life-price, atoning payment for his nefesh or soul)

NOTES

koferim ba ikkarim
(deniers of
fundamentals)
koferim (unbelievers)
koh lechai (good fortune
to you!)

Kohanim, mesharetim
(ministers, servants)
KOHELET (ECCLESIASTES)
kohen hedeyot (ordinary
kohen)
Kohen L'olam (a kohen
[priest]
perpetually, (TEHILLIM
110:4)
koidem kol (in the first
place),
Kokhav (Star, i.e.
Moshiach, see Targums)
kohav gadol (great
star)
kokhavim (stars)
kol (everything, all,
voice)
kol ach (any brother)
kol afsei aretz (all the
ends of the earth)
kol afsei Eretz (all the
ends of the Earth)
kol Am Berit (all the
People of the Covenant)
kol Am Brit (all the
People of the Covenant)
kol Ammei HaAretz (all
the nations of the
earth)
Kol Ammei HaAretz (All
the Peoples of the
Earth)
kol asher bote'ach
(every one that
trusteth)
kol asirei eretz (all
the prisoners of the
earth)
kol atzei hasadeh (all
the trees of the field)
kol atzei levonah (all
kinds of incense trees)
kol avihem (voice of
their father)
kol ayin (every eye)
kol Bais Nekhotoh
(Treasure House)
kol berech (every knee
YESHAYAH 45:23)
kol berekh (every knee)
Kol Chai (all living)
kol chattoteinu (all our
sins)
kol chatzer (all grass)
kol chemdat Yisroel (all
the Desire of Yisroel
[see Chaggai 2:7])
kol cheyl Kasdim (the
whole army of the
Chaldeans)
kol da'sa (all
knowledge)
kol dodi (the voice of
my beloved)

kol echad (one voice,
one sound)
kol elohim ("g-ds")
kol Elohim (voice of
G-d)
kol etz (every tree)
kol gadol (great voice)
kol gadol (loud voice)
Kol Gey Yinnase Vkhoh
Har Vgivah Yishpalu
(Every valley will be
filled in and every
mountain and hill will
be leveled off)
kol goyei ha'aretz (all
the nations of the
earth)
kol ha'ammim (all
nationalities)
kol ha'ammim (all the
peoples)
kol ha'aratz (all the
lands)
kol ha'aretz (all the
earth)
kol ha'aretz (the whole
earth)
kol ha'ir (all the town)
kol haadam kozev ("every
man a liar" TEHILLIM
116:11)
kol haAdam kozev (all
men are liars)
kol haalah (all the
curses)
kol haAm anshei chayill
(able men)
kol haAm (all the
people)
kol haammim (all the
peoples)
kol haaretz (all the
world)
kol haaretz (the whole
land)
kol habachor (all
firstling males)
kol habetulot (all the
virgins)
kol hadorot ishruni (all
generations will call me
happy, BERESHIS 30:13)
kol haedah (all the
congregation)
kol haelohim (all the
g-ds)
kol hagoy (all the
nation)
kol haleylot (every
night)
kol hama'aser (all the
tithes)
kol hamekomot (all the
places)
kol hamon (voice of a
multitude)
kol hamon Yisroel (the
whole multitude of
Yisroel)
kol hanivrah (all
creation)

kol haOlam (all the
world)
kol hara'ah hazot (all
this wickedness)
kol hara'ot (all evils)
Kol Hashem (Voice of
Hashem)
kol hayamim (all the
days, forever)
kol haYesharah (all the
right, the straight)
kol hayom (all the day)
kol hayom (ever)
kol hevel (altogether
vanity)
kol kedoshav (all his
holy ones)
kol Kedoshim (all the
Holy Ones)
kol Kehillot (all the
congregations)
kol keli chemdah (every
delightful vessel)
kol kesil (the voice of
the fool)
kol ketzutzei pe'ah (all
in the farthest corners)
kol Klei HaKodesh (all
the Holy Articles)
Kol Korey Bamidbar (A
voice of one shouting in
the wilderness, YESHAYAH
40:3)
kol lashon (every
tongue)
kol leshonot HaGoyim
(all the tongues of the
Nations)
**kol levavchem uvkhol
nafshechem** (all your
heart and with all your
nefesh)
kol ma'aseh Bais Ach'av
(all the works of the
House of Ahab)
kol ma'aseihu (all His
deeds)
kol ma'aser (tithes)
kol machamadeinu (all
our desiring)
kol makkah (all the
plagues)
kol makom (every place)
Kol Mamlechet HaAretz
(All the Kingdoms of the
Earth)
kol matteh (whole staff,
all supply)
kol mekomot (all places)
kol melachah (all manner
of workmanship)
kol melachah (all
workmanship)
kol melachim (all kings)
kol melo Elohim (all the
plentitude of G-d)
kol melo (all the
plentitude)

NOTES

kol mishbarecha (all Thy waves/breakers)
kol motah (every yoke of oppression)
kol mul b'arleh (all circumcized in arleh [only])
kol ohf (every bird)
kol orkhot (all paths, ways)
kol oyvecha (all thine enemies)
Kol oyveinu (all our enemies)
kol po'al (all work)
kol poalei resha (all workers of evil)
kol ra'ash gadol (a voice of a great rustling)
kol Rashei HaMattot (all the Heads of the Tribes)
kol rechem (every womb)
kol ruach (all winds)
kol sason (voice of mirth)
kol sheker (every falsehood)
Kol Shivtei Yisroel (All the Tribes of Israel)
kol shofar (sound of the shofar)
kol simchah (voice of gladness)
kol tachanunai (voice of my supplications)
kol tefillati (voice of my prayer)
kol tokef (all authority)
kol Tz'va HaShomayim (all the Host of Heaven)
kol tzameh (all ye who are thirsty)
kol tzidkot (all the righteous acts)
kol tzidkoteinu (all our righteousness, our righteous deeds/works)
kol y'mei chaiyyai (all the days of my life)
kol yadayim (all hands)
kol yafeh (beautiful voice)
kol yameinu (all our days)
kol yemei chayyeinu (all the days of our life)
kol yir'ah (all fear)
kol yonim (voice of doves)
kol yoshvei ha'aretz (all them that dwell in the land)
kol yoshvei tevel (all the inhabitants of the world)
kol zakhar (all the males)

kol zedim (all the proud)
kol zera hamamlachah (all the royal seed)
kol zimrah (the sound of singing)
kol-adam (man's voice)
koleinu (our voice)
kolot (thunder)
komah (short of stature)
komer (idolatrous priests)
koneh (buyer)
kor (cold)
korah (beam, i.e. tree)
korban (sacrifice)
korban chai (living sacrifice)
korban isheh (offering made by eish [fire])
KORBAN MINCHAH (GRAIN OFFERING OR MEAL OFFERING)
Korban Pesach (Sacrificial Lamb)
korban reshith (firstfruit offering)
korbanot (sacrifices)
koreia umishtachaveh (kneeling down and worshipping, ESTHER 3:5)
koremim (vine keepers, vineyard workers)
Koresh (Cyrus)
kos habrachah (cup of blessing)
kos hatarelah (cup of reeling, the cup that causes reeling)
kos hayayin haChemah (wine cup of wrath)
kos tanechumim (cup of consolation)
kos Yeshu'ot (the cup of salvation)
kos (cup [of blessing])
kosem (soothsayer, practitioner of divination)
kosemim (diviners, sorcerers, diviners, soothsayers)
kosem kesamim (a diviner of divination)
kosher (fit, right, proper)
kosot (cups)
kotel (wall)
kotz (thorn, splinter)
kotzer (harvester, reaper)
kotzerim (harvesters, reapers, harvesting)
kotzim (thorns)
kova (helmet)
kovua (fixed, set)
kozvim (liars)
krameinu (our [blooming] vines)
kramim (vines, vineyards)
krav (battle)

kri'ah b'shalom (calling peace)
kri'ah (calling, divine summons, call)
kri'ah (his summons from Shomayim)
kri'ah (tearing, rending, ritual tearing of clothing to show upset)
kri'at HaNevi'im (reading of the Prophets)
kri'at HaTorah (reading of the Sefer Torah)
krovah (relative)
krovey mishpokhot (relatives)
krovim (relatives)
krum (deviant)
kullam (all of them)
Kullanu mesim (We are all dead ones)
kur (furnace)
kur habarzel (furnace of iron)
Kushi (Ethiopian)
kussemim (spelt)
kuttanot (tunics)
kuttonet (chiton, robe)
kvetch (complain)
kvius (regimen)
kviusdik (constant)
l'ma'an (for the sake of)
Lchi l'shalom (Go in shalom)
l'ezrah (to help/support)
l'hishta'chavot (to worship, to prostrate before)
l'hoshi'a (to save)
l'ish K'ma'a'sei Hu (to each according to his works)
lma'an (for the sake of, in order that, in order to, to the intent, in order that)
l'me'ol ma'al baHashem (thereby trespassing against Hashem)
l'min olam v'ad olam (from forever to forever)
l'mirmah (deceitfully)
l'odor dorim (from generation to generation)

P'olahm

l'olahm (forever more)
l'Olmey Olamim (forever and ever)
l'satan (for an adversary, opposer)
l'shachat (to destroy)
l'shalom (about their welfare)
l'sheker (falsely)
l'tohu (in vain)
la'ad l'olam (forever and ever)
la'anah (wormwood)
la'aretz (on the ground)
la'avod (to till, to work)
la'shvee (captivity, into captivity)
labetach (in confidence, security)
laboker (every morning)
lachafeshi (to the freedom)
lachash (whisper)
lachmeinu (our bread)
lachutz (to the outside, out, abroad, around)
lailah (night)
lailah echad (in one night, the same night)
lailah gam yomam (night and day)
lailah hazeh (this night)
lailot amal (nights of weariness)
Lake Kinneret (Sea of Galilee)
lakhad (taken [by lot], singled out [by lot])
lakhatz (oppression)
lamah (why)
lamdan (a Torah scholar with prodigious knowledge)
lammah, lamah (why)
landslait (countrymen)
lanetzach (always, forever)
lanu (for us, on our side)
la Ohel (keepers of the thresholds of the Tent)
lapid (torch)
lapidim (torches)
lashav (in vain)
lasheker (falsely)
lashon acheret (another tongue, different tongue)
lashon hora (evil speech)
lashon remiyyah (a tongue of deceit)
lashon seter (backbiting tongue)
lashon tahpukhot (tongue of perversion, distortion)
lav davka
(approximately)

lavan (white)
lavetach (carelessly, in security)
lechashim (amulets)
lechem (bread, food, crop)
lechem anashim (bread of sorrow)
lechem atzlut (bread of idleness)
lechem chol (ordinary bread)
lechem chukeinu (our daily bread, Mt 6:11)
lechem chukki (my daily bread)
lechem dimah (bread of tears)
lechem ha'amitti (the true bread)
lechem ha'atzavim (bread of toils)
Lechem HaMa'arekhet (arranged bread [of the Presence])
lechem hapanim (the bread of the presence)
lechem hapechah (allowance of the governor)
lechem hatamid (perpetual bread)
lechem kezavim (deceitful food)
lechem mego'al (defiled food)
lechem oni (bread of affliction)
lechem shemen (oily loaf of bread)
lechem tzar (bread of trouble)
lechi (cheek)
legallot ervah (to uncover nakedness, i.e., have sexual intercourse)
lehatzeddik (justifying, declaring innocent)
lehavdil (to make a distinction, separation)
leitzim (scornful, ones mocking and reviling)
leitzonus (fun, mockery)
lekach tov (good doctrine, good instruction)
lekach (doctrine, teaching, belief)
lekhi (cheek, cheeks)
Lema'an Shmi (for the sake of My Name)
lema'an (for the sake of)
lemaskana (finally)
Lemi (to whom)
leolam v'ed (forever and ever)
leratzon (acceptable [before Hashem], accepted, acceptable)

levonah

lernen (learn, teach)
lesakhek (to play, to sport, to frolic)
leshakhot (chambers, side rooms, storerooms)
leshon arumim (tongue of the crafty)
leshon limmudim (tongue of disciples, see 8:16)
leshon mirmah (deceitful tongue)
leshon tarmit (tongue of deceitfulness)
leshon (tongue)
leshoneinu (our tongue)
leshonot chadashot (new tongues)
leshonot (tongues Ac 2:4)
letz (mock)
letzachek (to revel)
letzim (coarse jesting) mockers/scorners)
lev (chest, heart, mind, will, opinions, spirit, understanding, [of discernment, of understanding])
lev acher (another heart, a different heart)
lev yam (heart of the sea)
lev yamim (heart of the seas)
levanah (moon)
levanim (white ones)
levav he'arel (uncircumcised hearts)
levav (of heart)
levav (understanding)
levaveinu (our hearts)
levavenu (our heart)
levavi (my heart)
levavo (his heart)
levavot (hearts)
levayah (funeral)
levenah (tile, brick)
levenim (bricks)
levonah zakkah (pure incense)
levonah (frankincense, incense)

levush malkhut (royal robe, clothing)
levush (clothing, garments, robe)
leyamim (to days)
libeinu (our heart)
libenu (our hearts)
libo (his heart)
licht (light)
lidei nisayon (into the powers of temptation)
Mt6:13)
Lifnei Haadon (Before The L-rd)
lifnei hivvased tevel (before the foundation of the world)
Likro Shenat Ratzon
Lahashem (To preach the year of Hashem's favor)
lilit (night creature)
limeshachacha (to anoint thee)
limmud (instruction)
limmudim (disciples, those being taught)
limudei Elohim (taught of G-d)
limudei kodesh (sacred studies)
linedavah (voluntarily)
liretzzonechem (for your acceptance [before Hashem])
lishkah (chamber, room)
lishkhot hakodesh (holy chambers)
Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience)
litechiyyah (to come to life again)
litziat Mitzrayim (going out of Egypt)
Litziat ("Going Out")
litziat (going out)
lo adaber (I cannot speak)
lo am (a non-people)
lo ammi (not my people)
lo el (not g-d)
lo hu (not He)
lo ish (not man)
lo lanetzach (Not ever)
lo nissah (he had not tested/proved)
lo nissti (I have not proved them)
lo poreh (unfruitful)
lo Kiddashtem (not ye upheld as holy)
lo shama (did not pay heed)
lo tachmod (Do not covet)
Lo Tenassu Es Hashem Eloheichem (Do not put to the test Hashem your G-d [DEVARIM 6:16])

lo tinaf (do not commit adultery)
lo tirtzach (do not kill, murder)
lo tishtachaveh (thou shalt not bow down thyself)
lo tufar Torat Moshe (the Torah of Moses may not be broken, BERESHIS 17:14)
lo yishma (does not listen)
lo, loh (no, not)
loh Ani (not I)
Loh chatati (I have not sinned)
Loh echad (No one)
loh noshanu (we are not saved [from coming judgment and punishment])
Loh re'iticha (I never saw thee)
loht (myrrh)
loin (wages)
Loit (according to)
lomdes (cleverness, erudition)
lomidish (intricate and complicated to understand)
loveh (borrower, debtor)
lo yikaret lecha ish
moshel b'Yisroel (there shall not cut off a man of yours as ruler in Israel)
lu yetzuuyar (assuming)
luach (tablet)
Luchot Even (Tablets of Stone)
Luchot ha'avanim (tablets of stone)
Luchot haBrit (the tablets of the Covenant, the Decalogue, Aseret HaDibrot)
Luchot HaEdut (Tablets of the Testimony)
Luchot (tablets)
Lud (Lydia)
lukach (I am taken away)
Luvim (Libya)
m'at m'at (little by little)
m'nachesh (one who interprets omens)
m'onen (soothsayer)
m'vorach (blessed)
ma'acholet eish (food for fire)
ma'agal tov (good path)
ma'agal (circuit, path)
ma'agalot (paths)
ma'aglei yosher (right paths)
ma'akhal,ma'achal (food)
ma'akhelet (knife)

ma'al (betrayal, treachery, faithlessness)
ma'al (trespass, disobedience, breach of faith, treachery, breaking faith, unfaithfulness, betrayal of a trust)
ma'allei El (works of G-d)
ma'alot Achaz (sundial of Ahaz)
ma'alot shivah (seven steps/stairs)
ma'alot shmoneh (eight steps/stairs)
ma'alot (steps, stairs)
Ma'amad HaBanim (the standing as Sons)
ma'amad (position, station)
ma'amin (believer)
ma'aminah (believing woman)
ma'aminim hameshichiyim [i.e., who have emunah in our Rebbe Melech HaMoshiach Adoneinu Yehoshua, Act 21:20, Messianic Believers)
ma'aminim (believers)
ma'aneh (refutation, answer)
ma'arakhah (battle array, battle line, battleground)
ma'arav (ambush, west, setting place of the sun)
ma'arekhet tamid (regular offering of the rows of bread)
ma'arkhot Elohim Chayyim (armies of the living G-d)
ma'arkhot Yisroel (ranks of Israel)
ma'aseh (deed, work)
ma'aseh choshev (artistic craftwork, embroidery).
ma'aseh hara'ah (an evil work)
ma'aseh rokem (craft or work of embroidering, embroidering craft)

NOTES

ma'aseh yedei aman

(the work of the hands of an artist)
ma'aseh (deed, labor, work) [life's] work, handiwork)
ma'asei aven (works of wickedness)
ma'asei haChoshech (works of darkness)
ma'aseichem (your occupation)
ma'aser HaAretz (tithe of the Land)
ma'aser (tithe, tithes)
ma'asim gedolim (greater works)
ma'asim hara'im (evil deeds)
ma'asim metim (dead works)
ma'asim tovim (good works)
ma'asim (works, customs, deeds)
ma'asor, maaseros (tithes)
ma'atzad (chizel)
ma'atze'vah (torment, pain, grieving [see also Isaiah 66:24 and Daniel 12:2 and Psalm 75:8])
ma'avak (struggle, ford)
ma'ayan (fountain, spring)
ma'ayanot (springs, sources)
ma'ayon (spring, fountain)
ma'lah (above)
ma'ohr (luminary, moon)
Ma'on (Dwelling Place)
ma'on (residence, dwelling place, habitation, dwelling, see Yn 14:2 OJBC)
ma'ot chittim (money for wheat financial contributions)
ma'oz (fortress, bastion, refuge, stronghold, protection, refuge)
maa'uzim (fortresses)
maabarot (fords, river-crossings)
maamadot (contributions) financial contributions)
maarav (west)
maarkhot (forces, military lines)
mabbul (flood)
mach'ov (sorrow)

machalah (disease, diseases, sickness)
machalatzot (extra fine, white clothing, festal robes)
machalifei hakesafim (money changers)
machaloket (division, controversy, division of dissension, controversy)
machaluyim rabbim (many wounds)
machanak (strangling)
Machaneh Aram (Syrian Camp)
machaneh (camp)
machanot (camps, forces, encamping armies)
machar (tomorrow)
machashavot (artistic designs, artistic works)
machashavot (plots)
machashevet ra'ah (an evil plan)
machatallot (deceits, illusions)
machavat barzel (iron griddle)
machavo'im (hideouts)
machazeh Shaddai (vision of Shaddai)
machazikim (the ones joining)
machla (disease, illness, krenk)
machlekot (courses, classes, groups, divisions of Kohanim and Levi'im, divisions)
machlokot (divisions, divisions of dissension)
machlot (illnesses)
machmir (stickler)
machol (dance)
machovim (sorrows)
machseh (refuge)
machsh'vot Ammim (schemes of the peoples)
machsh'vot (schemes, thoughts)
machshavot (thoughts, plans)
machshe'vot (thoughts)
machshelah (ruin)
machshevot Hashem (thoughts of Hashem)
machshevot (plans, thoughts)
machshiv (respect)
machsor, makhsor (need, poverty, want, shortage)
madduchei shav (delusion,

false enticement)
madon (strife, quarrel, contention, dissension,)
Madrikh (Guide, Instructor)
Madu'a (Why?)
Madua (Why?)
Maftgi'a (Intercessor)
mafte'ach Bais Dovid (key of the House of Dovid)
mafte'ach (key)
maftechot Malchut HaShomayim (keys of the Kingdom of Heaven)
maftekhot haMavet (keys of Death)
maftekhot haShe'ol (keys of the abode of the Dead)
magal (sickle)
magefah (plague produced by Hashem, plague, slaughter, stroke)
magefah gedolah (great slaughter)
magefat hasus (plague on the horse)
magen, mogen (shield)
maggal (sickle, YOEL 4:13 [3:13])
maggefah (plague)
maggefah gedolah (great plague)
maggefot (plagues, epidemics)
maggid (messenger, bearer of news)
Maggidim (Messianic Darshanim, Preachers)
magor (terror, fear)
Mah atem (What you [report]?)
Mah haavodah hazot lachem (What is this avodah to you ?)

NOTES

Mah lanu vlach? (What to us and to you, what have we to do you?)
Mah li ulchah, Yehoshua Ben El Elyon? (What to me and to you, Yehoshua Son of the Most High G-d?)
Mah li valach? (What have I to do with thee)
Mah nishteh? (What shall we drink)
Mah ta'aseh? (What are you doing?)
Mah tevakkeshun? (What do you seek?)
Mah tov! (How good!)
Mah tovu ohalecha! (How goodly, beautiful, are thy tents!)
Mah yitzdak Enosh im El? (How then can Man be justified with G-d?)
Mah zeh? (What is this? why is this?)
Mah zot? (What is this?)
mah (what)
mahalach (walkway)
mahamrot (watery pits)
makal (rod, branch, staff)
makel (stick, staff)
makel SHAQED (a branch of an almond tree)
makevet (hammer)
makh'ov (pain, grief)
makhah gedolah (with a great blow)
makhaneh, machaneh (camp)
makhar (tomorrow)
makheseh (shelter, cover)
makhmad (darling, delight, desire, precious)
makhon (place, foundation)
makhovim (sufferings)
makhseh (refuge, shelter)
maksor, machsor (poverty, want)
makhtesh (mortar)
makkah (blow, wound)
makkah (plague, slaughter)
makkah gedolah (a great stroke/blow)
makkah gedolah me'od (a very great slaughter)
makkah rabbah (great slaughter, many stripes)
makkah rabbah me'od (a very great plague)
makkat bilti sarah (a continual stroke)
makkot (plagues, strokes, marks of strokes, scars, wounds, blows)

maklot (rods, branches, staffs, sticks)
makom (place of rest, place, home, dwelling, haunt, post, site, room)
makom berosh (chief place)
makom hazeh (this place)
Makom Kadosh (Holy Place, i.e. the Beis Hamikdash)
makom kever (burial place)
makom ne'eman (firm place)
makor chayyim (fountain of life)
makor dimah (a fountain of tears)
Makor Mayim Chayyim ["Fountain, source of Living Waters," YIRMEYAH 2:13]
Makor Mayim Chayyim (Fountain of Living Waters)
Makor Yisroel (Fountain of Israel)
makor (fountain spring)
makriv kadosh (holy offering)
malach (angel)
malach chazak (strong angel)
malach hasheyeni (second angel)
malach kadosh (holy angel)
malach ohr (an angel of light)
malach (messenger, i.e. Malach HaBrit, HaAdon [see Malachi 3:1])
malachim habechirim (chosen angels, holy angels)
malachim (angels, envoys)
malbish arumim (clothing the naked)
malbush nochri (foreign apparel)
malbush (clothing, vestments, religious robes)
Malcam (Molech)
Malchuso (His Kingdom)
malchut (reign, royal majesty)
Malchut ((Messianic) Kingdom)
Malchut Asa (of the reign of Asa)
Malchut Hashem (Kingdom of God)
Malchut HaShomayim (Kingdom of Heaven)
malchut olam (everlasting kingdom)
Malchuto (His Kingdom)

male No'am (full of pleasantness)
maleh chuKat haTorah (full statute requirement of the Torah)
Malkah (Queen)
Malkat HaShomayim (the Queen of Heaven)
Malkat Sheva (Queen of Sheba)
Malkeinu (our King)
Malikut (Kingdom, Realm)
malikhutecha (thy kingdom)
Maliki (My King)
malko'ach (plunder, prey, booty)
malkosh (latter rain, spring rain)
malon (inn, lodging place)
malon orkhim (travelers' lodge)
malshin (informer, accuser)
maluchah (kingdom)
malveh (lender)
mamash (definitely)
mamashus (real worth)
mamlachah (kingdom)
mamlakhot (kingdoms)
mamlechet eretz (kingdoms of the earth)
mamlechet (kingdoms)
mammon (the wealth of the Olam HaZeh)
mamrim (rebellious)
mamzerim (illegitimate children)
man'ul (lock, door bolt)
manhig (leader)
manhigim (leaders, one of the wealthier Baale-Battishe Jews, the gedolim of Judaism)
manhigut ruchanit (spiritual leadership/administration)
mano'ach (rest, place of rest)

NOTES

manon lanetzakh

(permanent dwelling
place to remain forever)
maon laShechinah
(dwelling place for the Shechinah)
maon (dwelling place,
permanent residence,
home)
maoz (stronghold)
mapalah (fall, downfall,
defeat)
mar hamavet (bitterness
of death)
mar'ah (vision, pattern)
mar'eh (vision)
mar'ot Elohim (visions
of G-d, i.e. divinely
granted visions)
mar (bitter, bitter
thing, bitterness)
mar-nefesh (bitter in
spirit, discontented)
Marah ("Bitter Place")
Marana (our L-rd)
marbeh raglayim (many
feet)
marbitz tzedaka (resting
place of charity)
mareh hagagol (great
sight)
mareh (appearance,
vision)
margo'a (rest)
mari (my l-rd)
marom (high, on high,
i.e. into the heavens)
Marom (Most High)
marom v'kadosh (the high
and holy place)
marot (visions)
marpeh lashon (a tongue
of healing)
marpeh (healing,
remedy)
marut (authority,
discipline, rule)
mas (forced labor, tax,
tribute)
masach (screen, curtain)
masah (trial)
masakh Yehudah (covering
of Yehudah, defense,
protection)
masakh (covering,
curtain)
mase'ot shav and
madduchim (false and
misleading, burdens,
oracles)
masekhah (molten images)
masger (prison,
smiths, artisans)
masha'ot (debts, loans)
mashach (anoint,
anointed)
mashach (hath anointed)
mashachnu (we anointed)
mashal (byword, parable,
proverb)

(crisis of
birth)
mashchit (destroyer,
waster, spoiler)
mashchit (destruction)
mashchitim (destroyers)
mashgichim ruchaniyim
(spiritual overseers)
mashiach (anointed)
mashkeh (cupbearer)
mashkeh (drink, liquid,
drinking vessels)
mashkhit (destroyer,
i.e. Hashem's emissary
of judgment, see Numbers
22:31 on the Malach
Hashem)
Mashkhit Goyim
(Destroyer of the
Nations, i.e. Babylon)
mashkhit (trap)
mashkof (lintel)
mashlim (supply what is
deficient)
mashu'ot netzach
(perpetual ruins)
mashu'ot (ruins,
destruction)
maskana (outcome,
upshot, final analysis)
maskil (a wise servant,
prudent, successful,
wise)
maskit (carved stone,
image)
maskiyyot (stone carved,
statues)
maskoret (wages)
maslul (highway)
masmerim (nails)
masmerot (nails)
maso panim (favoritism)
masor (saw)
Masoret HaZekenim
(Tradition of the
Elders)
masoret torat haShlichim
(tradition of the
teaching of the
Emissaries of Moshiach)
Masorot haAvot
(Tradition of the
Fathers)
masos (exultation, joy)
masot (portions,
trials/ temptations
[4:12])
masret (pan)
masa panim (respect of
persons)
masa (burden, check
verse 7:22)
masa (burden, load,
oracle, prophecy,
something carried,
prophetic burden)
masseikhah
(overspreading veil)
massekhhah (molten image)
massekhrot (cast idols,
metal idols,

metal images, molten
images)
masso panim (partiality)
massot hagedolot (great
trials)
massot (trials)
masveh (veil, mask)
mat'ate (broom)
mat'im rabbim (many
misleaders/deceivers)
matanim (savory meat,
tasty food)
matan Torah (giving of
the Torah)
matanah shleimah
(complete gift)
matanah (gift)
matanot harippuy (gifts
of healing [refuah])Ac
3:6-16)
matanot tovo (good
gifts)
matanot (gifts)
matar (rain, rainfall)
matarah (aim, goal,
objective, target)
matbe'ach
(slaughterhouse)
mateh (a rod, staff,
supply)
matkonet (quota)
matmon (treasure)
matmonim (hidden
treasures)
matnat hachesed (free
gift of grace)
matnat hatzedakah (the
gift of righteousness)
matok (sweetness)
matsevo (gravestones,
tombstone monuments)
matteh (below)
matan adam (gift of a
man)
matan Torah (giving of
the Torah)
Kehunah (Priesthood)
matan (gift,
gifts)
matanah ruchanit
(spiritual gift)
matanah (free gift,
gift)
matanot (gifts, bribes)
matanot kadoshot (holy
gifts)
matarah (object of
attack, target)
matat (gift, reward)
matteh lechem (staff of
bread, food supply)
matteh oz (strong staff)

matteh resha (a rod of wickedness)
matteh (rod, staff, tribe)
mattot (rods)
mattot (tribes of)
matzav (position)
matzebot (pillars)
matzeivah (pillar)
matzevah (a pillar, monument)
matzevah (stone pillar, monument)
matzevat even (pillar of stone)
matzevet (monument, idol images, stone pillars, monuments)
matzil (deliverer, rescuer)
matzliach (prosper)
Matzor Yerushalayim (Siege of Jerusalem)
matzor (rampart, siege, stronghold)
matzpun naki (clear conscience)
matzpun (conscience)
matztza (bed, mattress)
matztzvot (memorial columns dedicated to idols)
matzud (net)
matzvat HaBa'al (the image of Baal)
maven, meiven (expert)
Mavet (Death)
mavo (introduction)
mayan (fountain)
mayim azzim (mighty waters)
Mayim Chayyim (Living Water, running water)
mayim hazedonim (treacherous waters)
mayim lachatz (waters of affliction)
mayim lo ne'emanu (waters that have not proved reliable)
mayim rabbim (great waters)
mayim rabbim (many waters)
mayim (water)
maysharim (altogether level, upright, direct ones)
mazalot (constellations)
mazkir (secretary, recorder)
mazleg (fork)
mazor (man-trap)
ma'aminim b'Moshiach (believers in Moshiach)
ma'arich (extended, long-winded)
ma'asei haMoshiach (works of Moshiach)

ma'asros (plural of ma'aser, tithe)
Me El kamocha (Who is a G-d like unto thee)
me'ah vchamishim
ushloshah (one hundred and fifty three)
me'ah (hundred)
me'arah (cave)
me'arah paritzim (a cave, a den of robbers, criminals)
me'arot (caves)
me'ashrei HaAm HaZeh (leaders of this people)
me'astem (ye have rejected)
Me'at me'at (little by little)
me'at (for a little while, little)
me'chodesh l'chodesh (from month to month, every month)
me'emenei eretz (faithful of the land)
me'erah (curse)
me'eretz (out of the ground)
Me'il HaEphod (Robe of the Ephod)
me'il katon (a little robe)
Me'il Tzedakah (the Robe of Righteousness)
me'il (mantle, cloak, robe, mantle)
me'od (greatly, very great)
me'olam v'ad olam (from everlasting to everlasting, even from of old)
me'olam (from everlasting, of old, since ancient times)
me'on kadosh (holy dwelling place)
Me'on Kadosh (Holy Habitation)
me'onah (dwelling-place)
me'onot (dwelling places, dens, homes [Yn 14:2 OJBC]) permanent residences, homes, cf 14:23)
me'ot (hundred)
me'oznei tzedek (honest scales)
me'rov yamim (because of many days, i.e. old age)
me'urah (hole)
me'ushar (blessedness, blessed)
me'yuda'i (deep acquaintance, familiar friend, see Psalm 41:9)
meah kevasim (a hundred sheep)
mearah (cave)

meayen (engaged in research)
mechallel kodesh (profane)
mechashefim (sorcerers)
mechazek (be strengthened spiritually)
mechila (forgiveness)
mechitah (terror)
mechittah (terror)
Mechitzah (the dividing partition)
mechokek (lawgiver)
MECHOKEK (Lawgiver, see Genesis 49:10; Num 21:18)
Mechokkeinu (our Lawgiver)
mecholot Mahanaim (dance of the Mahanaim [see Bereshis 32:3])
mecholot (dances, dancing)
medakdeke (painstakingly thorough)
medanim (contention, strife, discords, dissensions)
medinot (provinces)
meEretz (from the Land)
mefake'ach (overseer)
mefakkechim (stewards, supervisors)
mefakkechim tovim (good stewards, supervisors)
mefarsem (make known)
megadef (reviler)

NOTES

megadefim (revilers)
megareia (weakened)
megilat sefer (scroll book)
mego'al (defiled)
megolalah (rolled)
mehaneh (pleasing)
meherah (quickly)
mehumah gedolah me'od (a very great confusion, tumult, commotion)
mehumah (confusion, tumult, public panic)
mehumot rabbot (great turmoil)
mei (waters of)
mei'avonoteinu (for our iniquities)
meid (provide testimony, attest)
meisharim (integrity, uprightness, equity, right things, fair things)
meiven (discerning one)
mekabberim (buriers)
mekabel Malchut hashem (receive the Kingdom of Hashem)
mekabel selicha (accepting forgiveness)
mekabel (receive, accept, received, receiving, accepting)
mekomot (regions)
mekanne (jealous, envious)
mekarev (befriend, welcome and treat well)
mekhashefah (witch, sorceress)
mekhashfem (sorcerers)
mekhashshef (witch)
mekhes (tribute)
mekhir (price, cost)
Mekhokek (Lawgiver)
mekhokekim (ones commanding)
mekholeinu (our dance)
Mekhonon (Founder)
mekhonim (foundations)
mekhonot (movable stands or bases)
Mekhonot (Stands [serving as water carts], [supporting the lavers])
Mekom HaGulgolet (Place of the Skull)
mekom kadosh (the holy place)
mekom linah (guest room)
mekom megurim (dwelling place)
Mekom Mishpat (Place of Judgment)
mekomot (places, sites)
Mekor Chayyim (Fountain of Life)
Mekor, makor (basis, source)

mekudash b'Ruach Hakodesh (set apart as holy in the Ruach Hakodesh)
melach (salt)
melachah (rule, kingdom, task, work)
melachah (workman)
melachat machashavet (work of art)
melachim atzumim (powerful kings)
Melachim Bais (II Kings)
melachim of haadamah (kings of the earth)
melachim (kings)
melakhah (task, work)
melakhot (queens)
melamed (teacher)
melamedot es haTov (teachers of the Good)
melammed (instructor, teach)
mele'ot einayim saviv (full of eyes round about)
mele'ot (full)
Melech Al Kol HaAretz (King Over All the Earth)
Melech Ashur (King of Assyria)
melech HaAi (literally, the King of Ruin)
melech harishon (the first king, [i.e. Alexander])
Melech HaTzafon (King of the North)
Melech Sarim (King of Princes--Isa 10:8, i.e. Assyria)
melech Yavan (the king of Greece)
melechei ha'aretz (kings of the earth)
Melechet hamelech (officials over the work the King)
melekhet avodah (laborious work)
melekhet HaChomah (work of this Wall)
melitz echad (one mediator, IYOV 33:23, YESHAYAH 43:27; cf DEVARIM 5:5, 22 31)
Melitz Yosher (Advocate, Praklit, Advocate, Counselor, Helper in Court)
melitz (go-between, interpreter)
melitz (mediator)
melitzah (enigma)
melitzim (mediators)
melkachayyim (tongs)
melo (plentitude)
meltachah (wardrobe)
meluchah (kingdom)
Meluchah (kingdom)
melukhah (kingship)

melunah (watchman's hut)
memayet (precluded, excluded)
Memra (Creative Word of G-d in some of the Targums)
memshalah (dominion)
Memshalah (Rule, Dominion)
memshalet (dominion)
memshelet (authority)
mena'afim (adulterers)
mena'efet (one that committeth adultery)
menaafim (adulterers)
menachamei amal (miserable comforters)
menachamim (comforters)
Menachem (Comforter)
menachesh (divination)
menagen (one playing [the kinnor/harp])
menagen (player)
menaggen (playing music)
menahel ruchani (spiritual administrator)
menatzakhath HaChayyah (overcomers of the Beast, Anti-Moshiach)
menatzkchim (foremen overseers)
Menoach HaAron (the coming to rest the Ark)
Menorat HaMa'ohr (Menorah of Illumination)
menucha (resting place)
menuchah (resting place)
menuchot (quiet waters, resting places)
meohn arayot (den of lions)
meorer (point out, rekindle)
meorer (stimulate, motivate, sharten)
merachok (afar off, in the distance)
meragelim (ones spying, spies)
merchav, merkhav (large place)

NOTES

spacious or broad place)
mered (rebellion)
mered (revolt)
meri (rebellion,
 rebellious)
merivut lev (bitterness)
merivah ("quarreling",
 strife)
merivat HaEdah (strife
 of the Assembly)
merkavah ofan (wheel)
merkavah (chariot)
merkavot (chariots)
merkhav (spacious)
merorim (bitter herbs)
merorot (bitter things)
merosh (from the first)
merutzah (extortion,
 persecution)
meruvakh (spacious)
mesader (arrange, place
 in succession)
mesei olam (long dead)
meshabed (caused to be
 obligated)
meshachacha (anointed
 thee)
meshachehu (anoint him)
Meshachticha (I anoint
 thee)
meshachticha (I anointed
 thee)
meshachtiv (I anointed
 him)
meshakkalet (barren,
 unfruitful)
meshakkalet
 (unfruitfulness,
 barrenness)
meshalim (bywords,
 parables)
meshalle'ach (sender)
meshammah (astonishment,
 object of horror)
mesharet bnei hamilah
 (servant, minister of
 the circumcised)
mesharet (minister,
 servant, keli kodesh,
 minister)
mesharetet (servant,
 keli kodesh, minister)
mesharetim (ministers)
Mesharetim HaMelech
 (Ministers of the King)
mesharetim (ministers,
 servants, officials)
mesharim (equity,
 fairness)
meshartei Hashem
 (ministers of Hashem)
meshichim (anointed
 ones)
meshithu (I drew him)
meshorarim (singers,
 singing men)
meshorarot (singing
 women)
meshovev netivot
Lashevot (repairer of
 the Breach; restorer of

the streets for habitation)
meshubad (obligated)
Meshuchrarim (the Freedmen)
meshuga (crazy fellow)
meshugah (error, mad, insane)
meshullam (the one committed)
meshummad (apostate)
meshuvah Yisroel (backsliding Yisroel)
meshuvah (Backsliding)
meshuvot (backslidings)
meshuvoteinu (our backslidings)
mesibot (parties)
mesilah (highway road)
mesilat yesharim (highway of the upright)
mesillah (highway)
mesillot (highways)
Mesim (dead ones, dead persons)
mesim (dead ones, spiritually unregenerate ones without hickadshut)
Messianic avodas kodesh (holy worship, service)
Messianic Chavura (fellowship, company, group, especially one eating the paschal lamb together)
Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life)
Messianic midrash (homiletical interpretation of the Scriptures)
mesupak (uncertain, having doubts)
met (coffin, dead)
meta'te'a (mockers)
metei olam (those long dead)
metei-shav (men of vanity)
metim (miracles)
metohar (purified)
metoharah (cleansing)
metoharim (clean)
metсахkhim (foreheads)
metzach Aharon (forehead of Aharon)
metzach chazak (forehead strong)
metzach isah zonah (whose's forehead)
metzach (brow, forehead)
metzachek (mocking, scoffing)
metzadot (strongholds, masadas)
metzapeh (watchman)

metzarei She'ol
(confines, straitnesses
of She'ol)
metzavveh (commander)
metzillot (bells)
metzodot (fortresses)
metzora'at (leprous)
metzora (leper
a leper, leprosy,
leprous area)
metzoraim (lepers)
metzorim gedolim (huge
siegeworks)
metzudah (fortress,
prison, stronghold)
Metzudat Tziyon
(Fortress of Zion)
metzudot (strongholds,
forts)
metzurot
(fortifications)
metzurot (siegeworks)
mevaser (herald, bringer
of news, bearer of
tidings, evangelist
one bringing good news,
evangelist,
one that bringeth good
tidings/good news)
Mevaseret Tziyon
(Herald/Preacher of
Besorah [Good
News/Gospel] Tziyon,
Lady-Evangelist Tziyon)
Mevaseret Yerushalayim
(Herald/Preacher of
Besorah [Good News/
Gospel/Besuras HaGeulah]
Yerushalayim, Lady-
Evangelist Yerushalayim)
mevaserot (heralds,
those that published it,
the lady evangelists)
Mevasser (Good Tidings,
Good News)
mevorechl'olam (blessed
forever)
mevorekhet Hashem
(blessed of Hashem)
mevugar (mature,
grown up)
mevugarim (mature ones,
adults, grown up)
mey hayam (waters of the
sea)
mey rosh (poisonous
water)
meyaledet (midwife)
meyalledot havriyyo
(hebrew midwives)
meyayesh (despairing)
mevinim (experts)

NOTES

mezammerot (lamp snuffers)
mezarez (a spur into action)
mezimah (discretion)
mezimah (plan)
mezimma (evil design, intrigue)
mezinmot (designs, intents, purposes)
mezimor (a man of crafty devices)
mezimot (discretions)
mezuzah (doorpost)
mezuzot (door side-posts)
mezuzot (doorposts)
Mi atah? (Who are you?, Who art thou?)
Mi khamocha? (Who is like Thee?)
Mi khamoni? (Who is like Me?)
Mi? (Who?)
MICHOH (MICAH)
michshol lev (downfall of conscience)
michshol (stumbling block, obstacle, YESHAYAH 57:14) falling, offense, downfall 9:32-33) stumbling-block of temptation, obstacle)
michsholim (stumbling blocks, what causes to fall into sin)
richyah (subsistence)
midah hatov (the attribute of virtue)
midas chasidus (quality/ trait of piety)
midbar hagadol (great wilderness)
Midbar Yam (Desert by the Sea)
midbar (desert)
middah (size)
middah achat (one size, same size)
middah harishonah (old standard)
middot HaMizbe'ach (measurements of the Mizbe'ach)
midrash (exegesis)
mifgah (mark, something to be hit)
mifkad (appointed place, census)
mifletzet (horror, abomination, idol)
miftan (threshold)
miftan HaBeis [HaMikdash] (the Threshold of the Beis HaMikdash)
migba'ot (headbands)
migdal (tower)
migdal eder (tower of the flock)
migdalim (towers)

migdanot (expensive gifts)
migeret (rebuke)
migrash (adjoining territory, open lands, open space)
migrash (pastureland)
migrashim (open pasturelands, open lands, pasturelands)
migroshot (adjacent open lands, open pasturelands)
Mikdash (Sanctuary)
Mikdashheinu (our Beis HaMikdash)
Mikdashei Beis Hashem (holy places of the Beis Hashem)
mikdesheichem (your sanctuaries)
miKedem (at the east, east)
mikedem (from ancient times, from everlasting, see Michoh 5:1[2])
mikhbar (grate)
mikhbar hanechoshet (grate, netting of copper)
mikhla (fold [enclosure])
mikhnesei bahd (linen breeches or undergarments)
mikhseh (cover, covering)
Mikhtav Elohim (Writing of G-d)
mikhtav (writing)
mikhayah (maintenance, livelihood)
mikkach shochad (taking of bribes)
mikneh (cattle)
mikneh rav me'od (very much cattle)
mikneh (herds, livestock)
mikneinu (our livestock)
mikol hanashim (more than all the women)
mikra kodesh (holy convocation)
mikreh (by chance, by accident, fortune)
miktav (letter)
mikteret (censer)
mikveh mayim (collection of water, gathering of water used as ritualarium for immersion)
mikveh (gathering together of the waters)
mikveh (hope, reservoir)
milah (word)
milchamah hachazakah (strongest battle)
milchamah (battle, war, fighting)

milchamot (battles, wars)
milchamoteinu (our battles)
milchemet tzedek (war of righteousness)
milkhmnot (wars)
millin (words)
mimeila (consequently, as a result)
minshal rav (great dominion)
min techot (from under)
minchah chadashah (i.e. meal offering or grain offering from the new wheat crop)
minchah (evening sacrifice)
minchah (gift, present, grain offering, meal offering)
minchah (tribute)
Minchat HaTamid (Continual Grain Offering)
minchat kinot (grain offering of jealousies)
minchat zekaron (grain offering of memorial)
minchot (grain offerings)
minhag (custom)
minhagim (customs)
minut (heresy)
minyan (ten men for pray group)
mir'eh (pasture)
mireh shamen (fat pasture)
mireh (pasture)
mireh tov (good pasture)
mirim (pastures)
mirmah (deceit, deceitful, fraud, YESHAYAH 53:9) dishonesty, deception, guile, fraud, deceit)

NOTES

mirmar (deceit)
marmot (deceptions, decepts)
misad (steps, support)
misgav (high spot as a refuge)
misgeret (moulding, rim, bases [of the Yam], panels, flat sides, stonholds, fastnesses, secure places)
mishbetzot (filigrees)
mishcha (anointing, [1Y 2:27]ointing, ointment)
mishe'net (staff)
mishenet (staff)
mishenet kaneh (a staff of reed)
mishgeh (mistake)
mishkan (tabernacle)
Mishkan Shemecha (the Dwelling Place of Thy Name)
mishkanot (dwelling places)
mishkav (bed, i.e. fertility rites, bedding)
mishkav dodim (bed of love)
mishkavim (beds)
mishkenot haro'im (the tents of the shepherds)
mishkenot olam (eternal dwellings of the Olam HaBah)
mishkenot (dwelling places)
mishkenotecha (thy dwellings, tabernacles)
mishkevot (couches, i.e. tombs)
mishma'at (obedience, bodyguard)
mishma'at shebalev (obedience from the heart, obedience)
mishmar (guard, guard watch)
mishmarot (services, shifts, guard watches)
mishmeret Hashem (the instructions of Hashem)
mishmeret kol HaEdah (duty of the whole congregation)
mishmeret mitzvat Hashem
Eloheichem (charge/duty of the commandment of Hashem Eloheichem.)
mishmeret (charge, what is to be preserved, command, duties, examination, checking for blemishes, for keeping, guard duty, responsibility, charge, in safeguard, to be kept, kept, watch, requirement, guard responsibility)

mishmerot (watches, shifts)
mishmo'a torah (heeding torah)
mishmu'ah ra'ah (news of misfortune, evil tidings)
mishneh (copy, double [portion]), (second)
mishneh hatorah hazot (copy of this torah)
mishomrei hasaf (keepers of the door, doorkeepers)
mishor (equity, justice)
mishor (plains, level country)
mishpach (bloodshed, rapaciousness)
mishpakhah (family)
mishpat (cause, custom, judgment, i.e. G-d's tribunal justice, divine judgment, due order, ordinance, in the court, accusation, justly, manner, plan, practice specifications, right, prescribed manner, specified)
mishpat evyonim (right of the poor/needy people)
mishpat gever (the right of a man)
mishpat habaniam (adoption)
mishpat haGeulah (right of Redemption)
mishpat hakohanim (kohen's custom, the right of the kohanim)
mishpat hamelech (customary ways of the king, kingly prerogative)
mishpat hana'ar (proper treatment of the child)
mishpat harishon (former practice)
mishpat Hashem (rule, ordinance, regulation, law of Hashem)
mishpat hayerushah (right of possession)
mishpat mavet (death sentence, worthy of death)
mishpat Moav (judgment of Moab)
mishpat tzedek (the judgment of the righteous)
mishpatim (regulations, judgments, justices, ordinances)
mishpatim harishonim (former practices)
mishpechot (families)
mishpetayim (sheepfolds)
mishpochah atzilah (noble birth)

mishpoyel (awe, standing in awe, marveled)
mishrah (rule)
mishtachaveh (would bow down, worship, Devarim 5:9)
mishtatef (involved, joining, join, become involved)
mishteh gadol (great feast)
mishteh hayayin (feast)
mishteh tamid (a continual feast)
mishteh (banquet, drink, feast, meal)
mishtim (feasts)
mispatchot (amulets)
mispar (number, census)
mispo (fodder)
mispayel (deeply impressed)
misrah (dominion)
mistarim (hiding places, secret places)
mitachat laAretz (in the world below)
mitah (couch)
mitamuhl (suddenly)
mitarev (meddlesome)
mitchazak (putting forth strength)
mitlachamim (delicious tidbits)
mitlachashim (whisperers)
mitmol (yesterday)
mitnagged (opponent, antagonist)
mitnaged ladat (irreligious, opponent of religion)
mitnaggedim (opponents, the ones opposing)
mitot (couches)
mitrapim (ones not working, slack, cowardly)
mittah (bed, couch, bier, frame or "bed" holding corpse)
mitvaddeh al chattot (confess the sins)
mitzad (as to)
Mitzbach Ketoret
HaSamim (Altar of Fragrant Incense)
mizbe'ach (altar)

NOTES

Mizbe'chot

mizbe'chot (altars)
mizbechot hanekhar
 (foreign altars)
mitzchah (greaves, i.e. leg plate armor)
mitznefet (head wrapping, turban)
mitznefet bahd (linen turban)
mitzpah ("watch")
mitzpeh (guard tower)
Mitzrayim (Egypt)
Mitzri (an Egyptian)
Mitzrim (Egyptians)
mitzvah (commandment)
mitzva chadasha (new commandment)
mitzvah hakedosha (holy commandment)
mitzvat anashim
melummadah (human commandments taught by rot)
mitzvoh (commandment)
mivakkerim (supervisors)
mivneh (structure)
mitvah (confidence)
miyad (forthwith)
miyom l'yom (from day to day, every day)
mizbechot (altars)
Mizimerat HaAretz (the best fruits of the land)
mizlagot (forks)
mizmor (a psalm, hymn)
mizrach hashemesh (sunrising)
mizrach (east)
mizrachah (eastward, toward sunrise)
mizrakim (libation bowls)
mizrakot (bowls for sprinkling blood)
mizreh (winnowing fork)
mizrekei zahav (golden basins)
mo'adenu (our appointed times/festivals)
mo'adim (appointed times, fixed times/festivals, seasons, set times)
mo'atzot (advise, counsel, counsels)
mo'atzot (schemes, devices)
mo'ed (work, service of the tent of appointed meeting, an appointed time, place of meeting, season, fixed time, set feasts, set time, time appointed, time of the feast)
mo'ed hazev (this set time)
mo'etzot (counsels)
moches (tax collector)
mochi'ach chacham (a wise reprover)

mochiach (arbitrator, one arbitrator IYOV 9:33)
mochiach (reprover)
modeh Ani (I give thanks, I thank)
modim anachnu (we give thanks)
mofet (example, miracle)
 model, portent, role
 model, sign, symbol, wonder)
mofetim (wonders)
mofetim (examples, signs, wonders)
mogen (shield, stomach)
moginim (shields, rulers)
mogineinu (our shield)
moginim (shields)
moginneinu (our shield)
moginnim (shields)
mohalim HaGoyim (circumcisers of Gentiles)
mohar (bride price, dowry)
mohar habetulah (marriage contract, dowry of the virgins)
moineia (prevented)
moked (fire)
mokedei olam (everlasting burnings)
mokesh (snare, trap, traps)
mokeshim (hooks)
mokharot (latrines)
mokher (seller)
mokhiach (reprover, defender)
mokhiach Eloah (rebuker of G-d)
mokshim (snares, hidden traps)
moledet (kindred, i.e. her Jewishness, Jewish kinsmen)
moledet bais (born at home)
moledetchutz (born outside)
moledot (birth)
monim (times)
morah (razor)
morah hagadol (great terror)
morashah (heritage, possession, inheritance)
morashah kehillat ya'akov (heritage of the congregation of ya'akov)
morashot (possessions)
morat ruach (grief of mind)
morech lev (cowardliness, Rv 21:8)
moredei ohr (rebellious ones against the light)
moredim (ones rebelling)
moreh [teacher])

Moshiach's Shlichim

moreh derech (guide)
moreh me'od (very bitter)
moreh sheker (teacher of lies, false teacher)
moreh (early rain, rebellious)
morei derech (guides/teachers)
morei derech ivrim (blind guides)
mori hatov (good teacher)
morim (rebels, contentious ones, teachers)
mosadot (foundations)
mosai? (how long? when?)
mosedei dor vador (the foundations of many generations)
mosedot (foundations)
moshav elohim (seat of g-ds)
mosedot ha'aretz (foundations of the earth)
mosedei eretz (foundations of the earth)
moshav zekenim (council of the elders)
moshav (dwelling, dwelling place, seat, seating, time period of residence [in Egypt])
moshavot harishonim (first seats)
moshchah (kohen's allotted portion)
Moshe Rabbeinu (Moses)
moshel (governor, one ruling, ruler, rulest)
moshel od (rule anymore)
moshelim (governors, rulers)
moshevei (inhabited places)
moshevet (dwellings, settlements)
Moshi'a HaOlam (the Savior of the world)
Moshi'a (Savior)
moshi'im (deliverers)
Moshiach (Rebbe, Melech HaMoshiach)
Moshiach's Shlichim (emissaries of the Moshiach)

NOTES

Moshiach's Innuyim

(Moshiach's Sufferings,
see Ramban)
moshim (rulers)
mot (death)
motah (yoke)
motot (poles)
motot barzel (yokes of iron)
motot etz (yokes/bars of wood)
motz (chaff)
motza hamayim (spring of water)
motzah mayim (spring of water)
mufkadim (overseers, oversight)
mufkarim (lawless)
mufkarut (lawlessness, anarchy)
mulim (circumcised)
mum (blemish, spot, defect, [VAYIKRA 22:20] flaw)
mumim (defects)
murshe (proxy)
musar havalim (discipline of vain delusions)
musar (chastening, chastisement, correction, discipline, instruction, moral discipline, teaching with an ethical point)
mutar (allowed, permissible)
mutzak (cast metal sea)
muz zain (no doubt)
na'afufim (adulteries)
na'al (shoe)
na'ar and zaken (young and old)
na'ar tzofeh (watchman)
na'ar (boy, child lad, servant, young man, young one, young)
na'arah betulah (young virgin woman)
na'arah hame'orasah (betrothed woman)
na'arot (maidens, servant girls)
na'im (pleasant, pleasing)
na'of (committing adultery)
na'yan (fountain)
na (restless fugitive)
nachal haaravim (ravine of willows)
nachal (brook, stream)
nachalah (allotted inheritance)
nachalat avdei Hashem (the heritage of the servants of Hashem)
nachalat olam (eternal inheritance)

nachalei mayim (streams of water)
nachamah (comfort)
nachash akallaton (crooked serpent)
nachash bari'ach (fleeing serpent)
nachash kadmon (ancient serpent)
NACHASH NECHOSHET (BRONZE SERPENT)
nachash (augury, divination, serpent, snake)
nachashim (sons of snakes)
nacho'ach (honesty)
nachon (steadfast)
NACHUM (NAHUM)
Nadan (gift)
nafol tipol (surely fall)
nafshi (my life)
nafshoteinu (our lives, souls)
naftulei Elohim niflalti (with wrestlings of G-d have I wrestled)
nagid (leader, ruler)
nahar hagadol (the great river)
nahar (flood, river) (stream)
Nahar (i.e. Euphrates River)
naharot (rivers)
nakam (vengeance)
nakhel (brook, stream)
nakhel (rest, quietness)
nakheh (crippled, lame)
nakhon (right, correct, secure)
naki (innocent, pure harmless)
namer (leopard)
naniach (supposing)
naphal (failed, fell)
narrishkait (foolishness)
nas'u (they shall bear)
nasa (he shall bear, spare [take away and bear the guilt, [YESHAYAH 53:11])
nasati cherpat neurai (I did bear/carry the reproach/disgrace of my youth)
nashani (hath made me forget)
nasheinu (our wives)
nashim (wives, women)
nashim hakedoshot (holy women)
nashim hatzove'ot (women in service)
Nasi (Prince, Ruler)
nasi'ei haedah (leaders of the congregation)
nasiim (princes, rulers, exalted rulers)

nasog (turning away)
natan tiflah leElohim (charged G-d with folly)
Natzeret (Nazareth)
Natzrati Kat naval (fool, foolish person)
naveh (dwelling, habitation, home, fold, abode of sheep, pasture, sheepfold, lovely)
naveh shalom (a habitation of shalom)
navi gadol (great prophet)
Navi HaElyon (Prophet of the Most High)
navlut (lewdness)
navon (discerning)
nazir (consecration, separation, vow as a nazir)
ne'arim (boys, lads, young men, youths)
ne'arot betulot (young virgin women)
ne'arot rabbot (many maidens)
ne'arot (girls)
ne'atzah (blasphemy, sacrilege)
ne'atzot gedolo (great blasphemies)
ne'eman ad hamave (faithful unto death)
ne'eman (faithful, loyal)
ne'emanah (reliable, sure, faithful)
ne'emanim (sure, trustworthy)
ne'emanut (faithfulness, trustworthiness, reliability, trusteeship)
ne'evad (lost, perish, be ruined with destruction)
ne'ot hashalom (peaceful folds)
ne'shei Aviv (the wives of his father)
ne'ur (youth)
ne'ureinu (our youth)
ne'urim (youth, childhood, near kinswoman (i.e. close relative)
nebbach (regrettably)
nechalim (deceitfulness, scheming deceitfulness, wiles, evil plots)
nechalot (inheritances)

nechamah (consolation, comfort)
nechamat olam (eternal consolation)
nechamat Yisroel (consolation of Israel)
nechashim (serpents, snakes, sorceries, divination, looking for omens)
NECHEMYAH (NEHEMIAH)
nechoshet ofanim (bronze wheels)
nechoshet (bronze, cast bronze)
nechushah (bronze)
nedareinu (our vows)
nedarim (vows, pledges)
nedavah (free willed/voluntary offerings)
nedavot (donations, freewill offerings)
nederim (vows)
nediv lev of him (i.e. urged by his heart)
nedivim (nobles)
nedivut (generosity, kindness)
nefashot sheketz (abomination)
nefashot (souls, lives)
nefel (aborted fetus)
nefesh (soul, life, appetite, desire, i.e. neck, passionate desire, i.e. his well-being)
nefesh berakhah (generous person)
nefesh hayesharah (honest soul)
nefesh met (dead body)
nefesh remiyyah (a deceitfully lazy soul)
nefesh yekarah (precious life)
nega (plague, stroke, scourge, away from me: I am consumed)
negbah (south)
negef (plague, blow, striking, i.e. death of first-born)
negev (south)
negidei (managers of)
negidim (nobles, rulers)
neginah balailah (song in the night)
neginot (drinking songs) brightnesses)
neharim (rivers)
neharot (rivers, streams, canals)
nehi (lamentation)
nehneh (benefit)
ne'lam (concealed thing)
nekamot (vengeance)
nekasim rabbim (many possessions)
nekevah temimah (female without blemish)

nekevah (woman, female, i.e. Israel)
nekhar (foreigners)
nekhasim (possessions)
nekheh raglayim (lame in both feet)
nekhochah (uprightness, integrity, honesty)
nekhochot (right things)
nekhonah (correct)
nekhonim (ready, on alert, set, prepared)
nekhot (spices)
nekiyim (blameless, innocent ones, the guiltless ones)
nekiyyim (free ones, vindicated ones, free from guilt ones)
Nekom HaBrit (Vengeance of My Covenant)
nemalah (ant)
nemalim (ants)
nemen (take)
nemerim (leopards)
ner resha'im (the lamp of the wicked ones)
ner tamid (continual lamp)
Ner Yisroel (Lamp of Israel)
ner (lamp, light)
nerot (lamps)
nes (a banner, a flag pointing to the place of refuge, rallying flag, [i.e. Moshiach, see Isaiah 11:10])
nesakhim (drink offerings)
nesech (drink offering)
nesech (molten idol, metal image)
nesekh (drink offering, see Pp 2:17 OJBC)
nesekh (libation wine, molten image)
neshamah niggunim mi Ruach Hakodesh (soul melodies from the Ruach Hakodesh)
neshamah (breath, soul)
neshamot (souls)
nesharim (eagles, vultures, eagles [popularly])
neshef (twilight, dusk, evening)
neshek (weapons 6:13)
neshekh (usury, interest)
Nesher hagadol (great Eagle)
nesher (eagle, vulture)
neshekah (kiss)
neshekat hakodesh (holy kiss)
neshekat (kisses)
nesi'ei haAvot (family chiefs)

nesibah (turn of events, circumstance, see 1 Chr. 10:14)
nesu'ah l'ish echad (a one man married woman)
netenim (servants of the Baal Hamikdash)
netilat yadayim (ritual of the washing of the hands)
Netinim (servants of the Baal Hamikdash)
netishot (tendrils, branches)
netivah (way)
netivot olam (old paths)
netivot (paths, trodden paths, netting of copper)
Netzach Yisroel (Eternal One of Israel)
netzach (eternity, for evermore, perpetual, never ending)
netzer (branch)
netziv (commissioner)
netzivim (garrisons)
Netzarei Yisroel (Preserved of Israel, the She'erit)
neurim (youth)
nevalah (a foul deed, outrage, folly, disgrace, outrage shameful thing, wickedness)
nevalim (lyres, harps, wicked fools)
nevalot (foolish women)
neveilah (dead carcass)
nevel (lyre)
nevelah talui al HaEtz (corpse hanging on the tree DEVARIM 21:23)
nevelah (body, corpse, carcasses, dead body)
nevelah (that which dieth of itself)
nevelot (dead bodies, lifeless forms, carcasses)
Nevi'im hakedoshim (holy prophets)
Nevi'im (prophets)
neviah (prophetess)
neviei hasheker (false prophets)
neviei sheker (false prophets)
neviim hakedoshim meOlam (holy prophets from long ago)
nevilah (dead body)
nevu'ah (prophecy)
nezem zahav (gold ring)
nezem (an earring, ring)

NOTES

nezem (ring)
nezer (consecration, crown, diadem)
Nezer Elohav (Consecration of his G-d)
Nezer HaKodesh (Holy Crown, Holy Diadem)
Nezirim (Nazirites)
ni'etz (deride, ridicule, revile, blaspheme)
ni'uf (adultery)
nichbad (noble)
nichumim (comforts)
nidachah (outcast)
nidchei Yisroel (the outcasts of Israel, i.e. those being divinely gathered back from the Golus)
niddah (contamination, impurity, i.e. used figuratively but refers especially to Jewish woman's untouchability during menstruation, [Vayikra 15:19] and other kinds of uncleanness, menstrual flow, separation)
nidkhei Yisroel (the outcasts of Israel, those of the Golus)
nidvot HaElohim (freewill offerings of G-d)
nidvot (freewill offerings)
Nier chatzno (shake out the fold of the robe, wash one's hands)
nifla'ot (wonders, marvellous works, miracles, wonderful works, wondrous things)
niflaot (wonders)
nifle'ot El (wondrous works of G-d)
nifle'ot (marvelous deeds, wonderful works, wondrous deeds)
niftar (deceased person, dead, freed, deceased)
niglah (it is revealed)
niglot (those things which are revealed)
nigzar merosh (determined from the beginning, preordained, predestined, decided beforehand)
nigzar merosh (predestined)
nigzarnu lanu (we are cut off)
nigzaru (they are cut off, excluded)
nikar (evident)
nikhbadei Eretz (honored of the Earth)

nikheh levav (broken-hearted person)
nikhnas lchuppah (to be wed)
nikkayon (innocency, cleanness, freedom from punishment)
nikkudim (wafers)
nimas kesef (reprobate silver, rejected silver)
nimolim (circumcised ones, ones being circumcised)
nimretzet (grievous, strong)
nimshach (was anointed)
nirgan (gossip, slanderer, talebearer)
nirtzah (punitively paid for, pardoned)
nisayon (temptation, trial)
nisayonos (tests, trials)
nise'ah (let us take our journey)
nish'tevan (official document)
nishar (left, remaining, the remnant)
nishberei lev (the brokenhearted)
nishberet (injured ones) that which was injured)
Nishlam! (It is finished!)
nishmat Hashem (breath of Hashem)
nisht azoi (not so)
nissayon (temptation, test, trial)
nistar (concealed, hidden, unseen)
nistarot (secret things)
nisyonot (temptations)
nitzachon (victory)
nitzav (overseeing)
nitzavah (she stands)
nitzavim (commissioners)
nitzrach (needy)
niuf (adultery)
niufim (adulteries)
nivcharah (chosen one)
nivlat chayyah teme'ah (carcass of an unclean beast)
nivlat HaAm Hazeh (carcass of this people)
nivlato al haEtz (his body on the Tree, DEVARIM 21:23)
nivra (anything created)
nizmei zahav (gold earrings)
no'afim (adulterers)
no'afot (adulteresses)
no'am (gracious care)
no'ef (adulterer, one who committeth adultery)
no'efet (adulteress)

no'efot (adulterers)
no'eh-fet (adulteress)
no'se kelim (bearer of armors, armorbearer)
no'se tzinnah (great shield bearer)
noafot (acts of adulteresses, breaking wedlock)
noch (yet)
nocham (sorrow, compassion, pity)
nochri (foreigner)
nochriyah (foreign woman)
noefet (adulteress)
nogah (brightness)
nogenim (players on instruments)
nogesh (oppressor)
nogesim (task-masters)
noiheg (habitually)
nokem (avenger)
nokhach Giv'ah (straight before Giv'ah)
nokhach Hashem (straight before Hashem, in the sight of Hashem)
nokhach (straight before, in the direction of)
nokhel (cheat, swindler)
nokhri (foreigner, stranger)
nokhriyah (foreign woman, strange [immoral] woman, seductress, foreigner, alien, unfaithful wife)
nokhriyyot rabbot (many foreign women)
nokhriyyot (foreigners, strangers)
no'lad (a [future] people that shall be born)
nora'ot (awesome deeds, awe-inspiring things) things of awe)
nora (awesome, reverend)
norah (awesome thing)
noseh keli (armor bearer)
nosei Aron Hashem (carried the Aron HaShem)
nosheh (a usurer, creditor)
notzer HaAdam (observer of Men)
notzerim (watchmen, besiegers)

NOTES

notzrim (watchmen)
nshei shechichim
 (ordinary men)
nudzh (pest)
OBADYAH (OBADIAH)
ochei (eater, food)
ochelet (devouring fire)
od (more)
od zman (more time)
odecha (will I
 confess/admit unto thee)
odeh (I praise)
Of haShomayim (birds of
 heaven)
Of HaShomayim (Birds of
 the Air, of the fowler)
ofan agalah (cartwheel)
ofan (wheel,
 threshing wheel)
ofanim (wheels)
ofarim (fawns, young
 deer)
ofe'ot (bakers)
ofel (darkness)
ofen ort (immediately)
oferet (lead)
ogen (anchor)
ogesh (tribute, fine)
ogez (tzoros, turmoil)
ohalim (tents, homes)
ohav'cha l'olam
 (Thy friend forever)
ohavei kesef
 (lovers of money)
ohavei ta'anugot
 (lovers of pleasures)
Ohavi (My friend)
ohavim (friends)
Ohel Mo'ed (Tent of
 Meeting, i.e.
 Tabernacle)
Ohel ro'i (tent of my
 shepherd)
ohav (friend, lover)
ohavet shalom, peace-
 loving)
ohav riv (quarrelsome)
ohav simchah (lover of
 pleasure)
oholei Yehudah (tents
 of Yehudah)
oholim (tents)
Ohr Ammim (Light for
 the Nations)
Ohr HaAmitti (the
 True Light)
Ohr HaChayyim (Light
 of the Living)
Ohr (Light)
ohr (light, lightning)
ohr (skin)
ohrim gedolim (great
 lights)
oib azoi (consequently)
oif eibik (forever)
oishgehalten
 (trustworthy)
oisher (rich man,
 riches, the rich, i.e.
 wealthy people, wealth)
okhel emes (true food)

okhel (food, prey)
ol (yoke)
ol barzel (yoke of iron)
ol kaved (a heavy yoke)
olah (burnt offering,
 burnt sacrifice)
OLAH (WHOLE BURNT
 OFFERING)
olal (children)
olalim (infants)
olalim (little children)
Olam HaAvel (World of
 Iniquity)
Olam Haba (the World to
 Come)
Olam Hazeh (this World)
olamim (ages)
olat hatamid (continual
 burnt offering)
olat tamid (continual
 burnt offering)
olatah (perversity,
 wickedness)
olel (child, infant)
olelim (infants)
olot (burnt offerings,
 burnt sacrifices)
oloteinu (our burnt
 offerings)
omarim (sheaves)
omenet (governess)
omenim (foster fathers,
 supporters, nurturers)
omer (sheaf [of Barley],
 sheaves)
ometz lev (courage,
 boldness YEHOSHUA 1:7)
onah (conjugal rights)
oneg (delight)
onah (responder)
onemashtinb'kir (one
 urinating against a
 wall, i.e. one male)
onesh (penalty,
 punishment)
onesh Gehinnom
 (damnation)
onesh olam (eternal
 punishment)
oni ammi (affliction of
 my people)
oni (afflicted,
 affliction, misery,
 oppressed, poor
 strivings, poverty,
 suffering)
oniyah (sailing vessel)
oniyyot (boats, ships
 shipmen, sailors)
oniyyot socher (ship
 merchant)
oo-fasachti (then I will
 pass over, skip, spare)
oo-lehitannot (and to
 afflict, humble thyself)
oogah (disk or cake of
 bread)
oph haShomayim (birds of
 the air)
oph nodded (wandering
 bird)

orach (path, way)
Orach Chayyim (the Path
 of Life)
orach tzedakah (way of
 righteousness)
orach yesharim (way of
 the upright)
orakh latzaddik (way of
 the just)
orasah (betrothed,
 pledged)
ore'ach (wayfaring man,
 traveller, guest)
oreach ratzuy (welcome
 guest)
orech ru'ach (patience)
orech yamim (length of
 days, long life)
oref hakasheh (stiff
 neck)
oref (back, neck)
oreg (a weaver)
orev (raven)
orevrim (ravens)
orkhot chayyim (paths of
 life)
orkhot mishpat (paths of
 justice)
orkhot tzaddikim (paths
 of the righteous)
orkhot yosher (paths of
 uprightness)
orkhot (paths, ways)
orlat basar
 (uncircumcision of
 flesh)
ormah (cunning,
 craftiness, BEREHSIT
 3:1)
orot gedayei haizzim
 (skins of the kids of
 the goats)
orot tal (morning dew)
orthodox (straight
 teaching)
oseh ga'avah (the one
 acting in pride)
oseh hamelachah (one
 doing the work)
oseh shalom bimromav
 (see prayerbook, who
 establishes peace in His
 high places)
Oseh Shomayim va'Aretz
 (Maker of Heaven and
 Earth)
Oseh (Maker)
osei hamelachah (doers
 of the work, workmen)
osei to'eva (doers of
 abomination)

NOTES

osei tzedek (doers of rightness)
osei hem (make them)
Osei hu (his Maker)
Oseini (My Maker)
oshek (oppression, extortion)
 tyranny)
osher gadol (great richness)
osher (rich man, riches, wealth)
oshir (rich, riches, wealthy)
ot emes (sign of truth)
ot hasheni (the second miraculous sign)
Ot HaYonah (the Sign of Jonah)
ot min HaShomayim (a sign from heaven)
ot olam yikaret (everlasting sign that shall not be cut off)
ot (mark, miraculous sign)
otiyyot (things to come, future things)
otot u'moftim (signs and wonders)
otot (ensigns, miraculous signs, signs)
otzar rav (great treasure)
otzar (treasure)
otzarot (storehouse, storehouses, vaults, treasures)
otzer (oppression)
otzerot (storehouses, treasures)
otzerot ma'achal (storage places of food)
otzmah (great abundance)
otz
ov (familiar spirit, medium that hath a familiar spirit, one with a familiar spirit)
ovdei elilim (idolaters)
ovdei HaBa'al (worshippers of Ba'al)
 ovdei haelilim (idolaters)
oved Elohim (him that serveth G-d)
oved (bondservice, one perishing, submitting, enslaved, working man)
ovos (mediums)
ovot chadashim (new wineskins)
ovot (mediums with familiar spirits)
Oy E Chad (the First Woe)
Oy lanu! (Woe unto us!)
Oy li! (Woe is me!)
oy l'chah (woe to you!)

Oy l'Olam (Woe to the World)
Oy nah li! (Woe is me now!)
Oy (Woe)
oyev (enemy)
oyeveinu (our enemies)
oyevim (enemies)
oyvei Hashem (enemies of Hashem)
oyveinu (our enemies)
oyvim (enemies)
oz (might, power, strength, strong people)
ozen (ear)
ozer (allied)
 helper)
oznayim (ears)
oznei haAm (ears of the people)
ozneinu (our ears)
ozneinu (our hearing)
ozrim (helpers)
p'nei Elohim (the face of G-d)
p'ri (fruit)
p'ri haTzedek (the righteous fruit)
p'ri tov (good fruit)
pa'am harishonah (the first time)
pa'arei hamigba'ot (splendid headbands, headgear)
paam shlishit (third time)
pach ha'aretz (trap on the ground)
pach yakosh ([deadly] snare)
pach (pitfall, snare, bird trap, hidden trap, trap, snares, shall take him by the akev (heel)
pachad Elohim (fear of God)
pachad gadol (great fear, great terror)
pachad ra'ah (terror of harm/evil)
pachad (fear, care, terror, terror of, dread)
pachdan (coward, fainthearted)
pachim (snares)
pachot (governors, rulers)
padah (ransomed, redeemed)
padut nafsheynu (redemption ransom of our souls)
pakad (visit, punish)
pakh (pitfall, trap)
pakhad (fear, terror)
pakhat (pit)
pakid (overseer)

pakku'ot sadeh (wild gourds)
palit (refugee, fugitive)
pallatzut (horror, shuddering)
panim el panim (directly, in person)
panim el panim (face to face, directly, in person)
panim (face, faces)
parah (stubborn, rebellious heifer, cow)
paras lechem (breaking bread of thine, i.e. serving food)
Paras (Persia)
parash (cavalry, horsemen, charioteers)
 horsemen, cavalry, war-horse)
parashat hakesef (exact amount of the money)
parashim (a troop of horsemen, cavalry, charioteers, horsemen)
paratz (broken out)
paratzta (thou broken out)
pardeis (park)
paretz (breach, breaking)
parim (bulls)
parnasah (livelihood)
parochet HaMasach (partition curtain)
parochet (curtain, partition)
parokhet (paraclet)
parosh (flea)
parrot (cows)
pasach (pass over, spare, skip, skipped, spared, passing over, letting go the penalty of)
pasha (rebelled)
paskudne
paskudneh (contemptible)
paso'ach (passing over)
patish (hammer)
pe'ulah hatovah (good action 2:13)
pe'ulah (action 1:6; 2:13) work)
pe'ullah (work, recompense, retribution, penal reward)
pe'ulot (works)
pedut geviyyateinu [ransom for Geulah redemption of our body
 BERESHIT 47:18]

pedut (redemption,
Gaulah release on
payment of ransom)
Peduyei Hashem (Ransomed
ones of Hashem)
pega (chance)
pegarim (corpses, dead
bodies, funerary
monuments)
pegarim mesim (dead
corpses)
peger (corpse)
peh (mouth [Jeremiah's
dictation], dictation)
peh echad (one mouth)
peh el peh (face to
face)
pekidim (commissioners,
officers, overseers,)
pekudat (stewardship)
pekudat Hashem
(stewardship of G-d,
visitation, punishment)
pekuddah (visitation)
pekuddat (enrollment,
care, office, numbers,
oversight, stewardship,
visitation, time of
reckoning [divine]
visitation for
punishment)
pekuddat Hashem
(stewardship of G-d, his
shlichus commission)
pekuddot (the ones who
have charge)
PEKUDEI HAMISHKAN
(INVENTORY OF THE
MISHKAN)
pekudim (offices,
officers, assignments,
numbered, counted)
pekudot (oversight)
pelech (stick, crutch)
peledike (marvelous)
peleg Elohim (fountain
of G-d)
peleh ("wonderful",
wonder)
peleithah (deliverance,
rescue)
Peleshet (Philistia)
peletah gedolah (great
deliverance, escape)
Peleti (bodyguard)
pelilah (decision)
Pelishti hearal
(uncircumcised
Philistine)
Pelishtim (Philistines))
pelugot Bais HaAvot
(groupings of families)
penemer (faces)
Peniel ["Face of G-d")
penimah (inner part)
Penimah (the Innermost
[Holy of Holies])
penimi (inner)
Penimim (Inner ones)
peninim (pearls)
pera'im (wild donkeys)

peradim (mules)
peratzot (breaches)
pere (wild donkey)
pered (mule)
pereh (wild donkey)
peresh's (wild donkey's)
perek (harshness,
severity)
peretz ["breaking out"]
breach, gap in
fortification, outburst)
peritz chayyot (any
ravenous, dangerous,
ferocious of [wild]
beasts)
Perushim (Pharisees)
peruta (small coin)
Pesach (Passover)
Pesach Korban (Passover
Offering)
Pesach Seder (Passover
Seder)
pesalim (graven images)
pesel (graven image)
statue, idol, image)
pesel hasemel (graven
image)
pasha (explanation,
trespass, liability)
peshat (plain, literal)
peshet (interpretation,
explanation)
pesel hasemel (idol of
image)
pesilim (idols, images,
molten images, stone
quarries)
petach Beis HaMelech
(entrance of the King's
Palace)
Petach HaBeis (Entrance
of HaBeis)
petach sha'ar hapenimit
(entrance of the inner
gate)
petach Sha'ar HeChadash
(entrance of the New
Gate)
petach tikvah (door of
hope)
petach (doorway,
entrance, opening)
petachim (doors)
petayim (simple-hearted,
helpless)
peysah (step)
peysa eretz (land in
rebellion)
peysa rav (great
transgression)
peysa'einu (our
rebellions, our
transgressions,
YESHAYAH 53:5)
peysa'im (sins,
transgressions,
rebellions)
peysa (transgression,
rebellion, violation
of the Law,
unrighteousness)

pi Hashem (mouth of
Hashem)
piach (ashes, soot)
pifiyyot (blades)
piggul (unclean
sacrificial flesh)
piggulim (unclean meat,
Lev.7:18)
pigrei Bnei Yisroel
(dead bodies of the
children of Israel)
pikkadon (deposit)
pikkudim (precepts,
commands)
pikuach nefesh (saving
an endangered life)
pilagshim (concubines,
illicit lovers)
pilegsh (concubine)
pinnah (corner,
cornerstone, i.e.
Moshiach, Yeshayah
28:16; Bereshis 49:10)
pinnat yikrat (precious
cornerstone)
pinnot (corners)
pirdah (mule)
pise'ach (lame)
pisechim (lame ones,
lame persons, the lame)
pisei'ach (crippled,
lame man, lame)
pishkeh (pushke)
pishtan (flax)
pisseach (lame)
Pitchei Olam
(Everlasting Doors)
pitgam (sentence)
pitom (suddenly, by
surprise, MALACHI 3:1)
pitron (meaning,
interpretation),
pitronim
(interpretations)
platke machers (gossipy
intriguers)
pnei hallot (the face of
the covering, the
[death] shroud)
pnimiyus khatzer
(innermost court, see
OJBC Ac 2:42)
pnimiyus (innermost)
po'al adam (work of a
man)
po'al chamas (act of
violence)

NOTES

po'al Elohim (work of G-d)
Po'al Hashem (the Work of Hashem)
po'al (deed, work)
po'alei aven (the help of them that work iniquity, workers of iniquity, evil-doers)
po'alim (workers)
poalei aven (workers of iniquity, workers of wrong)
poel (worker)
poh (here)
pol (beans)
polekhim (limping ones, dancing ones)
ponem (face)
poriyyah (fruitful)
Posek HaDor (Authority on Jewish Law)
posh'im (transgressors)
POSHA'IM (criminals, YESHAYAH 53:12),
poshe'im (rebels, transgressors, the ones transgressing, rebelling)
poshei'a (rebel, transgressor)
poter (interpreter)
potot (hinge-sochets)
pr'i (fruit)
prah't (detail)
pri adamah (fruit of the ground)
pri hagefen (fruit of the vine)
pri kachash (fruit of lies)
pri tov l'teshuva (fruit worthy of repentance)
pri (fruit)
psak din (verdict)
psbat (rationale)
ptur (excuse)
Put (Libya)
python (trans note: ie a shed, demon)
ra'ah hagedolah (great disaster)
ra'ah (disaster, distress, adversity, calamity, peril, trouble, wickedness, evil, evil intent, misfortune, harm, malice, misery)
ra'am (thunder)
ra'am gadol (loud thunder)
ra'ananim (luxuriant, fresh)
ra'ash (earthquake)
ra'ash gadol (a great earthquake)
ra'at Ami Yisroel (the wickedness of My people Israel)
ra'av (hunger, hungry, famine)

ra'avon bateichem (famine of your households)
ra'im (bad, downcast ones, evil men, evil ones, evil, evildoers, wicked men)
ra'ot mareh (ugly in appearance)
ra'ot rabbot (many evils)
ra'ot to'ar me'od (very ugly in appearance)
ra'ot (crimes, evil things, evils, wickednesses)
raav (famine)
rabbah (great)
rabbah tiferet (great glory)
Rabbeinu
rabbim bnei shome'mah (more are the children of the desolate woman [i.e. referring to those making aliyah from the Golus])
rabbim (many)
rachamanut (compassion, mercy)
rachamim (mercy, compassion)
rachav (broad place, room)
rachil (talebearers, slanderers)
rachmei Shomayim (heavenly compassion and mercy)
rachok (distance, space, far)
rachum (compassionate, merciful)
ragel hayemanit (right foot)
ragelim (footmen)
raglayim (feet, both feet)
raglei hatalmidim
ragleinu (our foot)
rah (mean, trouble, wickedness, wrong, bad, evil, evil occurrence, misfortune bad, disaster [see Isaiah 28:29])
rah ayin (evil eye, i.e. a miser)
raim (evil ones)
rakh levav (faint-hearted)
rakhav (broad)
rakhem (mercy)
rakhil (gossip, slanderer, talebearer)
raki'a (expanse, dome, firmament)
ramah (platform)
ramot (high places, cult prostitution sites of pagan worship)
rannein (joyous singing)

rash (pauper)
rasha (evil-doer, wicked man, wicked)
rashah (wicked man)
rashanu (we acted wickedly)
rashei alfei Yisroel (head-men of the clans of Yisroel)
rashei anshei bnei adoneichem (the heads of the male children of your master)
Rashei HaMattot (Heads of the Tribes)
rashei hamoshavot (chief seats)
rashei shvatim (heads of tribes)
rashim (heads, leaders, paupers, raiding parties)
rashuyot (authorities)
ratzchaniyot (murderers)
ratzo'ach (murder)
ratzon (acceptable time, time of favor, favor, good will, will, selfwill)
ratzon HaAv (will of the Father)
ratzon Hashem (will of Hashem)
ratzon melech (king's favor)
rav (great joy, great wealth, great, leader, many)
rav kopher (great ransom)
rav tevunah (great understanding)
ravrevan (boaster, braggart)
ravrevanut (boastfulness)
ravu' (foursquare, square)
ravu'a (foursquare, square)
raz (mystery, secret, sod)
razei Malchut Hashem (mysteries of the Kingdom of G-d)
razim (secrets)

NOTES

ra'ah (evil, wicked thing)
ra'at haAdam (man's trouble)
ra'im (evil ones)
re'a (friend, companion, neighbor)
re'ach nicho'ach (pleasant aroma, sweet savour)
re'eh (neighbor)
re'eim (wild ox)
re'emim (wild oxen)
Re'evim (hungry)
re'im rabbim (many lovers)
re'im (evildoers)
re'im (friends)
re'a (friend)
rebbe (teacher)
recheleicha (thy ewes)
rechelim (ewes)
rechem (womb)
rechen (calculate)
rechov (open square of the city)
rechov hamizrach (eastern plaza)
rechov (public square, street)
rechovot (city squares, open areas, open squares, places, [Rechovot-by-the-river])
rechush gadol (great substance, possessions)
rechush (stewards over all the ossessions, substance, possessions)
redifot (persecutions)
refa'im (congregation of the dead, spirits of the dead, dead ones, see Job 26:5)
refah (heal)
refu'ah shleimah (complete healing, healing)
refu'ot (healing, healing remedies/medicines)
rega katon (small moment)
rega (moment, while)
regel ga'avah (foot of pride)
rehkov (street)
rehkovot (streets)
reiach (smell)
reid (hearsay)
reikam (empty, void)
reim (friends)
reimim (wild ox)
rekhav (wide, spacious)
rekhem (womb)
rekhil (gossip)
rekhilut sod secrets, confidences)
reid (hearsay)
rehkovot (streets, town squares)

rekim (vain/empty fellows, indecent boors)
remasim haAdamah creepers of the earth)
remes (crawling creature, creeping things)
remesh (creeping things)
remiyah (deceit, deception, guile, fraud)
remiyyah (deceitfully lazy man, guile, deceit)
remol (left hand)
repha'im (dead ones)
resen (bridle)
resha'im rabbim (many wicked)
resha'im (evil-doers, the unrighteous persons, the wicked, unrighteous, evildoers, wicked ones, wicked)
resha (wickedness)
reshaim (evil, wicked)
reshet (mesh, netting, net, trap)
Reshit
reshit arisoteinu (first of our dough)
reshit chattat (beginning of sin)
reshit ha'aretz (prime land)
Reshit HaOlam (Beginning of the World)
reshit Hashanah (beginning of the year)
Reshit Yedei HaBriah (Beginning of the Days of Creation)
reshit (the beginning, beginning, first fruit, first, "firstfruit", firstling)
reshus (authorization)
retzach [murder])
retzichah b'seter (murdering in secret, assassination)
retzinut (earnestness)
Retzonecha (Thy will)
retzutzim (oppressed ones)
revach (gain, profit, relief)
revavot (myriads)
revivim (showers)
Ribbono (shel Olam)
ribit (interest)
riezige (sizable)
rife'ut (health)
rigei eretz (them that are quiet in the land)
rigshah (insurrection, noisy crowd, assembly)
rimmah (grave-worm)
rimonim (pomegranates)
rinnah (entreaty, joyful shouting, joyful shouts, joyful song)

rishah (wickedness)
rishei eretz (wicked ones of the land)
Rishon (First)
rishonah mipri ha'adamah (the first share from the harvest of the earth)
rishonah (beginning first, highest, old times)
rishonim (first ones)
rishonot (former things)
rishus (malice)
rishyon (authorization, grant)
ritzpah (floor, pavement)
ritztzuy (reconciliation, cessation of enmity /hostility between a wrathful holy G-d and sinful Bnei Adam [men])
riv Hashem (dispute, case, lawsuit of Hashem)
riv l'shonot (the strife of tongues, contentious lashon hora, backbiting)
riv (cause, lawsuit, chiding/quarreling, disputes, complaint, strife, quarrel, to complain)
ro'ah (shepherdess)
ro'ah lev (sadness of heart)
ro'eh batzon (tending the flock [of sheep])
ro'eh echad (one Shepherd)
Ro'eh HaTov, ([the Good Shepherd])
Ro'eh haTzon (Shepherd of the flock [of sheep])
Ro'eh (Seer, Shepherd)
ro'eh (seer, shepherd, shepherding)
Ro'i (My Shepherd)
ro'im (shepherds)
Ro'im rabbim (many shepherds)
ro'im (rulers, shepherds, pastors)
rochav lev (generosity)
rodef (persecutor, pursuer, pursue, persecute)
rodefim (persecutors, pursuers)
roei tzon (shepherds)
rofe'im (physicians)
Rofeh (healer)
rofeh (physician)
rofim (doctors)
rogez (anger, rage, unrest)
roim (shepherds)
roiv (the larger portion)

rok (spit, spitting, saliva, spittle)
rokhel (merchant)
romach (spear)
romeh keshet (the archer)
rosh (head, chief, top amount, census, top,[for though he was not the bechor, yet avihiu appointed him rosh;])
Rosh al Eretz Rabbah (Head in respect to the Whole Earth)
Rosh Chodesh (New Moon)
Rosh HaCarmel (top of Carmel, summit)
Rosh HaMesibba (Head of the Reception, Feast)
Rosh Pinnah (Cornerstone)
rosh simchah (chief joy)
Roshei Beit HaKnesset (Leaders of the Synagogue)
rosheinu (our head)
roshim (heads)
rotze'ach (slayer)
rotze'akh, rotzeach (murderer)
rotzechim (murderers)
rov chasadav (the multitude of his mercies)
rov shalom (great peace, see Psalm 119:165)
rov (abundance)
roveh keshet (an archer)
roznim (dignitaries, rulers)
rtzonechah (thy will)
Ruach Avichem (the Spirit of your Father)
Ruach Ba'er (Spirit of Burning)
Ruach Elohim Kadishin (Ruach Elohim HaKadosh)
ruach gedolah (great wind)
Ruach HaEmes (spirit of Truth)
ruach hakadim (east wind)
ruach hamachla (a spirit of an infirmity, illness)
ruach hatameh (unclean spirit, shed, demon)
ruach hatum'ah (unclean spirit)
ruach hatameh (unclean spirit, shed, demon)
ruach hatum'ah (unclean spirit)
ruach iv'im (spirit of dizziness)
ruach kina (spirit of jealousy)
ruach maleh (strong wind)

ruach mashchit (spirit of destruction)
Ruach mechayyeh (Yn 5:26) spirit of life)
ruach nedivah (a willing spirit, see Jeremiah 31:31-34)
ruach nekhon (steadfast spirit)(Ezekiel 36:26; Yn 3:3,6 QJBC)
ruach nishbarah (broken spirit)
ruach refa'im (apparition)
ruach sa'arah (stormy wind)
ruach se'arot (storm wind)
ruach sheker (lying spirit)
ruach so'ah (wind of the tempest)
ruach tardemah (spirit of deep sleep)
ruach tatu'im (spirit of delusion, error)
ruach temeiah (unclean spirit)
ruach tzach (a dry wind, sirocco)
ruach tzafon (north wind)
ruach (breath, wind)
ruchamah ("pitted")
Ruchanit (Spiritual, of the Ruach Hakodesh)
ruchaniyut (spirituality in Rebbe, Melech HaMoshiach)
ruchot (spirits, winds)
ruchot hatemeiot (unclean spirits, shedim)
ruchot ra'ot (evil spirits, demons)
ruchot teme'ot (unclean spirits)
Rutz! (Run!)
s'hat zich gamacht (as it so happened that)
s'michah (ordination)
sa'ar (tempest, storm)
sa'ar gadol (great whirlwind, mighty tempest,
sa'ar hagadol (great tempest)
sa'arah (tempest, storm)
sa'ir (wild goat)
sabalim (bearers of burdens)
sachar emes (sure reward)
sachar haresha (reward of unrighteousness)
sachar maleh (full reward)
sachar (pay, price, reward, wages)
sachir (a hired man, hired laborer, wages)

sachirim (hired workers)
sadeh hacherem (devoted)
sadeh Hashem (field of G-d)
sadeh (area, country, field, fields)
sadot (fields)
saf (threshold)
safah (lips)
safam (moustache of the beard, i.e. their lips, mustache)
safatayim (lips)
sahed (witness, one who vouches for me)
sahf (threshold)
sair lazazel (Yom Kippur scapegoat, sin bearer)
sak (sackcloth)
sakanot mavet (mortal danger)
sakhar Goyim (market bazaar of Nations)
sakhir (rented, hired, hired man, hired servant, hireling)
sakin (knife)
sakkim (sackcloth, sacks)
sal (basket)
sal echad (one basket)
sal haelyon (uppermost basket)
salachta (forgive)
samael (the devil)
samchut (authority)
samei'ach (joyfully, rejoice, rejoicing)
sameiach (joyful, happy)
sammim (fragrant incense)
samuch (sustained)
Sancheriv (Sennacherib)
Sanhedrin (Sanhedren)
sapim (thresholds)
sappot (bowls)
sar hatabachim (captain of the bodyguard)
Sar Malchut Paras (Prince of the Kingdom of Persia)
Sar Paras (Prince of Persia)
Sar Sarim (Prince of Princes)
Sar Tzeva (Commander of the Army)
Sar Yavan (Prince of Greece)

NOTES

sar (commander, ruler)
Sarah ("Princess")
sarah (had power over, princess, rebellion, apostasy, revolt, disobedience, struggled, persevered, sullen)
sarei gedudim (captains of raiding parties)
sarei mikneh (royal overseers of livestock)
sarei missim (taskmasters)
sarid kim'at ("some survivors" (Ro 9:7)
sarid (escaped one, survivor)
sarid (remaining, remnant survivor)
sarig (branch)
sarigim (branches)
sarim (princes, nobles, officials, leading political figures, rulers)
Saris HaMelech (the Eunuch of the King)
Saris HaMelech, Shomer HaPilagshim (Eunuch of the King, Custodian of the Concubines)
saris (official)
sarisim (eunuchs, palace officials)
sarita im Elohim ([Yisrah to prevail, El G-d Yisrael] ye have striven)
sarot (ladies of the nobility)
sarsor (middleman/agent VAYIKRA 26:46; BAMIDBAR 36:13)
sason (joy, rejoicing)
sasson (joy)
satan (adversary, antagonist)
sava gadol (great fullness, plenty, abundance)
saviv (around)
savlanut (long suffering/patience)
savlanut (patient endurance)
savtah (grandmother)
schnorrer's (beggar's)
sdeh krav (battlefield)
se'ar (hair, the hair)
se'arah (storm wind, whirlwind)
se'ipim (opinions)
se'ir izzim (slaughtered the kid of the goats)
se'ir (goat)
se'irim (goat idols, demons)
se'or (yeast, leaven, out of your batim (houses)
se'orah (barley)

se'orim (barley)
sechok (laughter)
sedei Ya'ar (fields of Ya'ar)
seder (flock)
sederot (ranks)
seдинim (linen coverings)
sedorot (ranks)
sefarim (letters)
sefat (language)
sefat sheker (lying lips)
sefatayim (the eloquent speaker)
sefer (book)
sefer chazon (book of the vision)
Sefer HaChayyim (Book of Life)
sefer hamikneh (deed of purchase)
sefer harishon (first book)
sefer HaYachash (record of the Genealogy)
sefer katan (small book)
sefer keritut (bill of divorce, get)
Sefer Torah (Book of the Law)
sefer zikaron (book of remembrance)
sefer (deed, letter)
seганim (officials, prefets)
segullah (treasure, peculiar treasure, special treasure, possession)
seh oved (lost sheep)
Seh Oveid HaBais Yisroel (the Lost Sheep of the House of Israel)
seh pezurah (scattered sheep)
seh razah (emaciated lamb)
She (Lamb, SHEMOT 12:3; YESHAYAH 53:7 Moshiah)
seichal (understanding)
seichel (discernment, good sense, wisdom understanding)
seiv (old age)
sekhel (folly)
sela (rock)
sela hamachlekot (rock of escaping)
sela'im (rocks)
selach (forgive!)
Selah [Petra]
selef (perversity)
selicha (forgiven, forgiveness)
selichah (forgiveness)
selichat avon (forgiveness of iniquity, sin, sins)

selichat chatoteinu (forgiveness of our sins),
selichot (forgiveness)
semel hakinah (statue of jealousy)
semel (image)
semol (left hand, left)
sequilah (stoning)
sequilah (stoning)
ser (scribe)
sered (red chalk)
serefah gedolah (great fire, pyre)
serefah (burning)
serEIFah (death by burning)
Seris Pharaoh (courtier of Pharaoh)
seter Elyon (covering/hiding place of the Most High)
seter ra'am (secret place of thunder)
seter (hiding place, shelter, refuge)
seter (secret place, shelter, hiding place)
seudah (banquet supper)
seudas (agape feasts)
seudot (banquet dinners)
Seva'im (Sabeans, those from Seba in Arabia)
sevel (load, burden, enforced burden/labor)
se'or (leaven)
Sfarim (books, Kitvei Hakodesh) [Holy Scriptures]
sfatayim (lips)
sfatot (lips)
Sh Atzato ("Counsellor")
sh'arim (gates, courts)
sh'khin (boil)
Sh'mei Kodesh (Holy Heaven)
Sh'ney HaEdim (Two Witnesses)
Sha! (Quiet!)
sha'ah hashevi'it (seventh hour)
sha'ah (hour, time)
Sha'alu shalom
Yerushalayim (Pray for the Peace of Jerusalem)
sha'ar ami (gate of My people)

NOTES

sha'ar ami

sha'ar ammi (gate of my people)
Sha'ar Binyamin, a ba'al pekidut (captain of the guard)
Sha'ar HaMifkad (Gate of Inspection)
Sha'ar HaPinnah (Corner Gate)
Sha'ar Harishon (the First Gate)
Sha'ar HaSusim (Horse Gate)
Sha'ar Hatiferet (Beautiful Gate)
Sha'ar HaTzon (Sheepgate)
sha'ar (city gate, gate, court gateway, i.e. the Eastern Gate)
sha'arah (gate)
sha'arei haneharot (the gates of the rivers)
sha'arei mavet (gates of death)
sha'at hanisayon (hour of trial)
shaar hatzarut (gate of narrowness)
shaar (gate)
shaatnez (mixed fibers)
Shabbaton (day of rest, rest from work)
Shabbos Shabbos (every Shabbos)
shachal (lion cub)
shachar (dawn, from whence it riseth, dawn, light, sun up)
shacharis (dawn [prayer time])
shacharut (prime of life)
shachat (corruption, decay [TEHILLIM 16:10] pit, the grave, the abyss of corruption)
shachat (pit [trap], slime pit)
shachefet (consumption)
shachor (black)
shadayim (breasts)
Shaddai (the Almighty)
shadkhan (marriage broker)
shafal (lowly)
shaichus (closeness, friendship, intimacy)
shakhen (neighbor)
shakhor (black)
shakran (liar)
shakranit (liars)
shal (error)
shalal Dovid (the plunder of David)
shalal rav (great plunder)
shalem b'guf (healthy)
shalem bguf (healthy)
shalem (complete, fully devoted, undivided,

shalishim (captains, ranking officers, ruler)
shalit (ruler)
shalitim (rulers)
shalom al haaretz (peace on the earth)
Shalom aleichem
l'machbir (Peace be multiplied unto you)
Shalom Aleikhem (Peace be unto you)
shalom bayis (family peace)
shalom Ester (welfare of Ester)
Shalom yeheyeh lachem (Ye shall have shalom)
shalom (benefit, peace, peacetime, prosperity, welfare, well)
shalosh (three things)
shalosh arim (three towns)
shalosh kikrot (loaves)
shalosh p'amim (three times)
shalosh paamim (three times)
shalosh pe'amim (three times)
shalosh regalim (three times)
shalosh shanin and **shishah chodashim** (three years and six months)
shalosh shanin (three years)
shalosha (three)
shaloshim shanah (thirty years old)
shalvah (security)
sham (here, there)
shamat (leave unplowed)
shamir (adamant, hardest stone, diamond, i.e. hard as shamir)
shanah (year)
shanah bshanah (year by year)
Shanat Geulah (Year of Redemption)
shanin kadmoniyyot (former years)
shanin shalosh (three years)
shanin (years)
shanot (years)
sharav (burning sand)
sharim (singers, singing men)
sharot (singing women)
sharsherot zahav tahor (chains of pure gold)
sharsherot (chains, chainwork)
sharvit hazahav (golden sceptre)
sharvit (sceptre)

she'erit Pelishtim

shav (lies, vanity, falsehood, futility)
shavatz (death throes agony)
shavu'ot chukkot hatzitz (the appointed weeks of the harvest)
shavu (turned)
shavua (week)
shavu'a (week)
shawkling (ritual swaying while davening)
shayach (conceivable)
sha'ah (hour, time)
sha'arei Sheol (gates of She'ol, Hades, Hell)
shcheneinu (our neighbors)
shchenim haashirim (rich neighbors)
shchenim (neighbors)
she Biryah (fat lamb)
she'ar BaBa'al (remnant of Baal)
she'ar (remainder, remnant)
she'ar (remnant)
she'arim (gates, i.e. towns)
she'at nefesh (scorn of soul, contempt)
she'elah (petition, request, question)
she'erit adamah (the remnant of the land)
She'erit Yehudah (Remnant of Judah)
She'erit Yisroel (the Remnant of Israel)
she'erit (remnant, remainder, survivor, survivors)
shearyashuv ("a remnant will return")
shebalev (inwardly)
shechin ra (painful boils)
shechin (boil, inflamed spot)
shechitah (ritual slaughter)
shechol (the loss of children, bereavement)
shecholat ahavah ani (I am faint with ahavah, lovesick, see 2:5)
shechorah (black, dark, sun-blackened)
shed (demon, the ruach hatumah)
shedim (demons)
sheelot (kashes, questions)
sheerit Pelishtim (remnant of the Philistines)

NOTES

shefach dahm (the shedding of blood)
shefach dahm naki (blood shed of the innocent)
shefalah (lowliest)
shefalim (humble, lowly ones)
shefatim (judgments, punishments, penalties)
shefelah (lowlands)
shegagah (inadvertence)
Shegal (Queen consort, Spouse of the Reigning Monarch)
sheinah (sleep)
shekarim (lies)
shekedim (almonds)
Shekel HaKodesh (the shekel of the Sanctuary)
sheker (a falsehood, a lie, a fraud, deceit, baselessly, deceitful, false, deception, liar, falsely, falsity, lies, pretense, an insincere religious spirit, vain, false thing, wrongfully)
sheket (be quiet)
sheketz (abomination, detestable)
shekhakim (clouds)
shekhamim (shoulders)
shekhar (fermented drink, liquor, strong drink)
shekhem (shoulder)
shekhin (boils)
shekhin rah (foul boil)
shekhok (laughter)
shekhulah (bereaved)
Shekit (be quiet)
shekufim (windows)
shel achvah (brotherly love)
shelabim (rods, upright braces)
shelameinu (our peace offerings)
shelamim (peace offerings)
sheleg (snow, snowy day)
sheleimah (complete)
shelemut (perfection)
shelishim (third ones)
sheloshet (three)
Shem Bno (the Name of His Son)
Shem Kodshi (My Holy Name)
Shem Kodshi (Name of My Holiness, Holy Name)
shem l'olam (forever)
shem lasheker (falsely)
shem rah (bad name)
shem tov (good name, good reputation)
shem (byword, fame, name, renown)
shem hamet (name of the dead man)
Shem (Name)

shema bekoli (listen to my voice)
Shema (Hear, Pay heed)
shema (heard, pay heed)
shemah (hearing)
shemamah (desolate)
Shemecha (Thy Name)
Shemei HaShomayim (Heaven of Heavens)
Shemeinu (our Name)
shemen hama'ohr (oil of illumination)
shemen hamishchah (anointing oil)
shemen kadosh (holy oil)
shemen mishchah (anointing oil)
shemen sason (the oil of gladness)
shemen zayit (olive oil)
shemen (oil, ointment, olive oil)
shemenah (stout, sleek, fertile)
Shemesh Tzedakah (Sun of righteousness)
shemesh (sun)
Shemi (My Name)
shemittah (release)
shemittah (sabbatical year)
shemonah yamim (eight days)
shemoneh kerashim (eight planks)
shemoneh nefashot (eight souls)
Shemot (Exodus)
shemot (names)
shemuah (report)
shen ra'ah (bad tooth)
shen (ivory)
shenat batzoret (year of drought)
shenat olam (a perpetual sleep)
sheneym asar elef (twelve thousand)
sheneym asar (Twelve)
sheni (second)
sheninah (taunt, byword)
shenot, sheynot (slumbers)
shenot dor vdor (years of generations past)
sherirut libam harah (the stubbornness of their evil heart)
sherirut (stubbornness)
sherut haRitztzuy (the ministry of reconciliation)
sherut (ministry, service in the Beis HaMikdash)
shesh ma'a lot (six steps)
SHESH ME'OT V'SHISHIM VASHESH (666)
shesh me'ot ish (six hundred men)

shesh (six)
sheshet yemei hama'aseh (the six days of labor)
shetim (judges)
sheva eynayim (eyes, omniscience)
sheva hane'arot (seven maids)
sheva karnayim (horns, omnipotence)
sheva lapidei eish (torches of fire)
sheva makkot (plagues)
sheva menorot zahav (seven golden menorahs)
sheva nashim (seven women)
sheva p'amim (seven times)
sheva ruchot of Hashem (seven spirits of Hashem)
sheva ruchot (the seven spirits, Rv 1:4)
sheva shanin (seven years)
sheva (seven times, seven)
shevach (praise, commendation)
shevah paanim (seven times)
shevakh (praise)
shevat hakokhavim (seven stars)
shevat haruchot (seven spirits)
shevatim (spears, tribes)
shever gadol (great calamity, great destruction)
shever (destruction, fracture, injury, grain)
shevet barzel (scepter of iron, TEHILLIM 2:9)
shevet echad (one tribe)
shevet hanogesh (rod of the task master)
shevet musar (rod of correction)
Shevet Yehudah (Tribe of Judah)
shevet (club, rod, tribe)
shevi (captivity, Golus, the golus)
shevu'a (oath)
shevu'ah (an oath, oath)
shevu'ot (oaths)
shevua (oath)
shevuat Elohim (the oath of G-d)
shevuat issar (binding oath)
shevuat sheker (false oath)

NOTES

shevuot (oaths)
shevurei-lev
 (broken in heart)
shevut Ammi (captivity
 of My people)
shevuyim [[Golus]
 captives)
shevuyot (captives)
sheynah (sleep)
sheynit (a second time)
sheynot (sleeps)
she'elah (question)
she'elot (kashes,
 questions)
shfakhot (female
 servants, maid servants)
shfatayim (lips)
shfatim (punishments)
shichrut (drunkenness)
shiebud (obligation)
shifcha (bond maid)
 maid, woman servant)
shifchah (handmaid,
 maid-servant, maiden,
 slave girl, slave woman,
 maidservant)
shifchato (his maid)
shiflut (lowliness)
shiga'on (insanity)
shiggot ham
 (unintentional sins of
 the people)
shikatot mayim (watering
 troughs)
shikhvat zera (emission
 of semen)
shikkaron (drunkenness)
shikker (intoxicated);
shikkor (drunk,
 drunkard, drunken man)
shikkorei Ephrayim
 (drunkards of Ephrayim)
shikkorim (drunkards)
shikkui (drink)
shikkutz shomem
 (abomination causing
 desolation)
shikkutz (abomination
 of)
shikkutzim (abominable
 idols, abominations)
shikor (drunken, drunk)
shikuts shikorim
 (drunkards)
shikuy emes (true drink)
shileshim (children to
 the third generation)
shilluchim (going-away,
 parting gifts)
shillumah (recompense,
 retribution)
shilton (authority,
 power, rule, supreme)
Shimecha (Thy Name)
shimemot olam (eternal
 desolations)
shimmurim (keepings,
 watchings, vigils)
Shinar (Babylon)
shinayim (teeth)

shir agavim
 (sensual love songs)
shir chadesh (new song)
shir Hashem
 (music, songs of
 Hashem)
SHIR HASHIRIM
 (SONG OF SONGS)
Shir yedidot
 (a love song)
shir (song)
shir (songs)
shirah (song)
shirayim (Rebbe's
 leftovers, remainders)
shirim (songs)
shiryon (armor)
shiryon kaskasim
 (coat of scale armor)
shisha chodashim
 (six months)
shishah anashim
 (six men)
shishah yamim (six days)
shishit (sixth, the
 sixth hour, about noon)
shiurim (lessons,
 teaching torah)
shiv'im shanah
 (seventy years)
shiva achim
 (seven brothers)
shivah (seven, [sons])
shivah ro'im
 (seven shepherds)
shivah shavu'ot
 (seven weeks)
shivah shevatim
 (seven tribes)
shivah yamim
 (seven days)
shivat alafim
 (seven thousand)
shivat hasarisim
 (the seven eunuchs)
shivat hayamim
 (seven days)
shivat yamim (seven
 days, i.e. the seven
 days of the Chag
 HaMatzot)
shivim (seventy)
Shivim Shanah
 (Seventy Years, see
 Jeremiah 25:11)
shivim yom (seventy
 days)
shivtei moshlim
 (scepters of rulers)
shivtei Nachalatecha
 (the tribes of Thine
 Inheritance)
Shivtei Yisroel (Twelve
 Tribes of Israel)
shivto yiten (he shall
 give for his lost time)
shlamim (peace
 offerings)
shleimim (complete)
shleimut (completeness,
 perfection, whole)

completion, , complete,
 wholeness, completion)
shlemim (complete ones,
 peace offerings,
 peaceable)
shliach (one sent)
shlichei sheker (false
 emissaries)
Shlichus (Divine
 mission)
shlichus (mission)
shlishit (third)
shlita (authority,
 control)
shlita of choshech
 (power of evil, sitra
 ahra)
shlitah (control,
 authority, empowerment)
shlitah atsmit
 (self-control)
shlomim (peacefulnesses)
shlosh chodashim
 (three months)
shlosh hashineayim
 (three prongs, lit.
 teeth)
shlosh pe'amim
 (three times)
shlosa chodashim
 (six months)
shlosa yamim
 (three days)
shloshah (three)
shloshah anashim
 (three men)
shloshah lelot (three
 days and three nights)
shloshah rashim
 (three companies)
shloshah salei chori
 (three baskets of white
 bread)
shloshah sarigim
 (three branches)
shloshah sha'ot
 (three hours)
shloshah shanim
 (three years)
shloshah shavu'im
 (three weeks)
shloshah yamim
 (three days)
Shloshah (in comparison)
shloshah (three)
shloshet alafim
 (three thousand)
shloshet gedayim
 (three young goats)
shloshet haro'im
 (three of the shepherds)
shloshet hasalim
 (three baskets)
shloshet kikrot
 (three leaves)

NOTES

shloshet yamim dever
(three days of pestilence)
shloshim kesef (thirty pieces of silver)
shloshim shanah (thirty years old)
shloshim yom (thirty days)
shloshim (thirty, thirty sayings)
shmad (destroyed, destruction)
shmanim (ointments)
shmattes (rags, tatters)
Shmi (My Name)
shmo (his name, his own name)
Shmo (His Name)
shmonah (eight)
shmonah asar (eighteen)
shmonah yamim (eight days)
shmonah nesikhei adam
(eight leaders [tribal princes] of men)
shmonah shanin (eight years)
SHMUEL ALEF (I SAMUEL)
SHMUEL BAIS (II SAMUEL)
shmu'el ("Heard of G-d")
shnat achat (first year)
shnat hama'aser (year of tithing)
shnat hashemittah (the year of release)
shnat hashemittah (year of release)
Shnat Ratzon L'Hashem
(the year of Hashem's favor)
shnat shalosh (third year)
shnat sheva (seventh year)
shnat shillumim (year of retributions)
shnat shtayim (second year)
shnat tovatecha (the year with Thy goodness)
shnat (year of)
shnayim anashim (two men)
shnayim and arba'im (two and forty)
shnayim shnayim (two by two)
shnayim (two)
shnei anashim (two men)
Shnei Asar Shevet
(Twelve Tribes)
shnei banim (two sons)
shnei hadagim (two fish)
shnei luchot avanim (two tablets of stone)
Shnel! (Quick!)
Shneyim Asar Achim
(twelve brethren)
shneyim asar baker
(twelve bulls)

Shneyim Asar Perot
(Twelve Fruits)
Shneyim Asar She'arim
(Twelve Gates)
Shneyim Asar Shivtei HaBnei Yisroel (Twelve Tribes of the Bnei Yisroel)
Shneyim Asar Shivtei Yisroel (Twelve Tribes of Yisroel)
shneyim asar (twelve)
shnot olamim (years long past)
sho'ah (catastrophe, disaster, this is the Biblical Hebrew word used for the Holocaust found a few times in the Bible)
sho'arim (gatekeepers)
sho'er (doorkeeper, gatekeeper)
sho'er HaIr (gatekeeper of the City)
shochad (bribe, gift, bribe[s], bribery, incentive kind of gift)
shochvim es zachar
(homosexuals)
shod (catastrophe, desolation, robbery, sudden destruction)
shoded (destroyer, plunderer, robber)
shodedei lailah (robbers by night)
shodedim (robbers)
shofar (ram's horn)
shofech dahn (a violent son who sheds blood)
shofet (judge)
shofetim (jealousy, judges)
SHOFETIM (JUDGES)
shohvel (train, skirt)
shoin (already)
shok (thigh piece)
shokayim of an ish (legs of a man)
shokhad (bribe)
Shokhen Ad (the One Who abideth forever, the Shekhinah)
shomair (watchman)
Shomayim Chadashim
(New Heavens)
shomayim harishonah
(the first heaven)
Shomayim v'haAretz
(Heaven and Earth)
Shomayim (G-d, Heaven)
shomei dvar Hashem
(hearers of the word of Hashem)
shomei hashomayim
(the highest heaven)
shomei'a (is listening)
shomem (desolator, destroyer)
shomemah (desolate)

shomemot rishonim
(former desolations)
shomer (beware, guard, keep watch over, watchful, watchman)
shomer emunim (keeping faith)
shomer haBegadim (keeper of the wardrobe)
shomer HaBrit V'HaChesed
(who keepeth covenant and lovingkindness)
shomer hakelim (supply master)
shomer hanashim
(custodian of the women)
shomer hasaf
(gatekeeper)
shomer masoret
(religious devotion)
shomer mishmeret (do guard duty, watch the watch, attend to, keep the charge, the reverence, keep the guard duty)
shomer mitzvot (on guard regarding commandments)
shomer rosh (head bodyguard)
Shomer Shabbos (keep Holy the Sabbath)
shomrei dvar Hashem
(keepers guarding/doing the word of Hashem)
shomrei hasaf (guards of the threshold, the doorkeepers)
shomrei mishmeret Bais HaMelech (guards on duty at the Royal Palace)
shomrei mishmeret haKodesh (standing guard over the Holy)
shomrei mishmeret Mishkan Hashem (who are guardians of the Mishkan Hashem)
shomrim (guards, spies, watchmen)
Shomron (Samaria)
Shomroni (Samaritan)

NOTES

Shor hachai

shor hachai (live ox)
shor ish (ox of a man)
shor (ox, bull, oxen)
shorashim (roots)
shorer (watchers, [i.e. slandering foes insidiously fixated on me])
shoresh (root)
Shoresh (Root, Shoresh Yishai, Moshiach, Yeshayah 11:10, Sanhedrin 93b)
Shoresh Dovid (Root of Dovid),
shoresh haetzim (the root of the trees)
shoresh nachas (snake's root)
shoshan (lily)
shoshanim (lilies)
Shoshvin (the Chosson's best man)
shot (scourge, scourges, whip)
shoter (law officer, officer)
shoterim (officials)
shotim (whips)
shovav (backsliding)
shovev (faithless)
shprach (diction),
shrai (a scream)
shtaig (working my way up, advancing, progressing)
shtark (steadfastly)
shtayim (twice, two things)
shtayim ra'ot (two evils)
shtei avon (double iniquity)
shtei charavot (two swords)
shtei torim o shnei beni yonah (a pair of turtle doves or two young pigeons)
shtetl (Jewish village)
shtetl zich (apply yourself)
shtetlach (plural of shtetl)
shtey karnayim (two horns)
shteym esreh (twelve)
shtiebel kehillah shul (small congregation)
shtiklech (misconduct)
shtoch (mocking and ironic jab)
shtreimel (expensive hat)
shu'alim (foxes)
shu'alim ketanim (little foxes)
shud (misfortune)
shul (synagogue congregation)
shulachti (I was sent)

Shulchan HaMa'arechet (Table of the Stacks of Showbread)
Shushan (Lily, Susa)
shuttafim (partners)
shuttafut (partnership)
shuv (go back again, return thou, turn from idols, return, turn, turn back)
shuv nah (return now)
shuva elai ki gealticha (return/turn back to Me, for I have redeemed thee)
shuvu (come back, return, turn ye, go back)
shvakh (commendation)
shvatz (black)
shvateem (tribes)
shver (complex)
shvu'a (week)
si'ach (anxiety)
si'akh (complaint, musing, meditation)
sibbah (turn of events)
sichah (complaint, devotion)
sichlut (folly, stupidity, foolishness)
sidarim (order)
siftei sheker (lying lips)
sig (dross, smelting waste product)
siggim (drosses)
sikhliyut (rationality)
sikhlut (stupidity)
siman (sign, indication)
simcha (joy)
simcha gedolah (much joy)
simchat libbo (gladness of his heart)
simchat olam (everlasting joy)
simchei-lev (merryhearted)
simlah (clothing, garments, upper garment)
simlat isha (garment of a woman)
sin'ah (hatred)
sinah (hatred)
sinas chinom (baseless hatred)
Sinim [Sinites].
sippot (bowls)
sir (cooking pot, pot)
sir nafuach (a boiling cauldron)
sirah (boat)
sirir (thorns)
sirot (boats, cooking pots, pots)
sirpad (nettle, prickly herb)
sitnah ("hostility", accusation)

shemen mishchat kodesh

sivlot (burdens, sufferings)
skikuy (drink)
shachat (slaughter, [the shoichet is the kosher ritual slaughterer])
slav (quails)
smolit (left)
socharim (merchants) traffickers, i.e. religious practitioners)
sochen (steward, estate manager or agent)
sochen haneeman and navon (faithful and wise steward)
sod Eloah (counsel of G-d)
sod haemunah (the mystery of the faith)
sod hamufkarut (mystery of lawlessness)
sod Hashem (mystery of G-d)
sod kedoshim (council of the holy ones)
sod (company, council, confidants, confidence, destruction, intimate conversation, counsel, fellowship, mystery, secret counsel, secret conspiracy)
sodot (mysteries)
sof (end, conclusion)
sofer mahir (ready scribe, skillful writer)
sofer (scribe)
soferim (scribes)
sofrim (rabbanim, scribes)
soher (jailer)
soimech (confident, putting their trust and being dependent)
soivel (bearing with)
sokharim (merchants)
sokher (merchant)
solelah (siege ramp)
solemn eidus, edut (testimony)
solet (fine flour)
sonah (hater, enemy)
soreg (barrier of the holy precinct in the Beis HaMikdash between Jews and non-Jews)
soreret (rebellious, defiant)
sorerim (obstinately rebellious children, rebellious ones)
sorrrut (rebelliousness/insubordination)
soterim (policemen),
soveh (drunkard)
shemen mishchat kodesh (the spices, holy anointing oil)

NOTES

stam (elementary)
sternticheh (kerchief)
succot, sukkot
 (tabernacles, holy
 ohalim)
sufot (whirlwinds)
sug (backslider,
 faithless one)
sugya (topic)
Sukkot (Feast of Sukkot)
sullam (ladder,
 stairway)
sur min haTorah
 (deviating from the
 Torah)
sus (horse)
sus adam (a red-brown
 colored horse)
sus lavan (white horse)
sus shakhor (black
 horse)
sus yerakrak (a greenish
 pale horse)
susah (mare)
susim levanim (white
 horses)
susim shechorim (black
 horses)
susim (horses)
t'refah (torn animal)
ta (recess)
ta'am (command,
 judgment, discretion)
ta'anugot (pleasures)
ta'ar hasofer (razor of
 a scribe)
ta'ar (razor)
ta'avah (desire,
 craving, longing,
 evil desire/lust, what
 is desirable)
ta'avat nefesh (soul's
 lust, yearning of soul)
ta'avot (lusts)
ta'avot resha'im (desire
 of the wicked ones)
ta'im (rooms)
ta'nugot (evil
 pleasures)
ta'ot (recesses)
taanugot (pleasures)
taba'at (signet ring)
taba'at HaMelech (the
 signet ring of HaMelech)
taba'ot (rings)
tabakh (cook)
tabakhot cooks)
tabchanunei Avdecha
 (supplications of Thy
 Servant)
tabchanunei Bnei Yisroel
 (supplications of the
 Children of Israel)
tabchanuneinu (our
 supplications)
tabchanunim
 (supplications for
 favor)
tachat (under, instead
 of)
tachbulot (guidance)

tachlis [purpose]
tachlis Shaddai (the
 final end, purpose of
 Almighty)
tachlis, tachnit
 (purpose, raison detre)
tachteicha (in place of,
 instead of)
tachteinu (in our place)
tag (ornamental
 flourish)
tahke (actually)
tahor lev (pureness of
 heart)
tahor (clean thing,
 clean)
tahorah (clean)
tahorat (cleansing)
tahpukhot (perverse
 things, perversity)
tainah (grievance)
tait'sh (meaning,
 translation
 interpretation)
takif (influential man)
tal (dew)
talmid (student)
talui al etz (hanged on
 a tree)
talui al HaEtz (being
 hanged on the Tree,
 DEVARIM 21:23)
talui (hanged)
tam (blameless,
 innocent)
tamar (palm tree)
tameah (defilement)
tameh hashem
 (defiled/unclean of
 name/reputation)
tameh lanefesh (unclean,
 defiled by reason of
 contact with a corpse)
tameh (unclean thing,
 unclean, impure person,
 see Isaiah 26:7)
tamid (always,
 continually)
tamimah (unblemished)
taminim (blameless,
 faultless ones)
tammati (my perfect one,
 my undefiled)
tamurim (guideposts)
tamut (thou shalt surely
 die)
tanechumot El
 (consolations of G-d)
tanechumot
 (consolations)
tanin (serpent,
 devouring sea-monster)
tannin (monster of the
 yam [sea], serpent)
tapuach (apple tree)
tapukhim (apples)
tarbit (interest, usury)
tardemah (deep sleep)
tarelah (bewilderment,
 reeling)

Targum HaShivim
 (Septuagint, Hebrew
 Bible translated into
 Greek)
Tarnegol (rooster)
tarof (torn by a wild
 animal/predator)
tarshi'i (thou shalt
 condemn, prove false,
 refute, prove wrong)
tashlich (thou wilt
 cast, throw)
tatzmiach (causes [them]
 to spring forth, spring
 up)
tav [mark]
tavach (slaughter)
tavnit (plan, pattern)
tavnit HaMishkan
 (pattern of the
 Tabernacle)
tavnit ish (pattern of a
 man)
tavnit shor (likeness
 of an ox)
tavnit (form, pattern,
 copy, plan, replica)
Tavo malchutechah (thy
 kingdom come)
ta'avanut (lust)
te'alah (trench, tunnel)
te'alat haberekhah
haelyonah (aqueduct of
 the Upper Pool)
te'enah (fig tree, fig)
te'enim (fig trees,
 figs)
te'omim (twin boys)
te'udat bitachon
 (safeguard)
techillah (beginning)

NOTES

techinnah (petition, supplication, plea for mercy)
techinnatenu (our supplication)
techinnot (supplications)
techinot (petitions, supplications)
techiyah harishonah (first resurrection)
techiyah (resurrection)
techiyas hamesim (resurrection of the dead ones)
techorim (tumors)
techunah (abode, arrangement)
teenah (fig tree)
teet (mire, clay, soil)
teferet (honor)
tefillah (prayer)
tefillin (phylacteries)
tefillos (prayers)
tehillah (praise)
tehillah (praise, hymn of praise)
Tehillah (Praise)
tehillim (Psalms)
tehillot (the praises of)
tehom el tehom ([oceanic] deep unto [oceanic] deep)
tehom gedolah (a great abyss, chasm)
tehom rabbah (a great deep)
tehom (abyss, deep waters, deep, underground water)
tehomot (abysses, depths, ocean depths)
tehor (purity)
tehorah (clean, pure)
tehorim (clean, pure ones)
teilvaiz (partial)
teiman (south)
tekinot (supplications)
tekufa (era, period)
tekumah (revival)
tel (mound)
tel olam (heap forever)
tela'im (lambs)
telunnah (murmuring)
telunnot (murmurings, grumbings)
temarim (date palms, palm trees, palms)
teme'at haniddah (the uncleanness of the period)
temei'im (unclean ones)
temimah nekevah (a female without blemish)
temimah (perfect, without blemish)
temimim (blameless ones, without blemish)
temol (yesterday, etmol)

temuna (form)
temunah (form, see Num.12:8, semblance, likeness, representation)
temurah chayil (business profit)
tenu'a (opposition)
tenufah (wave offering)
tenumah (slumber)
tenuot (occasions)
tenuvot sadeh (increase of the fields)
ter'uah (shout)
teraphim (household idols)
teref (food, nourishment, prey)
terefah (torn animal, torn of beasts)
terefah (what is torn by beasts)
teretz (excuse)
teru'ah (battle cry, shout of joy, shouting)
teru'at milchamah (alarm of war)
teruah (shouting, shouts of joy)
teruah gedolah (great shout, war cry)
terufah (healing)
terumah haissa (portion, offering of the dough)
terumah (contribution, freewill offering, heave offering, holy portion, gift, kohen's heave-offering, offering, contributions, raised up presentation)
terumat goren (gift of the threshing floor)
terumiyah (separated portion)
terumot (heave offerings)
terutz (excuse)
teshu'ah hagedolah (great victory)
teshu'ah (salvation, deliverance, victory, safety)
teshu'at tzaddikim (salvation of the righteous ones)
teshu'at yisroel (salvation of Israel)
teshuah (deliverance, salvation, victory)
teshuah gedolah (great victory)
teshuat adam (help, salvation of or from man)
teshuat olamim (an everlasting salvation)
teshukah (longing, desire)
teshukot (desires)
teshurah (gift)

teshuva (answer, repentance, turning from chet to Hashem)
teshuvah (answer, return, turning)
teshuvat Hashanah (the turn of the year)
teshuvot (answers)
te'udat bitachon (safeguard)
tet v'lo ta'aneh
v'reacha ed shav (neither shalt thou bear false witness against thy neighbor)
teva (ark)
tevach (slaughter)
tevakh (slaughter)
tevaser (good tidings)
tevel (earth, the world, habitable/inhabited world, perversion)
teven (straw)
tevilah (dipped himself, immersed himself)
tevo'ach (slaughter)
tevu'ah (increase, harvest)
tevu'at bashanah
hashelishit (increase in the third year)
tevu'ot (increase)
tevuah yashan (old increase)
tevuah (produce, income)
tevunah (understanding, intelligence, man of understanding)
tevunot (understanding)
tevusat Achazyahu (downfall of Ahaziah)
te'enim (figs)
tichel (kerchief)
tief (deep and profound, erudite, keen)
Tife'arti (My Glory)
tiferet gedulah (glorious majesty)
tiflah (folly)
tihur (purification)
tikashel (thou shalt stumble)
tikkun (restoration repair)
tikvah (hope)

NOTES

tikkun (restoration, repair)
tikvah (hope)
tikvah tovah yoter (a better hope)
tikvat chanef (hope of the chanef, the irreligious, the secretly wicked profane person)
tikvateinu (our hope)
tikveh (hope)
timhon levav (confusion of heart)
timorim (palm trees)
TIPATACH (SHALL BE POURED OUT)
tipesh (idiot)
tipshus (foolery)
tipus (pattern, prophetic type, type)
tirosh (new wine)
tirshata (governor)
tish (table)
tishah (nine)
tishen (shared meals, tables)
tishtachaveh (thou shalt bow down to, worship)
titzmach (it shall spring forth, sprout forth [Tzemach "Branch, Sprout" is the code name for Moshiach in Zecharyah 3:8; Yirmiyah 23:5 and the coming Tzemach's Namesake in Zecharyah 6:11 is Yehoshua/Yeshua--see Ezra 3:8; Zecharyah 3:8; 6:11-12])
titzmachnah (they spring forth)
tizkoret (reminder)
to'ah (error, perversity)
to'ar (well built)
to'avat (abomination, detestable)
to'avot (abominations)
to'evah (abominable thing, abomination, detestable action, detestable thing)
to'evat kesilim (the abomination of fools)
to'evot gedolot (great abominations)
to'evot gedolot (greater abominations)
to'evot hara'ot (wicked abominations)
to'evot (abominations)
toch khatzer (center of the courtyard)
tochachah (reproof)
tochnit Hashem (G-d's purposeful and willed plan or goal Ro 9:11)

tochnit Hashem (purposeful and willed plan of G-d Ro 8:28)
tochnit (master plan)
todah rabbah (thank you very much)
todah (thank offerings, sacrifice of praise, thanksgiving, praise)
todot (thank offerings)
toe'vah (abomination)
toeva (abomination)
toevah (abomination)
tof (hand drum, tambourine, timbrel)
tohm (integrity, guilelessness)
toholah (error)
tohorah (purification, cleansing)
tohu (chaos, vain, empty)
tohu lo derech (trackless wilderness)
tohu vavohu (disorder, chaos)
toitzaa (outcome)
tokef (authority, right)
tokhachat (protest, public argumentation)
tokhachot (reproofs)
tokhakhah (complaint, reproof)
tokhakhah (reproof, correction)
tokhakhah chayyim (reproof of life)
tokhakhah musar (reproofs of discipline/musar)
tokhachot chemah (furious rebukes)
tokhechah (rebuke, reproof)
tokhechot chemah (punishments of wrath)
tokhen (full measure)
tola'at (worm)
tola'im (worms)
toldot (genealogies, generations)
tom (integrity)
tomar (palm-tree)
Torah Chadasha (new teaching)
Torah HaCherut (the Torah of Freedom)
Torah HaShleimah (the Perfect Torah)
Torah of Emunah (the Law of Faith, that is, the Law understood in terms of emunah)
Torah Shebiksav (the written Law, Torah, Pentateuch)
Torah Sheb'al Peh (Oral Law)
torah (teaching of G-d)
torat chacham (teaching of the wise)

torat haEzrahut (the citizenship)
Torateinu (Our Torah)
torateynu (our teaching)
torim (turtledoves)
torot (laws)
torud (completely absorbed and involved)
toshav (guest, sojourner)
toshavim (resident aliens)
totafos (ornament, shemot 13:16, shabbos 57a, frontlets, bands, phylactery)
totze'ot chayyim (issues of life, wellsprings of life)
tov (better, good, well i. e. delivered, well prosperity,)
tohav tokhachah (good reproof)
toav ayin (generous eye)
toav kerem (better vineyard)
toav me'od (very good, very well)
toav to'ar (good-looking)
tohav (better, more precious, in the good, pleasing, prosperity, well-being)
tovel (dip, immerse)
tovim (best, well off)
toivot (good, good things)
toyus (error)
trayfnyak (non-kosher in-taking unclean thing)
tribute (taxes)
trombeniks (gluttons)
tshuka (deep and sincere desire, longing, yearning)
tugah (sadness)
tum'a (uncleanness, defilement, impurity)
tumah (uncleanness)
tumat adam (uncleanness of man)
tumat haniddah (contamination of a woman during her menstrual period)

NOTES

tushiyyah (efficient wisdom, success, true wisdom, sound judgment, wise Torah counsel)
Tuv Hashem (Bounty/Goodness of Hashem)
twelve matzevah (stone pillars)
Tz'va HaShomayim (Army of Heaven)
tz'va (holy militia of Hashem, host)
tza'ar (pain and suffering)
tza'atzu'im (sculpture work)
tzad (side)
tzadakah (right)
tzaddik ([Moshiach] The Righteous One)
Tzaddik Hashem (Hashem is righteous)
tzaddik (i.e. declare him to be in the right, innocent, righteous)
tzaddikim (righteous, root of the righteous ones)
tzair (youngest)
tzafit (dining carpet)
tzafon (north)
tzahorayim (noon)
tzalelot (sides, ribs)
tzalmavet (shadow of death)
tzalmei massekhot (cast metal idols)
tzalmei techorim (likenesses of tumors)
tzalmei techorim (likenesses of tumors)
tzalmovet (shadow of death)
tzama (thirst)
tzamah (thirst)
tzameh (thirsty)
tzammah (hair, tresses)
tzanif melukhah (royal turban, royal diadem)
tzanif tavor (clean turban, mitztnefet, SHEMOT 28:4)
tzanif (turban)
tzar (cramped, crowded, distress, enemy, tribulation)
Tzarah Gedolah (Great Tribulation)
Tzarah l'Ya'akov (Jacob's Trouble)
tzarah (adversity, anguish, distress, trouble)
tzara'at (leprosy)
tzaru'a (leper)
tzarateinu (our affliction)
tzareinu (our enemies, oppressors)
tzarot (troubles)

tzarut ayin (envyings)
tzav (human statute, Yesayah 28:10,13)
tzava b'Yisroel (army in Yisroel)
tzava gadol (great conflict, affliction)
tzava'os (armies)
tzava (army, battle, commander the army, company, forced hard service in the army, military service, warfare)
tzavah (army men)
tzavar (neck, their)
tzavarot (necks)
tzavv'a (covenant, will)
tzavvar (neck)
tzayadim (hunters)
tze'akah gedolah (great wail)
tze'akah (cry of distress)
tze'if (veil)
tzechok (laughter)
tzedakah (contribution to charity)
tzedakah (right, righteousness, vindication)
tzedek l'ma'an Shmo (righteousness for the sake of His Name)
Tzedek Olamim (Everlasting Righteousness)
tzedek tzedek (that which is altogether just)
tzedek (righteous plea of a just cause, righteousness, vindication, self-achieved righteousness, by definition a self-righteousness)
Tzedukim (Sadducees, the Tzedukim are the ones speaking against the Techiyas HaMesim, who say it is not to be)
tzeetz (flower)
TZEFANYAH (ZEPHANIAH)
Tzefirah (the web)
Tzefuncha (Thy sheltered/protected ones)
tzeidah (supply of food, provision)
tsel (shadow, shade)
tsel Shaddai (shadow of the Almighty)
tzela (side chamber, cell)
tzela'ot (chambers, side-rooms, side chambers, cells)
tzelamim (images)
tzelem (image, idol, statue, shadowy form)

tzelokhit chadasha (new bowl)
Tzemach Tzedakah (Righteous Branch, i.e. Moshiach, see Zech 3:8)
tzemach (shoot, sprout, branch, sprouted)
tzeme'im (thirsty)
tzemed (pair, yoke)
tzemer (wool)
tzemidim (bracelets)
tzenifot (turbans)
Tzeva HaMarom (Host on High, Pagan deities)
tzeva'a (host, legions, time of hard service, warfare)
tzevi'ut (hypocrisy)
tzfarde'a (frogs)
tziburim (heaps, piles)
tzidkat emunah (righteousness which is from faith)
Tzidkat HaEmunah (the Righteousness of Faith)
Tzidkat Hashem [Righteousness of G-d]
tzidkat hatzaddik (righteousness of a righteous man)
tzidkat tamim (righteousness of the blameless)
Tzidki meEl (I am cleared/in the right/justified before G-d)
tzidkot (righteousnesses)
tzidkoteinu (our righteousness, vindication)
tzifoni (viper, poisonous snake)
tzifonim (vipers)
tzil (purpose)
tzimmukim (raisins)
tzinnah (buckler, i.e. a small shield, large shield)
tzinnim (thorns)
tzipor (bird)
tzipporen shamir (point of a diamond)
tzipporim (birds)
tzir emunim (trustworthy envoy)
tzir ne'eman (faithful envoy)
tzir (form)
tzirah (hornet)
tzirim (pangs)
tzitz hasadeh (a flower of the field)
tzitz (flower, blossom, head-plate)
Tzitz (Head-plate)
tzitziyot (fringes Num 15:39-40; Deut 22:12)

NOTES

tzive'ot zarim (armies of the aliens)
tziveot haparashim (troops of cavalry men)
Tzivos HaShomayim (Armies or Hosts of Heaven)
tzivos (armies)
tzivoteinu (our armies)
Tziyon (Zion)
tziiyun (marker)
Tziyyah (dry land)
tziiyyim (martens)
tziiyyunim (roadmarks, road signs)
tzo'arim (little ones, see Zechariah 11:7)
tzo'eh (the one stooped [in the Golus])
tzodek (righteous)
tzof (watchmen, sentinels, nevi'im)
tzofeh (sentinel, watchman)
tzofim (watchmen, lookouts, sentries)
tzohar (noonday)
tzohorayim (noon, noonday)
tzom (fast, fasting)
tzomechot (sprung up)
tzomeiach (sprouting up)
tzomot (fastings, fasts)
tzon haharegah (the flock marked for slaughter)
tzon hamekusharot (the stronger flock)
tzon kadashim (a flock for holy sacrifices)
tzon ovedot (lost sheep)
tzon (flock, sheep)
Tzor (Tyre)
tzoref (goldsmith, silversmith)
tzorer (vexer, harasser)
tzori (medicinal balsam or balm)
tzorich iyun (unresolved puzzlement)
tzoros (troubles, afflictions)
tzotzerot (trumpets)
Tzovah (Zobah)
Tzreda (Zeredah)
tzufloigen (dazed)
tzufrieden (content)
tzufriedenkait (contentment)
tzur (rock)
Tzur Ma'on (a Rock of Habitation)
tzurah (form, fashion)
tzurim (rocks)
tzurot (forms)
tzushtel (comparison)
tzva'ot (hosts, legions)
tzva (host)
u slach lanu es chovoteinu (And forgive us our debts, sins)

ugav (flute)
ugeret (easily seen, evident)
ulam (portico)
UlamHaAmmudim (Hall of Pillars)
umashachta (and thou shalt anoint)
umeshachto (thou shalt anoint him)
Ummim (Peoples)
unkosher (unfit)
ur (flame)
Urim (East)
Uven Ein Lo (and there is no son to him)
v'ad olam (and to forever, forevermore)
v'ahavta l're'acha kamocha (but thou shalt love thy neighbor as thyself)
v'alfei alafim (thousands of thousands)
v'chaneini (and be merciful and gracious unto me)
v'ein machlim (without anyone putting thee to shame)
v'ein rodef (when none pursue, persecutes)
v'einenu (and be no more)
v'hannahala'ah (and that which is far removed)
v'hitpalaltem (and you [plural] will pray)
v'hitvaddah (and confess)
v'hitvaddah (he shall confess)
V'hitvadu (If they shall confess)
v'hitzmicha (and sprout, spring up)
v'hoda'tah (thou shalt show, make to know, arraign)
v'hoter (and more than enough)
v'kiddeshu milchamah (they sanctify war)
v'lo natan hashem lakhem lev lada'at v'einayim lirot v'ozna'im lishmoa ad hayom hazeh (yet hashem hath not given you a lev for da'as, and eyes to see, and ears to hear, to this day.)
V'ten lo todah (Give glory to G-d)
V'tzamechu (and they shall spring up)
v'ya'aminu (and they put their faith SHEMOT 14:31)
v'yechazkeini (and he strengthened me)

v'yikhrat (and cut off, see Daniel 9:26 Moshiach yikaret)
v'yimshach (and anointed)
v'yimshechu (and they anointed)
vada (with certainty)
vait (astray)
vaiter (farther)
vanad (and a wanderer, nomad)
vappilu goral (they cast lots)
vatirtzeini (and thou wast pleased to accept me, thou wast appeased)
vaya'keveni (now he deceived/outwitted me)
vayevarech otam Moshe (and Moshe blessed them)
VAYIKRA (LEVITICUS)
vayimeshechu (they anointed)
vayyekhanak (and he strangled/hanged himself)
Ve'emetz (be strong and take courage!)
ves posheim nimnah (and with lawless persons he was numbered YESHAYAH 53:12)
veza'ef (sullen)
vi-bahlt (since)
vidduy (confession of sin)
Y'hoyakim (Jehoiakim)
y'mei olam (days of old)
Y'mei HaSefirah (Days of the counting (of the omer))
Y'varekhekha Adonai v'yishmerekha (Hashem bless thee, and keep thee)
ya'akov (utterly supplant, deceive)
ya'ar (forest)
Ya'er Adonai panav eleikha vichunekha (Hashem make his face shine upon thee, and be gracious unto thee)
ya'im (shovels)
YABASHAH (dry ground, BERESHIT 1:10, dry land, Bereshis 1:9)
Yachad (make undivided)
yachid (lonely, only son, only ben, an only child)
Yachin ("Establish")
yad [of the hunter]
yad adonim kasheh (power of hard taskmasters)

NOTES

yad binecha (hand/power of thy son)
yad chazakah (mighty hand)
yad haovedim (hand/power of enslavers)
yad haoyvim (hand of enemies)
Yad Hashem (Hand/Power of Hashem)
yad memshalah (the hand governing authority)
yad oseh hamelachah (hand of the master workmen)
yad oshhek (hand of the oppressor)
yad oyeveinu (power/hand of our enemies)
yad ramah (high hand, defiantly, upraised)
yad oseh (hand, i.e. confidently)
yad tzar (hand of the enemy)
yad yeminam (right hands)
Yad Yemini (My right Hand)
yad (hand, i.e. memorial, monument, influence, power, care, rule)
Yad (Hand, Power)
yadayim temeirot (ritually unclean hands)
yadayim (hands)
yadecha (thy hand)
yadeinu (our hands)
yadid (beloved, shall judge)
yadot (tenons, projections)
yafeh (beauty, fair, handsome)
yafeh mareh (good looking)
yagon (sorrow, grief)
Yahadut (Judaism)
yakar (precious, dear, rare)
yaldah (small girl)
yaldei nochrin (children of foreigners)
yaldut (youth)
yam (sea)
yam hagadol (great sea)
Yam HaGadol (the Great Sea, i.e. Mediterranean Sea)
Yam HaMelach (Salt Sea, Dead Sea)
Yam Mitzrayim (Red Sea)
Yam Mutzak (Molten "Sea")
yamei olam (days of old)
yameinu (our days)
yamin (days)
yamin asarim (ten days)
yamin hahem (those days)
yamin mikedem (days of old, earlier days)

yamin rabbim (many days, long life)
yamin rabbim (long life)
yamin (on the right hand, right hand)
yammim (seas)
yanshuf (great owl)
yarak (vegetables)
Yarden (Jordan)
yare'ach (moon)
yarech (thigh)
yarketei Tzafon (on the heights of Tzafon)
yarok esev (green plant)
Yarov'am mashtin b'kir (him that urinates against the wall, i.e. every male)
yashan (old)
yashar mishpat (righteous judgment)
yashar ([most] upright, right, straight)
Yashar (Upright One, Straight One, upright, straight)
yashar (uprightness, integrity)
yashir (straight)
yashrah (right)
Yashrus (Justice)
yashuv (return, be revoked)
yated (peg)
Yated (Tent Peg, support, i.e. leader of the people, Yeshayah 22:23-24)
yatom (fatherless, orphan)
yatomim (fatherless, orphans)
Yavan (Greece)
yayin chadash (new wine)
yayin malkhut (royal wine)
yayin (wine)
yazzeH Goyim rabbim (he [Moshiach] will sprinkle many nations)
YAZZEH (SPRINKLE)
ye'arot (forests)
ye'ush (despair, atzvut)
YECHZEKEL (EZEKIEL)
Yechi HaMelech (Long live the King!)
yechid (only one, only [nefesh])
yechidah (only one, only, alone)
yechidim (alone ones)
yedidim (friends, chaverim)
Yedidot (Beloved ones)
yedidot (lovely)
yedidot nafshi (the beloved of My soul)
yehi baruch (be blessed)
Yehoachaz (Achazyahu, Ahaziah)
yehoshi'a (saveth)

Yehoshua meshareto (the one aiding him, the one ministering to him)
YEHOSHUA (JOSHUA)
Yehudi (Jew)
Yehudit (Hebrew)
yekar (honor, respect)
yekev (wine press, winepress)
yeladim (young people, children)
yeled (child)
yemani (right hand)
yemei evel (days of mourning)
yemei kedem (days of old)
yemei merukeihen (the days of her [bodily] rubbings)
Yemei Nekamah (Days of Vengeance)
Yemin Elyon (Right Hand of the Most High)
Yemin, yamin (right hand)
yemot olam (days of old)
yerech (see yarech)
yerek (green)
yerida (to descend back, return)
yerushah (inheritance, possession)
yerushat yirei Shemecha (inheritance of those that fear thy Name)
yesh Elohim Shofetim ba'arets (there is a G-d that judgeth in the earth)
yesh Elohim (G-d is there)
yesh li khol (there is to me all, my needs are met)
Yesha (Salvation)
yeshar derech (upright in the way)
yesharah levav (uprightness of heart)
yesharim (straight ones, upright ones)
Yesharim (Upright ones, upright things)

NOTES

Yeshiva yode'a sefer
(scholar),
Yeshu'at Eloheinu (the Salvation of our G-d)
Yeshu'at Yisroel
(salvation of Israel)
yeshu'ot (deliverances, salvation of any kind)
Yeshuah HaGedolah (Great Salvation)
Yeshuah (Salvation, Saving Power)
Yeshuat Eloheinu
(Salvation of any G-d)
Yeshu'at Eloheinu
(Salvation of our G-d)
yesod (base, foundation)
yesod olam (an everlasting foundation)
yesodot (foundations, rudiments)
yetad haichel (tent peg)
yetomim (fatherless ones, orphans)
yetzer (imagination, inclination, mind-set)
yetzurim (creatures)
yevam (husband's brother)
Yevani (Greek)
Yevanim (Greeks)
Yevarech Yirei Hashem
(He will bless those who fear Hashem)
Yevarech'chah Adonoi
(Hashem bless thee)
yevarechecha Adonoi
neveh tzedek har
hakodesh (May Hashem bless thee, O Righteous Abode, O Har HaKodesh!)
yevul (increase, produce, harvest)
Yevusi (Jebusites)
Yevusi (that is, Yerushalayim)
Ye'aseh rtzonechah (Your will be done)
yi'ud merosh
(predestination)
yichus (lineage)
yidaker (shall be pierced through)
yidoni (spiritist)
yidonim (spiritists, psychics)
yikaret l'cha (be cut off of you, fail thee)
yikaret (be cut off, fail, violently killed, cut off, will be cut off)
yillaveh (become attached)
yipol (he shall fall for thy sake)
yirah gedolah (great fear, great terror)
Yirah va'ra'ad (fear and trembling)

yirah (fear of G-d, reverence owed G-d)
yirat Shomayim
(reverence, reverential fear, a lady G-d fearer)
yire Elohim (G-d fearer)
yires-hakoved (fear of G-d)
YIRMEYAH (JEREMIAH)
Yirmeyahu (Jeremiah)
yirtzecha (accept thee)
YIRU (seeing)
yisba'u (they shall be satisfied, enjoy plenty)
Yisheinu (G-d our Salvation)
yishrei derech (upright ones on the road, that walk uprightly)
yishrei lev (the ones upright of heart, upright in heart)
Yisroel (Israel)
Yissa Adonai panav
eleikha v'yasem l'kha shalom (Hashem lift up his countenance upon thee, and give thee shalom)
yisurim (sufferings, torments)
yitbaser (be informed of news)
yitzadak (justified)
yitzchak metzachek (was caressing)
yitzchak (laughed, will laugh)
yitzdak im Hashem
(justified with G-d, IYOV 25:4)
yitzdak (be justified, be righteous)
yitzdeku (be justified, become righteous)
yitzhar (fresh oil, oil, pure olive oil)
yitzmach (he shall sprout up, Yeshayah 53:2, sprouted, sprung up)
yitzreinu (our nature)
Yizre'el (G-d sows)
Yizre'el (Jezreel)
yo'atzim (counselors)
Yo'av (Joab)
yo'eitz (counselor)
yo'etz Beliya'al (a counselor of Beliya'al [i.e. the Assyrian])
yo'etz (counselors)
yoatzim (counselors)
YOEL (JOEL)
yoetz (counselor, advisor)
yofi (beauty)
yom acharon (coming day, future)
yom af Hashem (day of Hashem's anger)

yom afo (day of His Wrath)
yom anan va'arafel (day of clouds and thick darkness)
yom Bo'o (day of His Coming)
yom charon af (day of His fierce anger)
yom chattot (day when he commits sin)
yom echad (day one, the first day)
yom eid (day of calamity)
yom evrah (day of wrath)
Yom Evrat Hashem (Day of the Wrath of Hashem)
yom ha'acher (the day after)
yom hacharon (last day)
yom hadin (the day of judgment)
yom hahu (in that day, that day)
yom hakahal (day of the assembly)
yom hakevurah (day of burial)
yom harishon (first day)
yom hashemini (the eighth day)
yom hasheni (second day)
Yom HaShevi'i (He rested ("shavat," ceased working)
yom hashishi (sixth day)
yom hashlishi (the third day)
yom hazeh (that day)
yom heregah (day of slaughter/killing)
yom huledet (birthday, day of birth)

NOTES

yom karata (the day that Thou has proclaimed)
yom katzir (day of harvest)
yom ketannot (day of small things)
yom krav (day of battle)
yom makhar (tomorrow)
yom mehumah (day of panic)
yom milchemet (day of battle)
yom moto (day of his death)
yom nakam (day of vengeance)
yom nakam l'eloheinu (our G-d's Day of Vengeance)
yom nakam l'Hashem (day of vengeance unto Hashem)
yom neshek (day of arms)
yom of anan and arafel (a day of clouds and thick darkness)
yom of choshech and afelah (a day of darkness and gloom)
yom of metzukah (a day of trouble and distress, pressure)
yom pekuddah (day of visitation/reckoning)
yom ra'ah (day of evil, day of disaster, day of doom)
yom ratzon (a day of acceptance, an acceptable day)
yom rev'i (day four, the fourth day)
yom rishon (the first day of the week, Shabbos being the seventh day of the week, with yom rishon beginning Motzoei Shabbos by Biblical reckoning, each day being an evening and a morning)
yom sheni (day two, the second day)
yom shishi (say six, the sixth day)
yom shlishi (day three, the third day)
yom shuv (day of turning/repentance)
yom simchat libo (day of the gladness of His heart)
yom sufah (day of the storm)
yom tekumat hatzadikim (day of the resurrection of the righteous)
yom tokheichah (day of rebuke)
yom tzar (day of distress)

yom tzarah (day of trouble)
yom tzoros (day of trouble)
yom Yizre'el ("G-d sow")
yom yom (daily)
yom za'am (day of indignation)
yom (day)
yomam v'lailah (day and night)
Yomam valailah (day or night)
yomam (by day)
yomayim (two days)
yonah (dove)
yonek (infant, sucking infant)
yonim (doves)
yontev, yontef (yom tov, festival)
yoreh (early rain)
yoreh (first autumn rain, former rain, autumn rain)
Yoresh HaOlam (Heir of the World)
yoresh (heir, inheritor)
yoreshim (heirs)
yosef (may He add)
yoshen (oldness)
yosher levav (uprightness of heart)
yosher (rectitude, uprightness)
yoshev b'Sha'ar HaMelech (sat in the King's Gate)
yoshevet (sitting)
yoshi'a (will save)
yoshi'einu (save us)
Yoshiyahu (Josiah)
Yoshvei Beretz Tzalmavet (sitting in the land of the shadow of death)
yoshvei ha'arets (the inhabitants of the land)
yoshvei Yerushalayim (inhabitants of Yerushalayim)
yotzei tzava (able to go to war)
Yotzer HaKol (Maker of all, Creator of All)
Yotzer (Maker)
yotzer (potter)
yotzerim (potters, pottery makers)
yotzreinu (our potter/Maker/Creator)
yovel (jubilee)
yunge leit (young people)
yedi'ah mukdemet (foreknowledge)
za'am (anger, indignation, rage, wrath, indignation [of G-d])
zabal (honor)
zach (thing)

zachar tamim (male without defect)
zachar, zakhar (male, man child)
zadon (presumptuousness, pride, malice, presumption, arrogance, proud one)
zahav (gold)
zahav (according to all)
zahav tahor (pure gold)
zakan (beard)
zaken (ancient, old, old man, old prophet)
zaken (beard)
zakhar (male, male, i.e. phallic symbols, males)
zalzallim (shoots)
zakhar tamim (male without blemish)
zanav (tail)
zannay (fornicator)
zannayim (fornicators)
zar ma'aseh (strange work, foreign work)
zar (foreign [g-d], stranger, strange thing, foreigner, outsider, unauthorized party)
zarah (strange woman)
zarim (strangers, foreigners, foreign g-ds)
zarot (strange women)
zavat cholov u'devash (that floweth with milk and honey)
zayin v'lo tinaf (neither shalt thou commit adultery)
zayit (olive, olive tree)
zchus (merit, right)
ze'akah (lamentation)
ze'ev (wolf)
ze'evim (wolves)
zeakah gedolah umarah (loud and a bitter wailing)
ZECHARYAH (ZECHARIAH)
zechus (earning) [trans note: with merit(zechus) viewed as "pay" earned for "work" rendered--see Ro 4:4]
zechut avot (merit of the fathers)
zedim (proud, arrogant ones)
zefet (pitch, tar)

NOTES

zeh pa'amayim (this second time)
Zeh yenchamenu (this shall comfort us)
zeh (this one, what [is] this?)
zeitim (olive trees, olive groves)
zeiyar (extremely great)
zekenim (elders, ancient men, old ones)
Zekenim (Elders)
zekharim (males)
zekher (memory, recollection, remembrance)
zekunim katan (child of his old age, a little one)
zelba (same)
zeman (time)
zemanniyim (temporary)
zemer (song, singing of birds)
zemir (battle song)
zemiroth balailah (songs in the night)
zemiroth (songs, joyful songs, table songs)
zemorat zar (foreign vines)
zenunei immecha Izevel (harlotries of your mother Jezebel)
zenunim (fornication, whoredom, whoredoms)
zenut (fornication, whoredom, prostitution)
zera adam (human seed, i.e. repopulation)
zera behemah (animal seed, i.e. replenishing livestock)
zera hamamlacha (royal seed)
zera mena'ef (offspring of an adulterer)
zera (descent, grain, seed, [seed] shall yield, seedtime)
zero'ot olam (everlasting arms)
zetim (olive groves)
zera'im (seeds)
zerem (shower, storm, downpour)
zerizut (diligence)
zero'a (arm, strong arm, power)
zero'ot (arms, powers)
zevach hashelamim (sacrifice of the peace offerings)
zevach hayamim (sacrifice of the days, yearly or annual sacrifices Ex. 23:14-19)
zevach (blood sacrifice, sacrificial feast, sacrifice, i.e.

participate in his pagan worship)
zevakheinu (our sacrifices)
zevakhim (sacrifices, sacrificial meals, [ZEVAKHM SACRIFICES])
zeved tov (good endowment)
zeytim (olive trees)
zichron meshalim (memorable sayings)
zichron (memory, remembrance)
zikaron b'Yerushalayim (history to commemorate in Jerusalem)
zikaron (memorial, remembering, reminder)
zikkuy (acquittal)
ziknah (old age)
ziknei Ammo (elders of His people)
ziknei haam (elders of the people, the elders of the people)
ziknei haedah (elders of the congregation)
ziknei ir (town elders)
zikot (flashing firebrands)
zikron ([pornographic and idolatrous] memorial)
ziliut da'as (sober mindedness)
zimah (lewdness)
zimmah (evil design, evil intent, lewdness, licentiousness, wicked plans, wickedness)
zimmot (wicked schemes)
zimrah (song, song of praise)
zitzfleisch (patience)
zivchei ruach (sacrifices of the spirit)
zivkhei mesim (sacrifices offered to the dead)
zivkhei shelamim (sacrifices of peace offerings)
zivkhei todah (sacrifices of thanksgiving)
zivkhei tzedek (true sacrifices, sacrifices of righteousness)
zman hazeh (of this present time)
zman (time)
zmanim (seasons)
zo'afim (troubled ones, sad ones)

zochrim tovim (good memories)
zohar (brightness, brilliance)
zolel (glutton)
zolelim (gluttons)
Zonah HaGedolah (the Great Prostitute)
zonah (harlot, prostitute)
zoneh (a whoring, fornicator)
zonim (fornicators, sexually immoral)
zonot (harlots, prostitutes)
zore'a (sower of seed)
zot hayetah li (this blessing is mine)
zovechim (the ones sacrificing)
zrizus (reliability)
zulah (besides)
Zun foon Der Oybershter (Son of Reboyne shel Oylen)

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NOTES ON THE TORAH OF THE ORTHODOX JEWISH BIBLE

Gn 1

THE BIKKURIM OF THE BRIA
HAOLAM (CREATION OF THE
WORLD);

Gn 2

FORMATION OF ADAM; NOTE
THE WORD YITZMACH IN
VERSE 5, BECAUSE
MOSHIACH IS CALLED
TZEMACH (A RELATED WORD
FROM THE SAME ROOT) IN
ZECHARYAH 6:12 WHERE OF
MOSHIACH'S NAMESAKE,
YEHOSHUA, IT SAYS,
"TZEMACH SHEMO"
('MOSHIACH IS HIS NAME,
[YEHOSHUA'S NAME]). WE
SEE IN THIS CHAPTER THAT
MALE AND FEMALE IS A
COMPLEX UNITY OF TWO YET
ECHAD, JUST AS HASHEM IS
ALSO ECHAD YET ELOHIM
EMES SHEL KEDUSHAH
MESHULESHET; THIS
CHAPTER IS ABOUT LEAVING
AND CLEAVING JUST AS WE
LEAVE THE
LOYALTY TO THE OLAM
HAZEH AND CLEAVE TO
MOSHIACH FOR THE OLAM
HABAH

Gn 3

THE FALL; THE SERPENT
WAS NO ORDINARY SERPENT
AND THE ZERA HAISHA WAS
NO ORDINARY MAN; IN BOTH
THE PALESTINIAN TARGUMS
(TARGUM PSEUDO-JONATHAN,
TARGUM NEOFITI, AND
FRAGMENT-TARGUM) AND IN
RABBINIC LITERATURE
(BABYLONIAN TALMUD
SOT.49B) THERE IS A
MESSIANIC INTERPRETATION
GIVEN TO THIS TEXT; ALSO
MOSHIACH IS THE ETZ
HACHAYYIM BECAUSE IF A
MAN EAT THEREOF, HE WILL
LIVE FOREVER (SEE YN
6:50-51)

Gn 4

DEATH OF HEVEL (ABEL);
ALTHOUGH KAYIN (CAIN)
SAID TO HASHEM THAT HIS
AVON (PUNISHMENT
FOR GUILT) IS GREATER
THAN HE CAN BEAR,
YESHAYAH 53:6 SAYS THAT
HASHEM MADE TO MEET ON
MOSHIACH THE AVON
(PUNISHMENT FOR GUILT)
OF US ALL; IN VERSE 14
AND IN GENESIS 3:7 WE
SEE THE DEEP PRIMAL

GUILT AND SHAME AND
SENSE OF HIDING, EVEN
RUNNING FROM G-D THAT
MAN EXPERIENCES FROM
GENERATION TO GENERATION
AS PART OF HIS ONTOLOGY,
THAT HE CANNOT FIND
PEACE UNTIL HE HAS
REGENERATION AND
RECONCILIATION WITH
HASHEM THROUGH
MOSHIACH

Gn 5

THE SNATCHING AWAY TO
SHOMAYIM OF CHANOCH
(ENOCH); SEE ALSO II
KINGS CHAPTER 2 ON
ELIYAHU'S TRANSLATION TO
SHOMAYIM; THE GENEALOGY
OF NOACH WILL PASS
THROUGH SHET; NOACH
FATHERS SHEM THE FATHER
OF ARPACHSHAD
(GEN.11:10) THROUGH WHOM
PASSES THE LINE OF
DESCENT TO MOSHIACH (SEE
LK 3:36 QJBC)

Gn 6

THE MABBUL (FLOOD) AND
THE TEVAH (ARK); NOACH A
TYPE OF MOSHIACH SINCE
ONLY THOSE "IN MOSHIACH"
AND IN THE "CHEN" OF THE
BRIT CHADASHA TEVAH CAN
BE KEPT ALIVE AND NOT
PERISH IN THE MABBUL OF
HASHEM'S WRATH UPON KOL
HABASAR (SEE YIRMEYAH
31:31-34)

Gn 7

NOACH A TYPE OF MOSHIACH
SINCE ONLY MOSHIACH AND
THOSE HASHEM "SHUTS IN"
IN MOSHIACH "REMAIN
ALIVE" AFTER THE DELUGE
OF THE WRATH OF HASHEM
COMES LIKE A FLOOD UPON
HA'ARETZ

Gn 8

WATERS SUBSIDED; LIKE
THE RUACH HAKODESH, THE
YONAH SIGNIFIED CHAYYIM
FOR NOACH

Gn 9

CAPITAL PUNISHMENT
GIVEN; NOACH A TYPE OF
MOSHIACH SINCE HASHEM
ESTABLISHES A BRIT WITH
BOTH AND WITH THEIR ZERA
(SEE YESHAYAH 53:10 ON
MOSHIACH'S ZERA, WHICH

IS HIS SPIRITUAL SEED
BORN ANEW TO HIM
(Ga 3:26-29) AFTER THE
MOT (DEATH) OF MOSHIACH;
LOOK AT VERSE 11 BELOW
WHICH SAYS THAT ALL
FLESH WILL NEVER AGAIN
BE "YIKARET" (CUT OFF,
VIOLENTLY KILLED) BY A
FLOOD; HOWEVER IN DANIEL
9:26 DANIEL SAYS OF
MOSHIACH "YIKARET
MOSHIACH" (MESSIAH WILL
BE CUT OFF, VIOLENTLY
KILLED"); YEPHET WILL
ENJOY THE HOSPITALITY OF
SHEM, INCLUDING THE
WORSHIP OF HIS G-D, MOT
(DEATH) OF NOACH

Gn 10

NOACH'S GENERATIONS; THE
EXACT BOUNDARIES OF
ERETZ KENA'AN ARE LAID
OUT IN VERSE 19 TO SET
THE PERIMETERS FOR
GEN.12:6-7 AND AMOS
9:15; LOOK AT VERSE 21
AND SEE THE GENEALOGY OF
AVRAHAM BEGINNING
(GEN.11:10-26)

Gn 11

BABEL BUILT; CHARAN
(HARAN, SEE AC 7:4 QJBC)
IS HERE GIVEN AS THE
ANCESTRAL HOME OF AVRAM
[IN MODERN TURKEY] AFTER
HIS DEPARTURE FROM UR
KASDIM

Gn 12

CALL OF AVRAM; ANTI-
SEMITES WILL BE CURSED:
THEIR OPPOSITE WILL BE
BLESSED; THE FIRST
MITZBE'ACH IS SHECHEM
AND IS BUILT AFTER THE
PROMISE OF HA'ARETZ
TO THE ZERA AVRAM;
PUBLIC WORSHIP AND
PREACHING NEAR BEIT-EL
ANTICIPATES THE FUTURE;
AVRAM GOES DOWN TO EGYPT
DURING A FAMINE AS
YISROEL WILL DO LIKEWISE
LATER; PLAGUES ON
PHARAOH AND HIS HAREM
FOR ABRAM'S SAKE
ANTICIPATES PLAGUES OF
EXODUS AND PLAGUES ON
MOSHIACH (SEE YESHAYAH
53:8 "MIPESHA AMMI NEGA
LAMO" "FOR THE
TRANSGRESSION OF MY

PEOPLE THE PLAGUE STROKE
FELL ON HIM [MOSHIACH]")
WHO AS THE BEN AVRAHAM
IS THE CONDUIT OF
BERAKHAH TO KOL
MISHPOCHOT HAADAMAH

GN 13

AVRAM AND LOT; PROMISE
OF HASHEM IS REAFFIRMED
BUT ONLY AFTER THE LACK
OF EMUNAH CRISIS IN
EGYPT IS PAST AND THE
SEPARATION FROM WORLDLY
QUARRELS AND PURSUITS IS
OVER

GN 14

BATTLE OF THE MELACHIM
WITH FOUR KINGS OF
MESOPOTAMIA AGAINST FIVE
KINGS OF THE VALLEY OF
SIDDIM IN THE DEAD SEA
AREA, INCLUDING THE KING
OF SODOM AND THE KING OF
GOMORRAH; AVRAM RESCUES
LOT FROM THE KINGS OF
MESOPOTAMIA AND REFUSES
SPOILS OR ALLIANCE WITH
SODOM; MALKI-TZEDEK KING
OF JERUSALEM (PSALM
76:2) KOHEN EL ELYON IS
A TYPE OF MOSHIACH KOHEN
L'OLAM AL DIVRATI
MALKI-TZEDEK (PSALM
110:4) AND HERE WE SEE
AN ANTICIPATION OF
MOSHIACH'S TISH AND
MOSHIACH'S KEHUNAH FOR
EFFECTING THE SAVING
KAPPARAH HE WILL MAKE
FOR YISROEL AND THE
WHOLE WORLD; FIRST
MENTION OF MA'ASER

GN 15

AVRAM'S SAVING EMUNAH
THROUGH WHICH HASHEM
DECLARES HIM TO HAVE
RIGHT STANDING THROUGH
IMPUTED RIGHTEOUSNESS;
THE MATTER OF THE YORESH
OF HA'ARETZ HAZOT;
HASHEM CUTS A BRIT WITH
AVRAM

GN 16

DEPARTURE OF HAGAR;
HASHEM'S PROMISE OF
THE ARAB PEOPLES
(SEE GENESIS 17:19-22);
HASHEM THE G-D WHO SEES
US AND ALL THAT WE DO

GN 17

BRIS MILAH AND LEHAFAER
BRIT (BREAKING THE
COVENANT) OF BRIS MILAH

GN 18

HASHEM'S KEDUSHAH
HAMESHULLESSET; DOES
S'DOM HAVE A MINYAN OF
TZADDIKIM?

GN 19

DESTRUCTION OF SODOM

GN 20

AVRAHAM HANAVI; AVRAHAM
DENIES SARAH; AVIMELECH
MELECH GERAR RESTRAINED
FROM SINNING A CHATA'AH
GEDOLAH; THE GIFT OF
HEALING EXERCISED BY A
NAVI

GN 20

MILAH AT SHEMONAT YAMIM;
YITZCHAK IS BORN IN AN
IMPOSSIBLE BIRTH AS A
PROPHETIC TYPE OF THE
IMPOSSIBLE BIRTH OF
MOSHIACH BEN AVRAHAM;
THE PROMISE OF THE
COVENANT OF SALVATION
(SALVATION IS OF THE
JEWS) WILL COME THROUGH
YITZCHAK AND NOT THROUGH
THE BONDWOMAN [GALATIANS
4:29-30], THOUGH
YISHMAEL WAS LOVED [SEE
VERSE 11 BELOW]; AVRAHAM
AMONG THE PHILISTINES;
AT THE WELL OF SEVEN,
BEER-SHEVA, WITH THE
PHILISTINE KING
VIMELECH; CALLING ON
HASHEM EL OLAIM WITH THE
LONG-LIVED TAMARISK TREE
AS WITNESS

GN 23

MOT (DEATH) OF SARAH; IN
HEBRON, DEEDED PROPERTY
IS LEGALLY TRANSFERRED
IN THE ADMAT KODESH TO
THE NASI ELOHIM (PRINCE
OF G-D), AVRAHAM, AND
THIS POINTS TOWARD THE
NASI BEN DOVID (1 KINGS
11:34) AND THE
PROPHESED KEVER
MOSHIACH WILL INHERIT
(ISAIAH 53:9) WHEN HE IS
HANGED ON A TREE BETWEEN
TWO THIEVES

GN 24

YITZCHAK AND HIS
BASHERTE RIVKAH; THE
WORD ALMAH (SEE ISAIAH
7:4 AND VERSE 43
BELOW) AND THE WORD
BETULAH (SEE VERSE 16)
ARE USED SYNONYMOUSLY IN
THIS CHAPTER

GN 25

MOT (DEATH) OF AVRAHAM;
THE FATHER OF THE
EDOMITES, ESAV,
PROFANELY
DESPISED HIS BECHORAH
AND THE BIRKAT BRIT
AVRAHAM

GN 26

MOSHIACH ZERA YITZCHAK
WILL BRING THROUGH
MOSHIACH'S GREAT
COMMISSION (MT 28:19-20)
THE BIRKAT YITZCHAK TO
KOL GOYEI HA'ARETZ

GN 27

YA'AKOV AND ESAV

GN 28

YA'AKOV'S CHALOM AND
NEDER OF THE MA'ASER;
MOSHIACH SAYS THAT
HE IS THE SULLAM UP TO
SHOMAYIM (YOCHANAN 1:51;
14:6)

GN 29

YA'AKOV AND RACHEL; THE
DECEIVER YA'AKOV
DECEIVED;
LEAH THE EM OF REUVEN,
SIMEON, LEVI, AND
YEHUDAH (FROM YEHUDAH
COMES MOSHIACH)

GN 30

BIRTH OF YOSEF THE
SAVIOR INCOGNITO WHO IS
NOT RECOGNIZED BY HIS
OWN PEOPLE (SEE ISA
53:1), WHO REJECT HIM
AND GIVE HIM NO HONOR
EVEN WHILE HE IS SAVING
THE WHOLE WORLD AND
BEING ELEVATED TO THE
RIGHT HAND OF POWER AND
MAJESTY WHERE HE ALSO
EVENTUALLY SAVES HIS OWN
PEOPLE AS WELL

GN 31

HUV EL ERETZ AVOTEICHA!
HASHEM COMMANDS YA'AKOV
TO LEAVE THE LAND OF
LAVAN THE ARAMEAN

GN 32

YA'AKOV WRESTLES WITH AN
"ISH" WHO TURNS OUT TO
BE A MANIFESTATION OF
"ELOHIM"; VERSES 20 (21)
USES THE WORD FOR
APPEASING WRATH; NOTICE
ALSO DANIEL 9:24-26
WHICH SPEAKS OF
MOSHIACH BEING CUT OFF
AS WELL AS THE
APPEASEMENT SATISFACTION
OF HASHEM IN ISAIAH
53:10-11; SO
THE MINCHAH (SACRIFICIAL
GIFT) OF MOSHIACH'S
KAPORAH GOES BEFORE THE
FLOCK OF MOSHIACH TO
APPEASE THE WRATH OF
HASHEM

GN 33

YA'AKOV AND ESAV MEET

GN 34

SHOULD SHECHEM DEAL WITH
ACHOTEINU LIKE A ZONAH?
HERE WE SEE THE
CONSEQUENCES OF GOING
"OUT TO SEE THE BANOT
HA'ARETZ"

GN 35

THOSE DESCENDED FROM
YISROEL TO BE GIVEN
ERETZ YISROEL (SEE VERSE
12); VERSE 20 IS AN
UNVEILING CEREMONY

GN 36

GENERATIONS OF ESAV

GN 37

VAYESHEV

MOSHI'A YOSEF, THE
TYPE OF MOSHIACH, IS
"ESTEEMED NOT"
(YESHAYAH 53:3) AND SOLD
BY HIS BRETHREN;
ALTHOUGH REUVEN SAYS
"LET US NOT TAKE
HIS NEFESH," HASHEM SET
MOSHIACH'S NEFESH AS
AN ASHAM GUILT OFFERING
FOR SIN (YESHAYAH 53:10)
AND MOSHIACH WAS ALSO
STRIPPED OF HIS KESONES

(SEE YN 19:23 "KETONET"
OJBC); HERE WE GET A
FOREGLIMPSE OF THE
MESSIANIC SINAS CHINOM
(BASELESS HATRED) AND
KINA (JEALOUSY, ENVY)
ALL TRUE BELIEVERS MUST
BEAR WHICH IS AN
INTEGRAL PART OF THE
MESSIANIC UNIVERSAL
DOMINION AND PROPHECY OF
MOSHIACH BEN DOVID,
MOSHIACH BEN YOSEF, AND
WHICH YOSEF HIMSELF WAS
EXPOSED TO WHEN YA'AKOV
MADE HIM A SHLIACH TO
YISROEL (SEE VERSE 13
BELOW IN THE ACTUAL
HEBREW); NOTICE THAT THE
MESSIANIC FIGURE IS
KNOWN ONLY FROM
A DISTANCE WHEN THE BNEI
YISROEL CONSPIRE TO KILL
HIM, BUT G-D WILL WORK
IT FOR GOOD FOR THEIR
ULTIMATE SALVATION AFTER
MANY ARE SAVED THROUGH
HIS SUFFERINGS; THE
EMPTY BOR (PIT, SEE
VERSE 24 AND VERSE 29)
GIVES US A PROPHETIC
FOREGLIMPSE OF THE EMPTY
KEVER (GRAVE) OF
MOSHIACH IN YN CHAPTER
20 OJBC AS WELL AS THE
BLOODY KESONES OF
MOSHIACH BEN YOSEF BEN
YA'AKOV FOUND HERE
IN VERSE 32 AND
RECOGNIZED BY YISROEL,
JUST AS SOME DAY KOL
YISROEL WILL RECOGNIZE
IT (SEE RO 11 OJBC)

GN 38

YEHUDAH AND THE BIRTH OF
PERETZ, WHO ARE BOTH
AVOT OF MOSHIACH; BAT
SHUA GIVES BIRTH
TO ER AND ONAN, BUT
MOSHIACH (SHMO TEMACH
YEHOSHUA/YESHUA,
ZECHARYAH 3:8;
6:11-12; EZRA 3:8)
DESCENDS NOT FROM THE
UNNAMED BAT KENA'ANI
SHUA BUT FROM TAMAR
THROUGH PERETZ; THIS IS
THE STORY OF MOSHIACH
BEN YEHUDAH

GN 39

YOSEF THE MOSHI'A
FALSELY ACCUSED

GN 40

HASHEM WORKING
EVERYTHING FOR GOOD FOR
THOSE WHO LOVE
HIM AND ARE CALLED
ACCORDING TO HIS PURPOSE

GN 41

YOSEF IS PICTURED AS THE
SUFFERING SERVANT OF G-D
WHO IS AFTERWARDS
EXALTED (SEE VERSE 52)
AND HE IS THE MOSHI'A
KOL HAOLAM; THE WORD
TTEMACH WHICH IS A NAME
FOR MOSHIACH IN
ZECHARYAH 6:11-12 IS
FOUND IN ONE OF ITS
FORMS IN VERSE 6 BELOW
AND ALSO 23; NOTICE
PHARAOH'S TWO DREAMS ARE
ECHAD (see 41:25),
THOUGH TWO, JUST AS
HASHEM AND HIS DEVAR
AND RUACH ARE ECHAD
THOUGH THREE

GN 42

ACHEI YOSEF IN
MITZRAYIM; YOSEF A
FORESHADOW OF MOSHIACH
IS THE SHALIT AL
HA'ARETZ (RULER OVER THE
WORLD)—SEE VERSE 6,
WHICH IS A PICTURE OF
BNEI YISROEL PROSTRATING
THEMSELVES BEFORE
MOSHIACH (YOSEF IS
CALLED ADONI-VERSE
10,30,33) BUT NOT
RECOGNIZING HIM (SEE
VERSE 8 AND ISAIAH
CHAPTER 53) AND ASSUMING
WRONGLY THAT HE IS DEAD
(SEE VERSE 13) AND ARE
PUT TO THE TEST FOR
THREE DAYS (VERSE 17)
JUST AS MOSHIACH'S
TALMIDIM ASSUMED
MOSHIACH WAS DEAD AND
NEVER TO BE SEEN AGAIN
AS THEY TOO WERE PUT TO
THE TEST FOR THREE DAYS

GN 43 (verse 8)

COMING TO MOSHI'A IS
NECESSARY TO LIVE AND
AND NOT DIE

GN 43 (verse 13)

REPENTANCE; THIS CHAPTER
IS ABOUT YOSEF'S
BRETHREN AND THEIR
MOSHI'A UNAWARES

Gn 44

MOSHI'A WITH HIS BRETHREN AND THE IRONY OF HIS DEALING WITH THEM IN RACHAMIM, EVEN WHILE THEY TELL HIM HE IS DEAD (SEE VERSE 20); YEHUDAH THE EVED ADONI ANCESTOR OF MOSHIACH AND YOSEF THE UNRECOGNIZED MOSHI'A

Gn 45

AFTER HE SAVES THE GOYIM, AT LAST MOSHI'A REVEALS HIMSELF TO HIS BRETHREN; THE SLAIN MOSHIACH BEN YOSEF IS HERE FORESHADOWED BY YOSEF ADON AND MOSHEL KOL HA'ARETZ (SEE MALACHI 3:1 ON MOSHIACH HAADON ASHER ATEM M'VAKSHEM-THE L-RD WHOM YOU SEEK); MOSHIACH BEN YISROEL CHAI!

Gn 46

ISRAEL GOES TO MITZRAYIM

Gn 47

FROM THE RIGHT HAND OF POWER, MOSHI'A ADONI PRESENTS HIS BRETHREN THE BNEI YISROEL; THE PEOPLE MUST BE PURCHASED BY THEIR MOSHI'A ADON IN ORDER TO HAVE REDEMPTION FROM DEATH AND MUST ALSO BECOME HIS AVADIM

Gn 48

YOSEF GOES TO YA'AKOV HIS AV

Gn 49

YA'AKOV MAKES A BERAKHAH OVER HIS BANIM

Gn 49 (verse 10)

MOSHIACH IS PROPHESED

Gn 50

MOURNING FOR YA'AKOV AND THE MOT OF YOSEF

Ex 1

BNEI YISROEL OPPRESSED; A BLESSING FOR SAVING THE AM HASHEM

Ex 2

BIRTH OF MOSHE

Ex 2 (verse 8)

NOTICE THE WORD ALMAH; THE CLEAR IMPLICATION OF VIRGINITY (SEE YESHAYAH 7:14; SHIR HASHIRIM 6:8)

Ex 3

THE BURNING BUSH

Ex 4

HASHEM'S MESSAGE TO PHARAOH; A CHOSON DAMIM

Ex 5

THE BONDAGE OF BNEI YISROEL

Ex 6

HASHEM'S PROMISE RENEWED

Ex 7

MOSHE GOES TO PHARAOH; AS IN THE PESACH HAGGADAH, FIRST DAHM,

Ex 8

AS IN THE PESACH HAGGADAH, MORE EXODUS MAKKOT: FROGS (TZEFARDAYA), THEN KINIM, THEN AROV

Ex 9

EXODUS MAKKOT CONTINUED AS IN THE PESACH HAGGADAH: DEVER, SH'KHIN, BARAD; SEE VERSE 20 BELOW: ONLY THOSE WHO FEAR THE DEVAR HASHEM WILL ESCAPE THE PLAGUES OF G-D'S WRATH

Ex 10

EXODUS MAKKOT CONTINUED AS IN THE PESACH HAGGADAH: ARBEH, CHOSHECH

Ex 11

THE BNEI YISROEL PLUNDER THEIR ENEMIES; LAST COMES, AS IN THE PESACH HAGGADAH, THE BECHOR (FIRST-BORN); KI NIGZAR MEYERETZ CHAYYIM MIPESHA

AMI, NEGA LAMO ("FOR HE [MOSHIACH] WAS EXCLUDED FROM THE LAND OF THE LIVING FOR THE TRANSGRESSION OF MY PEOPLE, THE NEGA [PLAGUE, SEE VERSE 1 BELOW] FELL ON HIM"-- YESHAYAH 53:8; THIS MEANS THAT MOSHIACH THE PESACH LAMB LED TO THE SLAUGHTER [YESHAYAH 53:7] TOOK THE PLAGUE OF YOUR DELIVERANCE FOR YOUR EXODUS AND SALVATION SO THAT YOU COULD BE SPARED THE WRATH OF HASHEM READY TO PLAGUE THIS HARD-HEARTED, REBELLIOUS WORLD)

Ex 12

PESACH INSTITUTED (MOSHIACH, LIKE THE SEH, HAD TO BE EXAMINED FIRST; SEE LK CHAPTER 20 AND CORRELATING MATERIAL FROM THE SYNOPTICS FROM THE OJBC WHERE BEFORE PESACH THE RASHEI HAKOHANIM AND SOFRIM AND PERUSHIM AND ZIKNEI HAAM ARE CHECKING HIM FOR BLEMISHES TO SEE IF HE SHOULD BE DISQUALIFIED); IN EX 12 ALL THE FALSE G-DS OF EGYPT WILL BE DEFEATED AND JUDGMENT WILL BE EXECUTED ON THEM AS WELL AS ALL THOSE WHO DO NOT BELIEVE IN THE BLOOD-COVENANTING SAVIOR OF ISRAEL, THE MOSHIACH OF THE TRUE G-D OF THE WORLD; VERSE 15 IS ABOUT CHAG HAMATZOT WHICH IS ALSO FOUND IN EXODUS 23:15/LEVITICUS 23:4-8; IT IS IMPORTANT FOR EVERY MESSIANIC BELIEVER WHO IS "THRUST OUT" OF THE WORLD (SEE VERSE 39) TO KEEP HIMSELF IN THE LOVE OF G-D BY STAYING UNDER THE RUACH HAKODESH'S COVERING (SEE VERSE 22) OF THE BAIS HASHEM WHERE G-D HAS PLACED HIM OR HER WITH A MESSINAIC RO'EH AND SHAMMASHIM AND OTHERS EXHORTING HIM AND PRAYING FOR HIM AROUND THE TISH OF THE SEH HAELOHIM

(SEE MJ 13:17 AND COMPARE VERSE 22 BELOW); THIS IS TRUE EVEN THOUGH CULTS PROVIDE A DEMONIC PARODY AND TRAVESTY OF THIS DISCIPLESHIP "COVERING" AND SCRIPTURAL MUTUAL ACCOUNTABILITY AMONG KADOSHIM; VERSE 27 SHOWS US THAT THE YESHAYAH 53:7 SEH'S HAGBAH AND HISTALKUS ON MOSHIACH'S ETZ (TREE) IS THE FINAL ZEVACH (SACRIFICE) OF HASHEM'S PESACH (SEE YOCHANAN CHP 19 IN OJBC); IN EX 12 AT LAST HASHEM KEEPS HIS PROMISE TO AVRAHAM IN GENESIS CHAPTER 15 AND WHEN THE MOSHAV (TIME PERIOD OF RESIDENCE IN EGYPT) IS COMPLETED, RIGHT ON SCHEDULE, LIKE A TRAIN CONDUCTOR WHO ALWAYS HAS THE TRAIN LEAVE THE STATION EXACTLY ON TIME, HASHEM LEADS HIS PEOPLE OUT, EXITING EGYPT EXACTLY FOUR HUNDRED THIRTY YEARS AFTER THEY HAD ARRIVED, TO THE DAY! THIS IS ONE OF THE RICHES CHAPTERS IN THE BIBLE AND SHOULD BE READ ALONGSIDE 1C 5:6-8 IN THE OJBC

Ex 13

DEPARTURE OF THE BNEI YISROEL

Ex 14

HASHEM DEFEATS PHARAOH AND IS GLORIFIED OVER HIM AND THROUGH HIM IN SPIRE OF HIM

Ex 15

THE SONG OF MOSHE; THE ZEMIROS OF YESHUAH; ONLY MOSHIACH'S ETZ CAN MAKE THE BITTER WATERS OF YOUR LIFE POTABLE AND THIS IS THE TEST WITH WHICH HASHEM IS PUTTING YOU TO THE TEST

Ex 16

MANNA AND QUAILS FROM HASHEM; MOSHIACH IS THE MANNAH FROM SHOMAYIM (SEE YN 6:31-35)

Ex 17

MOSHIAH IS THE TZUR WHO SAYS, "IF ANYONE IS THIRSTY, LET HIM COME TO ME AND DRINK" (YN 7:37; 1C 10:4); WHERE THERE IS FAITHFUL PREVAILING UPAISED HANDS IN PRAYER, THERE IS SPIRITUAL VICTORY; THIS CHAPTER SHOWS THE PRAYER SUPPORT AND FAITHFUL STEADFASTNESS THE MESSIANIC RO'EH NEEDS IN EVERY MESSIANIC KEHILLAH; MOSHE BUILDS A MIZBE'ACH

Ex 18

MOSHE REUNITES WITH HIS ISHA AND BANIM WHO HAVE BEEN STAYING WITH YITRO

Ex 19

HASHEM'S MESSAGE FROM SINAI

Ex 20

ASERES HADIBROS (THE TEN COMMANDMENTS)

Ex 21

IN ORDER THAT MOSHIACH'S KEHILLAH, IN BONDAGE TO WORLDLY DECEITS, MIGHT BE REDEEMED AND PURCHASED TO FREEDOM, MOSHIACH ADONEINU WAS PIERCED THROUGH AS THE EVED HASHEM (COMPARE VERSES 6-8 TO YESHAYAH 53:5,10; ZECHARYAH 3:8; 12:10; RO.7:1-6 OJBC)

Ex 22

TORAH AND THE GANAV, ETC

Ex 23

TORAH AND ED SHEKER (FALSE WITNESS), ETC; SHEMITTAH (SABBATICAL YEAR); CHAG HAMATZOT, SHAVUOS; SUKKOT; THE MALACH HASHEM (SEE LK 5:21; YESHAYAH 63:9; MALACHI 3:1)

Ex 24

MOSHE CALLED UP UNTO HAHAR; HASHEM REQUIRES THAT THE HAAM HASHEM HAVE THE DAHM HABRIT

SPRINKLED ON THEM (SEE YESHAYAH 52:15 WHERE "SPRINKLING" OF THE NATIONS IS ASSOCIATED WITH MOSHIACH)

Ex 25

THE ARON BRIT HASHEM

Ex 26

THE MISHKAN IS ECHAD; JUST AS THE DVAR HASHEM TOOK ON GUFANIYUT (CORPOREALITY) AND MADE HIS MISHKAN AMONG US (SEE YECHEZKEL 37:27; YESHAYAH 7:14), SO HASHEM KNITS TOGETHER THE SINEWS AND RIBS OF HIS DWELLING OF THE KEVOD HASHEM ACCORDING TO THE HEAVENLY SPECIFICATIONS GIVEN TO MOSHE ON HAHAR

Ex 27

THE MIZBEACH HAOLAH OUTSIDE THE MISHKAN (A PICTURE OF MOSHIACH WHOSE AVODAS DAHM (BLOOD SERVICE) WAS PERFORMED OUTSIDE THE SHA'AR--SEE MJ CHP 13 OJBC); THE OLIVE OIL HAD TO BE PRESSED, NOT POUNDED, THAT IT WOULD BE PURE FROM THE START, WHICH WAS FOR THE SAKE OF THE NER TAMID, JUST AS MOSHIACH IS THE OHR HAOLAM, THE LIGHT OF THE WORLD THAT ENLIGHTENS EVERY MAN

NOTES

Ex 28

AHARON AND HIS BANIM
MADE KOHANIM; COMPARE
THE KESONES OF THE KOHEN
GADOL AND THE KESONES OF
MOSHIACH, THE KOHEN
L'OLAHM AL DIVRATI
MELKI-TZEDEK (YN.19:23
AND VERSE EX 28:4). THE
KOHEN GADOL HAD EIGHT
PIECES OF BIGDEI KODESH
(HOLY GARMENTS): THE
CHOSHEN, (BREAST-PLATE
WITH THE URIM AND
THUMMIM), THE EPHOD, THE
ME'IL (ROBE), THE
KESONES (SEE YN.19:23 ON
MOSHIACH'S KESONES),
THE MITZNEFET (TURBAN),
THE AVNET (SASH), THE
MIKHNESEI BAHD
(LINEN BREECHES OR
UNDER-GARMENTS) AND THE
GOLD TZITZ (HEAD-PLATE)
(SEE ALSO LEVITICUS
CHAPTER 8); THE KOHEN
HEDEYOT (ORDINARY KOHEN)
WORE ONLY FOUR OF THESE
ARTICLES, KESONES,
MIKHNESEI BAHD, AVNET,
AND MITZNEFET, SIMILAR
TO THE KOHEN GADOL
ON YOM KIPPUR AS
IN LEVITICUS 16:4)

Ex 29

S'MICHAH (ORDINATION,
SEE SHEMOT 28:41;
BAMIDBAR 27:23) WHICH IS
CALLED HERE MILLU'IM,
THE FILLING OF THE HANDS
OF THE KOHANIM BY MOSES
WHO ALONE DRESSES THEM
IN THEIR BIGDEI KODESH
(HOLY GARMENTS), SETTING
THEM APART AS KODESH;
HERE WE SEE IN VERSE
4 THE BASIS IN TORAH FOR
THE MIKVEH MAYIM
IMMERSION REQUIRED OF
THE KEHILLAH OF MOSHIACH
WHICH KEHILLAH IS ITSELF
A MAMLECHET KOHANIM
(SEE 1K 2:9 OJBC); THE
OHEL MO'ED IS THE PLACE
WHERE AN APPOINTMENT
WITH HASHEM IS KEPT
FOR IT IS THE TENT OF
APPOINTED MEETING;
MESSIANIC BELIEVERS MEET
IN THE MESSIANIC
CONGREGATION BY DIVINE
APPOINTMENT (SEE VERSE
42) AND THE MESSIANIC
RO'EH AND MESSIANIC
SHAMMASHIM ARE ORDAINED
WITH THEIR HANDS FILLED
WITH HOLY RESPONSIBILITIES
THAT THEY ARE

AUTHORIZED TO CARRY OUT
AS DUTIES UNTO HASHEM
(ON THIS SEE 1 TI 3:1-15
AND TI 1:5-14 IN THE
OJBC)

Ex 30

THE GOLDEN MIZBE'ACH;
RANSOM OF NEFASHOT
(SOULS)

Ex 31

BEZALEL (HIS NAME MEANS
"IN THE SHADOW OF G-D'S
PROTECTION"), AND
OLOLIV, SPIRIT-FILLED
ARTISTS FOR ISRAEL; A
HOLY INVENTORY OF THE
MISHKAN; MOSHE AND THE
TWO LUCHOT HAEDUT,
THE LUCHOT HABRIT

Ex 32

THE EGEL HAZAHAV; THE
LUCHOT HABRIT BROKEN;
MOSHE, LIKE MOSHIACH,
OFFERS HIMSELF IN HIS
EFFORT TO SPARE THE
PEOPLE FROM THE WRATH
OF HASHEM

Ex 33

HASHEM SPEAKS TO MOSHE;
THE PROPHEPIC SIGN AND
NAMESAKE OF MOSHIACH
IS MENTIONED (COMPARE
VERSE 11 WITH ZECHARYAH
6:12-13; EZRA 3:8;
ZECHARYAH 3:8; YESHAYAH
49:8), YEHOSHUA (WHOSE
ARAMAIC NAME IS YESHUA,
AS IT IS GIVEN IN
NEHEMIAH 8:17); ALSO SEE
THE ARAMAIC TARGUM ON
ZECHARYAH 3:8 WHERE THE
NEXT TO THE LAST
WORD IS MESSIAH, PROVING
THAT IT WAS A JEWISH
INTERPRETATION OF THIS
TEXT THAT TZEMACH IS A
CODE-WORD FOR MOSHIACH;
THE TARGUM ALSO SAYS
THAT ZECHARYAH 6:12 IS
REFERRING TO THE
MOSHIACH; THE JERUSALEM
TALMUD BERAKHOTH
5A SHOWS THAT THE RABBIS
WERE FAMILIAR WITH THE
INTERPRETATION THAT SAYS
THAT TZEMACH REFERS TO
THE MOSHIACH, FOR THAT
TALMUDIC PASSAGE DEALS
WITH ZECHARYAH 6:12; THE
SCRIPTURE SAYS
"TZEMACH SHEMO!"
TZEMACH (MOSHIACH) IS
HIS (YEHOSHUA /YESHUA'S)

NAME (SEE ZECHARYAH
6:12); THEREFORE
YEHOSHUA IS THE
PROPHEPIC SIGN AND
NAMESAKE OF THE
COMING MOSHIACH-ISAIAH
49:8

Ex 34

THE LUCHOT HABRIT
RENEWED

Ex 35

THE NEDAVAH (FREE-
WILLED OFFERING) FOR THE
MISHKAN; BEZALEL BEN URI
BEN HUR, THE ARTIST FROM
THE TRIBE OF YEHUDAH IS
A PROPHEPIC SIGN OF
MOSHIACH BEN YEHUDAH THE
ARCHITECT OF THE ETERNAL
MISHKAN, THE ULTIMATE
BUILDER SENT BY HASHEM
FOR THE BEIS HAMIKDASH
THAT HAS BEEN RAISED UP
NEVER TO BE DESTROYED
AGAIN; BEZALEL AND
OHOLIV

Ex 36

ARTISTS FOR ISRAEL
RECEIVE THE TERUMAT
HAKODESH FOR THE AVODAS
HAKODESH; THE MISHKAN IS
ECHAD; JUST AS THE DVAR
HASHEM TOOK ON GUFANIYUT
(CORPOREALITY) AND MADE
HIS MISHKAN AMONG US
(SEE YEHEZEKEL 37:27;
YESHAYAH 7:14; YN 1:14),
SO HASHEM KNIT TOGETHER
THE SINEWS AND RIBS OF
HIS DWELLING OF THE
KAVOD HASHEM, WHERE HIS
SPIRIT DWELLS, ACCORDING
TO THE HEAVENLY
SPECIFICATIONS GIVEN
MOSHE ON HAHAR

NOTES

Ex 37

THE ARON HAKODESH, THE KAPPORET, THE SHULCHAN, THE MENORAH, THE MIZBE'ACH HAKETORET, AND THE SHEMEN HAMISHCHAH KODESH

Ex 38

PEKUDEI HAMISHKAN (INVENTORY OF THE MISHKAN) FOR THE AVODAT HALEVI'IM

Ex 39

BIGDEI KODESH (HOLY GARMENTS) MADE; WE SEE HERE THE FIRST GLEAMINGS OF THE WORK OF THE MASHGIACH RUCHANI WHO IS IN CHARGE OF INSPECTING THE WORK OF THE MESSIANIC KEHILLAH, AND IS ACCOUNTABLE FOR THE PURITY OF THE DOCTRINE BEFORE HASHEM (SEE ITI 3:1 AND MJ 13:17 AND AC 20:28-35 AND COMPARE VERSE EX 39:43)

Ex 40

MISHKAN OHEL MO'ED ANOINTED; JUST AS THE DVAR HASHEM TOOK ON GUFANIYUT (CORPOREALITY) AND MADE HIS MISHKAN AMONG US (SEE YEchezkel 37:27; YESHAYAH 7:14), SO HASHEM KNITS TOGETHER THE SINEWS AND RIBS OF HIS DWELLING OF THE KAVOD HASHEM ACCORDING TO THE HEAVENLY SPECIFICATIONS GIVEN TO MOSHE ON HAHAR

Lv 1

OLAH (WHOLE BURNT OFFERING); MOSHIACH IS OUR OLAH, HAVING OFFERED HIS ENTIRE PERSON TO BE ACCEPTED INSTEAD OF US AS OUR WHOLE BURNT OFFERING UTTERLY CONSUMED; SEE YESHAYAH 53:8,11-12; IN HIM WE ARE ACCEPTED BEFORE HASHEM (SEE VERSE 1:3) AND HAVE OUR KAPPORAH (1:4) "THE WORLD WAS ONLY CREATED FOR THE MOSHIACH" (SANHEDRIN 98B) "ALL THE PROPHETS PROPHESED OF NOTHING BUT THE DAYS OF THE MOSHIACH" (SANHEDRIN

99A); MOSHIACH OFFERED HIMSELF TO HASHEM AS A RE'ACH HANNICHOACH (SEE EP 5:1 OJBC)

Lv 2

KORBAN MINCHAH (GRAIN OFFERING OR MEAL OFFERING): MOSHIACH WILL MAKE MINCHAH TO CEASE BY BEING HIMSELF CUT OFF (SEE DANIEL 9:26-27); BECAUSE OF THE DOCTRINE OF THE KEHUNAH OF KOL MA'AMINIM THE KORBAN MINCHAH IS A PROPHETIC PICTURE OF MOSHIACH'S TISH (SEE 2:3, WHERE THE KOHANIM ARE THE ONLY ONES WHO CAN EAT THIS PORTION, MJ 13:10)

Lv 3

SHELAMIM (PEACE OFFERINGS); THE CHELEV THAT GOES UP IN SMOKE PERHAPS REPRESENTS THE GOOD PORTION THAT BELONGS TO HASHEM AND IS GIVEN BACK TO HIM OF ALL THAT HAS BEEN BESTOWED ON THE MA'AMINIM HAMESHICHIYIM; NOTICE THE LAYING ON OF HANDS IS TO TRANSFER THE SIN FROM THE GUILTY TO THE INNOCENT VICTIM WHO IS THE SUBSTITUTION FOR VICARIOUS ATONEMENT AND COMPARE 3:7 TO YESHAYAH 53:7 (SANHEDRIN 98B) REGARDING MOSHIACH

Lv 4

CHATTAT (SIN OFFERING); WHO CAN UNDERSTAND HIS ERRORS? BUT IF ANYONE SIN WE HAVE A MELITZ YOSHER, MOSHIACH THE TZADDIK, WHOSE KORBAN IS EFFICACIOUS FOR THE SINS WHICH ARE COMMITTED UNKNOWNLY AND THEREFORE UNCONFESED; HE IS THE KOHEN MOSHIACH WHO IS AFTER THE ORDER OF MELKI-TZEDEK AND IS WITHOUT MIRMAH; HE WAS EXCLUDED FROM THE LAND OF THE LIVING MIPEYSHA AMMI (FOR THE TRANSGRESSION OF MY PEOPLE); HE IS THE RIGHTEOUS ONE WHO BY KNOWLEDGE OF HIM MAKES MANY RIGHTEOUS BECAUSE HE SPRINKLES MANY NATIONS (COMPARE

YESHAYAH 52:15 AND VAYIKRA 4:6)

Lv 5

ASHAM (TRESSPASS OFFERING) [SEE YESHAYAH 53:8-10 WHERE MOSHIACH'S NEFESH BECOMES AN ASHAM MIPEYSHA AMMI (TRESSPASS OFFERING FOR THE TRANSGRESSIONS OF MY PEOPLE)]; THE HOLY THINGS (SACRIFICES, TITHES, FIRSTFRUITS) AND DEFAUDING HASHEM IN A FORGETFUL OR NEGLIGENT MANNER REGARDING THESE

Lv 6 [5:20]

TZAV

ASHAM (TRESSPASS OFFERING) [SEE VAYIKRA 14:21-24; YESHAYAH 53:7-10 ON MOSHIACH AND THE LAMB OF THE ASHAM TRESSPASS OFFERING]

Lv 6 (verse 8) [6:1]

THE KODESH MEANS EVERYTHING THAT TOUCHES HASHEM MUST BE WASHED; IF ANYONE WANTS TO BE A VESSEL FIT FOR MOSHIACH'S USE HE MUST ALSO BE WASHED AND MADE KODESH KODASHIM

Lv 7

TORAT HAASHAM; FOLLOWERS OF MOSHIACH MUST KNOW WHAT IS TAMEI AND WHAT IS TAHOR AND WHAT IS KODESH KODASHIM

Lv 8

S'MICHAH (ORDINATION, SEE SHEMOT 28:41; BAMIDBAR 27:23) AND BIGDEI KODESH (HOLY GARMENTS, SEE SHEMOT 28) OF THE KOHANIM, SETTING THEM APART AS KODESH; THE MIKVEH MAYIM OF THE KOHEN'S INDUCTION PREFIGURING THE BRIT CHADASHA TEVILAH OF THE MA'AMINIM HAMESHICHIYIM;

NOTES

THE AWESOME RESPONSIBILITY OF HAVING ONE'S HANDS FILLED AND BEING CALLED AND CHOSEN TO BE FAITHFUL AND ACCOUNTABLE AND AUTHORIZED AND APPOINTED UNTO MINISTRY

Lv 9

SHEMINI

THE CHATTAT (SIN OFFERING) OF AHARON, THE KORBAN FOR HIMSELF; THUS SHALL EVERY ONE OF THE MA'AMINIM MEET HASHEM AND THE KAVOD HASHEM SHALL APPEAR EVEN UNTO YOU, THROUGH THE SHEDDING OF THE BLOOD OF THE ACCEPTABLE KORBAN WHICH IS AT THE FOUNDATION OF THE MIZBEACH AND AT THE FOUNDATION OF THE TRUE JUDAISM OF G-D, WHICH DOES NOT OMIT THE KORBAN HAAM, FOR THE KORBAN HAAM IS THE MEANS WHEREBY THE KAVOD HASHEM APPEARED TO KOL HAAM, HENCE THE NECESSITY OF MOSHIACH'S KORBAN

Lv 10

NADAV AND AVIHU, THE SLAIN KOHANIM; RESTRICTIONS FOR THE KOHANIM; THE CHOK OF THE KOHANIM TO BE EATEN

Lv 11

HASHEM MAKES A DISTINCTION AND A SEPARATION BETWEEN THE TAMEH (UNCLEAN) AND THE TAHOR (CLEAN); MOSHIACH'S KORBAN (YESHAYAH 53:11) MAKES THE MA'AMINIM TZADDIKIM AND EMUNAH EXPRESSED IN MOSHIACH'S MIKVEH MAYIM (SEE 11:36 BELOW) IS A PICTURE OF THESE TZADDIKIM AS TAHOR AND DELIVERED FROM ETERNAL UNCLEANNESS (SEE YESHAYAH 66:24 WHICH SPEAKS OF THE "WORM" OF GEHINNOM AND 11:42 BELOW, WHICH REFERS TO UNCLEAN SNAKES AND WORMS WHICH CRAWL UPON THE BELLY); YE SHALL BE KADOSHIM FOR KADOSH AM I, SAYS HASHEM; IN

REGARD TO 11:32, IF ANYONE MAKES HIMSELF TAHOR FROM SHEKETZ HE WILL BE A KELI KODESH VESSEL FOR HONORABLE USE, HAVING BEEN SET APART AS KODESH, USEFUL TO HASHEM, READY FOR EVERY MA'ASEH TOV

Lv 12

THE RESTORATION OF THE KALLAH TO HASHEM AND TO THE BEIS HAMIKDASH AFTER THE DAYS OF HER TOHORAH REQUIRES THE KOHEN MAKING KAPPORAH FOR HER (SEE LK 2:22-24 OJBC); REGARDING THE ZAKHAR, IN MOSHIACH ALSO YOU WERE CIRCUMCISED WITH A BRIS MILAH (BERESHIS 17:9-14) NOT MADE BY HUMAN HANDS (CO 2:11) FOR IN THE BRIS MILAH OF MOSHIACH, THE OLD UNREGENERATE NATURE IS LIKE SPIRITUAL UNCIRCUMCISION THAT HASHEM REMOVES IN THE NEW BIRTH RENEWING OF THE RUACH HAKODESH

Lv 13

TZARAAT AND THE NEED FOR THE KOHEN TO EXAMINE AND QUARANTINE THE EDER HASHEM; THE NEGA IN THIS CHAPTER IS IMPORTANT IN YESHAYAH 53 (SEE SANHEDRIN 98B WHICH SAYS YESHAYAH 53 IS SPEAKING OF MOSHIACH AND NOT ABOUT THE NATION OF ISRAEL): KEE NIGZAR MEYERETZ CHAIYIM MIPAYSHA AMMI NEGA LAHMOH "FOR [MOSHIACH] WAS EXCLUDED FROM THE LAND OF THE LIVING FOR THE TRANSGRESSION OF MY PEOPLE [ISRAEL] THE STROKE (NEGA) FELL ON HIM [MOSHIACH]. "A STROKE (LIKE THAT OF A PLAGUE OR LEPROSY, SOMETHING THAT WOULD MAKE ONE A PARIAH DESPISED AND SHUNNED) FELL ON MOSHIACH AND BY HIS STRIPES WE ARE HEALED, FOR HE WAS WOUNDED FOR OUR TRANSGRESSIONS AND THE PUNISHMENT THAT BROUGHT US SHALOM WAS UPON HIM. THE NEGA IN THIS CHAPTER IS ALSO A

SPIRITUAL OUTBREAK OF BITTERNESS OR SOME OTHER PLAGUE THAT CAN SUDDENLY APPEAR ON BELIEVERS WHO NEED IN THE BRIT CHADASHA KEHILLAH THE RUACH HAKODESH TO PLACE THEM UNDER MASHGICHIM RUCHANIYIM WHO EXAMINE THEM WITH COUNSEL AND PRAYER AS THOSE WHO MUST RENDER AN ACCOUNT TO HASHEM

Lv 14

THE TORAH OF THE METZORA; SOME OF THE SAME WORDS FOUND IN LV 14:13 ARE FOUND IN YESHAYAH CHAPTER 53 AND THERE DESCRIBE THE MOSHIACH THE NEFESH OF WHOM HASHEM MAKES AN ASHAM TRESSPASS OFFERING; HE IS OUR KOHEN AL DIVRETI MELKI-TZEDEK WHO PURIFIES AND WHO ALSO HEALS THE NEGA OF OUR INIQUITY (THE NEGA FELL ON HIM, YESHAYAH 53:8) AND OUR NEGA HE HEALED (YESHAYAH 53:5) SEE LV 14:48 WHERE THE KOHEN PRONOUNCES TAHOR (CLEAN) WHAT WAS ONCE NEGA BUT IS NOW HEALED; WE ARE POOR AND CANNOT AFFORD THE PRECIOUS KAPORAH AND ALL THAT PERTAINETH TO OUR TOHORAH (CLEANSING) AND DELIVERANCE FROM THE NEGA IN OUR HOUSE, FROM THE MALIGNANT TZARA'AT THAT MADE US TAMEI (ALL PICTURES OF HUMAN DEPRAVITY).

Lv 15

WHAT IS PROPER TO KADOSHIM: MAKE TESHUVA IN MOSHIACH FROM TUM'A (UNCLEANNESS); THE UNDERPINNINGS IN THE TORAH OF THE TOTAL IMMERSION TEVILAH OF THE MESSIANIC MIKVEH

Lv 16

CHATTAT (SIN OFFERING); COMPARE VERSE 15 WITH ISAIAH 53:8 WHERE THE SAME WORD "AM (PEOPLE)" OCCURS; ALSO VERSE 16

NOTES

WITH ISAIAH 53:8; ALSO YAZZEH ("SPRINKLE" IN VERSE 14) WITH ISAIAH 52:15; ALSO VERSE 22 WITH ISAIAH 53:12 WHERE MOSHIACH SHALL CARRY AWAY THE SIN OF MANY; SEE SANHEDRIN 98B ON MOSHIACH BEING THE SUBJECT OF ISAIAH 53, NOT THE NATION OF ISRAEL; THIS ENTIRE CHAPTER MUST BE READ IN HEBREW IN ORDER TO PROPERLY EXEGEISE ISAIAH CHAPTER 53; VERSES 21 AND 22 SHOW THE YOM KIPPUR THEME IN ISAIAH 53 AND OUR NEED FOR THE KAPPORAH WE HAVE IN OUR SUBSTITUTE UPON WHOSE HEAD HAS BEEN CONFESSED AND PLACED ALL OUR PEYSHA'IM

Lv 17

DAHM REQUIRED FOR JUDAISM; TORAH POINTS TO MOSHIACH WHO WILL BEAR OUR INIQUITIES (YESHAYAH 53:6,11)

Lv 18

THE ZONIM (SEXUALLY IMMORAL); UNLAWFUL (ILLEGAL) MARRIAGES WHICH THE TORAH ANNULS; ALSO WHAT HASHEM DECLARES TO BE ZIMMAH AND TO'EVAH: TORAH OF INCEST, PERVERSION, ABORTION, HOMOSEXUALITY AND HASHEM'S JUDGMENT ON ANY NATION THAT CONDONES THESE CHATTOT (SEE VERSE 24); EXPULSIONS FROM HAARETZ VIEWED AS PROPHECIC OBJECT LESSONS FOR ISRAEL AND THE NATIONS REGARDING HASHEM'S JUDGMENTS ON THESE CHATTOT

Lv 19

YE SHALL NOT LIE: (WHO IS A BIGGER SHAKRAN THAN THE MAN WHO SAYS THAT YEHOSHUA BEN DOVID IS NOT THE MOSHIACH?) MOSHIACH'S ASHAM (SEE YESHAYAH 53:10) SHALL MAKE KAPPORAH FOR FORGIVENESS (COMPARE BELOW 19:22)

Lv 20

DENUNCIATIONS FOR CHATTAIM (SINS); WHAT HASHEM ABHORS AND THE RAMIFICATIONS OF THAT ABHORRENCE FOR ANY NATION

Lv 21

QUALIFICATIONS OF KOHANIM WITH ATTENDANT LESSONS REGARDING GROSS SPIRITUAL MALFORMATIONS THAT IMPEDE MINISTRY IN THE KEHILLAH OF MOSHIACH

Lv 22

NATURE OF ZEVAKHIM (SACRIFICES); ONLY MOSHIACH'S KORBAN IS ACCEPTABLE TO HASHEM ON OUR BEHALF (SEE 22:21); MOSHIACH WAS OFFERED LIRETZONECHEM (THAT HIS OFFERING MAY BE ACCEPTED [BY HASHEM] ON YOUR BEHALF); VERSE 25 SAYS THE NON-JEW ALSO NEEDS A PERFECT SACRIFICE (WHICH HE TOO FINDS ONLY IN MOSHIACH); WITH MOSHIACH THERE IS NO MIRMAR IN HIS MOUTH (ISAIAH 53:9) AND NO MUM

Lv 23

MO'ADIM OF HASHEM: SHABBOS; PESACH; CHAG HAMATZOT; YOM KORBAN OMER HABIKKURIM (TYPE OF MOSHIACH'S YOM HATECHIAH MIN HAMESIM L'RESHIT, BIKKUREI KOL YESHENEI APHAR (DAY OF RESURRECTION FROM THE DEAD ONES, THE FIRSTFRUITS, BIKKKUREI OF ALL THE ONES SLEEPING IN THE DUST OF THE EARTH) BERESHIS 1:11-13; TEHILLIM 16:10; HOSHEA 6:2; YESHAYAH 53:7, SANHEDRIN 98B); COUNTING THE OMER; SHAVUOS; ROSH HASHANAH; YOM KIPPUR; SUKKOT; SHEMINI ATZERES

Lv 24

SHLOMIT'S SON; ACCORDING TO 2C CHAPTER 4, RAV SHA'UL WAS GIVEN HIS MINISTRY NOT IN MERIT BUT IN MERCY. SINCE

RAV SHA'UL WAS GUILTY OF THE DEATH OF MA'AMINIM HAMESHICHIYIM (SEE VERSES 17 AND 21 BELOW) THIS IS A PICTURE OF THE CHEN V'CHESED OF HASHEM; VERSE 9 IS A PROPHECIC PICTURE OF MOSHIACH'S TISH

Lv 25

HASHEM'S SHNAT HAYOVEL; THE LAWS OF SHEMITAH (SABBATICAL YEAR, FALLOW YEAR); MOSHIACH IS OUR GEULAH; HE IS ONE OF THE JEWISH BRETHREN WHO REDEEMS US; YOUR GEULAH IS COSTLY AND WAS PURCHASED AT GREAT PRICE BY YOUR GO'EL HAKAROV, MOSHIACH; EVEN THOUGH WE WERE SOLD INTO CHET, OUR GEULAH IN MOSHIACH REMAINS THE PROMISE WE CAN CLING TO (SEE VERSE 48)

Lv 26

MISHMA'AT (OBEDIENCE) REQUIRED; SEE OUR SPIRITUAL PROBLEM VERSES 19, 23, AND 24; GOLUS PROPHECIED; HASHEM SHOWS HIMSELF THE G-D OF ISRAEL, MAKING HA'ARETZ ITSELF SUFFER OR PROSPER ACCORDING TO THE PEOPLE'S HEEDING OF HIM

Lv 27

NATURE OF NEDERIM (VOWS); YOU ARE NOT YOUR OWN; FOR THE GEULAH REDEMPTION OF YOU FROM THE GOLUS OF CHET WAS PURCHASED WITH A PRICE; THEREFORE GIVE KAVOD TO HASHEM WITH YOUR GUFOT FOR MOSHIACH WHO PURCHASED YOU AT GREAT PRICE; FOR IN THE SHNAT HAYOVEL OF MOSHIACH YOU WERE RELEASED AND ARE NOW KODESH UNTO HASHEM THROUGH THE BESURAS HAGEULAH; THE MA'ASER (TITHE) IS KODESH UNTO HASHEM

NOTES

Num 1

SHEVATIM (TRIBES) OF YISROEL NUMBERED; A CENSUS THAT TURNS OUT LATER TO BE A BODY COUNT BECAUSE OF REBELLION AND DISOBEDIENCE AND UNBELIEF; ONLY THE LEVI'IM ARE AUTHORIZED TO COME NEAR THE MISHKAN AND TO ENCAMP AROUND IT AND GUARD IT IN ORDER TO PREVENT THE WRATH OF HASHEM FROM FALLING ON THE UNAUTHORIZED

Num 2

MARCHING ORDER OF THE SHEVATIM (TRIBES) OF YISROEL AND PLAN OF THE MACHANEH (CAMP); MOSHIACH'S TRIBE MOVES OUT FIRST TOWARD THE DAWN, WITH THE OPENING OF THE MISHKAN ORIENTED THE SAME DIRECTION (EAST) AND LEVITES ON THE NORTH, WEST, AND SOUTH SIDES, AND THE KOHANIM ON THE EAST SIDE; EVERY MAN IN ORDER; THE TZVAOS HASHEM ON THE MOVE, THEIR BANNERS FLYING HIGH, THEIR HOLY MINISTERS GUARDING HAKODESH WITH THE MISHKAN CORDONED OFF BY THE LEVI'IM AND THEIR TZVAOS

Num 3

TOLDOT OF AHARON AND MOSHE; LEVI'IM APPOINTED AS KOHANIM AND ASSISTANTS TO THE KOHANIM; LEVI'IM TAKEN IN PLACE OF THE BECHOR; FIRST CENSUS OF LEVI'IM; CENSUS AND GEULAH OF THE BECHOR; THE PRIVILEGE AND SERVICE OF THE LEVI'IM AND KEHUNAH (PRIESTHOOD), THE FORMER DOING GUARD DUTY OUTSIDE THE MISHKAN, THE LATTER DOING GUARD DUTY WITHIN THE MISHKAN; THE FATAL DANGER ZONE OF THE SELF-AUTHORIZED IS DELINEATED; THE LEVI'IM DO GUARD DUTY FOR AHARON AND FOR THE WHOLE CONGREGATION, KEEPING THE CONGREGATION AWAY FROM THE WRATH THAT WOULD OTHERWISE OVERTAKE THEM IN THE HOLY PRECINCT OF THE MISHKAN;

FOLLOWING THE ANALOGY OF YITZCHAK, THE BECHOR FIRSTBORN HEIR WAS TO BE REDEEMED WITH A SUBSTITUTE (SEE SHEMOT 34:20); THE MISHKAN IS SURROUNDED ON THE NORTH AND WEST AND SOUTH BY LEVI'IM, WITH MERARI LEVI'IM ON THE NORTH AND GERSONI LEVI'IM ON THE WEST AND KEHATI LEVI'IM ON THE SOUTH; IN FRONT OF THE MISHKAN ARE THE KOHANIM; THE LEVI'IM BELONG TO HASHEM AND ARE SUBSTITUTES FOR THE BECHOR OF THE BNEI YISROEL, JUST AS MOSHIACH IS THE SUBSTITUTE IN YESHAYAH 53 FOR THE PEOPLE; HOWEVER, THERE WERE FOUND TO BE 273 MORE OF THE BECHOR ZAKHAR THAN LEVI'IM, REQUIRING A FIVE SHEKEL KESEF HAPIDYOM MONEY OF REDEMPTION COLLECTION FOR EACH OF THE 273 AND THIS WAS TO BE GIVEN TO THE KOHANIM SHOWING THAT REDEMPTION'S COST IS UNAVOIDABLE

Num 4

CENSUS OF THE LEVI'IM; THEIR AVODAS KODESH DUTIES DELINEATED FOR THE VARIOUS MISHPEKHOT OF THE LEVI'IM; THE COUNT COMPLETED; EVERYTHING IS DONE DECENTLY AND IN ORDER, EACH MAN IN HIS PLACE, NO MAN PRESUMPTUOUSLY GETTING OUT OF HIS DEPTH; EACH IS ASSIGNED A BURDEN, A SERVICE OR MINISTRY, A SPHERE OF ACCOUNTABILITY, AND PERIMETERS AND LIMITS OF PRIVILEGE AND RESPONSIBILITY WITH A VIEW TO PROTECTING AGAINST THE ENCROACHING OF THE LEVI'IM INTO THE DANGER ZONE OF THE HOLY WRATH OF HASHEM; EACH ABLE-BODIED MINISTER IS ASSIGNED TO HOLY LABOR AND GUARD DUTY IN HASHEM'S HOLY MILITIA BY NAME AND IS ACCOUNTABLE TO A SUPERVISOR; THE HOLY FURNISHINGS OF THE MISHKAN ARE NAMED AND THOSE ASSIGNED TO THEIR MINISTRY ARE TO BE SPECIFIED BY NAME THAT

THE WORSHIP BE ACCEPTABLE AND THE WRATH BE ABATED; EACH MUST CARRY HIS OWN BURDEN

Num 5

TRIAL OF JEALOUSY; MACHANEH YISROEL CONSECRATION

Num 6

TORAH OF THE NAZIR; CALLED OUT AS DEDICATED TO HASHEM IN THE MIDST OF A DYING UNCLEAN WORLD; BIRKAS KOHANIM

Num 7

THE OFFERINGS OF THE NASI'EI YISROEL; THE MISHKAN CONSECRATED

Num 8

THE SHIVAH NEROT; LEVI'IM CONSECRATED; LEVI'IM TAKEN IN PLACE OF THE BNEI YISROEL JUST AS MOSHIACH WAS TAKEN IN PLACE OF HIS PEOPLE (SEE YESHAYAH 53)

Num 9

PESACH COMMANDED; MOSHIACH OUR KORBAN PESACH DID BEAR THE SIN OF MANY ACCORDING TO YESHAYAH CHP 53 (SEE NUM 9:13); THE ANAN

Num 10

THE SILVER TRUMPETS; THE MARCH OF THE BNEI YISROEL FROM SINAI; CONCLUSION

Num 11

JOURNEYING TO HA'ARETZ HAHAVTACHA (THE PROMISED LAND); GRUMBLING; THE BNEI YISREOL AND THE MANNA; THE APPOINTMENT OF THE ZEKENIM AND THE PROVISION OF MEAT

NOTES

Num 12

MIRIAM AND AHARON FORM
A FACTION AGAINST MOSHE
(SEE TI 3:10; AC 20:29-
30 OJBC); MIRIAM'S
TZARA'AT

Num 13

SPYING OUT HA'ARETZ;
YISROEL REJECTS HA'ARETZ
HAHAVTACHA; ARBA'IM YOM
OF EXPLORATION; AN EVIL
REPORT LACKING EMUNAH

Num 14

THE PEOPLE MURMUR AT THE
REPORT (SEE YESHAYAH
53:1); REBELLION OF THE
PEOPLE; THE MERCY AND
JUDGMENT OF HASHEM;
MAVET IN THE MIDBAR;
SOME PRESUME TO ENTER
THE LAND BUT WITHOUT THE
PROPER COVERING

Num 15

MORE TORAH GIVEN; TORAH
FOR HA'ARETZ; MEAL-
OFFERING AND LIBATIONS;
OFFERINGS AND
FORGIVENESS; ERRORS AND
DELIBERATE SIN; FAILING
TO BE SHOMER SHABBOS;
TZITZIS

Num 15 (verse 37)

TZITZIYOT ON THE TALLIT

Num 16

KORACH'S REBELLION AND
JUDGMENT; BRONZE
OVERLAYING
THE MIZBE'ACH; THE
PEOPLE MURMUR;

Num 17

THE SIGN CONFIRMING
HASHEM'S CHOICE OF
AHARON: THE ROD OF
AHARON FLOURISHETH

Num 18

PORTION OF THE KOHANIM
AND LEVI'IM; THEIR
RESPONSIBILITIES;
THE MA'ASEROT

Num 19

TORAH OF TOHORAH

Num 20

MAVET OF MIRYAM;
COMPLAINING AT MERIVAH;
MOSHE RABBEINU SMITING
THE ROCK; EDMOM REFUSES
TO LET YISROEL PASS;
MAVET OF AHARON

Num 21

ARAD DESTROYED; LOOK AT
THE NACHASH NECHOSHET
(BRONZE SERPENT) ON THE
NES (POLE) AND LIVE; YN
3:14-15; MOSHIACH WAS
WOUNDED FOR OUR
SERPENTINE REBELLIONS
(YESHAYAH 53:5) WHICH WE
NAILED UP ON THE POLE
THAT WE MIGHT LOOK WITH
SAVING FAITH AND LIVE;
JOURNEY TO MOAV; DEFEAT
OF SICHON AND OG

Num 22

BALAK SENDS FOR BALAAM;
BALAAM COMMANDED TO
SPEAK ONLY G-D'S WORD,
NOT GOING BEYOND THE
DEVAR HASHEM ELOHAI
[1 C 4:6 OJBC]

Num 23

BALAK'S ZEVAKHIM
(SACRIFICES); YISROEL TO
RECEIVE A BERAKHAH FROM
BALAAM; HA'ELOHIM IS IN
THEIR MIDST

Num 24

BALAAM'S NEVU'AH
(PROPHECY) REGARDING
MOSHIACH

Num 25

YISROEL SEDUCED BY MOAV;
ZIMRI AND KOZBI SLAIN;
PINCHAS A TYPE OF KOHEN
MOSHIACH (TEHILLIM
110:4) BECAUSE LIKE
MOSHIACH HE TURNS AWAY
HASHEM'S WRATH FROM THE
BNEI YISROEL (SEE
YESHAYAH 53:5 "HE WAS
PIERCED THROUGH FOR OUR
TRANSGRESSIONS; HE WAS
CRUSHED FOR OUR
INIQUITIES; THE
CHASTISEMENT THAT
BROUGHT US PEACE WAS
UPON HIM AND BY HIS
SCOURGING WE ARE HEALED"
I.E. HEALED FROM THE

GUILT THAT BRINGS THE
SCOURGE OF HASHEM'S
WRATH) BECAUSE, AS IT
SAYS IN YESHAYAH CHAPTER
53, VERSES 5 AND 8,
MOSHIACH WILL BE "THRUST
THROUGH" IN THE PLACE OF
THE BNEI YISROEL (SEE
ZECHARYAH 12:10 WHICH
HAS THE SAME HEBREW WORD
"DAKAR" FOR "THRUST
THROUGH" IN REFERENCE TO
MOSHIACH AS IS FOUND
IN NUMBERS 25:8), FOR
THE KOHEN MOSHIACH (HIS
KEHUNAH IS FOREVER,
TEHILLIM 110:4) WILL BE
HANGED ON A TREE IN
PLACE OF THE PEOPLE (SEE
VERSE NUM 25:4, SEE ALSO
TEHILLIM 22), THE JUST
FOR THE UNJUST, TO MAKE
KAPPORAH FOR THEM AND
BRING THEM TO HASHEM,
SINCE HIS IS THE KEHUNAT
OLAM (COMPARE TEHILLIM
110:4 AND VERSE 25:13)

Num 26

NEW PREPARATIONS TO
INHERIT HA'ARETZ
HAHAVTACHA; BNEI YISROEL
NUMBERED AND HA'ARETZ IS
TO BE ALLOTTED; THE
LEVI'IM COUNTED; NOT ONE
OF THE FIRST GENERATION
REMAINED EXCEPT THE
DOUBLE SIGN OF THE
COMING MOSHIACH: KALEV
OF YEHUDAH AND
YEHOSHUA/YESHUA

Num 27

THE BANOT OF ZELOPECHAD
AND THEIR NACHALAH; MOT
(DEATH) OF MOSHE
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LIKE MOSHIACH DIES IN
THE MIDST OF HIS
REDEMPTIVE MISSION;
YEHOSHUA APPOINTED TO
SUCCEED MOSHE AND GIVEN
S'MICHAH; YEHOSHUA
SEEN AS A TYPE OF
MOSHIACH YEHOSHUA (SEE
YESHAYAH 49:8 WHERE
MOSHIACH IS PRESENTED AS
A NEW YEHOSHUA AND
ZECHARYAH 6:11-12 WHERE
THE NAME YEHOSHUA IS THE
NAMESAKE OF THE COMING
MOSHIACH)

NOTES

Num 28

MUSSAF (ADDITIONAL) OFFERINGS TO BE OBSERVED; DAILY OLAH TAMID; SHABBOS MUSSAF; ALSO ROSH CHODESH, PESACH, CHAG HAMATZOT, AND SHAVUOS, WHICH IS HERE CALLED YOM HABIKKURIM, REMINDING US THAT MOSHIACH IS THE BIKKURIM (FIRSTFRUITS) OF THOSE WHO HAVE FALLEN ASLEEP (1C 15:20 OJBC); NOTICE IN THIS CHAPTER HOW MANY TIMES THE PHRASE "TO MAKE KAPPORAH FOR YOU" IS REPEATED, SHOWING ITS INDESPENSIBILITY IN THE TRUE FAITH--HENCE THE IMPERATIVE OF HASHEM'S MOSHIACH'S ASHAM GUILT OFFERING IN ISAIAH 53:10

Num 29

OFFERINGS AT MO'ADIM OF HASHEM; ROSH HASHANAH; YOM KIPPUR; SUKKOT; SHEMINI ATZERES

Num 30

NEDERIM NOT TO BE BROKEN; JUST AS THE HUSBAND BEARS HIS WIFE'S PUNISHMENT FOR EXCEEDING HIS TIME PERIOD TO REVOKE HER VOWS, SO MOSHIACH TOOK THE PLACE OF ISRAEL AND DID BEAR HER PUNISHMENT FOR HER TRANSGRESSION (SEE ISAIAH 53:8-12 AND COMPARE VERSE 30:15[16])

Num 31

MIDYANIM PLUNDERED

Num 32

SETTLEMENT EAST OF THE YARDEN; YE WILL NOT SEE LIFE UNLESS YE FULLY FOLLOW HASHEM (SEE V 11)

Num 33

SUMMARY OF THE JOURNEY OF THE BNEI YISROEL; COMMANDMENT TO DRIVE OUT THE INHABITANTS OF HA'ARETZ AND BE SEPARATE FROM THEM AND HOLY

Num 34

THE MOSHIACH'S NAMESAKE (SEE ZECH 6:11-12 AND PSALM 110:4) ARE TO ALLOT HA'ARETZ WHICH IS APPORTIONED FOR EACH OF THE 12 TRIBES

Num 35

CITIES OF THE LEVI'IM; CITIES OF REFUGE APPOINTED; THE MOT OF OUR KOHEN L'OLAM AL DIVRATI MALKI TZEDEK RELEASES US FROM DEATH SO THAT WE MIGHT DWELL IN THE MAKOM HACHAYVEI OLAM BECAUSE THIS KOHEN IS MOSHIACH (PS 110:4; ISAIAH 53; DANIEL 9:26); AND AFTER THE MOT OF MOSHIACH KOKEN WE RETURN UNTO OUR ERETZ ACHHUZZAT FOR MOSHIACH DIVIDES A PORTION WITH THE MANY HE JUSTIFIES (SEE THE LAST TWO VERSES OF ISAIAH 53 AND COMPARE VERSE 28 BELOW)

Num 36

KEEPING ANCESTRAL LAND FROM BEING TRANSFERRED FROM ONE MATEH TO ANOTHER

Dt 1

MOSHE RABBEINU REHEARSES THE HAVTACHAH (PROMISE) OF HASHEM, THE DEPARTURE FROM MOUNT SINAI, THE PEOPLE'S REFUSAL TO BE MA'AMINIM AT KADESH-BARNEA AND OBEY AND WAGE WAR UNDER LEADERSHIP ORDAINED BY HASHEM; YEHOSHUA THE TYPE OF MOSHIACH YEHOSHUA IS PRESENTED (SEE YESHAYAH 49:8 WHERE MOSHIACH IS PRESENTED AS A NEW YEHOSHUA AND ZECHARYAH 6:11-12 WHERE THE NAME YEHOSHUA IS THE NAMESAKE OF THE COMING MOSHIACH)

Dt 2

THOSE NOT MA'AMINIM CONSUMED FROM MOSHIACH'S MAKHANEH (CAMP), LOSING THE BERAKHAH OF THEIR YERUSHAH

Dt 3

MOSHE'S TECHINNAH (PETITION) TO GO OVER AND SEE HA'ARETZ HAHAVTACHA (THE PROMISED LAND); YEHOSHUA SEEN AS A TYPE OF MOSHIACH YEHOSHUA (SEE YESHAYAH 49:8 WHERE MOSHIACH IS PRESENTED AS A NEW YEHOSHUA AND ZECHARYAH 6:11-12 WHERE THE NAME YEHOSHUA IS THE NAMESAKE OF THE COMING MOSHIACH)

Dt 4

AN EXHORTATION TO MISHMA'AT (OBEDIENCE); MOSHE, UNLIKE MOSHIACH, WILL NOT DIE IN HA'ARETZ HAHAVTACHA (THE PROMISED LAND) SEE DANIEL 9:25-26; YESHAYAH 53:8

Dt 5

ASERES HADIBROS (THE TEN COMMANDMENTS); JUST AS NO MAN COMETH UNTO THE TORAH OR THE G-D OF THE TORAH EXCEPT THROUGH MOSHE REBBEINU (SEE 5:22), SO NO MAN COMETH UNTO AVINU SHEBASHOMAYIM EXCEPT THROUGH MOSHIACH

Dt 6

MISHMA'AT TO THE TORAH ENJOINED; SCRIPTURE MOSHIACH USED AGAINST HASATAN

Dt 6 (verse 8)

LAYING TEFILLIN

Dt 7

STRANGE DEVEYKUS FORBIDDEN; TRUE DEVEYKUS IS WITH HASHEM ALONE AND ONLY THOUGH MOSHIACH ADONEINU AND IN THE RUACH HAKODESH

NOTES

Dt 8

HASHEM'S MERCIES CLAIM
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Dt 9

THE REBELLION OF THE
BNEI YISROEL REHEARSED;
BOASTING IN AND STANDING
ON MA'ASIM TOVIM OR
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Dt 10

THE LUCHOT HABRIT
RESTORED; JUST AS
MOSHIACH TOLD THE
BNEI YISROEL THEY MUST
BE BORN FROM HEAVEN IN
THE RUACH HAKODESH (YN
3:3), SO MOSHE TELLS THE
BNEI YISROEL THEIR
HEARTS MUST BE SUPER-
NATURALLY CIRCUMCISED IN
TESHUVAH FROM THE YETZER
RAH BLINDNESS OF THE OLD
SERPENTINE NATURE OF
UNREGENERATE FLESH; HERE
WE SEE THE CRUCIAL EYE-
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UNDERPINNING OF THE
FAITH (V.21)

Dt 11

AN EXHORTATION TO
MISHMA'AT; A FORETASTE
OF THE MUSAR
(CHASTISEMENT) THAT
WAS PUT ON MOSHIACH
(YESHAYAH 53:5)

Dt 12

DAHM FORBIDDEN

Dt 13

THOSE GUILTY OF AVODAH
ZARAH TO BE STONED

Dt 14

OF FOODS, TAMEH
(UNCLEAN) AND TAHOR
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Dt 17

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LOOKS FORWARD ULTIMATELY
TO THE NAVI HAMESHICHI
[THE MESSIANIC PROPHET
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MUST HEARKEN TO A TRUE
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APPOINTED

Dt 20

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Dt 21

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Dt 23

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Yeshayah (Isaiah) 53:12:The
Besuras HaGeulah According
to Markos (Mk) 15:27-28

Yeshayah (Isaiah) 53:12
The Besuras HaGeulah
According to Lukas (Lk)23:34

Yeshayah (Isaiah) 53:12
The Besuras HaGeulah
According to Mattityahu (Mt)
27:50

Shemot (Exodus) 12:46:
Tehillim (Psalms) 34:20: The
Besuras HaGeulah According
to Yochanan (Yn) 19:33, 36

Zecharyah (Zechariah) 12:10:
The Besuras HaGeulah
According to Yochanan (Yn)
19:34, 37

Yeshayah (Isaiah) 53:9: The
Besuras HaGeulah According
to Mattityahu (Mt) 27:57-60
Tehillim (Psalms) 16:10:
Gevurot MeyRuach Hakodesh
(Ac) 2:31

Tehillim (Psalms) 16:10:
The Besuras HaGeulah
According to Lukas (Lk) 24:6,
31, 34

Tehillim (Psalms) 68:18: The
Besuras HaGeulah According
to Lukas (Lk) 24:51

Tehillim (Psalms) 110:1:
Moshiach's Letter to the
Ma'aminim HaMeshichiyim
From Among the Yehudim
(MJ) 1:3

Zecharyah (Zechariah) 6:13:
Moshiach's Letter Through the
Shliach Sha'ul to the Brit
Chadasha Kehillah in Rome
(Ro) 8:34

Yeshayah (Isaiah) 28:16;
Moshiach's Letter Through the
Shliach Shimon Kefa to the
Brit Chadasha Kehillah-I (1K)
2:5-7

Yeshayah (Isaiah) 11:10; 42:1:
Gevurot MeyRuach Hakodesh
(Ac) 10:45

Tehillim (Psalms) 2:6:
The Besuras HaGeulah
According to Yochanan (Yn)
18:33, 37

Zecharyah (Zechariah) 12:10:
Hosea 3:5; Hisgalus (The
Revelation) (Rv) 1:7;
Moshiach's Letter Through the
Shliach Sha'ul to the Brit
Chadasha Kehillah in Rome
(Ro) 11:25-29

PROPTIATION

Moshiach's Letter Through the
Shliach Sha'ul to the Brit
Chadasha Kehillah in Rome
(Ro) 3:25; Moshiach's Letter
Through the Shliach
Yochanan to the Brit
Chadasha Kehillah-I (1Y) 2:2;
4:10

PROVIDENCE

Bereshis (Genesis) 8:22;
Shmuel Alef (I Samuel) 6:5;
Tehillim (Psalms) 36:6; 104;
136; 145; 147; Mishle
(Proverbs) 16; 19; 20; The
Besuras HaGeulah According
to Mattityahu (Mt) 6:26; 10:29;
The Besuras HaGeulah
According to Lukas (Lk) 21:18;
Gevurot MeyRuach Hakodesh
(Ac) 17:26

Q

QUIETNESS

Shofetim (Judges) 8:28; Mishle
(Proverbs) 17:1; Yeshayah
(Isaiah) 32:17; Moshiach's
Letter Through the Shliach
Sha'ul to the Brit Chadasha

Kehillah in Thessalonika-II
(2Th) 3:12

R

REDEEMER

Iyov (Job) 19:25; Tehillim
(Psalms) 19:14; Yeshayah
(Isaiah) 59:20;
Moshiach's Letter Through the
Shliach Sha'ul to the Brit
Chadasha Kehillah in Rome
(Ro) 8:23

REGENERATION

Yechezkel (Ezekiel) 36:26; The
Besuras HaGeulah According
to Yochanan (Yn) 1:13; 3:3;
Moshiach's Letter Through the
Shliach Sha'ul to Titos (Ti) 3:5

REPENTANCE

Tehillim (Psalms) 51; Yonah
(Jonah) 2; The Besuras
HaGeulah According to Lukas
(Lk) 13:3

RESURRECTION

Iyov (Job) 19:26; Yeshayah
(Isaiah) 26:19; Daniel
12:2; Hisgalus (The Revelation)
(Rv) 20:5

S

SALVATION

See Devarim 9:4-13, pages
180-181, also 188-189; see
T.N. Ro 4:4-25, page 1009-
1010 and Pp 3:9, p.1066, also
T.N. p.1050; Also Ga 2:21;
3:21; Ro 3:20; 9:31,32; Ga
2:16; Ep 2:8-9; 2Ti 1:9; Ti 3:5;
Lu 18:9; Ro 10:3; Yn 3:3
compared with Ga 3:2 as well
as the T.N. page 1056. Ps 51
Moshiach's Letter Through the
Shliach Sha'ul to Timotiyos-II
(2Ti) 3:15

SATAN

Divrey HaYamim Alef (I
Chronicles) 21:1; Iyov (Job)
1:12; Gevurot MeyRuach
Hakodesh (Ac) 26:18

SOD HITGASHMUT

Mishle (Proverbs) 30:4; 8:30;
Yeshayah (Isaiah) 9:5(6)

T

TEMPTATION

Bereshis (Genesis) 22; Daniel
12:10; The Besuras HaGeulah
According to Mattityahu (Mt)
4; Tehillim (Psalms) 95:8;
Moshiach's Letter to the
Ma'aminim HaMeshichiyim
From Among the Yehudim
(MJ) 3:8; Moshiach's Letter
Through the Shliach Sha'ul to
the Brit Chadasha Kehillah in
Corinth-I (1C) 10:13;
Moshiach's Letter Through the
Shliach Ya'akov to the Brit
Chadasha Kehillah (Ya) 1:12

U

UNBELIEF

Moshiach's Letter to the
Ma'aminim HaMeshichiyim
From Among the Yehudim
(MJ) 3:12; Bereshis (Genesis)
3:4; Bamidbar (Numbers) 13;
14; 20:12; Devarim
(Deuteronomy) 9:23;
Melachim Bais (II Kings) 7:2;
Tehillim (Psalms) 17; 78:106;
The Besuras HaGeulah
According to Mattityahu (Mt)
13:57; The Besuras HaGeulah
According to Lukas (Lk) 1:20;
22:67; The Besuras HaGeulah
According to Yochanan (Yn)
5:38; 7:5; 12:37; 20:25;
Gevurot MeyRuach Hakodesh
(Ac) 17:5; Moshiach's Letter to
the Ma'aminim
HaMeshichiyim From Among
the Yehudim (MJ) 3:19

Shmad

Regarding a departure from the faith

Is it possible for a believer to depart from the true Jewish faith?

Apparently there are those who believe “for a while” (Lk 8:13), having tasted the heavenly gift, having once were enlightened, having tasted the goodness of G-d and the powers of the Olam HaBah (MJ 6:4-6) yet nevertheless “falling away” (Lk 8:13; MJ 6:6). In fact there is prophesied a “great falling away” (2Th 2:3) which ushers in the parousia of the Anti-Moshiach before the Bias HaMoshiach. The fact that the true Elect before the foundation of the world can never be snatched out of Moshiach’s hand says only that the Elect are Elect. This tautology begs the question. If you want to be a true follower of Moshiach you must understand that this entails more than “believing for a while.” “You need to persevere...” it says in MJ 10:36.

Are there Scriptures that give real warnings?

The Bible does not warn people to look out for stampeding purple elephants or other non-existent hypothetical dangers. Some preachers err and treat the doctrine of apostasy as if it were irrelevant to every individual in G-d’s House, as if every “Judas Iscariot,” by sheer virtue of a decision vis-à-vis Yeshua, would remain, without exception, eternally secure. Remember that Judas did decide to follow Yeshua...for a while. But such a decision on his part did not mean that there were absolutely no apostate tares

among the elect wheat. All Scripture is profitable for doctrine and reproof and correction, so that when any apostate “Esau” does fall away unto perdition, such a Shmad individual will not be able to say, “Why weren’t there Scriptures to warn me? Why didn’t G-d’s Book include such warnings?” Among the following are surely some of these Scriptures that carry a real warning that the despicable flesh (Ro 7:18), even a believer’s despicable flesh, needs to hear or they would not have been included in Holy Writ: Mt 7:22-23; 24:13; 10:22, 33; 12:31-32; 1C 9:27; Ga 5:4; 1Ti 5:15; 2Ti 2:12, 17-18; Lk 8:4-15; 2Th 2:3; 1Ti 4:1-2; Ac 8:13, 20-21; MJ 2:1; 6:4-6; 10:26-29; 12:14; 2K 2:1-22; 3:17; Rv 21:27; 3:15-16; 22:19 afii.org/ruth.WMA

Are there Scriptures that give real assurances? No one needs to doubt that Moshiach is able to keep him from falling (Yd 24-25). There are ample Scriptures to teach the assurance that we have in our salvation, as we strengthen and build ourselves up in our most holy faith, strive after Kedushah, and take every provision and precaution of the means of grace: Qohélet 3:14; Job 19:25-26; Yn 3:18; 5:24; 6:37, 39-40; 10:27-28; 17:9-24; Ro 4:5-6; 8:29-30, 33, 35, 37-39; Ro 11:29; 2C 5:1-2, 5-6,8, 17, 21; Ep 1:4-5, 13-14; Pp 1:6; 1Th 1:4-5; 2Ti 1:12; 4:18; MJ 10:14; 12:2; 1K 1:5; 1Y 3:9; 5:13; Yd 1-2; Rv 3:5.

Here are some online resources and additional commentary:
www.afii.org/derech.html
www.afii.org/judaism.html
www.afii.org/betdin.htm
www.afii.org/whoisajew.htm

afii.org/ojmahzor.html
afii.org/cbfafii.htm
ravshaul Torah observant.htm
www.afii.org/isaiah53.htm
www.afii.org/EtzChayim.htm
zoharthreecorinthians.htm
www.afii.org/depressed.html
www.afii.org/team.pdf
shulmembershship.htm
www.afii.org/bornrtwice.htm
www.afii.org/undergrace.htm
www.afii.org/heaven.html
nodistanceinprayer.htm
beatyourmuledaily.htm
www.afii.org/adoption.htm
www.afii.org/akedah.htm
Jewishkiruvefforts.htm
www.afii.org/gifts.htm
www.afii.org/holiness.html
afii.org/calltopreach.htm
www.afii.org/notyushka.htm

Do not drift away from the Hebrew Scriptures:

“SHEMA YISROEL
 ADOSHEM ELOKEINU
 ADOSHEM ECHAD BARUCH
 SHEM KAVOD ELOKEI
 HAKEDUSHAH
 HAMESHULLESHET
 (ADOSHEM V’ DEVAR
 ADOSHEM DER ZUN FOON
 DER OYBERSHTER
 [MOSHIACH HAKODESH]
 UN DER RUACH
 HAKODESH, DER RUACH
 ADONOI ADOSHEM)
 ADOSHEM ECHAD.

Hear O Israel the L-rd
 our G-d the L-rd is One.
 Blessed be the Name of
 the G-d of Threefold Holiness
 (Hashem and Devar Hashem
 [Holy Moshiach] and Spirit of
 Adonoi Hashem) the L-rd is
 One.

We have perfect faith in what
 the Hebrew text of Scripture
 inerrantly asserts, that
 Hashem is One in His
 underlying Being and
 threefold in the distinctions of
 His kedushah.

SOME IMPORTANT RABBINIC QUOTATIONS AND SOURCES

•(see top URL p.1226) “PINAH MENU MOSHIACH

TZIDKENU...Moshiach our Righteousness has turned away from us. We are crushed and there is none to justify us. He loaded on himself our sins and the yoke of our transgressions, and he was thrust through because of our transgressions. He loads up our sins on his shoulders so that he might find forgiveness for our iniquities. There is healing for us in His wounds, O Eternal, it is time to create him anew, make him ascend from the circle of the Earth, bring him up from Se'ir (the world of the Gentiles) to proclaim to us again on Mt Levanan by the Hand of Yinnon (Moshiach; see Ps 72:17)” Moshiach in the Prayer Book supplied to the OJB translator by Rachmiel Frydland in 1980, with notes in his own hand; taken from a Mahzor published long ago but derived from an ancient source.

•The Moshiach—what is his name? The Rabbis say, the leprous one; those of the house of Rabbi say, the sick one, as it is said, “Surely he hath borne our sicknesses.” (Sanhedrin 98b, Babylonian Talmud quoting Isaiah chp 53 Messianically.)

•Targum attestation of Messianic Interpretation of Tanakh: see Targum Isaiah 42:1-9; 52:13 (Targum Jonathan); 53:10

•Pesiqta Rabbati Midrash on Isa 61:10 which quotes Isaiah 53 Messianically

•Babylonian Talmud Sukkah 52a which gives a Messianic interpretation to Ps 2 and Ps 21

•Ruth Rabbah Midrash 5:6

•Zohar 2:212a

•Midrash Rabbah XXIII 5-6 on Genesis 3:15
Midrash Rabbah XXX.3 on Genesis chp 2

•Targum to Isaiah 9:5(6) interpreting it Messianically

•Pesikta Sotarta on Num 24:17 and Moshiach's star

•Midrash Tehelim on Ps 2:7

•Jerusalem Talmud Berachoth on Micah 5:1(2)

•Midrash on Psalm 18:35(36) interpreting Psalm 110:1 Messianically

•Midrash on Lamentations I, 16 on Jeremiah 23:6

•Babylonian Talmud Sanhedrin 98 on Daniel 7:13-15, interpreting it Messianically

•Rabbi Moses Abraham Levi on Dan 9:24-26

•Genesis Rabbah 98.9 on Zechariah 11:12-13

•Targum to Isaiah 43:10 interprets Isaiah 53 Messianically

•Midrash Talpiyot 58a on Moshiach's new torah: see Jer 31:31 and Isa 42:4

A quote from the disciple of Rabbi Itzhak Luria, Rabbi Chaim Vital: “Moshiach will rise up to Heaven just as Moses ascended to the firmament, and will thereafter return and be completely revealed, for all to see.”

•Also see Appendix IX in Alfred Edersheim's classic

work, which gives a long list of passages in the Tanakh which are Messianically applied in rabbinic literature, showing that these Biblical passages in question are not being twisted in a non-Jewish interpretation.

Who is Moshiach?

•Moshiach is the Zera HaIsha, Seed of the Woman, Bereshis (Genesis) 3:15

•Moshiach is the Yitzchak of Israel's Redemption through his Akedah (Binding)

•Moshiach is the Yosef suffering servant Moshia HaOlam (Savior of the World) who is only in the end recognized en masse by his own brothers, Am Yisroel

•Moshiach is the Korban Pesach l'Adonoi, Pesach sacrifice to Adonoi, Shemot (Exodus) 12:11; Yeshayah (Isaiah) 53:7

•Moshiach is the Kohen HaMoshiach l'olam, eternal anointed Kohen, Vayikra (Leviticus) 4:3; Tehillim (Psalms) 110:4

•Moshiach is the Kokhav miYa'akov, Star out of Jacob, Bamidbar (Numbers) 24:17

•Moshiach is the Navi kamo Moshe, Prophet like Moses, Devarim (Deuteronomy) 18:15

•Moshiach is the Moshi'a liBnei Yisroel, Deliverer to the Children of Israel, Shofetim (Judges) 3:9

•Moshiach is Go'aleinu, our Kinsman-Redeemer, Ruth 2:20

•Moshiach is Nagid al Ammo, Ruler over his people, Shmuel Alef 13:14

WHO IS MOSHIACH?

•Moshiach is Mogen Yisheinu, the Shield of our Salvation, Shmuel Bais 22:36

•Moshiach is Ben Dovid Melech Gibbor, Son of David the Mighty King, Melachim Alef 2:12

•Moshiach is Melech Hamelachim, Melachim Bais 18:5

•Moshiach is Zera Dovid, the Seed of David, Divrey HaYamim Alef 17:11

•Moshiach is Boneh Beis Hamikdash, the Builder of the Beis Hamikdash, Divrei HaYamim Bais 2:5

•Moshiach is Boneh Chomat Yerushalayim, Builder of the Wall of Jerusalem, Nechemyah 2:17

•Moshiach is revach v'hatzalah laYehudim, relief and deliverance for the Jews, Esther 4:14

•Moshiach is Go'ali chai, my living Redeemer, Job 19:25

•Moshiach is chasid beli shachat, chasid without corruption, Ps 16:10

•Moshiach is chochmat Hashem, HaBen HaElohim, Mishle, Wisdom of Adonoi, Son of G-d, 8:12,30; 30:4

•Moshiach is chochmah asher techayeh, wisdom that keeps alive, Kohelet 7:12

•Moshiach is dodi nafshi (My Lover of my Soul); Shir Hashirim 1:1

•Moshiach is Sar Shalom, Prince of Peace, Isaiah 9:5(6); 53:5

•Moshiach is tzemach tzaddik Adonoi tzidkeinu, the Righteous Branch of Dovid, Adonoi our Righteousness, Jeremiah 23:5-6

•Moshiach is hu asher lo al kisse l'olam, he on the throne forever, Ekhah 5:19

•Moshiach is hu asher nasa avonoteinu, he which carried away our iniquities as the sa'ir l'Azazel Yom Kippur kappore who takes the onesh (punishment) for our sins.

•Moshiach yikaret v'ei lo, Moshiach will be cut off and not for himself Daniel 9:26

•Moshiach hu kam litechiyyah b'Yom HaShelishi, the one raised to life on the third day, Hoshea 6:2

•Moshiach hu asher yishpoch Ruach Hakodesh al kol basar-Yoel

•Moshiach meshovev sukkat Dovid hanofelet, the restorer of Dovid's fallen tent-Amos

•Moshiach hu ba im ha'ananim b'Yom Adonoi, he who comes with the clouds on the Day of Adonoi, Ovadyah 1:15; Daniel 7:13

•Moshiach hu navi mavet v'yyake, the prophet death disgorges, Yonah 2:10

•Moshiach is Moshel miBeit-Lechem, The Ruler from Beit-Lechem-Michoh

•Moshiach is mevaser mashmia shalom, the one bringing good news, who proclaims peace, Nachum 2:1

•Moshiach is dat kavod Adonoi yada'ti b'emunah, the knowledge of the glory of Adonoi I know by faith, Chabakuk 2:14

•Moshiach is Adonoi tzaddik Tzefanyah 3:5

•Moshiach is chemdat kol haGoyim, the Desired of all nations, Haggai 2:7

•Moshiach is Yehoshua tzemach shemo, branch (of Dovid), that is Moshiach is his name, Zecharyah 6:11-12

•Moshiach is HaAdon asher atem mevakeshim, the L-rd whom you seek, Malachi 3:1, i.e. HaAdon kol HaAretz, the L-rd of All the Earth, Zecharyah 4:14

•Moshiach is Yehoshua, Yeshua. Yeshua is the Aramaic form (see Nehemiah 8:17) of the Hebrew name Yehoshua, the Post Exilic Kohen Gadol building the Beis Hamikdash, the Man (Zech 3:8) from Exile's death springing up alive, who, according to Zecharyah 6:11-12 is the prophetic Name Sake of the coming Moshiach

NOTES

THE JEWISH CALENDAR AND THE OJB

The month of Nisan

Nisan 14 Pesach: Shemot (Exodus) 12; Vayikra (Leviticus) 22-23; Shir HaShirim (Song of Songs); Yn 1:29; 13:1f; Mt 26:18; Mk 14:14; Lk 22:7; 1C 5:7; Rv 4-8; 12-22; Ex 13:1-16; Num 9:2,14; Ex 22:24-23:19; Num 28:19-25; Ex 34:1-26; Num 33:12-34:26; Ex 13:17-15:26; Dt15:19-16:17; 14:22-16:17 Josh 5:10; 2Kg23:23; 2Chr 30:17; 35:1; Ezra 6:20; Ezek 45:21; Yn2:13; 6:4; 11:55; 12:1; 18:28; 19:14; MJ 11:28 and more

Nisan 15-21Chag HaMatzot
Dt 16:3; Ex 12:39; Lk 22:1,7; Ex 12:14-20; Lv 23:8; Num 28:19-24; Ex 13 :7; 1C5 :6-8; Bedikat Chametz after dark on the eve of Nisan 14

Nisan 16 Chag HaBikkurim
Lv 23:10-11; Gn 1:11-13; 1C 15:20-22

Nisan 27 Yom Hashoah (A solemn day initiated in 1950 to remember the Holocaust) see Rev 13, p.1130

The month of Iyar

Iyar 4 Yom Hazikaron
(Israeli Memorial Day)

Iyar 5 Israel Independence Day (Yom Ha-Azma'ut 1948):
Yeshayah 11:11-12;
Yirmeyah 31:10; Hos 2:23[25]; Yechezkel 36:22-24

Iyar 14 Pesach Sheini
(A month grace period for Pesach)

Iyar 18 Lag B'Omer
(Remember not just the 33rd Day but also the 1st Day when Moshiach stood up as the Bikkurim of those who had fallen asleep): see Lev 23:11

Iyar 28 Yom Yerushalayim (Jerusalem

Unification Day, remembering Six Day War of 1967): see The Besuras HaGeulah According to Lukas (Lk) 21:24-31p.928

The month of Sivan

Sivan 6 Shavuot (Pentecost):Lv 23:15-21; Num 28:26-31 Dt 16:9-12; Ex 34:22; Gevurot MeyRuach Hakodesh (Ac) 2:1-40; Let's stay up all night and meditate on the Book of Ruth;

The month of Tammuz

Tammuz 17 Fast of Tammuz
Commemorates the Breach in the Jerusalem Wall 586 B.C.E. which became the beginning of the Golus

The month of Av

Tish B'Av Nineth of Av
Churban remembered p.486

The month of Elul

Selichos (Elul variable day)
Ex 34:6-7; Ps 51; prayer p.700

The month of Tishri

Tishri 1, Rosh Hashanah
Jewish New Year) Vayikra (Leviticus) 23:23f; Num 29:2-6; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Ephesus (Ep) 5:14; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Thessalonika-I (1Th) 4:16; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Corinth-I (1C) 15:52; Ezra 3:1-6; see also Neh 7:73-8:13; See Ps 8:5 and Yn 19:2-3,19-22; See Akedah [ah-KAY-dah] in Gen 22:1-18 and Mt 27:2; See Tashlich in Michoh 7:19

Tishri 3, Fast of Gedaliah

See Melachim Bais (II Kings) chp 25; Jer 41:1-3; Zech 8:19

Tishri 10, Yom Kippur (The Day of Atonement); Psalm 51, Lev 23:26-32; Num 29:7-11,16; Ps 51, prayer p.700; Yeshayah (Isaiah) 53:12; Vayikra (Leviticus) 16; Shemot (Exodus) 30:10; Moshiach's Letter Through the Shliach Sha'ul to the Brit Chadasha Kehillah in Corinth-I (1C) 15:3; Babylonian Talmud: Yoma 5a "Is it not the blood which makes atonement, as it is written, 'For it is the blood that maketh atonement by reason of the life' Lv 17:11"; Moshiach's Letter to the Ma'aminim HaMshichiyim From Among the Yehudim (MJ) 9:11-14, 19-22; 10:1-39; See Vayikra (Leviticus) 25:9 for what was proclaimed on this day; Vayikra (Leviticus) 23:26-32; Num 29:7-11; Yonah 1-4; Isa 57:14-58:14

Tishri 15, Sukkot (Festival of Tabernacles) Vayikra (Leviticus) 23:33-44; Devarim (Deuteronomy) 16:13,16The Besuras HaGeulah According to Yochanan (Yn) 7:37-38; Zecharyah (Zechariah) 14:16-17; Ex 23:16; 34:22; Neh 8:13-18

Tishri 21 Hoshanah Rabbah
(Seventh Day of Sukkot)
Tehillim (Psalms) 113-118;
The Besuras HaGeulah According to Yochanan (Yn) 7:37

Tishri 22 Shemini Atzeret
(The Eighth Day of Solemn Assembly) Bamidbar (Numbers) 29:35

NOTES

MESSIANIC BAR MITZVAH

Tishri 23 Simchat Torah

(Rejoicing in the Torah)
Devarim (Deuteronomy) 33:1-34:12; Bereshis (Genesis) 1:1-2:3; Bamidbar (Numbers) 29:35-30:1; Yehoshua (Joshua) 1:1-18

The month of Cheshvan

Melachim Alef (I Kings) 6:38

The month of Kislev

Kislev 25 Chanukkah:

(164 B.C.E. Antiochus Epiphanes and Beis Hamikdash defilement followed by rededication); The Besuras HaGeulah According to Yochanan (Yn) 10:22-23; 8:23-25; Bamidbar (Numbers) chp 7; chp 28:1-15

The month of Tevet

Tevet 10 Fast of Tevet:

(Commemorates the beginning of the Siege of Jerusalem)
Shemot (Exodus) 32:11-14; 34:1-10; Yeshayah (Isaiah) 55:6-56:8

The month of Shevat

Tu B'Shevat (New Year of the Trees, Jewish Arbor Day)
Shevat 15

The month of Adar

Adar 13, Fast of Esther
Adar 14, Purim
Book of Esther

MESSIANIC BAR MITZVAH

(Each one called to the Torah stands to the right of the Spiritual Leader of the Service)

Father of Bar Mitzvah says
"I will now say the blessing for those called to read the Torah"

BAR-CHOO ET ADONOI HA-
MEH-VO-RACH

(CONGREGATION):

BAROOCH ADONOI
HAMEVORACH LEOLAM
VAED
BAR-OOCH ATAH ADONOI
ELOHEINOO MELECH
HAOLAM ASHER BACHAR
BANOO MEKOL HA-AMIM
V'NATAN LANOO ET
TORATO BAR-OOCH
ATAH ADONOI NOTAIN
HATORAH

Messianic Bar Mitzvah says
"I will now read the Torah
portion [check the Jewish
Calendar to find out which
Torah portion section
coincides with the Bar
Mitzvah's thirteenth birthday
and find it in the *Hebrew
Tanakh (OT) Transliterated*
© FJMS 1999 on the afii.org
website]"

Bar Mitzvah reads it.
Bar Mitzvah says, "I will now
read the Torah portion in
English."
Spiritual Leader says,
"I will now read the blessing
after the Torah portion."
BAROOCH ATAH ADONOI
ELOHEINU MELECH
HA'OLAM ASHER NATAN
LANOO TORAT EMES.
V'CHAYYEI OLAM NATA
BETOKHEINU BAROOCH
ATAH ADONOI NOTEIN
HATORAH.
Bar Mitzvah says "I will now
read the blessing before the
Haftorah reading."
BAROOCH ATAH ADONOI
ELOHEINU MELECH
HAOLAM ASHER BACHAR
BEENVEE'EEM TOVIM
V'RATZAH
BEDEEVREIHEM HANE'E'EH-
MAREEM BE'EMES.
BAROOCH ATAH ADONOI
HABOCHAIR BATORAH
OOVEMOSHEH AVDOH
OO'B'YISROEL AMMO
OOVEENVEE-EI HAEMES
V'TZEDEK.

Bar Mitzvah says "I will now
read the Haftorah portion
[check the Jewish Calendar to
find out which portion from
the Prophets coincides with
the Bar Mitzvah's thirteenth
birthday and find it in the
Hebrew Tanakh (OT)
Transliterated © FJMS 1999
on the afii.org website].

Bar Mitzvah says, "I will now
read the blessing after the
Haftorah reading."
BAROOCH ATAH ADONOI
ELOHEINOO MELECH
HAOLAM TZOOR KOL
HAOLAMIM TZADIK
B'KHOL HADOROT HAEI
HANE'EMAN HAOMER
V'OSEH HAMEDABER
OOMEKAYEM SHKOL
DEVARAV EMES V'TZEDEK.
NE'EMAN ATAH HOO
ADONOI ELOHEINU
V'NE'EMANIM DEVARECHA
V'DAVAR ECHAD
MEEDEVARECHA ACHOR
LOH YASHOV REKAM. KEE
EL MELECH NE'EMAN
V'RACHAMAN ATAH.
BAROOCH ATAH ADONOI
HAEI HANE'EMAN B'KHOL
DEVARAV. RACHEM AL
TZEEYON KEE HEE BEIT
CHAYEYNOO
V'LA'ALOOVAT NEFESH
TOSHEE'A BEEMEHERAH
B'YAMEINU. BARUCH ATAH
ADONOI MESAME'ACH
TZEEYON B'VANEIHA.
SAMECHEINU ADONOI
ELHEINU B'ELIYAHU
HANAVI AVEDECHA
OOVEMALKHUT BEIT
DOVID MESHECHECHA.
BEMEHERAH YAVOH
V'YAGEL LEEBEINU. AL
KESOH LOH YESHEV ZAR
V'LOH YEENCHALOO OD
ACHERIM ET KEVODO.
KEE B'SHEM
KADESHECHA

BLESSINGS OF THE TORAH

NEESHBATA LOH SHE-LOH
YEECHBEH NERO L'OLAM
VED. BAROOCH ATAH
ADONOI MAGEN DOVID.

Bar Mitzvah preaches from
the texts to the assembled
Jewish relatives and guests:
I WANT TO THANK

_____ FOR THIS
DAY AND ALL THAT
PREPARED ME FOR IT.
PROVERBS 22:6 SAYS,
"TRAIN UP A CHILD
IN THE WAY HE SHOULD
GO, AND WHEN HE IS OLD
HE WILL NOT
DEPART FROM IT"
TODAY I'M A BAR MITZVAH.
I AM NOW IN THE SIGHT
OF HASHEM
RESPONSIBLE IN THE
THINGS OF TORAH. I
PRAISE HASHEM FOR
GUIDING ME TO THIS DAY
AND I ASK HIM TO
CONTINUE TO LEAD ME
IN HIS WONDERFUL
TRUTH B'SHEM MOSHIACH
ADONEINU.
TODAY I WANT TO TALK
ABOUT _____
AND THERE ARE
THREE ASPECTS ABOUT IT
THAT I WANT TO
MENTION.

ASPECT ONE
LOOK AT THE TEXT. IT
SAYS

THIS MEANS

LET ME GIVE AN
ILLUSTRATION: _____

THIS LEADS US TO ASPECT
NUMBER TWO
LOOK AT THE TEXT. IT
SAYS

THIS MEANS

LET ME GIVE AN
ILLUSTRATION: _____

THAT BRINGS ME TO
ASPECT NUMBER THREE
LOOK AT THE TEXT IT
SAYS

THIS MEANS

LET ME GIVE AN
ILLUSTRATION: _____

NOW LET ME PRAY. 'G-d of
Abraham, Isaac, and Jacob,
thank you that your Word
lives in my heart, your Word
Moshiach Tzidkeinu who was
in the beginning with G-d and
comes on the glory clouds and
now lives in my heart through
faith. Help me always walk
according to your Holy
Scriptures as a true child of
your commandments. I
thank you that I have that
right because I have received
Moshiach Adoneinu (Yn 1:12)
as my Oisleizer Go'el
Redeemer and Melitz Yosher.
Help me always to remember
the good things those who
raised me have taught me. I
thank you, Hashem, for this
wonderful day of my life,
which I will never
forget. B'Shem Moshiach
Adoneinu my kapporah and
Savior. Omein.'
Father of Bar Mitzvah says:
BAROOCH SHE-PETARANI
MEANSHO SHEL ZEH-
BLESSED IS HE WHO
HAS FREED ME FROM
RESPONSIBILITY FOR THIS
CHILD'S CONDUCT.
LADIES AND GENTLEMEN,
I NOW PRESENT TO YOU
OUR WONDERFUL BAR
MITZVAH,
(_____ hebrew
name?)

Everyone applauds.

Mother of Bar Mitzvah stands
and says a few words, inviting
everyone to partake of the
Kiddish refreshments.

(check list: yahmukahs, aron
kodesh, torah, lecturn, Bar
Mitzvah cake, tallit, etc)

[T.N. According to the
Encyclopaedia Judaica Vol. 4,
p. 243 there is a tradition

recorded in Talmudic
literature (Sof. 18:7, ed. M.
Higger 1937) which alludes to
the fact that in Jerusalem

during the period of the Bayis
Sheni (Second "Temple"), it
was customary for the sages to

bless a child who had
succeeded in completing his
first fast day at 12 or 13. When

our Moshiach is seen with the
sages at the age of 12 in Lk
2:46 the resultant picture of
life in pre-Churban Bayis

Sheni Judaism inspires us to
desire for our youth the
spiritual education and

preparation involved in a Bar
Mitzvah service, especially in
the context of a Shabbos

Torah Service, some of the
components of which are given
on these last two pages. It is

hoped for the youth so
prepared that intense
Scripture study, especially of

the Book of Proverbs, as well
as Scripture memorization,
would be strongly [Mk 10:14]

recommended and tutorial
help would be provided by the
Messianic Zekenim.]

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